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Super Faculties and Their Culture

SPECIAL CLASS

BY

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Notes of a class of six lectures given in San Francisco the week beginning Oct. 19th in the Scottish Rite Assembly Hall.

Note - In this manuscript will be found many words which are used differently from their usual meaning. The lack of exact words in our language makes this necessary. The meaning given in these pages is for this manuscript ALONE.

SUPER FACULTIES AND THEIR CULTURE

Notes and diagrams for the use of those taking the class as given by Manly P. Hall.

The course is divided into six parts as follows:

1. - The Mind and its Faculties.
2. - The Higher Octaves of Thought.
3. - The Culture of Intuition.
4. - The Fourth Dimensional Mind.
5. - Thinking Without the Mind.
6. - The Annihilation of Time, Distance and Eternity.

Part One- The Mind and its Faculties.

a. In the ancient mysteries Man the Son of Manu is called the Thinker.
b. Man is the personification of the Universal Thinker.
c. The Human Mind is a limited area in the substance of Universal Mind.
d. The Mental World is the Mental Body of the Solar Logos. (Lord of the Sun)
e. The Solar Logos has seven Worlds which form His Seven Bodies.
f. These Seven Worlds are the areas of consciousness of the Seven Spirits before the Throne, known to Christianity as the Seven Archangels.
g. These are known in the East as the Chohans, the Seven Vowels and the Seven Sacred Colors.
h. The Spirit of the Mind being therefore Immortal in its own right is merely loaned to man that he may gain through it a knowledge of himself.
i. The Lords of Mind are the Parents of Man, he was individualized from the Body of the Archangel of the Mind.

By means of a series of diagrams we will try to show you how these conclusions are reached. First let us consider the three primary parts into which the created universe is divided. Let us consider the following chart:

Diagram I								
	1.	Adi	Spirit	Consciousness	Heaven	Will	Fire	
	2.	Buddhi	Soul	Intelligence	Earth	Wisdom	Air	Con.
	3.	Manas	Body	Force	Hell	Action	Water	below
		a	b	c	d	e	f	

Key								
	1.	Father	Brahma	Creator	Above	God	Sulpher	Space
	2.	Son	Vishnu	Preserver	Link	Man	Mercury	Time
	3.	H. Ghost	Shiva	Destroyer	Below	Nature	Salt	Distance
		g	h	i	j	k	l	m

The small letters under each of these columns are for reference to the matter that follows. The reader must bear in mind that the line marked (2) and called in (j) the Link, represents the mental solvent, which unites the above and below in each of the trinities of power shown in the diagram. Therefore, Buddhi connects Adi and Manas (see a) and Man Connects God and Nature, as in (k). All of the words on the lines marked 1, represent one power as it expresses itself in the different planes of Nature. All of the words on the lines marked 2, represent one power expressing itself in the different worlds of nature. The same is true of Number Three. The fundamental symbol of each of these groups is a triangle, one force in three consistant manifestations.

The drawing on the right represents the Seven World Planes which together form our scheme of existence. The Three High-Worlds called the Spiritual World are shown above, while the Three Lower Worlds called The Below are grouped together under the word, Nature. Between these two groups stands man, who contains within himself all seven of these Worlds. His lower nature chains him to the three inferior planes, while his Divine nature unites him with the wisdom and power of the Gods. The mind which is born into activity at the twenty-first year is the living Link which connects God and Nature within the system of Manas the Thinker.

1. The Gods) God
2. The Gods)
3. The Gods)
The Link 4. Man
5. Animals) Nature
6. Plants)
7. Minerals)

In this diagram we see the nine worlds which form the body of our Solar System. The two higher marked with the (O) surround the entire Solar System, while the other seven form the structure of each of the planets. Nine is the number of creation. It represents the nine bodies that are exuded from the Atman, or Ain Soph, the Formless. As it says in the Mysteries they are the numbers born from "O" the no number. The nine and the Sacred "O" form the ten and are the decimal system.

O. Maha-Para-Nirvanic
O. Para-Nirvanic
1. Nirvanic
2. Buddhic
Divine Man - 3. Arupa-Mental
Animal Man - 4. Rupa-Mental
5. Astral
6. Etheric
7. Physical

Here we have the Magic Figure of the Universe as given by Pythagoras, the Great White Mahatma, as he is still known in the far east. The earliest form of the Hebrew Alphabet contained only ten letters. Three vowels and seven consonants. These represented the three-fold God and His Seven Worlds. By placing the numbers instead of the dots we are able to reconstruct the magical system of this ancient Adept. The "O" represents the Unnamed One, from whom all things come and the numbers are the outpourings of the "O".

.
. .
. . .
. . . .
0
1 2
3 4 5
6 7 8 9

The dots now give us the key to the powers of the One and Its three worlds or outpourings. The four dots opposite Manas are the four elements of the Physical World. The Three dots opposite Buddhi give us the three phases of the Soul or Mind Sphere. The Two Dots remind us that spirit is manifesting through two poles, positive and negative, which we recognize as the Superior and Inferior Worlds, while the single dot opposite the Divine Atman bears witness to the One life, which is above and superior to all of the others. Therefore we see again that all of the symbols of the ancients are derived from a study of man, his parts, and members.

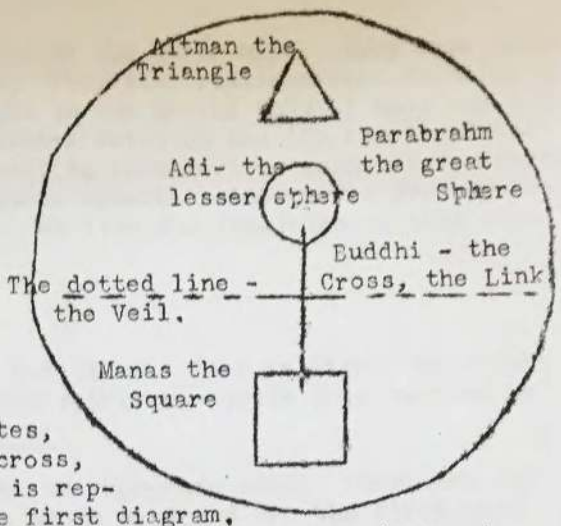
Atman - - .
Adi - - - . .
Buddhi - . . .
Manas - - . . . .

This diagram shows the original letters of the ancient Hebrew alphabet in the form of the Pythagorean Triangle (Tetrak). The first three letters from the top downward formed the name of God.(A) Means a Man. (E) means a woman; they are the Divine Adam and Eve in the Nature of the Divine One who is symbolized by the letter (I).

I
The One God
A E
Male and Female
L B C
With Three Powers
D M N S
Made Four Worlds

The letters in the third row represent the Astrological Signs of Aries, Taurus, and Gemini. They are the builders of the Cosmic System, while the four letters of the last line are symbolical of the elements of the physical world and the forces that manipulate it. The seven together are the Elohim, the Ammonean Gods, the builders of the first dawn.

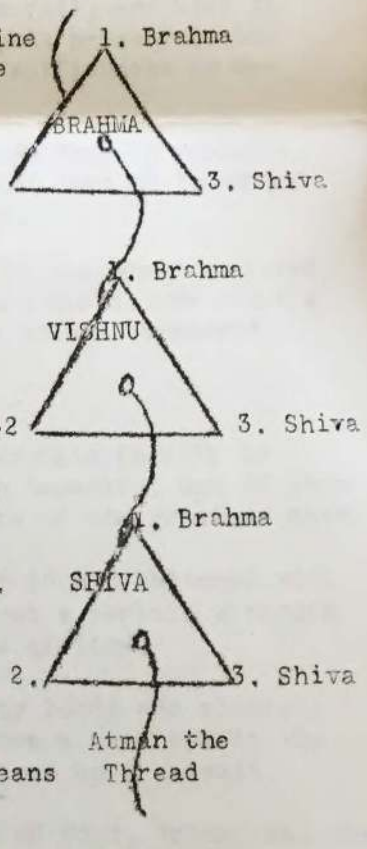
We asked the friends to make a drawing as shown to the right. First a large circle to be called Parabrahm. This means the One universal life, impersonal and without dimension. It has Its center everywhere and Its circumference everywhere. It is the Absolute source and ultimate end of everything, which is a part of Itself.



Parabrahm is personified in Atman - the Formless assumes the divine Form. The one assumes the first veil of Maya, namely, the error of personification. The All becomes the active foundation of creation.

It then creates through three powers or attributes, which are represented by the small circle, the cross, and the square. Thus Atman the personified One is represented by the Trinity. See section (a) of the first diagram. Buddhi symbolized by a cross is the link between Adi (Spirit) and Manas (Matter) The initiate in passing from material sence to spiritual understanding must cross (or be crucified) as part of his initiation. The dotted line represents the veil that divides the lower world from the higher. Above is the invisible spiritual sphere and below is the visible material universe, united by Buddhi the spiritual Mind.

As has been noted, Man consists of Ten parts; these are the nine numbers, 1.2.3.4.5.6.7.8.9. (the sum of the points of the three triangles), and the "0" which is the Atman or the divine germ. Atman is symbolized by the thread that connects the three triangular beads. Now see sections (g,h,i,) of diagram One. The three triangles represent the three Suns that are in every Solar System, BRAHMA, VISHNU, and SHIVA (written in Capital letters). These in turn represent the rulers of the Three Worlds. See section (a) diagram One. These three triangles represent the ninefold structure of God, man, and the universe.



The upper triangle shows the Divine Spirit, Adi, (Brahma) as the creator, preserver, and destroyer of the Spiritual World. The center triangle represents The Divine Soul, Buddhi (VISHNU) as the creator, preserver, and destroyer of the Soul Worlds. The lower triangle represents the Divine Body, Manas, (SHIVA) as the creator, preserver, and destroyer of the sideral universe. These three powers the concrete world knows as Consciousness, Intelligence, Force. See section (c) in Diagram One.

The mind as we know it is the Vishnu point of the SHIVA triangle, or the second outpouring of the Lord of the Manas universe. The Mind is linked up with the middle triangle by means of Initiation, the fourth initiation to be exact.

These notes are not to take the place of those that you made of the lectures as you went along; they are merely to complete those notes as fully as possible. Man is a very complex creature, and the knowledge of his parts and mysteries can come only as the result of a lifetime of study and investigation. But the thing gained is well worth the time that is spent in securing the information. MAN KNOW THYSELF was the great motto of the ancient philosophers; and in this day of confusion it is especially necessary to understand the occult construction of not only the human body but also the invisible bodies that lie behind the physical. It has been said that man's physical body is only a tail-end appendage of consciousness. This is very true. If therefore a person is willing to psend many years in the study of bones and muscles, how much longer must one labor to gain an understanding to his divine nature.

Part Two - The Higher Octaves of Thought.

Many great philosophers have studied the faculties of the human mind. They have realized that an individual is what his thoughts are. They also realized that thinking is the result of the combining of centers of thought in the Mental body of man; and that individuality, and the existing differences of mental out-look are the result of the thousands of combinations that can be made by grouping into various geometric patterns the 43 faculties of the human mind. We divide these faculties into seven groups. The best author to consult on the subject is Fowler. We list the faculties as they have been studied for years.

The purely physical faculties are:

1. Amativeness - This is generally called love, but as true love is higher than the physical world and belongs to the spiritual worlds this emotion is really only a Cyclone in the Liver.

2. Sexuality - - The sexual instinct. The desire to reproduce kind. These are the most primitive instincts of the human mind and are the first that savage human creatures cultivated.

3. Philoprogenitiveness - This includes the love of children, pets, and realtives. We find many persons who love their own children because they belong to them, but are thoughtless of others who are not attached by the bond of relationship.

4. Friendship - This is the supreme bond. Friendship is the one and only true relationship. Without friendship all relations fail, and with it all other bonds are glorified. True friendship is priceless, but it is seldom found in this civilization, where selfishness is destroying nearly all the finer sentiments.

5. Inhabitiveness - This manifests as love of places that are made dear by memories. Love of home, places we remember from childhood, love of country, and a desire to defend the home and the country.

6. Continuity - This is the ability to stick at a thing until it has been completed. It is the least developed faculty of the Western World. We start a thousand thingsbut we complete very few of the things commenced.

The vital faculties of the mind are:

7. Vitativeness - This function measures the hold on life. When this faculty is strong an individual can almost eat nails with impunity, but if this faculty is weak the life will be short in spite of the greatest care.

8. Combativeness - This faculty gives strength of character but if not balanced will result in destructiveness and bullying. Without a certain strength in this faculty people cannot fight the battle of life.

9. Executiveness - This is the power of rulership. This faculty leads and controls those who have it less developed. It adds often a hardness to the nature. It also sticks at things and never gives up a pursuit.

10. Alimentiveness - This center in the mind controls the love of food, drink, and the comfortable things of life.

11. Acquistiveness - This area tends to make the miser. It hords up, and seeks to accumulate. It loves to amass for the sheer love of amassing.

12. Secretiveness - The love of hiding away. Sometimes this mental trend results in persons becoming hermits and recluses.

13. Caution ---- A Saturnine timidity. An unwillingness to take chances. In its best form this faculty gives prudence; if overdeveloped it results in failure for lack of initiative.

The next group of faculties have dignity as their base.

14. Approbativeness - When this area is well developed it gives a desire to be popular; it turns the attention to dress, neatness of person, love of jewelry and trinkets for self adornment.

15. Self-esteem - The best side of this faculty gives trust and faith in the integrity of self. It places self above conditions and environments; in its perversion it becomes egotism, the worst enemy that a human soul can invoke out of its own nature.

16. Firmness - Fixedness of purpose. This faculty also gives balance and stability. If overdeveloped it may result in dictatorialism and intolerance.

17. Justice - This is the area of integrity. It gives honesty and a sense of duty to others. It may also produce those who worship the letter of the Law and crucify the spirit of the law.

The higher emotional faculties are:

18. Hope - - - The innate realization of ultimate accomplishment. The belief that tomorrow holds the fulfilment of the dreams of today.

19. Faith - - - The firm belief in the reality of things unseen. A conviction that all things work together for good. A belief in law and justice in nature. A trust in Providence.

20. Veneration - The religious sense. A feeling of awe for those that are exalted or ancient. The willingness to serve those in either spiritual or temporal power. The love of ancient things.

21. Benevolence The desire to do good, to serve or assist others. The sense of charity. Kindliness of attitude. The desire to distribute one's possessions among those who are needy.

22. Imitation - The power to copy or reproduce existing things. Table manner and the cut of clothes are the result of the imitative faculty conforming with that which is being done by others.

23. Sympathy - This is the faculty of understanding others and trying to aid them through the hard places of life. True sympathy is impossible without a deep understanding of life and its many complex problems.

24. Suavity - The faculty of presenting the most pleasant side of the nature to the world. The culture of a charming personality that may hide the most sinister of motives.

The Faculty of Individuality.

25. Individuality - This center is located physically between the eyes above the root of the nose, and governs the general viewpoint on life. The larger the faculty the more powerful the individual viewpoint. The growth of this faculty separates the eyes; and the width between the eyes shows oseultly the age of the soul in evolution.

The concrete objective mind.

26. Form - - - The ability to quickly and accurately note the shape of an object, and also to note deformity in an object, almost intuitively.

27. Size - - - - The ability to measure the mass of a thing. It is also the faculty which makes it possible to estimate distance from one place to another.

28. Weight- - - The power to estimate the density of an object, to measure the power that gravity will exert over it.

29. Color- - - The ability to differentiate colors, shades, and tones. It is very difficult for some people to tell the shades of colors. As an example we call your attention to carmine red, rose red, vermillion red, scarlet; to cochineal carmine, madder carmine, burnt carmine. These shades and tones can be finely distinguished only where the color faculty is highly developed.

30. Order - - This is the faculty that systemitizes the functions of life. It establishes chains of sequences and gives neatness to the habits of the individual.

31. Number - - The power to count and calculate, to arrange figures, and to easily master mathematics is given by a strong development of this faculty.

32. Motion - - The ability to judge the rate of motion of an object, or the desire to travel, dance, ride, or move about. This faculty sometimes gives the wanderlust.

33. Experience This faculty stores up mental impressions from the past, and is the historian of the human mind. It also brings forth its information when needed as a guide to future activity.

34. Locality - It is often said that people have "bumps of locality" or the ability to orientate themselves easily. In strange places they can find their way about with ease and certainty, while others can get lost in their own back yards.

35. Time - - - The ability to measure accurately the lapses of time between incidents. Many people have not a sense of promptness or interval You know the lady who drops in for five minutes and stays all day; there are millions of her in America.

36. Tune - - - The ability to recognize harmony and inharmony in the combinations of sounds either in music or speaking. Many love music who are unable to carry a tune; others very musical naturally cannot learn to combine chords scientifically.

37. Constructiveness - That faculty which gives love of combining and arranging parts of a thing into the complete entire. Some inventive power comes with this faculty.

38. Language - The ability to express oneself adequately, includes vocabulary, the control of words, and the ability to command them. Ease and fluency in expression come from this area.

The abstract creative mind is represented by the following faculties.

39. Causality - The ability to estimate the invisible, or unconsidered cause, which must lie behind each visible effect. The ability to understand the law of action and reaction in the mental world.

40. Comparison -The faculty of weighing one thing against another in order to come to an estimate concerning its value or magnitude.

41. Ideality - The love and recognition of the beautiful and refined. The desire to perfect self. The picturing of ultimate condition.

42. Sublimity Appreciation for the great, the massive, the magnificient.

43. Mirthfullness - The sense of humor, one of man's greatest friends.

Besides the forty-three faculties, three other things must be considered in judging the mental equipment of the individual. The function of a faculty may be modified or changed by:

1. The size of the body.
2. The organic quality of the body.
3. The temperament of the individual.

There are three temperaments, which we classify as follows:

a. The Motive temperament - Physical strength predominating.
b. The Vital " - Courage and ambition predominating
c. The Mental " - Thought and philosophy predominating.

The individual outlook, which every person has upon life, is the result of the different combinations of these faculties and temperaments. There is no end to the combinations that can be made. The difference in people is largely the difference in outlook and faculty growth. We should look upon these centers as we look upon the keys of a piano. By combining the notes we make an infinite number of tones and harmonies. The character of an individual is the harmony played out in thought, as the result of combining certain of these centers in geometric pattern.

Part three - The Culture of Intuition.

The Solar Man, the Spirit of the Solar System, is the One whom we call God. He has seven bodies, which we call the planes of nature. Every human creature has seven bodies also, and these connect him with the seven bodies of the Solar Man.

Man's physical body is part of the physical body of Nature; and the physical body of Nature is the physical body of God, (the physical plane).

Man's etheric body is part of the etheric body of Nature; and the etheric body of Nature is the etheric body of God, (the etheric plane).

Man's astral body is part of the astral body of Nature; and the astral body of Nature is the astral body of God, (the astral plane).

Man's mental body is part of the mental body of Nature; and the mental body of Nature is the mental body of God (the mental world).

Each of the bodies of man functions in the world composed of the substances out of which the body itself is formed. Man in order to be conscious in these worlds must evolve each of these bodies so that they will support his conscious function in their respective worlds. As an example of this, we realize the physical body is subject to the laws of the physical world. One of the chief of these laws is gravitation. The physical body can never function anywhere except in the physical world. The consciousness of the individual may be awake in the invisible spheres, and may travel in the higher worlds, but its physical body must always be left behind.

The chronicles of life of every individual are recorded and preserved in what are called THE SEED ATOMS. These are the four centers of force, around which are built the four vehicles of man. Man's four bodies are: the physical, the vital, the emotional, the mental. Each of these has its own seed atom. Most people think of the seed atoms as tiny granules, but in reality they are vortices of force, twisting, spinning, and whirling. Each of these forms a nucleus around which the four bodies of man are built, as he comes into physical incarnation. These four are called the MYSTERIES the Guardian Angels, or the Four Lords of the records. They were symbolized by the early Jews, as the Cherubim. They are the four beasts of Ezekiel, called the man, the bull, the lion, and the eagle. We sometimes speak of them as the writers of the four gospels - Matthew, Mark, Luke, and John - the records of the life of Christ.

Each of these seed atoms has a peculiar faculty which is not memory, but it does preserve, in an unbroken chain and in proper sequence, all records of incidents, through which their respective bodies have passed. Thus, the physical seed atom, which is located in the heart, preserves a record of all the incidents of physical life; the vital seed atom, in the solar plexus, preserves the records of all uses made of the vital energies; the astral seed atom in the liver, keeps an unbroken history of all expressions of feeling and emotion; while the mental seed atom in the brain, keeps tab on our thoughts, and preserves each one within its own subtle substance whence any information can be brought to light again when it is necessary.

As man bodies are built around these seed atoms, these records are carried from life to life where the sum-total, or balance carried forward in each of these seed atoms, molds the new physical form, or astral form, into a vehicle expressing the debits and credits brought forward in the seed atoms. For example: the monk in his cell spent years illuminating an ancient vellum. Month after month he labored, never stirring from his rough oaken stool. His mind and soul were glorified, and he neglected his physical body. He forgot to exercise it, and to strengthen its parts and members. This neglect was recorded in the seed atom, and future bodies built around that atom would express the neglect which the memory of the body centers preserved. In this way a mystic book-keeping system preserves the records of debits and credits, and implants upon the center of each of the bodies the records of the activities of their respective forms. The totals are carried forward, so that man's physical body today in its perfections and imperfections bears witness to the records of previous incidents recorded in the seed atoms. The same is true of his mental body, and as each preserves its own records, and grows through the activity of its own particular form, we can understand why some people have a strong mental nature and a weak physical nature. This inequality of function proves that at sometime undue emphasis was laid upon the mental nature, and the physical was neglected.

We have already told you that the Grand Man, the spirit of our solar system, has seven bodies, which are called the planes of nature. His physical body is called the physical plane, his vital body is called the etheric plane; his astral body is called the astral world; and his mental body is called the mental world. These worlds are spheres of substance, separated from each other by the rates of vibration of their tiny particles. Man, the little universe, has a body that functions in each of these four lower planes. The fourth, or highest plane which man can function in, is called the mental world. This mental world is the mind body of the solar God. Man has a limited area of mental substance, which he calls his mind. This area is a tiny bit of the great mental area, composed of all minds, which is called the mental body of God. The mystery schools, by means of four initiations, teach man how to function consciously in the four worlds of nature. In the fourth initiation, they teach him how to use the little area of consciousness which he calls his mind as a vehicle by which he can function consciously within the mental body of the Grand Man; in other words, he is taught how to wander around in the mind of God.

This may seem a very peculiar idea, and yet the system of accomplishing this has been taught by the Egyptians, Chinese, Hindus, Chaldeans, and early Christians, for thousands of years. Can you imagine yourself a tiny germ of mental plasma, wandering around amid the vaulted arches and spans of universal thought, thinking with the mind of the eternal thinker; unhampered by physical brain fallacies? Let us imagine for a moment that one of the tiny cells in your physical body, by a special series of culture, was given the privilege to wander around in your mind. This little cell would live normally about 15 seconds, during which time it would be born, mature, and grow old. Therefore its memory, allowing that it has an active memory, would probably cover the span of twelve seconds, which would be equivalent to 75 or 80 years of human life. This little cell if it could read your mind, would know things that happened years ago, while its own age is only 15 seconds; that is, of course, if it could use your memory to look them up with. Now, in comparison to the age of nature, man is 15 seconds old, with his own little mind, he can look back over 50 or 75 years, or if he be a white crested patriarch, he might remember 85 or 90 years; but nature has been building and unfolding this planet for nearly 300,000,000 years. There is a way by which man, the tiny microbe, may use the planetary angel, things that had ceased to be on this little planet, eternities before he was born. The records in the mind of the planetary man, his house of memories, in which the planet remembers that which happened to itself, are called in the mysteries, the Archasaic Records. It is by means of these records that the history of planets and worlds and races long forgotten in the physical world can be traced and described intelligently and with absolute knowledge of the subject on hand.

These records are not engraved on stone, but are composed of the living, scintillating substances of planetary mind stuff. They are the living records of the history and unfoldment of nature. You can remember back through the important incidents of life; you can remember where you lived; joys and sorrows are stored away in the human house

of memory. In the same way the planet remembers; and in the house of planetary memory is stored a vast, living library of thoughts and thought pictures, which a few, because of their special preparation and training, are permitted to read and profit by.

Now, the average individual, not only has his memories, but he has his ideals, and is making at least a few plans concerning things to come. He has, in a hazy way, the outline of tomorrow. As it is true with the individual, so it is true with nature; for this far-seeing power, which molds all things, dwells not only in the past, but in un-born tomorrow. So one who is able to wander, may pass from the house of yesterday into the creative faculties of tomorrow; and here a plan is formulating in the Divine Mind for things which are to come, and here the tiny figure in the midst of a magnitude of thougt, may see the plans for God's tomorrow, which with men may be a hundred million years. So, we repeat, it is a very wonderful thing to wander around in the mind of God, with those faculties awake which enable man to cognize the scheme of divinity, that which to most creatures is a sealed book.

To those who are interested in developing some of the latent powers of the mind, we recommend a simple form of exercise which is more far-reaching in its effect than the student realizes. One of the great curses of our modern civilization is its thoughtlessness. Very few people really consider the importance of every-day life. They pay no attention to their own actions, failing to realize that their activity today gives birth to the reactions of tomorrow. Many of these reactions are unfortunate and undesirable, as the causes of them, set in action today, are thoughtless and inconsistent. Life is the great study. Books, manuscripts, and lectures drop out of sight, and are of little importance when compared to the greater education which is to be gained from a careful consideration of the problems of every-day existence.

In the mystery schools there is an exercise which is called retrospection. This is performed after the closing of the work of the day, just before the student goes to sleep. It consists of devoting a few minutes to a careful analysis of the day that is done; a weighing and considering of the decisions that have been made, of the view-points which have been held; the exercise should consist of an unprejudiced, impersonal, constructive criticism. It should be neither a justification of mistakes, nor an unkind destructive abuse of self. It should be impartial, philosophic, impersonal.

Among people who have faced death by drowning, fire, or other sudden means, it is well known that in those few seconds when it seems that life is done, there flashes before the mind in a panorama, the entire life of the individual, back to early childhood. Many people say they have lived 50 years in five seconds. This is, or course, the record implanted in the seed atoms, but it is interesting to note that all of the incidents are reversed; the last things which happened are the first to appear, and instead of living from childhood to maturity, the panoramo begins at maturity and leads back to childhood. In the practice of retrospection the same system is used. Instead of beginning the day in the morning, the student begins it with the evening, and goes backward incident by incident, including in his exercise even the simplest and most trivial points; such as remembering which door he went out of a room by and which shoe he took off first; these points are trivial, but in the training of the mind the disciple is taught to realize that great things are made up of aggregations of trivials. A great many people, interested along these mystical lines, spend all their time meditating and consecrating, and neglecting their daily responsibilities. I saw in a Northern newspaper where a woman was sentenced by the Judge in a very peculiar way. The Court forbade her to go to church more than three times a week. The idea of neglecting responsibilities in an attempt to be a great soul is erroneous and foolish, but most people can afford ten minutes a day to be spent in the salvation of their eternal souls. Resrospection produces two

decided results; the first is the improvement of memory. I have a number of friends who have taken trick memory courses. The system is something like this; if you will learn 10,000 words by memory, they will help you to remember 15 that you will need every day, but as most people forget the memory system, little is attained thereby. The best way to develop memory is by learning to develop the faculty of memory. This is gained by intensifying the sub-conscious cognition of incidents, by going over them and deeply reasoning out their value. From this exercise there will gradually arise greater care and greater thoughtfulness in every day life. Consideration will precede action instead of following it, as in all too many cases. If people at the end of the day will live over it again, making right in their own hearts the wrongs of the day, determining to improve where they made mistakes, they can, to a great degree nullify the law of Karma, or compensation as it is more commonly known. By making their lives as they go along, they make it unnecessary to meet the sum of their iniquities at the end of life; in this way two ends are achieved.

Part four -- The Fourth Dimensional Mind --

In this lecture we especially consider two very important subjects, the first being the study of the spinal spirit fire, the second being the fourth dimension applied to the invisible constitution of man.

Man's mind is a very subtle organism - far more impressionable than most people believe. What a man eats influences his thoughts. The amount of sunlight that surrounds him in the physical world has much to do with the amount of sunlight there is in his soul. If you would function properly, if you would accomplish finely organized thinking, you must eat finely organized food. Physical discomforts influence the mind. The unrest in politics, economics, and religion, is largely due to the unrest in our physical systems that results from the unnatural mode of living, to which mode the Western world is a slave. We must conserve energy in every possible way, if we wish this energy to serve us to the attainment of any particular end. If you waste the life fuel thoughtlessly, you cannot have it to spend in higher mental labors. Our life energies come from our food, the air, the water, the sun, the moon and the stars, and the earth. The spleen refines it and distributes it, as the vital substance of the body. It is this life force called in Masonry, Hiram Abiff, which is indeed the Savior slain for the sin of the world. The spiritual growth of man is gained by the careful and wise directionalizing of this life energy, which is made to go upward through certain channels in and around the Spinal column, Reaching the brain, this energy vitalizes the faculties of higher thought and super-consciousness, giving man that greater mental strength which always distinguishes the philosopher from the thoughtless.

The spine has among other uses that of being the channel for the ascending of this spirit fire. The spine is divided horizontally into four divisions, four tiny doors that shut it off, like the joints of a bamboo reed. In the normal person, these doors are shut, thus preventing the vital energies from flowing freely between the upper and lower ends of the spine. The particular form of life substance which works through the spine is called the Serpent Power. It is the brazen serpent that was raised by Moses in the wilderness, and its symbol is the serpent septre of the mysteries. The disciple is taught the processes by means of which this serpent is awakened from its sleep in the cave, and is caused to crawl up the spinal cord as a ball of fire. This can be felt by the disciple as a decided warmth, sometimes to a degree of serious discomfort. As this fire passes up the spine, it burns away the gates which close the segments and form protections against the devitalization of the mental energies. In the disciple this energy can be seen ascending the spine with a glow of light, which finally protrudes from the crown of the head in the form of a long pencil like shaft. At last this fire, burning through the fourth gate, enters the brain itself, as a consuming flame. Here, it either coalesces with the higher mental faculties, if they have been trained to receive it, or else it burns out the entire brain, leaving only spiritual ash, and resulting in the complete mental break-down of the disciple. The worst part of this is, that there is no cure known for that particular type of breakdown. That which has been completely destroyed cannot be rebuilt..

In the ages that have passed man was androgynous. He reproduced his species by cell fission. He broke into parts and each of these grew to the proportion of the original unit. Slowly he developed his present human form and ever then he produced his kind out of himself. Both poles of the creative circuit met in the generative system, and the new form was born there between the poles. It was Lucifer who turned one end of this creative force upward to create a mind. He therefore gave man the knowledge of good and evil. With this came responsibility, and by means of this new power that made him like a God, man sent sin and death out into his world. Man was no longer a complete self creating unit, for now only one pole was left in the generative system. This resulted in what is now called the division of the species. Nature met the new problem by establishing sex. This was accomplished by turning alternate poles into the brain. In some the positive pole was turned upward and the negative downward, in others the negative pole was turned upward and the positive pole was turned downward. In this way male and female were created in the nature of the personality.

The Mystery Schools teach that man must raise the second pole of life circuit from the generative to join the part that has already been raised. When this is accomplished man will again be a complete self creative unit, and no longer through the lower animal centers but through the larynx and a group of new organs, which are even now forming in the throat. This is what is meant by the statement that man shall create by the Spoken Word. The secret of how to raise this power was first given to man, and the Mysteries concerning this grand secret were first instituted in the fourth sub-race of Atlantis. The knowledge of this was concealed under the symbol of the serpent, and those who raised the brazen serpent in the wilderness were given immortal life.

Let us now go back to the subject discussed in the second paragraph of this chapter. The Goddess Kundalini (the spinal fire) twists her way to the brain as the result of certain forms of concentration, but woe to the student who does not first prepare himself for her coming. He must purify his body from all gross elements; he must cleanse his mind of all impure thoughts; he must be incapable of hate; he must be balanced, consistent and regenerated in mind and body before he allows Kundalini to rise. THE LAWS OF NATURE MUST BE OBEYED BEFORE THE DISCIPLE CAN SAFELY AWAKEN ANY SPIRITUAL FACULTY. If man's nature has reached a certain degree of purification, the spinal fire completes his understanding, but if the nature has not been brought up to that position the fire will burn it to a crisp. THE PURE IN HEART FIND THIS POWER A LIGHT IN THE DARKNESS AND AN ILLUMINATING POWER, BUT TO THE EVIL AND THE IMPURE IT IS A CONSUMING FIRE.

We must here consider briefly the problem of celibacy. Before they are given the great secrets every disciple must take the vow of celibacy. This is not merely to separate the individual from the world but it is the result of certain changes that are taking place in the candidate. There are many dangerous sex notions being taught at the present time; these are harmful to the body, and fatal to the spiritual culture of the human being. The two reasons why celibacy are demanded of the initiate are:

1. The spirit fire having burned away the doors that divided the generative system from the brain, these two centers are connected by a hollow tube. After this any use of the life force in the lower system will destroy the brain.

2. People have often said, "there is a great soul, how fortunate children would be to have him or her for a parent". These people do not realize that while the initiate might make a wonderful companion and teacher he could not supply the incoming ego with a proper physical body. The initiate has raised the serpent into the brain, therefore he can no longer give the tiny life its proper birthright. It is very common to find that children of great intellectual souls are deformed mentally or physically. This is because all the vital energies of the parent were turned to intellectual pursuits.

It would be both unwise and impracticable to make all the world celibates. In fact many who are trying would be better off if they would live normal and simple lives, but when the disciple starts to cultivate these mystic powers he is no longer normal in the accepted sense of the word. He is in the world but he is no longer of it; woe to him if he tries to return to the materiality he has left behind.

We will now take up the second part of this lecture, namely, the Fourth Dimension as related to the consciousness of the individual.

We are told that each of the kingdoms of nature develops one of the dimensions. The relationships are as follows:

Mineral - functions to no dimension.
Plant - - functions to one dimension.
Animal - functions to two dimensions.
Man - - - functions to three dimensions.
God - - - functions to four dimensions.

By God we here mean a grouping of all the superphysical powers of nature. There are other dimensions beyond the fourth but they are out of our area of understanding, therefore we group them together and study them as a unit.

We are told that the fourth dimension can be found by breaking up a cube into six pyramids so that each of the six surfaces of the cube becomes the base of one of the pyramids. The six pyramids each face the center of the cube and their six points meet in the exact center. Now if you can imagine yourself standing in the center where the points meet, looking at all six pyramids at once you would then be looking at the cube with the fourth dimensional sense.

Patience, charity, and consideration are really fourth dimensional mental outlooks, for they bespeak an understanding of the inner working of the souls of other people. You have seen the viewpoint of your fellow man, you can only do this through a super-dimensional faculty.

The fourth dimension measure the relationship of form to its own source of life. The thing traveling towards the source of itself must go along a fourth dimensional line, the dot retiring into the center of itself.

A concept of Nirvana - the fourth dimensional heaven.

The realtionship between heaven and earth does away with the relationships and dimensions which men have established to measure the material universe. Heaven is not in any particular locality in relationship to the physical world. In the east the Nirvanic plane is recognized as the outer sheath of a planetary system; it is the link that connects the planets one with the other, and also a link between the planets and the sun. Those who reach the end of their planetary incarnations rest in Nirvana until the dissolution of the planet at the end of the day of manifestation. It is far from being the end of man's path of wandering but it is the end of him as we understand him here in the material world. When the illuminated adept enters Nirvana he fades out and apparently ceases to be, but in reality he merely exchanges his personality for a greater vehicle of activity.

When the soul crowns the path of its accomplishment by entering Nirvana it does not leave its world, it really becomes more intimate than it was before. In leaving his disciple Christ said, "Lo, I am with you alwys, even onto the end of the world." In principle all things are one, but they are divided from each other by the walls of personality. When the wall of personality is dissolved the individual becomes again part of everything. Therefore it is said in another place, "Christ in you, the hope of Glory."

In entering Nirvana the soul steps out of its own personality and becomes part of the personality of everything. The qualities that it evolved are then urges toward accomplishment in the nature of all creatures having a Nirvanic Body. The one who entered Nirvana is still conscious, still an individuality in the same way that God is an individual. His spirit is broken up to become the spirits of all the living things in His universe but still he is one, and in a lesser way in Nirvana the consciousness of the Great Initiate is spread all through the Nirvanic plane where it manifests as spiritual urges in the souls of countless creatures, yet it is still conscious. But instead of having a body as we see it, his body is all bodies together, for the liberated continues his progress and growth in the hearts and souls of his fellow creatures.

A soul about to retire from the wheel of birth and death, comes one last time, as a world savior, and preaches his great sermon, telling the physical world the sum of all the wisdom he gained in reaching that exalted position. This is his swan song. He then retires into the soul of all things. He can never come again except through the souls and actions of his disciples. The experience that this one gained in his pilgrimage is broken up and fed to the ignorant and possessionless the soul retires

behind the veil of Maya. He then no longer has A tongue, for all tongues are his tongue; he no longer has a personality for he manifests through the sum of personality. This is one of the steps that the adept must pass through on the way to the position of Solar God. The area of his consciousness is ever increasing until it includes all life, consciousness intelligence and form. Such is the fourth dimensional concept of Nirvana.

Part five - Thinking Without the Mind.

In the mystery schools instructions are usually given by symbolic figures or else these instructions are impressed upon the mind of the disciple by means of thought forms. It is possible for one of the higher teachers to connect his own mind to that of his student so that the latter will think with the mind of the teacher and not with his own mind. The student will actually do his own thinking but he will have the mental power of the master at his disposal. The result is that he will transcend himself for a period of time without, in many cases, understanding where his knowledge comes from.

As an example of that let us suppose that the disciple, in order to understand certain points he is studying, must closely investigate the civilization (of very low and peculiar order) that is at the present time on the Moon. When the time comes he asks the help of his teacher, and a second later he feels himself hurling through space. A few seconds later he is walking around amid the craters and caverns of this seemingly dead world. He investigates the things he came to study and then wills that he shall return to earth again. He is again picked up and whirled through space; as things clear around him he is sitting in his physical home once more. If any one has been watching him they will say that he has just awakened from a short nap, for in all probability he has made all his investigations in a few minutes of earth time. The disciple will feel that he has been to the Moon, but if he will think a minute he will realize the impossibility of such a thing. As it requires a much higher degree of attainment than he possesses to accomplish such a feat.

What really happened was this: The Master has in his higher initiation actually visited the Moon. He therefore knows exactly what the surface of it resembles. He built a thought form in his own mental body and the disciple wandered around in the thought form of his Master. This is the system always used when it is necessary to instruct a student in any subject that he has not reached the degree of unfoldment necessary to study himself. It is very wonderful how real these thought forms can be made by these master instructors of human destiny.

All accepted disciples are given their higher instructions in the astral world. Here they wander with their Masters, studying the mysteries of the invisible nature of things. It is interesting to note that the Black Magician is also here with his pupils, for both the good and the bad receive the same instructions; it is the use made of these instructions that make Black and White Magic. While the Black Brothers can never go any higher than the astral world, the White Brothers pass on upward into the mental and spiritual worlds. It is in this way that it is most easy to detect them.

There are also in the invisible worlds races of creatures that never come into the physical world at all. Some of them are much higher than the human race. This means that they can function in spheres of consciousness that the human race cannot hope to attain in many life waves, but by means of these thought forms the higher Masters are permitted to glimpse through the minds of others the mysteries that stretch without end beyond the range of comprehension.

In the invisible worlds people do not converse with words but with thought forms. You hear words in your brain but no words were spoken. In this way differences in language are done way with, and each can understand the thought wave sent out by the one conversing with him. Symbolism is the universal language of the invisible worlds and it will some day be a very important form of understanding in the physical, but that day is still some way off.

This method of thinking with the mind of the teacher is not mediumship, for the student is neither hypnotized nor possessed. His consciousness is not interfered with but he is linked up with a great source of supply, and for a time he borrows the memory of a soul further advanced than himself. This practice is never done however without the personal supervision of the Master, who is permitted because of his greater understanding to do things that the lower disciples are forbidden to attempt alone.

The second part of this lecture was devoted to a study in the unfolding of universal consciousness as it takes place in the Cosmic system. We began by taking an acorn and planting it in space. It grows and becomes a great tree, but the tree is only the expression of the germ of life that was in the acorn. Every leaf and branch of the tree was in the acorn; the process of growth merely manifested the powers of the germ by clothing those powers in substance borrowed from the earth about the seed. The spirit of the tree does not actually grow, but as its manifestations increase it builds an ever growing form to express them. Now this tree reaches maturity and is itself covered with acorns each the size of the original one. But all THESE SEEDS WERE ALSO IN THE GERM OF THE FIRST ACORN OR THEY COULD NOT HAVE COME INTO FORM. Each of these also blossoms forth into a tree and these again are covered with their seeds but even these distant acorns are found in the germ of the first acorn that was ever planted. Let us make a diagram as follows:

	* from first acorn -------	Each of	(But if the germ
	* from first acorn -------	these in	(of the first a-
	* from first acorn -------	turn	(corn was to die
* The first acorn.	* from first acorn -------	produces	(all would be
	* from first acorn -------	seven	(dead, for the one
	* from first acorn -------	out of	(germ lives in all
	* from first acorn -------	itself	(parts of itself.

Therefore as we say, division takes place within the germ (God) but the germ is never divided for it is always the sum of all parts of itself. In the diagram fifty-six acorns come from the one, but all fifty-six added together only make the one, for the one is always the sum of all of its manifestations.

Man must be taught to recognize this unity, which is within and behind the diversity. There is only one Man; he was called Adam Kadmon by the Cabbalists. He is the first acorn and began as a simple unity. Now there are millions of men but the sum of them is always Adam Kadmon. He is the germ, and all fires are lighted from his altar.

We know that the universe began as a tiny germ on the surface of space. Life the acorn it sprouted and becoming a tree dropped its own seeds onto the ground about it. These sprouted as worlds and solar systems, but still the power of the stupendous all is founded in the tiny germ, and that germ is all there is or shall be; for all differentiation is merely an objectifying of the powers that existed in the first monad. When the day of activity is done, the first germ is withdrawn, and the entire massive, complex cosmos dies for want of it. The growth of the germ is the result of the growth that is ever taking place within it. No matter how many parts are formed the germ is always a unit. BUT IT IS AN EVER INCREASING UNIT.

Man must learn to play his part in this great unfolding germ. He does this best when he realizes his place as one of the many acorns growing on the tree of the primitive seed. The swelling of the Lotus bud from within outward is used to symbolize the unfoldment of man. The growth of man must all take place WITHIN his consciousness, for in spite of the parts into which his personality is broken he must realize that all of these broken parts are enclosed with the primitive germ of his spirit in the same way that all living and growing things are enclosed within the germ acorn of the Cosmic One, the One Who is the overbrooding sum of all activity and consciousness in the universe.

We know that every race has a race spirit. He is called the Manu. He incarnates at the beginning of a race and places his seed in the bodies of the progenitors of the race. From this seed the race of millions of people is born into objective manifestation, but they are all part of the one race spirit who controls them by means of the seed of life (his life), which seed is within all who come into that race. When the work of the race is done he withdraws the seed, and the result is the extermination of that people, as thereby they lose the power to reproduce their kind.

Animals and races become extinct because the seed of the race intelligence is withdrawn. But whether you look upon the race as a race with but one member, or look upon it today with its millions of parts, it isstill one little germ of life unfolding its latent possibilities into dynamic powers within the aura of its own unity.

Part five -- The Annihilation of Time, Distance and Eternity.

In the old Jewish Mysteries the High priest went into the presence of the Lord INVH only once a year. Strengthened by his communion he went forth into the world to serve humanity and to do that work which was necessary to the religion of the day. The high priest communing in the Holy of Holies with the God who appeared between the wings of the Cherubim, and the human consciousness entering into the silence of its Holy Place to learn wisdom at the feet of its supreme Anthropos, are identical. We may say in order to make it as simple as possible that man's spirit is two-fold. His lower nature is ruled over by the Lord of the World, and his invisible spiritual nature is ruled over by the Lord of Life. This later dwells alone in the Holy of Holies and is surrounded by silence and must be approached in silence and reverence. The diagram at the right shows what we mean. The line between the two Lords represents the veil behind which stands the Lord God of Israel. This is the wall that divides the daily material life of man from the spiritual source of his power.

The Lord of Life
----------Veil
The Lord of the World

In the east the disciples at the feet of their Masters are pictured much smaller than their teachers in order to show their inferiority. We are told that at a certain sacred spot where the holy gather, disciples come to hear the lost Word. The priest comes out onto the porch of the temple and the multitudes begin to sing; while they are chanting he pronounces the Word, but the people cannot hear because of their own singing. At the outer edge of the throng sit the disciples in meditation. They are expected so to control their minds that they can blot out entirely the songs of the crowd and hear above it the sacred Word as it is uttered by the High Priest.

There is a very dangerous doctrine being taught at the present time about going into the silence. The idea of making the mind a blank and waiting for something to turn us is most pernicious and is certainly conceived of perdition, as they used to say. People who spend their time trying to make their minds blank will sometime achieve the result in full, the mind will become absolutely nil and void, but the result will be idioacy and not illumination.

To enter the silence does not mean to make the mind a blank, it means that the Lord of the World, the human spirit of man enters into the presense of the greater one, the Spirit Superior within himself. In the ancient mysteries the High Priest took off his garments of Glory and entered the presense of the Lord unclothed, for he could take none of the things of the lower world into the presence of the higher One. So man entering into the presence of himself may take nothing with him but his humility. No hopes, desires, notions, thoughts or selfish whims may enter here, but "as the son that cometh into the presence of a Father, as a slave in the presence of his Master" the personal "I" waits for the words of wisdom that drop like pearls from the Lotus lips of the Indigo Lord of the invisible world.

Man, in his daily life does not recognize his divinity nor does he understand the magnitude of his position. But when man has stood alone in eternity with himself, with only chaos about him, time space, eternity and distance absorbed into himself and his true divinity towering over him in splendor inconcievable he returns to his daily labor with a very different viewpoint upon this thing called life.

Such a one no longer lives to selfishly and destructively accumulate or hoard up the things of this world. Such a one has learned to realize that the salvation of his own soul through perfect obdience to the will of nature, is vastly more important than the attainment of any material goal. He also realizes that when he unfolds his own nature by right thinking, right living and right aspiring he is building a soul temple within which sometime the shining stranger (his own higher self) will take up its dwelling place. But man has not yet finished the temple, he has not year earned the right to know his own spiritual nature so now like the High Priest of old he comes in the silence to the foot of the altar, to be bathed for a moment in the glory and then to go forth again strengthened for the true labor which will sometime unite him forever with the Glory of the Lord.

Today there is a great lack of reverence of Divine things. The most beautiful and sacred things are spattered with the mud of mental and physical sordidness. The spiritual powers of nature are juggled with to buy or sell real estate or canvas waffle irons through a neighborhood. One of the things that a student must remember is that truth is a sensitive thing. None ever found it who did not approach its mystery with unselfishness and reverence.

In summing up the lecture series we want you to realize that man's faculties are always budding and unfolding like flowers. Every day a new eye opens and gives the soul a new window through which to gaze at the world and study its ever complicating civilization. The mind is the finest and most accurate of man's tools, and if he will learn how to use and control it he can gain through its faculties a knowledge of the visible worlds, and also of a great part of the invisible world. But the mind must be governed and taught how to think, and that is best accomplished by daily exercise.

If you will approach the mystery of understanding with a clean heart and an open mind you will ultimately be accepted into the knowledge of the mystery. If you will bring to the Altar of Burnt Offerings your own nature, your whims and fancies, your likes and dislikes, and offer them at the door, giving up in the name of truth all else but itself, you will find the gates of brass will swing open and you will be admitted into the university of Understanding.

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