MANUSCRIPT LECTURES

NUMBER FORTY-FIVE

Notes of Lectures Delivered
at Scottish Rite Auditorium
San Francisco

AXIOMS OF ACTION

BY

MANLY P. HALL

PRICE FIFTY CENTS

THE AXIOMS OF ACTION
Parts I and II
By
Manly P. Hall

Axiomatic Reasoning

The great Eastern philosophers prepared their writings in a form which required that each disciple should reason out for himself and reach his own conclusions concerning whatever subject was under consideration. Most of their instructions were given in the form of axioms or aphorisms. Examples of this system of teaching are to be found scattered through the Vishnupuranas, the Yogi Sutras, the Bhagavad-Gita, and the Yogi Aphorisms of Patanjali. Pythagoras in his great University of Crotona used the same method of instruction, part of which is still preserved to us in his "Fragments" and his "Golden Verses". Two of the most famous of the Pythagorean symbolic axioms are::"Declining from the public ways, walk in unfrequented paths." By this Pythagoras desired it to be understood that a true philosopher should break away from the conventional systems of thought, for he would find wisdom only in places where the majority of foolish people did not desire to go. The second axiom is: "Assist the man in raising a burden; but do not assist him in laying it down." All of the great philosophers believed that man grows under the weight of responsibility and that he who gives man added responsibility gives him greater opportunity to unfold his latent powers. One great philosopher of the ancient world told a disciple that the greatest gift one man could give another was an unsolved problem.

The axiomatic system of philosophy to a great degree overcomes the natural tendency of all students to depend upon their teachers for explanations which each should reason out for himself. The axiomatic system of instruction compels the disciple to do his own thinking. If he would understand at all, he must read between the lines. This habit gradually results in a high development of the faculty of observation and reflection, and the pupil learns to study deeply everything with which he comes in contact, seeking for the concealed truths which lie behind each of Life's multitudinous allegories. Foolish people may see things, but only wise and studious persons can see through things. Ambiguous statements stimulate the mental faculties and when the mind is awakened from its natural lethargy it becomes man's most powerful instrument for the solving of the problems of his destiny. We have prepared for you ten axioms which we hope you will consider most deeply, that their ambiguity may act as stimuli to thought. It is not <u>what</u> man thinks but <u>that</u> man thinks, which will ultimately bring about the regeneration of the human race. The ten axioms to be considered are as follows:

(1) ACTIVITY IS THE PRODUCT OF THE REACTION OF FORCE UPON SUBSTANCE.

(2) THE CONSCIOUS DIRECTION OF ACTIVITY IS THE GOAL OF ALL LIFE.

(3) ACTIVITY IS ONE OF THE THREE MANIFESTATIONS OF GOD.

(4) ACTION IS THE PROCESS OF BECOMING.

(5) TRUE ACTION IS INSPIRED BY THE SENSE OF REALITY ASSERTING ITSELF OVER THE AREA OF ITSELF. FALSE ACTION IS THE PRODUCT OF MAYA.

(6) ACTION IS VIBRATION, NOT MOTION, IN THINGS OF A SPIRITUAL NATURE.

(7) HE ATTAINS ALL WHO TRANSMUTES MOTION INTO FORCE, PASSAGE INTO INTENSITY AND ACTIVITY INTO IDEATION.

(8) ACTION IS HUMAN, ACTIVITY IS DIVINE.

(9) THE HANDS SERVE THE SENSES, THE SENSES SERVE THE MIND AND THE MIND ALONE SERVES GOD. THE PRESENCE OF GOD IS ACTIVITY, THE PRESENCE OF MAYA IS MOTION.

(10) THE SUM OF ACTIVITY IS TO BE.

Let us now consider each one of these ten statements separately and see what chain of deduction or induction can be established.

(1) ACTIVITY IS THE PRODUCT OF THE REACTION OF FORCE UPON SUBSTANCE.

There were two distinct schools of philosophy among the ancients. The first of these believed that all manifestation emanated from a simple Monad. This Monad they designated as the First Cause, a perfect homogeneity. Their doctrine was to the effect that all differences emanated from this single indifferent Thing. This Thing they referred to as the Incomprehensible Absolute, formless, indefinable, but all-pervading. Spirit and matter alike existed undivided in this Eternal One. They also designated the state of this Incomprehensible Creature as being Eeternity. Manifestations were absorbed into this eternity as were dimensions. Thus, both time and distance had in eternity a common denominator. According to the same system of philosophy, consciousness and substance also had a common denominator in this Incomprehensible Abyss, which Jacob Boehme, the German mystic, called: "Byss and abyss; nothing and all; time and eternity; Father of all beings and beginnings, dwelling in the presence of Itself."

The second group, among them the Gnostics and the Mithraics, believed not in a divine Monad but in a primitive, incomprehensible Duad. To them spirit and matter had always existed coequal and equally indestructible. They called Spirit the Great Father and Matter, the Great Mother. These two, uniting in Chaos, produced as their child the myriads of universes which are manifested as the result of the activity produced by spirit and matter, one reacting upon the other. Later, schools of synthetic thinkers united the cults who believed in the primitive Monad with those adhering to the doctrine of the Duad. The result was the establishment of a philosophical doctrine, positing a Triad consisting of the Duad within the presence of the Monad, in which the indestructible and eternal One became Two; the non-sexed became bisexual within itself; the Father-Mother became Father and Mother, thus giving birth to an impermanent, mortal creation out of Its permanent, immortal Self.

Whichever school we accept, we are forced to come to the realization that creation is the result of the action of an invisible, creative force upon a then invisible, homogeneous substance. The absorption of force by substance is called <u>involution</u>. The gradual agitation of substance by force, which releases itself through moving matter is called <u>evolution</u>. In the physical world, activity is accepted as the symbol of life; inertia as the symbol of death. The occultist says: "The action of being is as certain an indication of life as motion or fecundity. To exist is the action of being. Therefore, a mineral, while inert and without the power of growth or expression, is as much alive as a man. Its mere existence is here an activity, which activity is a certain indication of life, for while the mineral is on a lower plane of evolution than man, it is organically as alive as the human organizm.

The supreme Substance, or Intelligence, polarized Itself, and Its polarities became what the ancients called "The Shining Above and the Gloomy Below." In other words, the Absolute, or the Deep, "divided Itself from Itself," the result being that a firmament was created in the midst of the Deep. The firmament here represents the neutral ground caused by the mutual interaction of the Above and the Below. A simple allegorical manner of explaining the principle involved is in the Father, Mother and Child. Man is a produce of His Father (God) and His Mother (Nature). In describing the two polarities of the One divided against Itself, the positive pole was called <u>objective</u> and the negative pole <u>subjective</u>. The positive was symbolized by the sun as being radiant, while the negative was symbolized by the moon as reflected, for the life of nature is a reflection of the life of God. Thus, the Woman Clothed in the Sun is receptive nature reflecting the glory of radiant Divinity. The earth absorbs the solar light, which it then radiates through its surface as a vitalizing etheric energy. This energy is the life-giving essence which vitalizes and revitalizes the creatures existing upon the surface of the earth.

We next come to the proposition: Can life exist independent of substance? The answer is: absolutely, yes. The reason why some doubt such a possibility is because the majority of people believe that tangibility and existence are synonymous, which is not the case. A thing may exist without a form, a color, a taste, or a scent, but it will be intangible to another creature

whose vehicles of cognition require one of the above attributes in order to recognize existence. Substance exists in many degrees of refinement and coarseness. No creature has ever cognized the pure essence of life, which is the Divinity of the Absolute. This Divine Substance must be recognized through its vehicle of manifestation. Even that mysterious thing which we call "spirit" is in reality a compound, or else it would not be even abstractly cognizable. Spirit is Absolute Life manifesting through a substantial vehicle of high refinement, while form is Abstract Life manifesting through a vehicle of grosser materials. There are forty-two degrees of spiritual substance more rarefied and attenuated than the Divine Spirit of man, and there are creatures in the universe whose densest bodies are much finer in their organic quality than the divine nature of the human soul.

This results in the conclusion that, while spirit may only be recognisable when conjoined to some substantial element, it is capable of existing <u>in potentia</u> in the same way that eternity exists during the duration of time. The radio wave existed long before it was discovered and electricity was as omnipresent during the time of tallow candles as it is now, but the vehicle for its manifestation had not been found. Therefore, the following statement is philosophically true: Divine Life may exist without physical form, but while so existing is incapable of physical manifestation. It may exist without vital form, but while in such a state it is incapable of growth, assimilation, or those manifestations which depend upon vitality. It may exist without an emotional nature, but while so existing it is incapable of feeling or sense. It may exist without an intellectual nature, which will result in the absence of the powers of analysis and thought. It may exist without any nature of any kind, but while so existing it will be incapable of any expression or manifestation of any kind, and in its purest state Absolute Spirit is unconscious of its own existence or the existence of any other thing.

A natural chain of deduction from the preceding statement shows that Substance being the vehicle for the expression of Life, the more plastic the substance the more adequately it expresses and manifests the influences exerted upon it by the life element. Therefore, we may say that finer substances control coarser substances, inasmuch as they may permeate the grosser elements and thus inoculate them, while the grosser elements are incapable of permeating those more subtile than themselves. As what we commonly call "spirit" is itself a compound of life and substance, we see in man an example of how this spiritualized substance may animate and vivify the grosser body elements. Thus, each substance of nature forms the body of a superior substance and the spirit of an inferior one. The same is true in the intellectual world of human beings. <u>Every man is some man's master and some other man's disciple</u>. When an individual forgets this, he is lost. Thus, the words "spirit" and "matter", or "intelligence" and "ignorance", are merely relative terms, based upon comparisons and therefore are useless standards when attempting to measure the value of a thing to itself.

Limiting ourselves to the purely visible universe around us, we may say the action of life upon socalled inert substance (merely less active according to human comprehension) becomes visible or cognizable as the phenomenon of animation. If these two cease to react upon each other and become separate again, both remain as they were before. This phenomenon is called death, for the life becomes invisible and intangible and the form becomes inert, and through the process of disintegration returns to whatever level is occupied before it was animated by the impulses of life. The electric wave is a manifestation of universal vitality running along threads of ether. As ether is much more subtile than gross earth, it is much more completely amenable to the impulses of force. As a result, we have the electric spark, a living, pulsating, Divine thing, made visible by its action upon an attenuated substance. In the same way, ice, when freezing, preserves images from the ether, because it is readily amenable to the impulses of a superior substance.

The visible universe was created as the result of the action of force upon simple homogeneous substance. This force broke up the homogeneity into the present existing heterogeneity. At the end of the universe, when the sleep of the gods descends, the heterogeneity will gradually be drawn back again into the simple homogeneity. The same principle is true in the life of the individual. Man's thoughts in childhood are simple and few; in maturity they are many and complicated, and in the wisdom of philosophic age they are few and simple again. Upon the simple homogeneous substance, force exerted its influence and the spirits of Elohim, the personifications of universal activity, the seven creative voices, floated over the surface of the deep, the symbol of universal substance. This passing of the spirits of Elohim

is spoken of in the Scriptures: "And the spirit of God moved upon the face of the waters." Activity is called in Scriptures the breath of the Elohim, who "breathed" upon the deep and it was alive. From this striving and moving was formed Adam Kadmon, the Universal Man, made from the red clay of chaos. Into this clay moved the breath of the divine force and the clay became an animated and living thing, radiating the activity of the Incomprehensible Life. This is the philosophic explanation of the mystery of the Great Breath, the Spirit of Universal Prana. These are the seven fiery whirlwinds which were born out of the mouth or abyss of the Absolute. This Great Breath is the A.U.M., which began the friction of the particles or, as it is said in ancient Scripture "moved" the spirits of the deep. The word "Logos" or "God" means a voice, a word or an outbreathing. In the beginning the third aspect of Divinity, the Lord of the world of forms, the Creative Force, breathed Itself into Its Not-Self and gave the Not-Self a soul, Its own soul.

We know that in creation everything is a battle between Activity and inertia, activity being called light because fire is born from its strivings. Inertia is called darkness, which veils the face of action and lies like the great serpent of the ancients in a state of coma, basking in the effulgency of the universal light. Therefore, the spirit of man is spoken of as a spark thrown off from the wheels of striving, the spark being an invisible power surrounded by a ring of flaming substance. The spirit grows through striving; it is broadened and deepened by battling; and while it longs to rest in inertia and the great illusion seeks to impede its progress, still it attains to the goal and masters all by slaying unreality. The ancients said that life is a great game and he wins most who does not play, but remains as a spectator not involved in the loves and hates which obsess humanity. The greatest mistake in life is to be involved in life, for when we are involved we are narrowed and bigoted. The more involved we are, the narrower is our horizon line. If we love one, we are intolerant of the many. If we have an obsessing viewpoint, we are prejudiced against reality. But if, unattached, we can view life as a great laboratory in which we work out the experiments of existence, realizing that the object of life as we live it now is not happiness but growth and education, we shall then not be so involved in the game that we shall be broken-hearted if it goes against us, nor shall we be egotists if we win. Action and reaction are the two armies which have battled since the world began and will continue to strive one with the other until time is absorbed back into eternity. The war of these two is the Kurushetra of the Hindus, when the spirits of light fought the spirits of darkness. It is the Armageddon of Christian theology, the war in which all will be destroyed except the Lords elect, who shall be saved like the Shidas of India, because they have climbed up above the battle.

Spirit is the product of striving. Its very spark is the son of friction. Upon the anvil of experience is the sword of spirit tempered, and it is shaped by the blows of suffering and by flame it is hardened, and in the battle of life its worth is proven. Consider the ancient myths of the Northland, how the heroes who fall in battle were picked up and carried to heaven by the Valkyrie, the twelve warrior daughters of Watan, the one-eyed Father-God. These maidens hovered over the battlefield on horses that flew through the air and those who died defending their beliefs and struggling for the right were picked up and carried to the feasting hall of Valhalla, a great palace built of the spears of heroes, where they feasted day and night on the flesh of the immortal boar. Here they prepared themselves for the great war, for the day of Ragnarok, when the hosts of heaven's elect must fight with the sons of Loki for the possession of the universe. In this way the ancient Scandinavian explained life. To him the visible universe was a field of battle, where the souls of men were tested and strengthened for that immortal combat when the ultimate battle between light and darkness must be fought.

Action is unreal in the sense that it is impermanent, for to the philosopher, permanence is reality and impermanence the only illusion. To the mystic, the boundless ocean of unawakened potentiality is the eternal reality, for that which exists before all things are made and after all things have ceased to be, that is real. The invisible is real; the visible is unreal. Man, like St. George, must slay the dragon of unreality before the real is revealed to him. The invisible is the rootless root of all things. From it unnumbered creations pour into existence and in it they dwell their measured span, then return to it. Suns, Moons and stars are bubbles floating in this seething sea of eternal potentiality. From it all things come, of it all things are formed, in it all things dwell, to it all things must return.

It alone is permanent, unmoved. Things exist a moment as ripples on the surface of It. Gradually the ripples fade out and the endless expanse of It alone remains. Which, then, is real? Sticks, stones, and metals which exist for a few paltry million years or that substance from which they come and to which they return again, without beginning and without end?

That thing which we call spirit is, in reality, a small area of this eternal substance which, opposing itself to itself, has clothed itself in its own reflection, substance. It is the root of the bodies that pour out from itself. It exudes its personalities, building them from within outward. These things which have come forth from the light and which, surrounding the light, conceal it, we call forms. Strip the bodies from the reality and man becomes a tiny ring of eternal substance, invisible, intangible, a magic bubble, made visible by the animation of the tether around it. But, remember, if you strip these bodies away, you lose with them all sense of thought, feeling and power, becoming as of the consciousness of the abyss itself, a formless, shadowed void in dreamless sleep. From out of the invisible center of itself, as through an open mouth, pours the not-self. In the dwelling place of illusion the reality takes up its abode, there to remain until it has instructed the illusion concerning the identity of the power that dwells in the midst thereof. In the words of Christ, the reality says to the not-self: "learn of me." By its strivings and its friction, spirit gradually transmutes the not-self into soul. Then, robed in this new garment and enshrined within this transmuted dwelling, the self assumes its place among the lights which march in endless pageantry across the stage of visibility, to vanish behind the swaying blue veils of Eternity from whence it came. All things are finally absorbed in peace, for peace is striving redeemed in eternity. All things are finally absorbed in Love, for love is hate, selfishness and greed redeemed in eternity. All things are finally absorbed in wisdom, for wisdom is the sum of all things viewed with the eyes of eternity,. So read the sacred books of the ancients.

Most of the axioms of the ancients are of unknown origin and probably were given to primitive mankind by the gods themselves. The majority of the statements deal with the relationships of eternal truths with non-eternal truths. In the great mysteries of life, studies do not end when man leaves the university; rather they begin there. Both the axiomatic method of teaching and that style which uses allegories and parables are sadly misunderstood. Age after age we have failed to show that true discrimination and discernment which is the foundation of wisdom. We have failed to unveil words and thereby discover the subtile truths concealed within their combinations, placed there by master minds who created languages to express and describe formless and nameless truths. We shall now pass from the eternal that ever shall be to the temporal which is for the moment, and realizing the limitation of our senses and perceptions, and the foolhardiness of trying to think beyond ourselves, view the other nine axioms in terms more familiar to the lower dimensional minds of the present human race.

(2) THE CONSCIOUS DIRECTION OF ACTIVITY IS THE GOAL OF ALL LIFE.

Activity was symbolized by the Greeks as a one-eyed giant, called a "Cyclops". The human eyes were supposed to represent mental polarity. In man, the right eye was positive and the left eye negative. In woman the polarities were reversed. The right eye being positive, was capable of cognizing the paternal creative power, while the left eye being negative, responded to the impulses of the maternal creative power. The sun and moon were supposed to be the eyes of God, the sun his right eye and the moon his left eye. He occasionally closed his left eye and his winking resulted in the phases of the moon. The fact that he never closed his right eye except on the occasion of an eclipse signified that while the material universe was impermanent and might cease to manifest, the spiritual universe was far more permanent and indestructible. The Cyclops had only empty cavities where the two eyes should be, but directly between these cavities and over the bridge of the nose he had a single, all-observing eye. This eye was the eye of wisdom, for it was located at the point of equilibrium between the positive right eye and the negative left eye. Therefore, it had no polarity. This eye being incapable of sensing diversity was all-wise, because it forever sensed the underlying unity which is the source of all diversity. This is why the Osiris of Egypt is symbolized by one eye and why the Eye of God in Freemasonry is left unpaired, for two eyes are symbolic of ignorance while one eye is emblematic of wisdom. In India and China the race of the immortals is usually represented with a third eye vertical between the other two, and among the Indian caste marks are some in the form of the opened eye.

Because of their absolute impartiality and impersonality, the forces and elements of nature were symbolized by the ancients as one-eyed gods, for they knew neither good nor evil, but continued to manifest according to their predestined plan, regardless of their effect upon the wishes and whims of man. We may say by way of definition, that . . . activity is an impersonal and unbiased state of being, capable of being directionalized and controlled in its manifestation only by creatures with individualized intelligence. Activity is neither good nor bad, creative nor destructive, but is capable of expressing itself in any of these ways according to the relation which it is caused to occupy toward other forces and substances. It is man's ability, because of his intellectual freedom, to directionalize the manifestation of natural activity which results in the good or evil with which he surrounds himself. There is no evil in nature save that which is the result of maladjustment or misuse of natural forces, and as there can be no good without evil and no evil without good, both of these are equally impermanent and consequently unreal. On the other hand, equilibrium, or the natural action of natural things in natural ways, is far more permanent than either of the extremes. Good and evil are the ends of a single stick, which . . . if it has one end must necessarily have another. The world is filled with minds which philosophize with one-ended sticks, but it is difficult to work out the system on paper.

We may liken universal activity to a river of water pouring over rough rocks and tumbling over the edge in a great cascade. Power beyond the wildest conception of man is stored up within this swiftly-moving current. If man will build a water-wheel to harness the current, it will turn his dynamos and light his cities. This does not mean that the river has changed its course; it means that man through his divinely given intelligence has learned to chain and harness an existing force and by agreeing with the principles of that force and adjusting himself to the laws of that force he has made of universal activity a useful servant. The rushing river when chained performs greater wonders than the labor of thousands of men could accomplish. Around us are endless resources and through ages of gradual evolution man is learning to control them. In this way he is, indeed, becoming as powerful as the gods themselves, for the energies which he controls were the gods of the ancient world. Some day he will discover in the tiny atoms about him treasuries of energy and force, until finally the entire universe bows humbly before the directionalized energies which we call intelligence. Gradually man is investigating that great storehouse of possibility, the unknown. More and more he is controlling his environments. He accomplishes this by obeying the laws of these environments and through proper understanding of the various principles of nature, for he is master of the things he understands and the slave of the things concerning which he is ignorant.

We are transmuting natural energy and activity into intelligent servants of our consciousness, but when making use of these enormous powers we must first of all learn that behind their manifestation is law greater than the law of man, greater than the mind of man, as eternal and fixed as the very spirit of man. This we cannot control; this we must obey. By learning the law of force and abiding by it, we become rulers over force, manipulating it to the attainment of a multiplicity of ends but always in harmony with the law by which it is governed. In handling electricity we must follow certain rules or it will destroy us. Suffering is the inevitable result of carelessness. When handling tremendous units of energy, ignorance does not protect us. Ignorance is not accepted as an excuse either by man-made law or Divine law. When handling explosives, we must abide by the laws governing explosives. It matters not whether you be a little child, innocent and carefree, sinless and without blemish, or a great saint, hoary and learned; if you drop a lighted match into a powder barrell neither your artistic sense, your religious belief, nor your philosophic power will change the inevitable result.

All sense perceptions, thoughts, and feelings are results of waves of force known as vibrations striking against sensitized areas in the mental nature, the emotional nature, or the physical body of man. All differentiation is the result result of vibration. The base substance of all things is the same; differentiation is merely the effect of varying rates of vibration which concentrate themselves upon this one substance. In order that we may learn to use the great activity of nature and direct it consciously and intelligently, we must apprentice ourselves to those understanding its laws. In India those who understand the laws of nature are called "holy men", "Gurus", or "mahatmas", and from all over India disciples come to study with these sages in their retreats. In the Western world those possessing deep understanding concerning the occult workings of nature are called "adepts", "initiates", or "masters". These titles are given to them to signify that they have acquired the power of mentally and spiritually

directing physical and superphysical force, that it may more effectively serve the plan of human progress and awaken more rapidly the latent powers within the natures of human beings.

The name God was given to the principle of universale activity, which the ancient people recognized as the divine life. In a certain sense they were mistaken, for they did not realize that activity was merely a manifestation of God and that in worshipping activity they were merely adoring Deity through one of His principal vehicles. The Supreme One has three primary expressions. The first is the abstract, divine impulse called will; the second is the abstract mental impulse called wisdom; and the third is the abstract physical urge called activity. This places activity as the lowest manifestation of Deity, but the only manifestation of Him that can be cognized by the objective human senses, for both wisdom and will are abstract superphysical powers. All three - will, wisdom and activity, have yet to be fathomed by science, and concerning the source and origin of them, modern savants are unable to make any definite statements.

Consciousness, intelligence and activity are the X, Y, Z's of science, for they are Divine things, unknown elements, and no three-dimensional mind can ever completely understand them. If man would learn concerning Divinity, he must grow up to it, for divinity can never descend to his comprehension. Will, wisdom, and activity in their abstract sense are grouped together and referred to as the casual body of nature. The understanding of their triple power is the greatest of all arts, for it makes the master a superhuman power. It was Paracelsus who said that "The beginning of wisdom is the beginning of supernatural power." The conscious direction of these superhuman activities to constructive ends more fully discerned by the properly evolved mind is the goal of all striving, for it frees the spirit from the ebb and flow of circumstance so that it becomes consciously the maker of his destiny and the captain of his soul. God is the only intelligence known to man; He is consciously able to manipulate all the forces within his own sura to the attainment of definite ends. Through crystallization, the Divine impulses have become the substances of the universe. The varying rates of vibration, which are the basis of all differentiation in both the visible and invisible universe, are the results of the inflections in the Divine creative impulse. The third axiom is partly clarified by the preceding statement.

(3) ACTIVITY IS ONE OF THE THREE MANIFESTATIONS OF GOD.

Consciousness is located fourth dimensionally; therefore it cannot be described by words or thoughts which are only made to elucidate three-dimensional relationships. The spirit occupies a fourth-dimensional position to any body which it is said to occupy. The Hebrew Qabbalists and students of the Zohar have taught that the physical universe constituted the physical body of God and that the planets were, in reality, the vital organs in the constitution of the solar man who was, in turn, a vital organ in the constitution of the universal man, and so on ad infinitum. As the spirit occupies its fourth-dimensional position in relationship to the human body of man, so God occupies a fourth-dimensional position in relationship to the universal body. While consciousness may be located physiologically in any part of the area of a body, it is divided from the form through which it manifests by a great vibratory interval. Consciousness and substance are from the standpoint of substance interpenetrative, and the occultist realizes that they are actually in juxtaposition one to the other, neither in any way assuming the personality of the other but influencing the other through a common denominator. Through a series of supersensitive centers located in the various bodies of man, or by analogy the various bodies of the universe, and by means of a cord of ether along which impulses pass, the consciousness rules its organisms to a greater or lesser degree according to the fineness or coarseness of the bodies.

Substance is moved by consciousness through the medium of force, which becomes the messenger of the gods. It is the fulcrum or the tool which, in the hands of Intelligence, produces masterful works. We know that spirit is a parasite, living off its body as the mistletoe lives off the oak, and we also know that, considered independently, the body is also a parasite, living off the spirit. As the body is actually exuded from the spirit, the consciousness is privileged to use it as it sees fit. Consciousness, manipulating substance, directs against it three rays which are called intelligence, love and force. When this trinity is awakened and balanced in the objective personality of man, it gives to the one possessing this balance an intelligent outlook on life. A person in whose nature there exists a perfect balance of intelligence, love and service is said to exhibit true wisdom, for wisdom is actually the ability to labor intelligently with compounded masses of form and force.

According to the ancients, there are three worlds. The highest of these was symbolized by alchemists as the sphere of sulphur., the parent of all metals. This is the sphere of divine consciousness. The second world was that of mercury, the universal solvent. It is the plane of intelligence, or the redeemer. This red redeemer is called the Son of necessity, for the need of Him was brought about by the "fall" of man and the rebellion of the angels. The third world was the sphere of salt. Both salt and mercury were born out of the nature of sulphur. Jacob Boehme called this lower world the sphere of bitterness, and it is possible that the ancients symbolized it by salt because of the saltiness of human tears. Activity was the ... striving of bitterness and represents the third and lowest manifestation of Divinity. Activity is recognized in our physical universe as motion, although true activity exists as permanence in the midst of motion.

The fourth axiom is devoted to the problem of evolution.

(4) ACTION IS THE PROCESS OF BECOMING.

Let us think about this carefully. True spiritual and intellectual activity is not the process of coming or going; it is rather the process of becoming. People have an idea that anyone who is running is going somewhere, when he may be only exercising for the purpose of reducing his weight. They believe that a person who is talking must be saying something, when, in reality, he is only slaughtering subject matter and killing time. Following out the same line of deduction it is often true that an individual who spends hours trying to think out a problem may not secure anywhere near as satisfactory results as someone else into whose mind the answer flashes instantaneously. We may say that exertion is not always proof of intelligent results. H.P.Blavatsky, realizing the fact that the word evolution meant growth through a motion forward or upward , coined a new word to imply that evolution is in reality, a radiance of the self over the area of the not-self, and not a pilgrimage to any intellectual or geographic location in substance or space. The word she coined was "ideation". This suggests the dawning of cognition into a place where it previously had not been and suggests that growth is a dawning of consciousness rather than a growing of consciousness. It is true that man must build and unfold his body before great things can dawn upon him. It was Goethe who said in Faust:

"How closely luck is linked to merit
Doth never to the fool occur;
Had he the wise man's stone, I swear it,
The stone had no philosopher."

But this process of preparation is not really spiritual growth. It is the physical making itself fit to express more fully the ever-existing spirituality. When we have prepared ourselves we do not search for wisdom; we are wise, for wisdom dawns upon us with our preparation. We evolve into the knowledge of ourselves.

No seeker ever found God by going after Him or really by trying to find Him at all. We search for things which we have not made ourselves worthy to attain. Those things which we are worthy to know are discovered already. God is. When man becomes, he finds God. Wisdom can never be discovered by traveling from one place to another, for while travel is action it is often without the sense of becoming, which for man is divine activity. We know that it is useless to strive for a thing which is already within the radius of our strivings. We know that power is always located in the "within-ward" part, whether it be a man or a molevule of smaller size. The middle of a body can never move toward or away from itself. It can only ideate itself, giving to the area of its radiations the sense of awareness which men call 'illumination".

The process of becoming includes partly the assumption of divinity. This is brought about by assuming the responsibilities of God, always in a humble and honest way, with the realization that as we are a part of Him we are also responsible for certain functions of Him. Recognizing also that God is the slave of all creation, the student . aspires first to service. Service is the highest activity of the body - the highest manifestation of the concrete organizm. It is the labor improving the center by serving that which surrounds it. Service is essentially the recognition and adoration of the . . universal reality. It is the service of the fourth-dimensional element in all things as it is recognized through the manifestations of the three-dimensional tangible organisms. Exoterically, a student seeking for wisdom must serve wisdom. This is the way by means of which the law of compensation causes him to pay for his instruction. This service of wisdom is expressed in the service of all creatures in the universe, taking the hypothesis that the universe is the manifestation or outworking of universal wisdom. The initiated master serves the universe within the range of his consciousness, . . while the layman serves the universe outside the consciousness of himself. Therefore, there are two kinds of creatures: those who

are surrounded by activity and those who surround activity. The lower serves the external, while the higher serves the internal. God has suns, moons and stars within Himself. To man, the sun, moon and stars are outside of and about him. The size of the universe within being the measurement of the area of consciousness, the limit of the area of consciousness divides the within from the without.

A man who serves with his hands is far more limited in his usefulness than one who through special training is capable of serving with his feelings; for the emotions unlike the physical body, are not limited by distance or time nor are they as subject to injury or fatigue. Man can use his fingers for only a few hours without rest, but when he has trained his emotional nature he may use it for many months without tiring, and by projecting it as an auric body he may serve others at a great distance while the fingers can be useful only to those who are within the area of their touch. Further, if he has a mind he can to a still greater degree eliminate time and distance. He may write a book which millions will read, or paint a picture which will inspire thousands long after he has died. The lower the creature is in evolution, the narrower is the range of its usefulness and the more closely it is tied to earthy labors. The higher its evolution, the more it will work with its soul, for in nature there is a Divine economy. The finer intelligences use finer methods of expression, leaving the lower labors for those incapable of anything else.

We reiterate: all evolution is the science of becoming, of unfolding from within outward like the opening of the petals of the lotus. Growth results in the dawning of perception and the dawning of reflection. These do not come from the North or from the South nor from above nor below. They simply dawn from the center outward, over the area prepared to receive them. This is a fourth-dimensional process which our limited sense of perception cannot easily cognize. The adept does not serve by running around. When man is to the universe what the universe is now to man, he has become. In the Bhagavad-Gita we are told that many manner of men seek after wisdom, some by prayers and fasting, some by labor or by deep philosophy. All these things are good, but the wisest of all these men is the one who has become wise by first fitting himself for wisdom and then feeling the dawn of it radiating outward from the within-ward part of himself.

(5) TRUE ACTION IS INSPIRED BY THE SENSE OF REALITY ASSERTING ITSELF OVER THE AREA OF ITSELF. FALSE ACTION IS THE PRODUCT OF MAYA.

The Taoist philosophy of the Chinese teaches that there are two rhythms or motions in nature. One is the false or assumed motion of those creatures possessing an intellectual nature permitting them to deviate from impulse, and the second is a natural motion, a rhythmic ebb and flow which is called by them the true motion of the universe. Those who would be wise must depart from the places of false motion, such as the congestion of cities and the bustling confusion of mercantile life. Had the ancient Chinese philosophers been privileged, or rather coerced, to attend a jazz band dinner, they would probably have found an excellent example of false motion and unnatural rhythm. To the Chinese, poetry was an example of the inspired rhythm or motion of nature, and they could tell by the swing of the words whether the poet was truly inspired when he wrote. They believed that if he tried to write a poem, the rhythm would be false, but that if he could not help writing the poem then the rhythm was true, for one was inspired by the false motion of worldliness, a desire for money or admiration, and the other was an outbreathing of the soul which for the joy of writing and sang for the joy of song.

Those who could dwell in the true rhythm which was best expressed by the endless motion of the waves were said to be inspired, and all that they accomplished was an inspiration to others. Such as these dwelt in reality, for they were part of the divine reality. Instead of sitting for hours pondering on some insurmountable obstacle, these philosophers went up on the mountains and, gazing downward at the rolling country and the white breakers of the sea, they forgot the man-made world for the moment and were filled with the inspiration of pure naturalness. They propounded their question to the hills; they asked it of the sea, and the answer was immediately found, for they were up above human winds and fancies which cloud the senses; they forgot the prejudices of generations and alone with things as they actually are, their question was answered by itself. Those who have lived the best part of their lives on the open sea or among the hills feel strange and uncomfortable when, for one reason or another, they attempt to make their home in the bustle and confusion of a city or crowded community. Many cannot adjust themselves but flee from the unnaturalness back to their ocean or their hills. Old sea captains and trappers have said to me "I cannot live in the cities; they seem so unnatural. There is a falseness in the air." This falseness, detected without a knowledge of why or what it was, is the "false

motion" of the Chinese and the "maya" of the Hindus. The word "maya" means illusion, or that which is false and impermanent. In the heart of Asia there are great deserted cities which were once filled with the false motion of civilization, but no one dwells there now. Runners and creeping flowers have covered the old walls and the false motion has given place again to the natural rhythm. We may say that the false motion destroys itself, while the natural rhythm increases itself. As the ripple is different in its motion from the ebb and flow of the sea but, vanishing, gives place again to the ebb and flow, so false motion exists for a moment upon the surface of the eternal rhythm and then gives place again to the reality. Many of the savage peoples seek to express the rhythm of nature not only in primitive poetry and song but most especially in the dance. Since the earliest times, dancing has been considered part of religion, although today in many cases it has wandered far afield. Even the most primitive peoples are filled with rhythm and song. They cannot help but express the endless flow of nature. This ebb and flow is not only the inspiration of primitive people; it is also the inspiration of the world's greatest sages and philosophers. Franz Schubert could not help writing songs and composing ballads, because he heard them in the air around him. Such is the story of divine motion, eternally inspiring, and false motion which rends and tears down inspiration.

To force a thing is to be unnatural. To force a thought is to secure one that is, at best, half alive. To force the hand to paint a picture is to have a product soulless. To force a man to obey you is to have an eye-servant who hates you behind your back. To force virtue is to be a hypocrite. A man is what he is by innate desire and not by the cloaks or conventions which he forces himself to wear before the world. True virtue is born out of a love of virtue and not a hate of vice nor a fear of exposure. The Chinese believe that everything really is what it naturally is and not what it tries to be, and that man shall be judged not for his deeds, his words, or his thoughts, but what he would have done without thinking, acting, or speaking. To themystic, things are not great and small because of their achievement, but because of the motive for which they were achieved. The motive is more valuable than the action.

(6) ACTION IS VIBRATION, NOT MOTION, IN THINGS OF A SPIRITUAL NATURE.

It will be ages before men will have an adequate comprehension of the part that vibration plays in the building of his universe and the unfoldment of hisown soul. Our worlds exist because of vibration; light and darkness are rates of vibration; our ideals are rates of vibrationwe hear, see, taste, smell, and touch through the medium of rates of vibration; our ideals are rates of vibration; our thoughts are rates of vibration; our loves, hates, and fears create rates of vibration which remain long after we have vanished from this mortal sphere. Heaven, earth, and hell exist - fundamentally - as rates of vibration. The stick, the stone, the star, and the man are all composed of one universal substance differentiatéd by the power of vibration. Vibration is the great proof of universal life, for regardless of how great or small a body may be, it is pulsating, and throbbing and thrilling with vibration. The realization of the enormity of vibratory power causes modern science to realize that there is no death but life itself depends upon and is a rate of vibration, and that everything from the tiniest molecule to the greatest star is a living thing; that even substance itself is in ceaseless motion.

The higher the rate of vibration, the closer the thing is to divinity; the lower the rate of vibration, the closer it is to what we call matter. We believe that physical substance is the most solid thing in the universe. This is untrue. There are many chains of existence dwelling on worlds more solid than ours, but as we have no sense perceptions capable of cognizing these substances, we call them unreal. Spiritual growth is gained by raising the vibratory rates of the lower bodies so that they will harmonize ever more closely with the vibratory rates of man's spiritual nature. When these two perfectly correspond, man then receives a perfect influx of divinity and is divine. Motion is the passing of a body from one place to another, while vibration is the speeding up of a substance from one state to another. Each of the seven world planes through which the life wave of our chain is passing consists of seven rates of vibration. These planes are linked together because the lowest plane of one interblends with the highest plane of the preceding. Each one of man's bodies consists of seven distinct rates of vibration. The highest body of his physical organizm links up with the lowest vehicle of his seven astral bodies. In this way a perfect golden chain is maintained. This chain serves man's consciousness as a ladder. The entire septenary constitution of man contains seven planes with seven rates of vibration to a plane, thus making a ladder of forty-nine rounds, which link the lowest form of material consciousness with the highest phase of divine realization.

We often hear the word "refinement" used when referring to the constitution of persons. We say "That is a very refined-looking old gentleman" or "What a coarse person Mr. Doe is!" We seldom realize that coarseness and refinement are the results of the rates of vibration at which the atoms of the body are moving. This texture of the body atoms is often called organic quality. This, to a great degree, is a measurement of power, for it is the measurement of control which the consciousness has over its vehicles. The lower the organic quality, the more difficult it is for the divine man to manipulate his frame, and the less responsive the frame is to the spiritual impulses. Refinement results in sensitiveness, or higher organic quality. This sensitiveness has a price, for not only is the organism responsive to the spiritual impulses of its own divine nature, but it is also responsive to many other irritating influences by which the coarser organisms are not bothered. Organic quality is the result of heredity, diet, and outlook upon life. The coarser the foods and the lower the organism from which they are taken, the coarser the form of vital energy that is secured from them. Those who aspire to an understanding of philosophy and religion must realize that the organic quality of the vehicles must be improved if they desire to use them as fine tools. Expressiveness of character and appearance is the result of the fact that through the nervous system the higher vehicles controlling the physical body are so perfectly attuned with their vehicle that the physical nature expresses even the slightest shade of variation and inflection. It requires many ages of preparation and refinement to bring the body up to the point where it becomes capable of adequately expressing its own spiritual nature.

(7) HE ATTAINS ALL WHO TRANSMUTES MOTION INTO FORCE, PASSAGE INTO INTENSITY AND ACTIVITY INTO IDEATION.

A man is as he vibrates, and he is most conveniently located when surrounded by other things of sympathetic or like vibration. It is this innate working out of association that results in the saying "Birds of a feather flock together." Transmutation is an alchemical name for regeneration, or refinement. Transmutation is the process of purifying the lower nature, that it shall become more spiritual, which means in this case spirit-like. Man has a great composite organism and the various parts of it have not all evolved together. Certain parts of the human structure have higher rates of vibration than the others. This results in talents and propensities. Those parts which are of lower organic quality are sluggish; those of higher organic quality are active. As the result of the lack of synthetic balance, most people have their strong points and their weak points, but in judging individuals we should never compare them, unless our judgment is an attempt to reach a point of balance concerning their own character. The value of another individual to us is not necessarily based upon an analysis of his strong and weak points. He is as much help to us as his strongest point, for it is not necessary for us to dip into the hollows of his undeveloped organisms. While each individual is impeded by his weaknesses, it is not necessary that any individual be impeded by anyone else's failings. Each has enough of his own to be responsible for. We often find a magnificent mind in a diminutive, insufficient body. We may learn from the mind but need not copy the body. The mind may know many things, even though it has not yet discovered how to increase the size of its pedestal.

One of the best ways of increasing organic quality is to build up the moral and intellectual viewpoints. All functions and faculties increase with properly administered exercise and the organic quality changes with the attitudes and viewpoints of life. The rates of vibration radiated by the mind and heart profoundly influence the cell construction of the physical organism. Every seven years the entire body is remade, although some authorities claim that the change takes place much oftener. A person is not doomed to die with poor organic quality because he inherited such from a long line of undeveloped ancestry. Each individual may remake his life. If he cannot completely regenerate it, he may at least accomplish much in that direction. Realizing that the awakening of consciousness is the supreme purpose of life, the philosophers of all nations have warned their disciples not to invest in anything outside their own natures, for their own natures must save them. The Greeks believed that those who did not awaken their latent philosophic and intellectual powers during their life would be forced to go on through all eternity philosophically and spiritually asleep. It is interesting that from the beginning of time the wise of all nations should warn men to beware of his own human nature lest it be his undoing. Christ rising from the tomb at the end of three days was the great Christian symbol of regeneration, for Christ represents the Spirit, and the tomb an unresponsive, unredeemed animal nature. The Master Mason raised from the dead by the strong Grip of the Lion's Paw symbolizes the spiritual nature of the individual redeemed from the tomb of darkness and ignorance by the power of light and truth.

(8) ACTION IS HUMAN, ACTIVITY IS DIVINE.

While the ancients always referred to activity as being a direct manifestation of God, they understood by this activity the ebb and flow, or divine rhythm, previously referred to. The march of suns and planets, the ceaseless motion of the heavenly bodies, all of these bespoke the presence of a Divine energy used in a myriad ways but one in actual essence. Entirely different from the march of eternal things is the activity of man, that fidgety, non-productive activity which leaves the structure exhausted and the mind as empty as before. We do not realize the value of energy until we have lost it, nor do we realize that man is responsible for the use he makes of divine resources. We condemn the man who wastes food when millions are starving, and although we do not condemn the man who wastes energy, he is the greatest wastrel of all. The early Christians called energy "the blood of Christ" by means of which the sins of the world were washed out. Every creature is responsible for his use of natural resources; he is given his talents as in the parable told by Jesus and is responsible to the Master of the house for the use he makes of the talents.

Man has been given dominion over the birds of the air and over the beasts of the field. His dominion extends into the most distant corners of space, but every creature is responsible over the area of its possession. Being greater than the beast, man is responsible for the beast. He is responsible for using intelligently all of the resources which are available to him. The most powerful weapon of the human race, and also its most powerful instrument for good, is force. Force was symbolized by the thunderbolts in the hands of Jove and every day man is learning more concerning the mysteries of force. He is realizing that if he can control it he can rule the universe, but he does not realize that he himself is part of force. . . . . In the stories of the Arabian Nights we read of wonderful creatures called "genii" who waited upon mankind, as in the story of Aladdin's Lamp. Force is this "genii" who appears when the lamp is rubbed.

The industries of the world are moved by force, which man has learned to extract from wood and coal and gasoline. He does not realize that within his own nature he has a lodestone of force, a center of dynamic energy, an immortal spark of the universal power, which being alive itself, has the power of imparting life. Human evolution is devoted to the glorification of this unit of divine power and the mysteries of all ages have taught man how to build out of his nature a glorious temple for the glorification of this eternal and divine spark. Such is the true mystery of the Shriner, whose labor is to build a shrine for the glorification of the stone which fell from heaven to become the cornerstone of the human temple. It is signigicant that this stone should be black. The Bambino, or the Christ Child in Rome, is also black, for the spirit is colorless, ofrmless, dimensionless, made manifest through forms and dimensions. This black stone, the aerolite of Abraham, is the sacred stone in the Kabba of Mecca, and means much to the Shriner. Therefore, in the midst of man, with his material actions, his material feelings and his material thoughts, is a colorless atom of abstract life far more active than the sluggish bodies which surround it. This is the dark foundation stone, the invisible abyss from which personalities are born and to which they return. This is immortality in the midst of mortality; permanence in the midst of impermanence. Literally, the spirit is the area of greatest density in the midst of physical solidity, but man for lack of faculties capable of cognizing the spiritual density regards the black abyss as a vacuum, unaware of the spiritual truth of the philosophic axiom, Ex nihilo nihil fit (From nothing, nothing comes).

The modern Christian faith is practically the only one extant without a philosophic basis. This is what caused Robert Ingersoll to revolt against its dictates. He could not reconcile philosophy with the popular interpretation of the Old Testament which is supposed to teach that in the beginning the universe was formed out of nothing. Christianity is also the only religion which does not emphatically teach that everything in the universe is alive. Many unthinking members of the faith do not realize that the earth itself is part of the great plan and that the plan includes salvation of the grains of sand as surely as for man.

(9) THE HANDS SERVE THE SENSES, THE SENSES SERVE THE MIND, AND THE MIND ALONE SERVES GOD. THE PRESENCE OF GOD IS ACTIVITY: THE PRESENCE OF MAYA IS MOTION.

It is interesting for the philosopher to compare the system used for governing the universe with that employed in the economic world for controlling a great industry. All forms of government in the past have been based upon man's understanding of divine government. As man's understanding is ever changing, so he is ever amending

his interpretations of divine will. Every great organization has a head. The clerks and office boys gaze in awe at the majesty of the big boss. They whisper when in his presence. The attitude of the employees to their employer is not unlike the attitude of man to his God. In a great institution each clerk and bookkeeper has a different attitude towards the big boss. Some think he is a fine man; others are convinced he is a skinflint and a reprobate. Some hang his picture over their desks and drape it with a flag on holidays. Others mumble and grumble and wish he were dead. Nearly all envy his position, but few would care to accept with it his responsibilities. Every clerk in the business is firmly convinced that if the big boss would listen to him he could double the efficiency of the institution. Every employee feels that he is an undiscovered treasure and that the big boss is unfair because he has not discovered executive timber in his bookkeepers and clerks. Similar to this is man's attitude toward God. The majority of human creatures are quite certain that they know much more about running the universe than God does. Some love Him and serve Him with love in their hearts. Some fear Him and serve Him with fear in their hearts. Others hate Him and sulk through their labors with hatred in their hearts. The law of analogy is a wonderful thing. It is a power in the hands of those who know how to apply it to the problems of life. Let us continue our analogy between the business institution and the Universe.

It would be quite inconceivable that a great economic institution should be composed of a president and under him a great mass of office boys. The distance between the two types of intellect would be so great that the president would find no cooperation in the problems confronting him. To the majority of people the universe consists of a President, God, and a great mass of office boys, humanity. Between these two is a great philosophic interval, an empty space, with a few angels occasionally fluttering through it. Philosophy teaches that there is a great chain of intelligences between God and man, as in the business world there is a great chain of [illegible] officials and workmen between the president and the office boy. The universe is a tremendous institution and, like a great international industry on the face of the earth, it is divided into many sections which may be called branches. A great economic structure may have a head office in London or New York, with branch offices in many countries and cities; each of these has a resident manager who is a little king all by himself. All these resident managers are responsible to the president and board of directors, although these managers may never have felt or contacted these superiors living in a distant city. Again our analogy is complete. The President is the zodiac God. The Vice-President, Secretary, and Treasurer are the Trinity, while the zodiac is the Board of Directors. In our solar system the head office of this great company is the sun, while it has a branch office on each of the planets. The planetary spirits are the resident managers, for each of them is the head of a little company, a miniature respresentative of the great company comprising the whole. Each of the planetary logi, or spirits controlling the planets, is responsible to the sun, and each of them is enthroned within the body of a planet. In fact, the planetary body is the physical form of this resident manager. Each resident manager, or planetary spirit, has his assistant managers who carry out his instructions.

It is also probably that a great number of sub-branches are under the control of each of these main divisions. Each office consists of a chain of specialized workmen. Some sit behind their roll-top desks and are not seen from the time they arrive in the morning until they go home at night. Others on high stools add up columns of figures, while still another group behind grilled doors handle the money of the institution. In one office there are many departments, each with its own department head, who in turn is responsible to a superior. Then come the senior clerks, the junior clerks, and the office boys who dream of the day when they will run the entire institution. Each individual in this great organization has a place to fill. When all work together, success results. When dissatisfaction exists among even a small group, the efficiency of the entire industry is impeded.

Occult philosophy has taught that there were eighty thousand degrees of intelligence between man and the universal divinity, while between man and the infinitesimally small atoms of space there is probably a still greater number of diversified semi-intelligent orders of life. Each of these has its part to play; each is depending on and depended on. Promotion in the industrial world is the result of ability, usually specialized ability. A man in the business world is not promoted because he has a kindly face, although this does not necessarily interfere with his chance for progress, nor is he promoted because he has memorized a large number of other peoples notions. Under normal conditions it makes little difference to his employer whether he is a heterodox or orthodox religious thinker. In the business world the great question is, can he do the thing to be done more efficiently than any other man.

In the great business of life, promotion is the result of efficiency. The masters have told us that those chosen to assist humanity are chosen because they are particularly fitted for the labor at hand. This is one of the reasons why so few of the adepts and initiates have appeared in female bodies. The feminine body is not best fitted to face the battle of life, for being more finely attuned it is more subject to hostile impulses sent against it. There are many people who want to serve humanity and do big things, and there are also a lot of office boys who want to be presidents of great organizations. Neither achieves his desired end because neither is actually fitted for the position which he desires to occupy Man cannot do what he wants to do. He must do what he is fitted to do, and if he desires to increase his usefulness he must increase his knowledge and deepen his understanding. It is good for people to look upon life as a great institution of which they are a part. It is important for them to realize that the success of the entire depends upon their accomplishing the small, but important labor which has been assigned to them by nature. The Scriptures tell us that those who are faithful in little things shall be made masters over greater things.

Carrying the law of analogy still further, we find that the human body, being a little universe, is also an industrial institution. Man's spirit is the president of this institution and the millions of little cells are his employees. The organs of his body are his general managers and the normal functioning of his faculties and members is the result of millions of living things cooperating toward a single end. The French Revolution resulted from the tyranny of those in power, who, oppressing the weak and voiceless, brought down upon themselves the wrath of the oppressed. Man does not realize that very often he is a tyrant, overworking and under paying the millions of little cells which together constitute his body. At intervals they rebel and a great revolution results. Sickness and disease are often the voices of the oppressed, who, rising in their might, demand that they be represented and their needs considered. A careful investigation will reveal to the discerning thinker that man's body is the model of his industries, his governments, and his divine plan. The graduated scale of intelligences, each serving in his own place, results in the harmonious working of the entire universe. The lower in every case serves the higher and is under its control, while the higher in its turn, is duty bound to protect the interests of the lower and, accepting the offerings made by the less evolved creature, apply the offering wherever it is most needed that it may assist the harmonious expression of the entire.

(10) THE SUM OF ACTIVITY IS TO BE

Philosophy teaches that nature never produces the same environment twice. It requires 25,000 years, or the complete procession of the equinoxes, to bring the celestial bodies into even relatively similar positions. Man's consciousness is never twice the same, nor does he ever do the same thing twice. He may do it many times in a very similar way but never twice exactly the same. The little boy trudges to school each morning over the same ground but the child is never twice the same. A disciple once spoke to his master concerning the circle of life. The master corrected him, saying, "Not the circle my son, but the cycle." By this he intended it to be understood that the circles are in reality spirals. The little boy, while walking the same ground each day, is a little higher in his evolution each time he walks it, for each day he knows something he did not know before. Each day brings with it new responsibilities and every responsibility is an opportunity in disguise. Many, however, cannot unveil the masquerader.

Now and then man's mind turns toward the ultimate of things, and he wonders what lies beyond. Limited by the concepts which surround him, limited by the very body through which he seeks to manifest, he is incapable of reaching lofty heights in his speculations. We go to the philosophers and to each we propound the question, "What is the end?" Each answers, "There is no end." Each answers in a different way. The first says, "This is the end." The second answers, "There is no end." The third, after deep meditation, replies, "The end is in the beginning." The fourth says, "God is the end." A fifth affirms "I am the beginning and the end." Think deeply concerning these answers, for each is right if understood aright, and each is wrong if wrongly understood.

It is impossible for an imperfect thing - or shall we say an only partly perfected thing - to adequately comprehend perfection either in itself or any other creature. Man has not the slightest conception of the state of consciousness which will be his when his present sense perceptions are completely evolved. Many faculties which he does not most now possess in active form have become usable as vehicles of expression. The primitive form of life is the globule. The ultimate form of life is the globule. Between these two extremes are most of the forms now visible to us. Some are still primitive globules; others great spherical bodies like the universe. It is difficult for man to conceive of his consciousness broken up into a multiplicity of parts, the parts of himself being the life principles of other lesser creatures. Yet such a condition is inevitable.

Projecting life into the infinite future, we find the human creature taking its place among the stars. We find the stars themselves sweeping onward into an ultimate state far beyond the comprehension of even the gods themselves. We find the Son of God inheriting the estate of His Father, and Himself giving birth to a myriad of universes within His presence. The great sweep of philosophy lifts man from the infinitely small and carries him on the wings of thought through aeons of time and brings him to the very footstool of the Absolute Itself. But into the presence of Divine Reality the intelligence of man cannot enter. He must wait until he is grown up to the comprehension of Reality. It is said that the Deity has given man the privilege to know Him, but man must labor for ages to earn the right to use that privilege. Philosophy results in a more noble outlook upon life. It shows man that he stands twixt eternity and eternity.

In the writings of Clement of Alexandria, we read that Alexander of Macedon called into his presence ten great East Indian gymnosophists, or holy men, and propounded to each a question, threatening them with death if they failed to answer intelligently. An excellent example of axiomatic and aphorismic philosophy is demonstrated by their answers. Alexander the Great asked the first of them whether he thought the living were greater in number than the dead. The philosopher answered that the living were greater in number, for there were no dead. A second on being asked by the kind as to whether the sea or the land contained the largest beasts replied, "The land, for the sea is part of the land." A third being questioned as to which was the most cunning of animals, answered that man was the most cunning of all animals, but that the beast had not previously been known. So in each case Alexander received a philosophic answer which was so true that it left him powerless. Turning to one of the other holy men, Alexander asked him which was the stronger, life or death, and the holy man instantly replied, "Life, for it is capable of including death."

The modern world is practically without great philosophers, although it does not lack scientists and economic geniuses. For lack of philosophy we have a warped and unnatural viewpoint on life. We are biased and prejudiced and in many cases bigoted. These ills cannot exist in the presence of rational philosophy, for philosophy is a leveling influence. It reduces all problems to one level and applies to each of them an acid test. Is the concept logical, is the doctrine reasonable? How few people ask themselves these questions when expressing their viewpoint or putting forward their notions? You may ask, What is logic? What is reason? Logic and reason are not merely man-made bases of comparison and judgment. They are faculties within the soul of man. In most the power of discrimination lies latent and must remain inactive until each individual trains his mind to view things impartially and honestly and base his judgment upon merit, consistency and adequacy, and not upon the precedent of generations. It is sincerely hoped that some day the school children of the world will be taught philosophy, logic, and reason. When they are, there will come an end of [illegible] to the wars, crimes, and broken homes which today are destroying our civilization, for each individual will then see for himself why the present courses of procedure which he advocates are unreasonable and illogical and, having proved this for himself, he will be more inclined to mend his ways than when he is forced to blindly follow the dictates of others. What man sees for himself he believes. A philosopher is one who by the training of his mind can trace cause and effect intellectually with perfect assurance that the physical effect must inevitably follow the lines of his philosophic reasoning. Thinking in harmony with nature, his thoughts must be and are true.