

Kybalion & Arcane Formulas



By William Walker Atkinson
Annotations by JT Thayer

THE KYBALION

A Study of The Hermetic Philosophy of Ancient Egypt and Greece

BY THREE INITIATES

**"THE LIPS OF WISDOM ARE CLOSED, EXCEPT TO THE
EARS OF UNDERSTANDING"**

Annotated by JT

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DEDICATION

**TO HERMES TRISMEGISTUS KNOWN BY THE ANCIENT
EGYPTIANS AS "THE GREAT GREAT" AND "MASTER OF
MASTERS"**

**THIS LITTLE VOLUME OF HERMETIC TEACHING IS
REVERENTLY DEDICATED**

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Contents

CONTENTS--3

PROLOGUE--6

WHO WAS HERMES TRISMEGISTUS?--6

INTRODUCTION--10

CHAPTER I -THE HERMETIC PHILOSOPHY--13

CHAPTER II-THE SEVEN HERMETIC PRINCIPLES--17

CHAPTER III-MENTAL TRANSMUTATION--24

CHAPTER IV-THE ALL--28

CHAPTER VI-THE DIVINE PARADOX--38

CHAPTER VII- "THE ALL" IN ALL--45

CHAPTER VIII-PLANES OF CORRESPONDENCE--52

CHAPTER IX-VIBRATION--61

CHAPTER X-POLARITY--66

FIRST MENTAL DRILL--71

FIRST PHYSICAL DRILL--79

CHAPTER XI-RHYTHM--81

CHAPTER XII-CAUSATION--87

CHAPTER XIII-GENDER--93

CHAPTER XIV-MENTAL GENDER--97

CHAPTER XV-HERMETIC AXIOMS--105

EPILOGUE--110

SUPPLEMENT TO THE KYBALION – THE ARCANE FORMULAS--114

LESSON I – EGOHOOD--115

LESSON II - ESTABLISHING THE EGO--119

Exercise 1--119

Exercise 2--121

LESSON III - ESTABLISHING THE EGO--123

Exercise 3--124

Exercise 4--125

LESSON IV - ESTABLISHING THE EGO--127

Exercise 5--130

LESSON V - WILL-FOCALIZATION--132

LESSON VI - THE EXCLUDED MIDDLE--136

Exercise 6--140

LESSON VII - MASTERING THE OPPOSITES--141

Exercise 7--143

Exercise 8--144

LESSON VIII - NEUTRALIZING RHYTHM--146

LESSON IX - CYCLICITY AND BALANCE--151

CHAPTER X – MENTALISM IN A NUTSHELL--155

FORMULA FOR POSITIVITY--156

MENTALISM IN A NUTSHELL--156

WILL ATMOSPHERE--157

PERSONAL POSITIVITY--158

VISUALIZATION--158

STATEMENTS--158

DENIALS--159

MENTAL ALCHEMY--159

MENTAL VIBRATION--159

THOUGHT WAVES AND CURRENTS--160

THOUGHT FORMS--160

PRACTICAL METHODS--161

CONCENTRATION--161

MENTAL IMAGING--162

MATERIALIZATION OF THOUGHT--163

AIDS TO MENTAL IMAGING--164

GENERAL APPLICATION--164

THE ARCANES FORMULA--165



PROLOGUE



PROLOGUE

The Kybalion represents the distillation of many Hermetic texts ascribed to Hermes Trismegistus. Since he is the central figure of the Hermetic writings, the supposed founder and namesake of the cult, and the figure upon whom the entire cult of Hermeticism depended, it seems logical to begin this Prologue with an account of Hermes Trismegistus himself in any attempt to understand the Hermetic system.

Who was Hermes Trismegistus?

While many Greek and Roman gods took different names in different spheres of influence, they also tended to keep the same consistent characteristics through most of those spheres, and the major difference lay in the addressing of the god (one would invoke the god with a different name depending on the situation - for example, Zeus Soter was not remarkably different in characteristics from the generic Zeus), Hermes Trismegistus - if he was a god - was not quite the same god as the traditional Greek Hermes.

Traditionally, Hermes was a herald and messenger, an inventor (and an ingenious one at that) and a thief. In just a few of his mythological escapades, Hermes helped Hercules triumph in Hades, helped Perseus slay the Gorgon, helped Zeus destroy the Titans, invented the lyre, stole a herd of sacred cows, and imprisoned Apollo (Carlier and Milanzeli, 287). And Hermes Trismegistus keeps some of these qualities - his intelligence, and his willingness to provide assistance, for example - but loses others. Hermes Trismegistus is not the thief and trickster that the traditional Hermes had been. So who was he?

Scholars disagree and postulate their understanding without doing the "WORK". As to his identity, one must first examine from what perspective? Evidence exists from personal experience of Initiates that Hermes is a spiritual figure who reincarnates many

times through history, maturing, developing the teachings in the Kybalion and progressing further in the ideal of Hermetic self-realization each time. Evidence exists in the Masters that Hermes is in and through each. ALL is ONE.

Perhaps the TRUTH revealed in the preface of The Divine Pyramider, by Hermes Mercurius Trismegistus, tr. by John Everard, [circa 1650] draws the Initiate closer to a path of deeper understanding:

“For his Time, it is not without much Controversy, betwixt those that write of this Divine, ancient Author, what time he lived in. Some say he lived after Moses his time, giving this slender Reason for it, viz., Because he was named Ter Maximus: for being preferred [Franciscus Flussas] (according to the Egyptian Customs) being chief Philosopher, to be chief of the Priesthood: and from thence, to be chief in Government, or King. But if this be all their ground, you must excuse my dissent from then, and that for this reason, Because according to the most learned of his followers [Geber, Paracelsus: Henricus Nollus in Theoria Philosophia Hermeticae, tractatu primo.], he was called Ter Maximus; for having perfect, and exact Knowledge of all things contained in the World; which things he divided into Three Kingdoms (as he calls them), viz., Mineral, Vegetable, Animal; which Three, he did excel in the right understanding of; also, because he attained to, and transmitted to Posterity (although in an Ænigmatical, and obscure style) the Knowledge of the Quintessence of the whole Universe (which Universe, as I said before, he divided into Three Parts) otherwise called, The great Elixir of the Philosophers; which is the Receptacle of all Celestial and Terrestrial Virtues; which Secret, many ignorantly deny, many have chargeably sought after, yet few, but some, yea, and the Englishmen have happily found [Ripley, Bacon, Norton, etc.]. The Description of this great Treasure, is said to be found engraved upon a Smaragdine Table, in the Valley of Ebron, after the Flood. So that the Reason before alleged to prove this Author to live after Moses, seem invalid: neither doth it any way appear, that he lived in Moses his time, although it be the opinion of some, as of John Functius, who saith in his Chronology, That he lived Twenty-one years before the Law was given by Moses in the Wilderness; But the Reasons that he, and others give, are far weaker than those that I shall give, for his living before Moses his time. My reasons for that are these:—

First, Because it is received amongst the Ancients, that he was the first that invented the Art of communicating Knowledge to the

World, by Writing or Engraving. Now if so, then in all probability he was before Moses; for it is said of Moses that he was from his childhood [Acts vii.22] skilled in all the Egyptian Learning, which could not well have been without the help of Literature, which we never read of any before that invented by Hermes [Chapter x.].

Secondly, he is said by himself, to be the son of Saturn and by others to be the Scribe of Saturn. Now Saturn according to Historians, lived in the time of Sarug, Abraham's great Grand-Father [Sanchoniathon]. I shall but take in Suidas his judgment, and so rest satisfied, that he did not live only before, but long before Moses; His words are these, *Credo Mercurium Trismegistum sapientem Egyptium floruisse ante Pharaonem* [Suidas].

In this Book, though so very old, is contained more true knowledge of God and Nature, than in all the Books in the World besides, except only Sacred Writ; And they that shall judiciously read it, and rightly understand it, may well be excused from reading many Books; the Authors of which, pretend so much to the knowledge of the Creator, and Creation. If God ever appeared in any man, he appeared in him, as it appears by this Book. That a man who had not the benefit of his Ancestors' knowledge, being as I said before, The first inventor of the Art of Communicating Knowledge to Posterity by writing, should be so high a Divine, and so deep a Philosopher, seems to be a thing more of God than of Man; and therefore it was the opinion of some That he came from Heaven, not born upon Earth [Goropius Becanus]. There is contained in this Book, that true Philosophy, without which, it is impossible ever to attain to the height, and exactness of Piety, and Religion. According to this Philosophy, I call him a Philosopher, that shall learn and study the things that are, and how they are ordered, and governed, and by whom, and for what cause, or to what end; and he that doth so, will acknowledge thanks to, and admire the Omnipotent Creator, Preserver, and Director of all these things. And he that shall be thus truly thankful, may truly be called Pious and Religious: and he that is Religious, shall more and more know where and what the Truth is: And learning that, he shall yet be more and more Religious.

The glory and splendour of Philosophy, is an endeavoring to understand the chief Good, as the Fountain of all Good: Now how can we come near to, or find out the Fountain, but by

making use of the Streams as a conduct to it? The operations of Nature, are Streams running from the Fountain of Good, which is God. I am not of the ignorant, and foolish opinion of those that say, The greatest Philosophers are the greatest Atheists: as if to know the works of God, and to understand his goings forth in the Way of Nature, must necessitate a man to deny God. The [Job] Scripture disapproves of this as a sottish tenet, and experience contradicts it: For behold! Here is the greatest Philosopher, and therefore the greatest Divine.

Throughout this annotated version of the Kybalion, the reader will find the Japanese zen symbol: Enso. It is known as the circle of enlightenment. In the sixth century a text named the Shinbinmei refers to the way of Zen as a circle of vast space, lacking nothing, and nothing in excess. At first glance the ancient enso zen symbol appears to be nothing more than a circle, but it's symbolism refers to the beginning and end of all things, the circle of life, and the connectedness of existence.

It is said that in the hands of a Zen master the power of the enso symbol for Zen is released, helping those who meditate upon it to reach a higher level of consciousness. It is used as a symbol of enlightenment. Zen masters often brush paint an enso for their student to meditate upon. The quality of the brushwork is said to reveal the depth of the master's enlightenment. - JT



INTRODUCTION

We take great pleasure in presenting to the attention of students and investigators of the Secret Doctrines this little work based upon the world-old Hermetic Teachings. There has been so little written upon this subject, notwithstanding the countless references to the Teachings in the many works upon occultism, that the many earnest searchers after the Arcane Truths will doubtless welcome the appearance of this present volume.

The purpose of this work is not the enunciation of any special philosophy or doctrine, but rather is to give to the students a statement of the Truth that will serve to reconcile the many bits of occult knowledge that they may have acquired, but which are apparently opposed to each other and which often serve to discourage and disgust the beginner in the study. Our intent is not to erect a new Temple of Knowledge, but rather to place in the hands of the student a Master-Key with which he may open the many inner doors in the Temple of Mystery through the main portals he has already entered.

There is no portion of the occult teachings possessed by the world which have been so closely guarded as the fragments of the Hermetic Teachings which have come down to us over the tens of centuries which have elapsed since the lifetime of its great founder, Hermes Trismegistus, the "scribe of the gods," who dwelt in old Egypt in the days when the present race of men was in its infancy. Contemporary with Abraham, and, if the legends be true, an instructor of that venerable sage, Hermes was, and is, the Great Central Sun of Occultism, whose rays have served to illumine the countless teachings which have been promulgated since his time. All the fundamental and basic teachings embedded in the esoteric teachings of every race may be traced back to Hermes. Even the most ancient teachings of India undoubtedly have their roots in the original Hermetic Teachings.

From the land of the Ganges many advanced occultists wandered to the land of Egypt, and sat at the feet of the Master. From him they obtained the Master-Key which explained and reconciled their divergent views, and thus the Secret Doctrine was firmly established. From other lands also came the learned ones, all of whom regarded Hermes as the Master of Masters, and his influence was so great that in spite of the many wanderings from the path on the part of the centuries of teachers in these different lands, there may still be found a certain basic resemblance and correspondence which underlies the many and often quite divergent

theories entertained and taught by the occultists of these different lands today. The student of Comparative Religions will be able to perceive the influence of the Hermetic Teachings in every religion worthy of the name, now known to man, whether it be a dead religion or one in full vigor in our own times. There is always certain correspondence in spite of the contradictory features, and the Hermetic Teachings act as the Great Reconciler.

The lifework of Hermes seems to have been in the direction of planting the great Seed-Truth which has grown and blossomed in so many strange forms, rather than to establish a school of philosophy which would dominate the world's thought. But, nevertheless, the original truths taught by him have been kept intact in their original purity by a few men each age, who, refusing great numbers of half-developed students and followers, followed the Hermetic custom and reserved their truth for the few who were ready to comprehend and master it. From lip to ear the truth has been handed down among the few. There have always been a few Initiates in each generation, in the various lands of the earth, who kept alive the sacred flame of the Hermetic Teachings, and such have always been willing to use their lamps to re-light the lesser lamps of the outside world, when the light of truth grew dim, and clouded by reason of neglect, and when the wicks became clogged with foreign matter. There were always a few to tend faithfully the altar of the Truth, upon which was kept alight the Perpetual Lamp of Wisdom. These men devoted their lives to the labor of love which the poet has so well stated in his lines:

"O, let not the flame die out! Cherished age after age in its dark cavern--
in its holy temples cherished. Fed by pure ministers of love--let not the
flame die out!"

These men have never sought popular approval, nor numbers of followers. They are indifferent to these things, for they know how few there are in each generation who are ready for the truth, or who would recognize it if it were presented to them. They reserve the "strong meat for men," while others furnish the "milk for babes." They reserve their pearls of wisdom for the few elect, who recognize their value and who wear them in their crowns, instead of casting them before the materialistic vulgar swine, who would trample them in the mud and mix them with their disgusting mental food. But still these men have never forgotten or overlooked the original teachings of Hermes, regarding the passing on of the words of truth to those ready to receive it, which teaching is stated in The Kybalion as follows: "Where fall the footsteps of the Master, the ears of those ready for his Teaching open wide." And again: "When the ears of the student are ready to hear, then cometh the lips to fill them with wisdom." But their customary attitude has always been strictly in

accordance with the other Hermetic aphorism, also in The Kybalion: "The lips of Wisdom are closed, except to the ears of Understanding."

There are those who have criticized this attitude of the Hermetists, and who have claimed that they did not manifest the proper spirit in their policy of seclusion and reticence. But a moment's glance back over the pages of history will show the wisdom of the Masters, who knew the folly of attempting to teach to the world that which it was neither ready or willing to receive. The Hermetists have never sought to be martyrs, and have, instead, sat silently aside with a pitying smile on their closed lips, while the "heathen raged noisily about them" in their customary amusement of putting to death and torture the honest but misguided enthusiasts who imagined that they could force upon a race of barbarians the truth capable of being understood only by the elect who had advanced along The Path.

And the spirit of persecution has not as yet died out in the land. There are certain Hermetic Teachings, which, if publicly promulgated, would bring down upon the teachers a great cry of scorn and revilement from the multitude, who would again raise the cry of "Crucify! Crucify."

In this little work we have endeavored to give you an idea of the fundamental teachings of The Kybalion, striving to give you the working Principles, leaving you to apply them yourselves, rather than attempting to work out the teaching in detail. If you are a true student, you will be able to work out and apply these Principles--if not, then you must develop yourself into one, for otherwise the Hermetic Teachings will be as "words, words, words" to you.

THE THREE INITIATES.



CHAPTER I



CHAPTER I -THE HERMETIC PHILOSOPHY

"The lips of wisdom are closed, except to the ears of Understanding"--
The Kybalion.

From old Egypt have come the fundamental esoteric and occult teachings which have so strongly influenced the philosophies of all races, nations and peoples, for several thousand years. Egypt, the home of the Pyramids and the Sphinx, was the birthplace of the Hidden Wisdom and Mystic Teachings. From her Secret Doctrine all nations have borrowed. India, Persia, Chaldea, Medea, China, Japan, Assyria, ancient Greece and Rome, and other ancient countries partook liberally at the feast of knowledge which the Hierophants and Masters of the Land of Isis so freely provided for those who came prepared to partake of the great store of Mystic and Occult Lore which the masterminds of that ancient land had gathered together.

In ancient Egypt dwelt the great Adepts and Masters who have never been surpassed, and who seldom have been equaled, during the centuries that have taken their processional flight since the days of the Great Hermes. In Egypt was located the Great Lodge of Lodges of the Mystics. At the doors of her Temples entered the Neophytes who afterward, as Hierophants, Adepts, and Masters, traveled to the four corners of the earth, carrying with them the precious knowledge which they were ready, anxious, and willing to pass on to those who were ready to receive the same. All students of the Occult recognize the debt that they owe to these venerable Masters of that ancient land.

But among these great Masters of Ancient Egypt there once dwelt one of whom Masters hailed as "The Master of Masters." This man, if "man" indeed he was, dwelt in Egypt in the earliest days. He was known as Hermes Trismegistus. He was the father of the Occult Wisdom; the founder of Astrology; the discoverer of Alchemy. The details of his life

story are lost to history, owing to the lapse of the years, though several of the ancient countries disputed with each other in their claims to the honor of having furnished his birthplace--and this thousands of years ago. The date of his sojourn in Egypt, in that his last incarnation on this planet, is not now known, but it has been fixed at the early days of the oldest dynasties of Egypt--long before the days of Moses. The best authorities regard him as a contemporary of Abraham, and some of the Jewish traditions go so far as to claim that Abraham acquired a portion of his mystic knowledge from Hermes himself.

As the years rolled by after his passing from this plane of life (tradition recording that he lived three hundred years in the flesh), the Egyptians deified Hermes, and made him one of their gods, under the name of Thoth. Years after, the people of Ancient Greece also made him one of their many gods--calling him "Hermes, the god of Wisdom." The Egyptians revered his memory for many centuries--yes, tens of centuries--calling him "the Scribe of the Gods," and bestowing upon him, distinctively, his ancient title, "Trismegistus," which means "the thrice-great"; "the great-great"; "the greatest-great"; etc. In all the ancient lands, the name of Hermes Trismegistus was revered, the name being synonymous with the "Fount of Wisdom."

Even to this day, we use the term "hermetic" in the sense of "secret"; "sealed so that nothing can escape"; etc., and this by reason of the fact that the followers of Hermes always observed the principle of secrecy in their teachings. They did not believe in "casting pearls before swine," but rather held to the teaching "milk for babes"; "meat for strong men," both of which maxims are familiar to readers of the Christian scriptures, but both of which had been used by the Egyptians for centuries before the Christian era.

And this policy of careful dissemination of the truth has always characterized the Hermetics, even unto the present day. The Hermetic Teachings are to be found in all lands, among all religions, but never identified with any particular country, nor with any particular religious sect. This because of the warning of the ancient teachers against allowing the Secret Doctrine to become crystallized into a creed. The wisdom of this caution is apparent to all students of history. The ancient occultism of India and Persia degenerated, and was largely lost, owing to the fact that the teachers became priests, and so mixed theology with the philosophy, the result being that the occultism of India and Persia has been gradually lost amidst the mass of religious superstition, cults, creeds and "gods." So it was with Ancient Greece and Rome. So it was with the Hermetic Teachings of the Gnostics and Early Christians, which were lost at the time of Constantine, whose iron hand smothered philosophy with

the blanket of theology, losing to the Christian Church that which was its very essence and spirit, and causing it to grope throughout several centuries before it found the way back to its ancient faith, the indications apparent to all careful observers in this Twentieth Century being that the Church is now struggling to get back to its ancient mystic teachings.

But there were always a few faithful souls who kept alive the Flame, tending it carefully, and not allowing its light to become extinguished. And thanks to these staunch hearts, and fearless minds, we have the truth still with us. But it is not found in books, to any great extent. It has been passed along from Master to Student; from Initiate to Hierophant; from lip to ear. When it was written down at all, its meaning was veiled in terms of alchemy and astrology so that only those possessing the key could read it aright. This was made necessary in order to avoid the persecutions of the theologians of the Middle Ages, who fought the Secret Doctrine with fire and sword; stake, gibbet and cross. Even to this day there will be found but few reliable books on the Hermetic Philosophy, although there are countless references to it in many books written on various phases of Occultism. And yet, the Hermetic Philosophy is the only Master Key which will open all the doors of the Occult Teachings!

In the early days, there was a compilation of certain Basic Hermetic Doctrines, passed on from teacher to student, which was known as "THE KYBALION," the exact significance and meaning of the term having been lost for several centuries. This teaching, however, is known to many to whom it has descended, from mouth to ear, on and on throughout the centuries. Its precepts have never been written down, or printed, so far as we know. It was merely a collection of maxims, axioms, and precepts, which were non-understandable to outsiders, but which were readily understood by students, after the axioms, maxims, and precepts had been explained and exemplified by the Hermetic Initiates to their Neophytes. These teachings really constituted the basic principles of "The Art of Hermetic Alchemy," which, contrary to the general belief, dealt in the mastery of Mental Forces, rather than Material Elements-the Transmutation of one kind of Mental Vibrations into others, instead of the changing of one kind of metal into another. The legends of the "Philosopher's Stone" which would turn base metal into Gold, was an allegory relating to Hermetic Philosophy, readily understood by all students of true Hermeticism.

In this little book, of which this is the First Lesson, we invite our students to examine into the Hermetic Teachings, as set forth in THE KYBALION, and as explained by ourselves, humble students of the Teachings, who, while bearing the title of Initiates, are still students at the feet of HERMES, the Master. We herein give you many of the maxims,

axioms and precepts of THE KYBALION, accompanied by explanations and illustrations which we deem likely to render the teachings more easily comprehended by the modern student, particularly as the original text is purposely veiled in obscure terms.

The original maxims, axioms, and precepts of THE KYBALION are printed herein, in italics, the proper credit being given. Our own work is printed in the regular way, in the body of the work. We trust that the many students to whom we now offer this little work will derive as much benefit from the study of its pages as have the many who have gone on before, treading the same Path to Mastery throughout the centuries that have passed since the times of HERMES TRISMEGISTUS--the Master of Masters--the Great-Great. In the words of "THE KYBALION":

"Where fall the footsteps of the Master, the ears of those ready for his Teaching open wide."--The Kybalion.

"When the ears of the student are ready to hear, then cometh the lips to fill them with Wisdom."--The Kybalion.

So that according to the Teachings, the passage of this book to those ready for the instruction will attract the attention of such as are prepared to receive the Teaching. And, likewise, when the pupil is ready to receive the truth, then will this little book come to him, or her. Such is The Law. The Hermetic Principle of Cause and Effect, in its aspect of The Law of Attraction, will bring lips and ear together--pupil and book in company. So mote it be!

This teaching, however, is known to many to whom it has descended, from mouth to ear, on and on throughout the centuries. Hermetics is also an oral tradition. The esoteric teachings are handed down from teacher to disciple, even in this day and age. The better known Hermetic quote cited from the Emerald Tablet is: "That which is above is the same as that which is below and that which is without is the same as that which is within."



CHAPTER II



CHAPTER II-THE SEVEN HERMETIC PRINCIPLES

"The Principles of Truth are Seven; he who knows these, understandingly, possesses the Magic Key before whose touch all the Doors of the Temple fly open."--The Kybalion.

The Seven Hermetic Principles, upon which the entire Hermetic Philosophy is based, are as follows:

1. The Principle of Mentalism. 2. The Principle of Correspondence. 3. The Principle of Vibration. 4. The Principle of Polarity. 5. The Principle of Rhythm. 6. The Principle of Cause and Effect. 7. The Principle of Gender.

These Seven Principles will be discussed and explained as we proceed with these lessons. A short explanation of each, however, may as well be given at this point.

1. The Principle of Mentalism

"THE ALL IS MIND; The Universe is Mental."--The Kybalion.

This Principle embodies the truth that "All is Mind." It explains that THE ALL (which is the Substantial Reality underlying all the outward manifestations and appearances which we know under the terms of "The Material Universe"; the "Phenomena of Life"; "Matter"; "Energy"; and, in short, all that is apparent to our material senses) is SPIRIT which in itself is UNKNOWABLE and UNDEFINABLE, but which may be considered and thought of as AN UNIVERSAL, INFINITE, LIVING MIND. It also explains that all the phenomenal world or universe is simply a Mental Creation of THE ALL, subject to the Laws of Created Things, and that the universe, as a whole, and in its parts or units, has its existence in the Mind of THE ALL, in which Mind we "live and move and have our being." This Principle, by establishing the Mental Nature of the Universe, easily explains all of the varied mental and psychic

phenomena that occupy such a large portion of the public attention, and which, without such explanation, are non-understandable and defy scientific treatment. An understanding of this great Hermetic Principle of Mentalism enables the individual to readily grasp the laws of the Mental Universe, and to apply the same to his well-being and advancement. The Hermetic Student is enabled to apply intelligently the great Mental Laws, instead of using them in a haphazard manner. With the Master-Key in his possession, the student may unlock the many doors of the mental and psychic temple of knowledge, and enter the same freely and intelligently. This Principle explains the true nature of "Energy," "Power," and "Matter," and why and how all these are subordinate to the Mastery of Mind. One of the old Hermetic Masters wrote, long ages ago: "He who grasps the truth of the Mental Nature of the Universe is well advanced on The Path to Mastery." And these words are as true today as at the time they were first written. Without this Master-Key, Mastery is impossible, and the student knocks in vain at the many doors of The Temple.

2. The Principle of Correspondence

"As above, so below; as below, so above."--The Kybalion.

This Principle embodies the truth that there is always a Correspondence between the laws and phenomena of the various planes of Being and Life. The old Hermetic axiom ran in these words: "As above, so below; as below, so above." And the grasping of this Principle gives one the means of solving many a dark paradox, and hidden secret of Nature. There are planes beyond our knowing, but when we apply the Principle of Correspondence to them we are able to understand much that would otherwise be unknowable to us. This Principle is of universal application and manifestation, on the various planes of the material, mental, and spiritual universe--it is an Universal Law. The ancient Hermetists considered this Principle as one of the most important mental instruments by which man was able to pry aside the obstacles which hid from view the Unknown. Its use even tore aside the Veil of Isis to the extent that a glimpse of the face of the goddess might be caught. Just as a knowledge of the Principles of Geometry enables man to measure distant suns and their movements, while seated in his observatory, so a knowledge of the Principle of Correspondence enables Man to reason intelligently from the Known to the Unknown. Studying the monad, he understands the archangel.

3. The Principle of Vibration

"Nothing rests; everything moves; everything vibrates."--The Kybalion.

This Principle embodies the truth that "everything is in motion"; "everything vibrates"; "nothing is at rest"; facts which Modern Science

endorses, and which each new scientific discovery tends to verify. And yet this Hermetic Principle was enunciated thousands of years ago, by the Masters of Ancient Egypt. This Principle explains that the differences between different manifestations of Matter, Energy, Mind, and even Spirit, result largely from varying rates of Vibration. From THE ALL, which is Pure Spirit, down to the grossest form of Matter, all is in vibration--the higher the vibration, the higher the position in the scale. The vibration of Spirit is at such an infinite rate of intensity and rapidity that it is practically at rest--just as a rapidly moving wheel seems to be motionless. And at the other end of the scale, there are gross forms of matter whose vibrations are so low as to seem at rest. Between these poles, there are millions upon millions of varying degrees of vibration. From corpuscle and electron, atom and molecule, to worlds and universes, everything is in vibratory motion. This is also true on the planes of energy and force (which are but varying degrees of vibration); and also on the mental planes (whose states depend upon vibrations); and even on to the spiritual planes. An understanding of this Principle, with the appropriate formulas, enables Hermetic students to control their own mental vibrations as well as those of others. The Masters also apply this Principle to the conquering of Natural phenomena, in various ways. "He who understands the Principle of Vibration, has grasped the scepter of power," says one of the old writers.

4. The Principle of Polarity

"Everything is Dual; everything has poles; everything has its pair of opposites; like and unlike are the same; opposites are identical in nature, but different in degree; extremes meet; all truths are but half-truths; all paradoxes may be reconciled."--The Kybalion.

This Principle embodies the truth that "everything is dual"; "everything has two poles"; "everything has its pair of opposites," all of which were old Hermetic axioms. It explains the old paradoxes, that have perplexed so many, which have been stated as follows: "Thesis and antithesis are identical in nature, but different in degree"; "opposites are the same, differing only in degree"; "the pairs of opposites may be reconciled"; "extremes meet"; "everything is and isn't, at the same time"; "all truths are but half-truths"; "every truth is half-false"; "there are two sides to everything," etc., etc., etc. It explains that in everything there are two poles, or opposite aspects, and that "opposites" are really only the two extremes of the same thing, with many varying degrees between them. To illustrate: Heat and Cold, although "opposites," are really the same thing, the differences consisting merely of degrees of the same thing. Look at your thermometer and see if you can discover where "heat" terminates and "cold" begins! There is no such thing as "absolute heat" or "absolute

cold"--the two terms "heat" and "cold" simply indicate varying degrees of the same thing, and that "same thing" which manifests as "heat" and "cold" is merely a form, variety, and rate of Vibration. So "heat" and "cold" are simply the "two poles" of that which we call "Heat"--and the phenomena attendant thereupon are manifestations of the Principle of Polarity. The same Principle manifests in the case of "Light and Darkness," which are the same thing, the difference consisting of varying degrees between the two poles of the phenomena. Where does "darkness" leave off, and "light" begin? What is the difference between "Large and Small"? Between "Hard and Soft"? Between "Black and White"? Between "Sharp and Dull"? Between "Noise and Quiet"? Between "High and Low"? Between "Positive and Negative"? The Principle of Polarity explains these paradoxes, and no other Principle can supersede it. The same Principle operates on the Mental Plane. Let us take a radical and extreme example--that of "Love and Hate," two mental states apparently totally different. And yet there are degrees of Hate and degrees of Love, and a middle point in which we use the terms "Like or Dislike," which shade into each other so gradually that sometimes we are at a loss to know whether we "like" or "dislike" or "neither." And all are simply degrees of the same thing, as you will see if you will but think a moment. And, more than this (and considered of more importance by the Hermetists), it is possible to change the vibrations of Hate to the vibrations of Love, in one's own mind, and in the minds of others. Many of you, who read these lines, have had personal experiences of the involuntary rapid transition from Love to Hate, and the reverse, in your own case and that of others. And you will therefore realize the possibility of this being accomplished by the use of the Will, by means of the Hermetic formulas. "Good and Evil" are but the poles of the same thing, and the Hermetist understands the art of transmuting Evil into Good, by means of an application of the Principle of Polarity. In short, the "Art of Polarization" becomes a phase of "Mental Alchemy" known and practiced by the ancient and modern Hermetic Masters. An understanding of the Principle will enable one to change his own Polarity, as well as that of others, if he will devote the time and study necessary to master the art.

5. The Principle of Rhythm

"Everything flows, out and in; everything has its tides; all things rise and fall; the pendulum-swing manifests in everything; the measure of the swing to the right is the measure of the swing to the left; rhythm compensates."--The Kybalion.

This Principle embodies the truth that in everything there is manifested a measured motion, to and fro; a flow and inflow; a swing backward and forward; a pendulum-like movement; a tide-like ebb and flow; a high-tide

and low-tide; between the two poles which exist in accordance with the Principle of Polarity described a moment ago. There is always an action and a reaction; an advance and a retreat; a rising and a sinking. This is in the affairs of the Universe, suns, worlds, men, animals, mind, energy, and matter. This law is manifest in the creation and destruction of worlds; in the rise and fall of nations; in the life of all things; and finally in the mental states of Man (and it is with this latter that the Hermetists find the understanding of the Principle most important). The Hermetists have grasped this Principle, finding its universal application, and have also discovered certain means to overcome its effects in themselves by the use of the appropriate formulas and methods. They apply the Mental Law of Neutralization. They cannot annul the Principle, or cause it to cease its operation, but they have learned how to escape its effects upon themselves to a certain degree depending upon the Mastery of the Principle. They have learned how to USE it, instead of being USED BY it. In this and similar methods, consist the Art of the Hermetists. The Master of Hermetics polarizes himself at the point at which he desires to rest, and then neutralizes the Rhythmic swing of the pendulum which would tend to carry him to the other pole. All individuals who have attained any degree of Self-Mastery do this to a certain degree, more or less unconsciously, but the Master does this consciously, and by the use of his Will, and attains a degree of Poise and Mental Firmness almost impossible of belief on the part of the masses who are swung backward and forward like a pendulum. This Principle and that of Polarity have been closely studied by the Hermetists, and the methods of counteracting, neutralizing, and USING them form an important part of the Hermetic Mental Alchemy.

6. The Principle of Cause and Effect

"Every Cause has its Effect; every Effect has its Cause; everything happens according to Law; Chance is but a name for Law not recognized; there are many planes of causation, but nothing escapes the Law."--The Kybalion.

This Principle embodies the fact that there is a Cause for every Effect; an Effect from every Cause. It explains that: "Everything Happens according to Law"; that nothing ever "merely happens"; that there is no such thing as Chance; that while there are various planes of Cause and Effect, the higher dominating the lower planes, still nothing ever entirely escapes the Law. The Hermetists understand the art and methods of rising above the ordinary plane of Cause and Effect, to a certain degree, and by mentally rising to a higher plane they become Causers instead of Effects. The masses of people are carried along, obedient to environment; the wills and desires of others stronger than themselves;

heredity; suggestion; and other outward causes moving them about like pawns on the Chessboard of Life. But the Masters, rising to the plane above, dominate their moods, characters, qualities, and powers, as well as the environment surrounding them, and become Movers instead of pawns. They help to PLAY THE GAME OF LIFE, instead of being played and moved about by other wills and environment. They USE the Principle instead of being its tools. The Masters obey the Causation of the higher planes, but they help to RULE on their own plane. In this statement there is condensed a wealth of Hermetic knowledge--let him read who can.

7. The Principle of Gender

"Gender is in everything; everything has its Masculine and Feminine Principles; Gender manifests on all planes."--The Kybalion.

This Principle embodies the truth that there is GENDER manifested in everything--the Masculine and Feminine Principles ever at work. This is true not only of the Physical Plane, but of the Mental and even the Spiritual Planes. On the Physical Plane, the Principle manifests as SEX, on the higher planes it takes higher forms, but the Principle is ever the same. No creation, physical, mental or spiritual, is possible without this Principle. An understanding of its laws will throw light on many a subject that has perplexed the minds of men. The Principle of Gender works ever in the direction of generation, regeneration, and creation. Everything, and every person, contains the two Elements or Principles, or this great Principle, within it, him or her. Every Male thing has the Female Element also; every Female contains also the Male Principle.

If you would understand the philosophy of Mental and Spiritual Creation, Generation, and Re-generation, you must understand and study this Hermetic Principle. It contains the solution of many mysteries of Life. We caution you that this Principle has no reference to the many base, pernicious and degrading lustful theories, teachings and practices, which are taught under fanciful titles, and which are a prostitution of the great natural principle of Gender. Such base revivals of the ancient infamous forms of Phallicism tend to ruin mind, body and soul, and the Hermetic Philosophy has ever sounded the warning note against these degraded teachings which tend toward lust, licentiousness, and perversion of Nature's principles. If you seek such teachings, you must go elsewhere for them--Hermeticism contains nothing for you along these lines. To the pure, all things are pure; to the base, all things are base.

"Every Cause has its Effect; every Effect has its Cause; everything happens according to Law; Chance is but a name for Law not recognized; there are many planes of causation, but nothing escapes the Law."--The Kybalion.

The four known force fields in nature are gravitational, electromagnetic, and the strong and weak nuclear forces. This new unified field theory combines these forces into a harmonious working set of relationships. This was one of the main goals of Einstein before he died, and many have worked on this since. Consistent with the existence of ONE FIELD, ONE LAW, some thinkers have described Morphogenetic fields as basically non-physical blueprints that give birth to forms. Its founder, biologist Rupert Sheldrake, asserts a morphogenetic field, is an equivalent to an electromagnetic field that carries information only, not energy, and are available throughout time and space without any loss of intensity after they have been created. Morphogenetic fields are created by the patterns of physical forms. They help guide the formation of later similar systems where a newly forming system "tunes into" a previous system by having within it a "seed" that resonates with a similar seed in the earlier form. Morphogenetic fields can be used to describe how the human consciousness is shared. The Morphogenetic fields therefore play the main role in the idea that humanity at one point in time will go thru a dramatic collective shift in consciousness. A shift that will happen when the critical mass for a shift is reached, or in other words, when a certain number of spiritually awakened individuals are reached. This new unified field theory illustrates the harmony of the fundamental force fields and most of the commonly accepted laws of physics and of nature. It also opens the way to a fifth force field, which is consistent with recent findings, and which is the governing force field in a harmonious, well-ordered universe. - JT



CHAPTER III



CHAPTER III-MENTAL TRANSMUTATION

"Mind (as well as metals and elements) may be transmuted, from state to state; degree to degree; condition to condition; pole to pole; vibration to vibration. True Hermetic Transmutation is a Mental Art."--The Kybalion.

As we have stated, the Hermetists were the original alchemists, astrologers, and psychologists, Hermes having been the founder of these schools of thought. From astrology has grown modern astronomy; from alchemy has grown modern chemistry; from the mystic psychology has grown the modern psychology of the schools. But it must not be supposed that the ancients were ignorant of that which the modern schools suppose to be their exclusive and special property. The records engraved on the stones of Ancient Egypt show conclusively that the ancients had a full comprehensive knowledge of astronomy, the very building of the Pyramids showing the connection between their design and the study of astronomical science. Nor were they ignorant of Chemistry, for the fragments of the ancient writings show that they were acquainted with the chemical properties of things; in fact, the ancient theories regarding physics are being slowly verified by the latest discoveries of modern science, notably those relating to the constitution of matter. Nor must it be supposed that they were ignorant of the so-called modern discoveries in psychology--on the contrary, the Egyptians were especially skilled in the science of Psychology, particularly in the branches that the modern schools ignore, but which, nevertheless, are being uncovered under the name of "psychic science" which is perplexing the psychologists of to-day, and making them reluctantly admit that "there may be something in it after all."

The truth is, that beneath the material chemistry, astronomy and psychology (that is, the psychology in its phase of "brain-action") the ancients possessed a knowledge of transcendental astronomy, called astrology; of transcendental chemistry, called alchemy; of transcendental

psychology, called mystic psychology. They possessed the Inner Knowledge as well as the Outer Knowledge, the latter alone being possessed by modern scientists. Among the many secret branches of knowledge possessed by the Hermetists, was that known as Mental Transmutation, which forms the subject matter of this lesson.

"Transmutation" is a term usually employed to designate the ancient art of the transmutation of metals--particularly of the base metals into gold. The word "Transmute" means "to change from one nature, form, or substance, into another; to transform" (Webster). And accordingly, "Mental Transmutation" means the art of changing and transforming mental states, forms, and conditions, into others. So you may see that Mental Transmutation is the "Art of Mental Chemistry," if you like the term--a form of practical Mystic Psychology.

But this means far more than appears on the surface. Transmutation, Alchemy, or Chemistry on the Mental Plane is important enough in its effects, to be sure, and if the art stopped there it would still be one of the most important branches of study known to man. But this is only the beginning. Let us see why!

The first of the Seven Hermetic Principles is the Principle of Mentalism, the axiom of which is "THE ALL is Mind; the Universe is Mental," which means that the Underlying Reality of the Universe is Mind; and the Universe itself is Mental--that is, "existing in the Mind of THE ALL." We shall consider this Principle in succeeding lessons, but let us see the effect of the principle if it be assumed to be true.

If the Universe is Mental in its nature, then Mental Transmutation must be the art of CHANGING THE CONDITIONS OF THE UNIVERSE, along the lines of Matter, Force and mind. So you see, therefore, that Mental Transmutation is really the "Magic" of which the ancient writers had so much to say in their mystical works, and about which they gave so few practical instructions. If All be Mental, then the art which enables one to transmute mental conditions must render the Master the controller of material conditions as well as those ordinarily called "mental."

As a matter of fact, none but advanced Mental Alchemists have been able to attain the degree of power necessary to control the grosser physical conditions, such as the control of the elements of Nature; the production or cessation of tempests; the production and cessation of earthquakes and other great physical phenomena. But that such men have existed, and do exist today, is a matter of earnest belief to all advanced occultists of all schools. That the Masters exist, and have these powers, the best teachers assure their students, having had experiences which justify them in such belief and statements. These Masters do not make public exhibitions of

their powers, but seek seclusion from the crowds of men, in order to better work their way along the Path of Attainment. We mention their existence, at this point, merely to call your attention to the fact that their power is entirely Mental, and operates along the lines of the higher Mental Transmutation, under the Hermetic Principle of Mentalism.

"The Universe is Mental"--The Kybalion.

But students and Hermetists of lesser degree than Masters--the Initiates and Teachers--are able to freely work along the Mental Plane, in Mental Transmutation. In fact all that we call "psychic phenomena"; "mental influence"; "mental science"; "new-thought phenomena," etc., operates along the same general lines, for there is but one principle involved, no matter by what name the phenomena be called.

The student and practitioner of Mental Transmutation works among the Mental Plane, transmuting mental conditions, states, etc., into others, according to various formulas, more or less efficacious. The various "treatments," "affirmations," "denials" etc., of the schools of mental science are but formulas, often quite imperfect and unscientific, of The Hermetic Art. The majority of modern practitioners are quite ignorant compared to the ancient masters, for they lack the fundamental knowledge upon which the work is based.

Not only may the mental states, etc., of one's self be changed or transmuted by Hermetic Methods; but also the states of others may be, and are, constantly transmuted in the same way, usually unconsciously, but often consciously by some understanding the laws and principles, in cases where the people affected are not informed of the principles of self-protection. And more than this, as many students and practitioners of modern mental science know, every material condition depending upon the minds of other people may be changed or transmuted in accordance with the earnest desire, will, and "treatments" of person desiring changed conditions of life. The public are so generally informed regarding these things at present, that we do not deem it necessary to mention the same at length, our purpose at this point being merely to show the Hermetic Principle and Art underlying all of these various forms of practice, good and evil, for the force can be used in opposite directions according to the Hermetic Principles of Polarity.

In this little book we shall state the basic principles of Mental Transmutation, that all who read may grasp the Underlying Principles, and thus possess the Master-Key that will unlock the many doors of the Principle of Polarity.

We shall now proceed to a consideration of the first of the Hermetic Seven Principles--the Principle of Mentalism, in which is explained the

truth that "THE ALL is Mind; the Universe is Mental," in the words of The Kybalion. We ask the close attention, and careful study of this great Principle, on the part of our students, for it is really the Basic Principle of the whole Hermetic Philosophy, and of the Hermetic Art of Mental Transmutation.

"The Universe is Mental"--The Kybalion. *How many readers have used the term "hermetically sealed" without understanding its etymology? The word "hermetic" is derived from the Greek work "herm" and the deity, "Hermes", who was the Greek God of knowledge and wisdom. The term "hermetically sealed" means "airtight" and was needed for the alchemical processes of distillation and purification. One of the most fascinating Hermetic writings is The Emerald Tablet of Hermes Trismegistus. Legend has it that Alexander the Great discovered The Emerald Tablet in a cave at Hebron. On the tablet was written the three parts of wisdom; known as astrology, theurgy and alchemy: "Truth without falsehood, certain and most true, that which is above is the same as that which is below, and that which is without is the same as that which is within, for the performance of the miracles of the One Thing. And as all things are from One by the mediation of One, so all things have their birth from this One Thing by adaptation. The Sun is its Father, the Moon its' Mother. The Wind carries it in its' belly, and its nurse is the Earth. This is the Father of all perfection or consummation of the whole world. Its' power is integrating if it be turned into earth. Thou shall separate the earth from the fire, the subtle from the gross, suavely and with great skill and ingenuity. It ascends from the earth to heaven and descends again to earth, and receives the power of the superiors and all the inferiors. So thou hast the glory of the whole world; therefore let all obscurity flee before thee. This is the strong force of all forces, overcoming every subtle and penetrating every solid thing. So the world was created. Hence we are all wonderful adaptations of which this is the manner. Therefore am I called Hermes Trismegistus, having the three parts of the philosophy of the whole world. This completes what I have to say concerning the Operation of the Sun."—JT*



CHAPTER IV



CHAPTER IV--THE ALL

"Under, and back of, the Universe of Time, Space and Change, is ever to be found The Substantial Reality--the Fundamental Truth."--The Kybalion.

"Substance" means: "that which underlies all outward manifestations; the essence; the essential reality; the thing in itself," etc. "Substantial" means: "actually existing; being the essential element; being real," etc. "Reality" means: "the state of being real; true, enduring; valid; fixed; permanent; actual," etc.

Under and behind all outward appearances or manifestations, there must always be a Substantial Reality. This is the Law. Man considering the Universe, of which he is a unit, sees nothing but change in matter, forces, and mental states. He sees that nothing really IS, but that everything is BECOMING and CHANGING. Nothing stands still--everything is being born, growing, dying--the very instant a thing reaches its height, it begins to decline--the law of rhythm is in constant operation--there is no reality, enduring quality, fixity, or substantiality in anything-- nothing is permanent but Change. He sees all things evolving from other things, and resolving into other things--constant action and reaction; inflow and outflow; building up and tearing down; creation and destruction; birth, growth and death. Nothing endures but Change. And if he be a thinking man, he realizes that all of these changing things must be but outward appearances or manifestations of some Underlying Power--some Substantial Reality.

All thinkers, in all lands and in all times, have assumed the necessity for postulating the existence of this Substantial Reality. All philosophies worthy of the name have been based upon this thought. Men have given to this Substantial Reality many names--some have called it by the term of Deity (under many titles). Others have called it "The Infinite and Eternal

Energy" others have tried to call it "Matter"--but all have acknowledged its existence. It is self-evident it needs no argument.

In these lessons we have followed the example of some of the world's greatest thinkers, both ancient and modern--the Hermetic. Masters--and have called this Underlying Power--this Substantial Reality--by the Hermetic name of "THE ALL," which term we consider the most comprehensive of the many terms applied by Man to THAT which transcends names and terms.

We accept and teach the view of the great Hermetic thinkers of all times, as well as of those illumined souls who have reached higher planes of being, both of whom assert that the inner nature of THE ALL is UNKNOWABLE. This must be so, for naught by THE ALL itself can comprehend its own nature and being.

The Hermetists believe and teach that THE ALL, "in itself," is and must ever be UNKNOWABLE. They regard all the theories, guesses and speculations of the theologians and metaphysicians regarding the inner nature of THE ALL, as but the childish efforts of mortal minds to grasp the secret of the Infinite. Such efforts have always failed and will always fail, from the very nature of the task. One pursuing such inquiries travels around and around in the labyrinth of thought, until he is lost to all sane reasoning, action or conduct, and is utterly unfitted for the work of life. He is like the squirrel which frantically runs around and around the circling treadmill wheel of his cage, traveling ever and yet reaching nowhere--at the end a prisoner still, and standing just where he started.

And still more presumptuous are those who attempt to ascribe to THE ALL the personality, qualities, properties, characteristics and attributes of themselves, ascribing to THE ALL the human emotions, feelings, and characteristics, even down to the pettiest qualities of mankind, such as jealousy, susceptibility to flattery and praise, desire for offerings and worship, and all the other survivals from the days of the childhood of the race. Such ideas are not worthy of grown men and women, and are rapidly being discarded.

(At this point, it may be proper for me to state that we make a distinction between Religion and Theology--between Philosophy and Metaphysics. Religion, to us, means that intuitional realization of the existence of THE ALL, and one's relationship to it; while Theology means the attempts of men to ascribe personality, qualities, and characteristics to it; their theories regarding its affairs, will, desires, plans, and designs, and their assumption of the office of "middle-men" between THE ALL and the people. Philosophy, to us, means the inquiry after knowledge of things knowable and thinkable; while Metaphysics means the attempt to carry the inquiry

over and beyond the boundaries and into regions unknowable and unthinkable, and with the same tendency as that of Theology. And consequently, both Religion and Philosophy mean to us things having roots in Reality, while Theology and Metaphysics seem like broken reeds, rooted in the quicksands of ignorance, and affording naught but the most insecure support for the mind or soul of Man. we do not insist upon our students accepting these definitions--we mention them merely to show our position. At any rate, you shall hear very little about Theology and Metaphysics in these lessons.)

But while the essential nature of THE ALL is Unknowable, there are certain truths connected with its existence which the human mind finds itself compelled to accept. And an examination of these reports form a proper subject of inquiry, particularly as they agree with the reports of the Illumined on higher planes. And to this inquiry we now invite you.

"THAT which is the Fundamental Truth--the Substantial Reality--is beyond true naming, but the Wise Men call it THE ALL."--The Kybalion.

"In its Essence, THE ALL is UNKNOWABLE."--The Kybalion.

"But, the report of Reason must be hospitably received, and treated with respect."--The Kybalion.

The human reason, whose reports we must accept so long as we think at all, informs us as follows regarding THE ALL, and that without attempting to remove the veil of the Unknowable:

(1) THE ALL must be ALL that REALLY IS. There can be nothing existing outside of THE ALL, else THE ALL would not be THE ALL.

(2) THE ALL must be INFINITE, for there is nothing else to define, confine, bound, limit; or restrict THE ALL. It must be Infinite in Time, or ETERNAL,--it must have always continuously existed, for there is nothing else to have ever created it, and something can never evolve from nothing, and if it had ever "not been," even for a moment, it would not "be" now,--it must continuously exist forever, for there is nothing to destroy it, and it can never "not-be," even for a moment, because something can never become nothing. It must be Infinite in Space--it must be Everywhere, for there is no place outside of THE ALL--it cannot be otherwise than continuous in Space, without break, cessation, separation, or interruption, for there is nothing to break, separate, or interrupt its continuity, and nothing with which to "fill in the gaps." It must be Infinite in Power, or Absolute, for there is nothing to limit, restrict, restrain, confine, disturb or condition it--it is subject to no other Power, for there is no other Power.

(3) THE ALL must be IMMUTABLE, or not subject to change in its real nature, for there is nothing to work changes upon it nothing into which it could change, nor from which it could have changed. It cannot be added to nor subtracted from; increased nor diminished; nor become greater or lesser in any respect whatsoever. It must have always been, and must always remain, just what it is now--THE ALL--there has never been, is not now, and never will be, anything else into which it can change.

THE ALL being Infinite, Absolute, Eternal and Unchangeable it must follow that anything finite, changeable, fleeting, and conditioned cannot be THE ALL. And as there is Nothing outside of THE ALL, in Reality, then any and all such finite things must be as Nothing in Reality. Now do not become befogged, nor frightened--we are not trying to lead you into the Christian Science field under cover of Hermetic Philosophy. There is a Reconciliation of this apparently contradictory state of affairs. Be patient, we will reach it in time.

We see around us that which is called "Matter," which forms the physical foundation for all forms. Is THE ALL merely Matter? Not at all! Matter cannot manifest Life or Mind, and as Life and Mind are manifested in the Universe, THE ALL cannot be Matter, for nothing rises higher than its own source--nothing is ever manifested in an effect that is not in the cause--nothing is evolved as a consequent that is not involved as an antecedent. And then Modern Science informs us that there is really no such thing as Matter--that what we call Matter is merely "interrupted energy or force," that is, energy or force at a low rate of vibration. As a recent writer has said "Matter has melted into Mystery." Even Material Science has abandoned the theory of Matter, and now rests on the basis of "Energy."

Then is THE ALL mere Energy or Force? Not Energy or Force as the materialists use the terms, for their energy and force are blind, mechanical things, devoid of Life or Mind. Life and Mind can never evolve from blind Energy or Force, for the reason given a moment ago: "Nothing can rise higher than its source--nothing is evolved unless it is involved--nothing manifests in the effect, unless it is in the cause. " And so THE ALL cannot be mere Energy or Force, for, if it were, then there would be no such things as Life and Mind in existence, and we know better than that, for we are Alive and using Mind to consider this very question, and so are those who claim that Energy or Force is Everything.

What is there then higher than Matter or Energy that we know to be existent in the Universe? LIFE AND MIND! Life and Mind in all their varying degrees of unfoldment! "Then," you ask, "do you mean to tell us that THE ALL is LIFE and MIND?" Yes! and No! is our answer. If you mean Life and Mind as we poor petty mortals know them, we say No!

THE ALL is not that! "But what kind of Life and Mind do you mean?" you ask.

The answer is "LIVING MIND," as far above that which mortals know by those words, as Life and Mind are higher than mechanical forces, or matter--INFINITE LIVING MIND as compared to finite "Life and Mind." We mean that which the illumined souls mean when they reverently pronounce the word: "SPIRIT!"

"THE ALL" is Infinite Living Mind--the Illumined call it SPIRIT!

"Nothing manifests in the EFFECT unless it is the CAUSE." In this unified field where there is intentionally conceived in the mind ONE LAW superseding ALL CAUSES, then placing ONE'S consciousness in this field perceiving CAUSE and EFFECT at-one with the field bears lasting fruit. This is the signification of at-onement.

Remember Bulwer Lytton's occult novel Zanoni, in which the guardian of the threshold, nothing else but akasa, sees that the highest mysteries do not come overnight to timid people, but are immediately available. This paradox is resolved by DOING THE WORK. What is required is ENERGY and INVINCIBLE DETERMINATION. Combined this is WILL. Lytton explains in his esoteric novel that Akasa will derange a person mentally, arouse doubts of all kinds, or hold him prisoner by vicissitudes and reverses of fortune in order to protect the mysteries in every possible way. "These mysteries will always remain hidden from incompetent persons." — JT



CHAPTER V



CHAPTER V--THE MENTAL UNIVERSE

"The Universe is Mental--held in the Mind of THE ALL."--The Kybalion.

THE ALL is SPIRIT! But what is Spirit? This question cannot be answered, for the reason that its definition is practically that of THE ALL, which cannot be explained or defined. Spirit is simply a name that men give to the highest conception of Infinite Living Mind--it means "the Real Essence"--it means Living Mind, as much superior to Life and Mind as we know them, as the latter are superior to mechanical Energy and Matter. Spirit transcends our understanding, and we use the term merely that we may think or speak of THE ALL. For the purposes of thought and understanding, we are justified in thinking of Spirit as Infinite Living Mind, at the same time acknowledging that we cannot fully understand it. We must either do this or stop thinking of the matter at all.

Let us now proceed to a consideration of the nature of the Universe, as a whole and in its parts. What is the Universe? We have seen that there can be nothing outside of THE ALL. Then is the Universe THE ALL? No, this cannot be, because the Universe seems to be made up of MANY, and is constantly changing, and in other ways it does not measure up to the ideas that we are compelled to accept regarding THE ALL, as stated in our last lesson. Then if the Universe be not THE ALL, then it must be Nothing--such is the inevitable conclusion of the mind at first thought. But this will not satisfy the question, for we are sensible of the existence of the Universe. Then if the Universe is neither THE ALL, nor Nothing, what Can it be? Let us examine this question.

If the Universe exists at all, or seems to exist, it must proceed in some way from THE ALL--it must be a creation of THE ALL. But as something can never come from nothing, from what could THE ALL have created it. Some philosophers have answered this question by saying that THE ALL created the Universe from ITSELF--that is, from the being and substance of THE ALL. But this will not do, for THE ALL cannot be

subtracted from, nor divided, as we have seen, and then again if this be so, would not each particle in the Universe be aware of its being THE ALL--THE ALL could not lose its knowledge of itself, nor actually BECOME an atom, or blind force, or lowly living thing. Some men, indeed, realizing that THE ALL is indeed ALL, and also recognizing that they, the men, existed, have jumped to the conclusion that they and THE ALL were identical, and they have filled the air with shouts of "I AM GOD," to the amusement of the multitude and the sorrow of sages. The claim of the corpuscle that: "I am Man!" would be modest in comparison.

But, what indeed is the Universe, if it be not THE ALL, not yet created by THE ALL having separated itself into fragments? What else can it be--of what else can it be made? This is the great question. Let us examine it carefully. We find here that the "Principle of Correspondence" (see Lesson I.) comes to our aid here. The old Hermetic axiom, "As above so below," may be pressed into service at this point. Let us endeavor to get a glimpse of the workings on higher planes by examining those on our own. The Principle of Correspondence must apply to this as well as to other problems.

Let us see! On his own plane of being, how does Man create? Well, first, he may create by making something out of outside materials. But this will not do, for there are no materials outside of THE ALL with which it may create. Well, then, secondly, Man pro-creates or reproduces his kind by the process of begetting, which is self-multiplication accomplished by transferring a portion of his substance to his offspring. But this will not do, because THE ALL cannot transfer or subtract a portion of itself, nor can it reproduce or multiply itself--in the first place there would be a taking away, and in the second case a multiplication or addition to THE ALL, both thoughts being an absurdity. Is there no third way in which MAN creates? Yes, there is--he CREATES MENTALLY! And in so doing he uses no outside materials, nor does he reproduce himself, and yet his Spirit pervades the Mental Creation.

Following the Principle of Correspondence, we are justified in considering that THE ALL creates the Universe MENTALLY, in a manner akin to the process whereby Man creates Mental Images. And, here is where the report of Reason tallies precisely with the report of the Illumined, as shown by their teachings and writings. Such are the teachings of the Wise Men. Such was the Teaching of Hermes.

THE ALL can create in no other way except mentally, without either using material (and there is none to use), or else reproducing itself (which is also impossible). There is no escape from this conclusion of the Reason, which, as we have said, agrees with the highest teachings of the Illumined. Just as you, student, may create a Universe of your own in

your mentality, so does THE ALL create Universes in its own Mentality. But your Universe is the mental creation of a Finite Mind, whereas that of THE ALL is the creation of an Infinite. The two are similar in kind, but infinitely different in degree. We shall examine more closely into the process of creation and manifestation as we proceed. But this is the point to fix in your minds at this stage: THE UNIVERSE, AND ALL IT CONTAINS, IS A MENTAL CREATION OF THE ALL. Verily indeed, ALL IS MIND!

"THE ALL creates in its Infinite Mind countless Universes, which exist for aeons of Time--and yet, to THE ALL, the creation, development, decline and death of a million Universes is as the time of the twinkling of an eye."--The Kybalion.

"The Infinite Mind of THE ALL is the womb of Universes."--The Kybalion.

The Principle of Gender (see Lesson I. and other lessons to follow) is manifested on all planes of life, material mental and spiritual. But, as we have said before, "Gender" does not mean "Sex" sex is merely a material manifestation of gender. "Gender" means "relating to generation or creation." And whenever anything is generated or created, on any plane, the Principle of Gender must be manifested. And this is true even in the creation of Universes.

Now do not jump to the conclusion that we are teaching that there is a male and female God, or Creator. That idea is merely a distortion of the ancient teachings on the subject. The true teaching is that THE ALL, in itself, is above Gender, as it is above every other Law, including those of Time and Space. It is the Law, from which the Laws proceed, and it is not subject to them. But when THE ALL manifests on the plane of generation or creation, then it acts according to Law and Principle, for it is moving on a lower plane of Being. And consequently it manifests the Principle of Gender, in its Masculine and Feminine aspects, on the Mental Plane, of course.

This idea may seem startling to some of you who hear it for the first time, but you have all really passively accepted it in your everyday conceptions. You speak of the Fatherhood of God, and the Motherhood of Nature--of God, the Divine Father, and Nature the Universal Mother--and have thus instinctively acknowledged the Principle of Gender in the Universe. Is this not so?

But, the Hermetic teaching does not imply a real duality--THE ALL is ONE--the Two Aspects are merely aspects of manifestation. The teaching is that The Masculine Principle manifested by THE ALL stands, in a way, apart from the actual mental creation of the Universe. It

projects its Will toward the Feminine Principle (which may be called "Nature") whereupon the latter begins the actual work of the evolution of the Universe, from simple "centers of activity" on to man, and then on and on still higher, all according to well-established and firmly enforced Laws of Nature. If you prefer the old figures of thought, you may think of the Masculine Principle as GOD, the Father, and of the Feminine Principle as NATURE, the Universal Mother, from whose womb all things have been born. This is more than a mere poetic figure of speech--it is an idea of the actual process of the creation of the Universe. But always remember, that THE ALL is but One, and that in its Infinite Mind the Universe is generated, created and exists.

It may help you to get the proper idea, if you will apply the Law of Correspondence to yourself, and your own mind. You know that the part of You which you call "I," in a sense, stands apart and witnesses the creation of mental Images in your own mind. The part of your mind in which the mental generation is accomplished may be called the "Me" in distinction from the "I" which stands apart and witnesses and examines the thoughts, ideas and images of the "Me." "As above, so below," remember, and the phenomena of one plane may be employed to solve the riddles of higher or lower planes.

Is it any wonder that You, the child, feel that instinctive reverence for THE ALL, which feeling we call "religion"--that respect, and reverence for THE FATHER MIND? Is it any wonder that, when you consider the works and wonders of Nature, you are overcome with a mighty feeling which has its roots away down in your inmost being? It is the MOTHER MIND that you are pressing close up to, like a babe to the breast.

Do not make the mistake of supposing that the little world you see around you--the Earth, which is a mere grain of dust in the Universe--is the Universe itself. There are millions upon millions of such worlds, and greater. And there are millions of millions of such Universes in existence within the Infinite Mind of THE ALL. And even in our own little solar system there are regions and planes of life far higher than ours, and beings compared to which we earth-bound mortals are as the slimy life-forms that dwell on the ocean's bed when compared to Man. There are beings with powers and attributes higher than Man has ever dreamed of the gods' possessing. And yet these beings were once as you, and still lower--and you will be even as they, and still higher, in time, for such is the Destiny of Man as reported by the Illumined.

And Death is not real, even in the Relative sense--it is but Birth to a new life--and You shall go on, and on, and on, to higher and still higher planes of life, for aeons upon aeons of time. The Universe is your home, and you shall explore its farthest recesses before the end of Time. You are

dwelling in the Infinite Mind of THE ALL, and your possibilities and opportunities are infinite, both in time and space. And at the end of the Grand Cycle of Aeons, when THE ALL shall draw back into itself all of its creations--you will go gladly for you will then be able to know the Whole Truth of being At One with THE ALL. Such is the report of the Illumined--those who have advanced well along The Path.

And, in the meantime, rest calm and serene--you are safe and protected by the Infinite Power of the FATHER-MOTHER MIND.

"Within the Father-Mother Mind, mortal children are at home."--The Kybalion.

"There is not one who is Fatherless, nor Motherless in the Universe."--The Kybalion.

"THE ALL creates in its Infinite Mind countless Universes, which exist for aeons of Time--and yet, to THE ALL, the creation, development, decline and death of a million Universes is as the time of the twinkling of an eye."--The Kybalion. *The Inscription over Temple of Isis reads: "I am whatever has been, is, or ever will be; and my veil no man hath yet lifted." Not thus do modern seekers after truth confront Nature the word that stands for the baffling mysteries of the Universe. The multiverse (or meta-universe, metaverse) is the theoretical set of multiple possible universes (including our universe) that together comprise everything that physically exists: the entirety of space and time, all forms of matter, energy and momentum, and the physical laws and constants that govern them. The term was coined in 1895 by the American philosopher and psychologist William James, a Harvard Professor know to William Walker Atkinson, author of the Kybalion. The different universes within the multiverse are sometimes called parallel universes. Applying the quantum physics Uncertainty Principle (popularized as the Observer Effect) what CAUSES one of many possibilities to TAKE FORM is MENTAL OBSERVATION. THOUGHT precedes FORM. – JT*



CHAPTER VI



CHAPTER VI--THE DIVINE PARADOX

"The half-wise, recognizing the comparative unreality of the Universe, imagine that they may defy its Laws--such are vain and presumptuous fools, and they are broken against the rocks and torn asunder by the elements by reason of their folly. The truly wise, knowing the nature of the Universe, use Law against laws; the higher against the lower; and by the Art of Alchemy transmute that which is undesirable into that which is worthy, and thus triumph. Mastery consists not in abnormal dreams, visions and fantastic imaginings or living, but in using the higher forces against the lower--escaping the pains of the lower planes by vibrating on the higher. Transmutation, not presumptuous denial, is the weapon of the Master."--The Kybalion.

This is the Paradox of the Universe, resulting from the Principle of Polarity which manifests when THE ALL begins to Create--hearken to it for it points the difference between half-wisdom and wisdom. While to THE INFINITE ALL, the Universe, its Laws, its Powers, its life, its Phenomena, are as things witnessed in the state of Meditation or Dream; yet to all that is Finite, the Universe must be treated as Real, and life, and action, and thought, must be based thereupon, accordingly, although with an ever understanding of the Higher Truth. Each according to its own Plane and Laws. Were THE ALL to imagine that the Universe were indeed Reality, then woe to the Universe, for there would be then no escape from lower to higher, divineward--then would the Universe become a fixity and progress would become impossible. And if Man, owing to half-wisdom, acts and lives and thinks of the Universe as merely a dream (akin to his own finite dreams) then indeed does it so become for him, and like a sleep-walker he stumbles ever around and around in a circle, making no progress, and being forced into an awakening at last by his falling bruised and bleeding over the Natural Laws which he ignored. Keep your mind ever on the Star, but let your eyes watch over your

footsteps, lest you fall into the mire by reason of your upward gaze. Remember the Divine Paradox, that while the Universe IS NOT, still IT IS. Remember ever the Two Poles of Truth the Absolute and the Relative. Beware of Half-Truths.

What Hermetists know as "the Law of Paradox" is an aspect of the Principle of Polarity. The Hermetic writings are filled with references to the appearance of the Paradox in the consideration of the problems of Life and Being. The Teachers are constantly warning their students against the error of omitting the "other side" of any question. And their warnings are particularly directed to the problems of the Absolute and the Relative, which perplex all students of philosophy, and which cause so many to think and act contrary to what is generally known as "common sense." And we caution all students to be sure to grasp the Divine Paradox of the Absolute and Relative, lest they become entangled in the mire of the Half-Truth. With this in view this particular lesson has been written. Read it carefully!

The first thought that comes to the thinking man after he realizes the truth that the Universe is a Mental Creation of THE ALL, is that the Universe and all that it contains is a mere illusion; an unreality; against which idea his instincts revolt. But this, like all other great truths, must be considered both from the Absolute and the Relative points of view. From the Absolute viewpoint, of course, the Universe is in the nature of an illusion, a dream, a phantasmagoria, as compared to THE ALL in itself. We recognize this even in our ordinary view, for we speak of the world as "a fleeting show" that comes and goes, is born and dies--for the element of impermanence and change, finiteness and unsubstantiality, must ever be connected with the idea of a created Universe when it is contrasted with the idea of THE ALL, no matter what may be our beliefs concerning the nature of both. Philosopher, metaphysician, scientist and theologian all agree upon this idea, and the thought is found in all forms of philosophical thought and religious conceptions, as well as in the theories of the respective schools of metaphysics and theology.

So, the Hermetic Teachings do not preach the unsubstantiality of the Universe in any stronger terms than those more familiar to you, although their presentation of the subject may seem somewhat more startling. Anything that has a beginning and an ending must be, in a sense, unreal and untrue, and the Universe comes under the rule, in all schools of thought. From the Absolute point of view, there is nothing Real except THE ALL, no matter what terms we may use in thinking of, or discussing the subject. Whether the Universe be created of Matter, or whether it be a Mental Creation in the Mind of THE ALL--it is unsubstantial, non-enduring, a thing of time, space and change. We want you to realize this

fact thoroughly, before you pass judgment on the Hermetic conception of the Mental nature of the Universe. Think over any and all of the other conceptions, and see whether this be not true of them.

But the Absolute point of view shows merely one side of the picture--the other side is the Relative one. Absolute Truth has been defined as "Things as the mind of God knows them," while Relative Truth is "Things as the highest reason of Man understands them." And so while to THE ALL the Universe must be unreal and illusionary, a mere dream or result of meditation,--nevertheless, to the finite minds forming a part of that Universe, and viewing it through mortal faculties, the Universe is very real indeed, and must be so considered. In recognizing the Absolute view, we must not make the mistake of ignoring or denying the facts and phenomena of the Universe as they present themselves to our mortal faculties--we are not THE ALL, remember.

To take familiar illustrations, we all recognize the fact that matter "exists" to our senses--we will fare badly if we do not. And yet, even our finite minds understand the scientific dictum that there is no such thing as Matter from a scientific point of view--that which we call Matter is held to be merely an aggregation of atoms, which atoms themselves are merely a grouping of units of force, called electrons or "ions," vibrating and in constant circular motion. We kick a stone and we feel the impact--it seems to be real, notwithstanding that we know it to be merely what we have stated above. But remember that our foot, which feels the impact by means of our brains, is likewise Matter, so constituted of electrons, and for that matter so are our brains. And, at the best, if it were not by reason of our Mind, we would not know the foot or stone at all.

Then again, the ideal of the artist or sculptor, which he is endeavoring to reproduce in stone or on canvas, seems very real to him. So do the characters in the mind of the author; or dramatist, which he seeks to express so that others may recognize them. And if this be true in the case of our finite minds, what must be the degree of Reality in the Mental Images created in the Mind of the Infinite? Oh, friends, to mortals this Universe of Mentality is very real indeed--it is the only one we can ever know, though we rise from plane to plane, higher and higher in it. To know it otherwise, but actual experience, we must be THE ALL itself. It is true that the higher we rise in the scale--the nearer to "the mind of the Father" we reach--the more apparent becomes the illusory nature of finite things, but not until THE ALL finally withdraws us into itself does the vision actually vanish.

So, we need not dwell upon the feature of illusion. Rather let us, recognizing the real nature of the Universe, seek to understand its mental laws, and endeavor to use them to the best effect in our upward progress

through life, as we travel from plane to plane of being. The Laws of the Universe are none the less "Iron Laws" because of the mental nature. All, except THE ALL, are bound by them. What is IN THE INFINITE MIND OF THE ALL is REAL in a degree second only to that Reality itself which is vested in the nature of THE ALL.

So, do not feel insecure or afraid--we are all HELD FIRMLY IN THE INFINITE MIND OF THE ALL, and there is naught to hurt us or for us to fear. There is no Power outside of THE ALL to affect us. So we may rest calm and secure. There is a world of comfort and security in this realization when once attained. Then "calm and peaceful do we sleep, rocked in the Cradle of the Deep"--resting safely on the bosom of the Ocean of Infinite Mind, which is THE ALL. In THE ALL, indeed, do "we live and move and have our being."

Matter is none the less Matter to us, while we dwell on the plane of Matter, although we know it to be merely an aggregation of "electrons," or particles of Force, vibrating rapidly and gyrating around each other in the formations of atoms; the atoms in turn vibrating and gyrating, forming molecules, which latter in turn form larger masses of Matter. Nor does Matter become less Matter, when we follow the inquiry still further, and learn from the Hermetic Teachings, that the "Force" of which the electrons are but units is merely a manifestation of the Mind of THE ALL, and like all else in the Universe is purely Mental in its nature. While on the Plane of matter, we must recognize its phenomena-- we may control Matter (as all Masters of higher or lesser degree do), but we do so by applying the higher forces. We commit a folly when we attempt to deny the existence of Matter in the relative aspect. We may deny its mastery over us--and rightly so--but we should not attempt to ignore it in its relative aspect, at least so long as we dwell upon its plane.

Nor do the Laws of Nature become less constant or effective, when we know them, likewise, to be merely mental creations. They are in full effect on the various planes. We overcome the lower laws, by applying still higher ones--and in this way only. But we cannot escape Law or rise above it entirely. Nothing but THE ALL can escape Law--and that because THE ALL is LAW itself, from which all Laws emerge. The most advanced Masters may acquire the powers usually attributed to the gods of men; and there are countless ranks of being, in the great hierarchy of life, whose being and power transcends even that of the highest Masters among men to a degree unthinkable by mortals, but even the highest Master, and the highest Being, must bow to the Law, and be as Nothing in the eye of THE ALL. So that if even these highest Beings, whose powers exceed even those attributed by men to their gods--if even these are bound by and are subservient to Law, then imagine the presumption

of mortal man, of our race and grade, when he dares to consider the Laws of Nature as "unreal!" visionary and illusory, because he happens to be able to grasp the truth that the Laws are Mental in nature, and simply Mental Creations of THE ALL. Those Laws which THE ALL intends to be governing Laws are not to be defied or argued away. So long as the Universe endures, will they endure--for the Universe exists by virtue of these Laws which form its framework and which hold it together.

The Hermetic Principle of Mentalism, while explaining the true nature of the Universe upon the principle that all is Mental, does not change the scientific conceptions of the Universe, Life, or Evolution. In fact, science merely corroborates the Hermetic Teachings. The latter merely teaches that the nature of the Universe is "Mental," while modern science has taught that it is "Material"; or (of late) that it is "Energy" at the last analysis. The Hermetic Teachings have no fault to find with Herbert Spencer's basic principle which postulates the existence of an "Infinite and Eternal Energy, from which all things proceed." In fact, the Hermetics recognize in Spencer's philosophy the highest outside statement of the workings of the Natural Laws that have ever been promulgated, and they believe Spencer to have been a reincarnation of an ancient philosopher who dwelt in ancient Egypt thousands of years ago, and who later incarnated as Heraclitus, the Grecian philosopher who lived B. C. 500. And they regard his statement of the "Infinite and Eternal Energy" as directly in the line of the Hermetic Teachings, always with the addition of their own doctrine that his "Energy" is the Energy of the Mind of THE ALL. With the Master-Key of the Hermetic Philosophy, the student of Spencer will be able to unlock many doors of the inner philosophical conceptions of the great English philosopher, whose work shows the results of the preparation of his previous incarnations. His teachings regarding Evolution and Rhythm are in almost perfect agreement with the Hermetic Teachings regarding the Principle of Rhythm.

So, the student of Hermetics need not lay aside any of his cherished scientific views regarding the Universe. All he is asked to do is to grasp the underlying principle of "THE ALL is Mind; the Universe is Mental--held in the mind of THE ALL." He will find that the other six of the Seven Principles will "fit into" his scientific knowledge, and will serve to bring out obscure points and to throw light in dark corners. This is not to be wondered at, when we realize the influence of the Hermetic thought of the early philosophers of Greece, upon whose foundations of thought the theories of modern science largely rest. The acceptance of the First Hermetic Principle (Mentalism) is the only great point of difference between Modern Science and Hermetic students, and Science is gradually

moving toward the Hermetic position in its groping in the dark for a way out of the Labyrinth into which it has wandered in its search for Reality.

The purpose of this lesson is to impress upon the minds of our students the fact that, to all intents and purposes, the Universe and its laws, and its phenomena, are just as REAL, so far as Man is concerned, as they would be under the hypotheses of Materialism or Energism. Under any hypothesis the Universe in its outer aspect is changing, ever-flowing, and transitory--and therefore devoid of substantiality and reality. But (note the other pole of the truth) under the same hypotheses, we are compelled to ACT AND LIVE as if the fleeting things were real and substantial. With this difference, always, between the various hypotheses--that under the old views Mental Power was ignored as a Natural Force, while under Mentalism it becomes the Greatest Natural Force. And this one difference revolutionizes Life, to those who understand the Principle and its resulting laws and practice.

So, finally, students all, grasp the advantage of Mentalism, and learn to know, use and apply the laws resulting therefrom. But do not yield to the temptation which, as The Kybalion states, overcomes the half-wise and which causes them to be hypnotized by the apparent unreality of things, the consequence being that they wander about like dream-people dwelling in a world of dreams, ignoring the practical work and life of man, the end being that "they are broken against the rocks and torn asunder by the elements, by reason of their folly." Rather follow the example of the wise, which the same authority states, "use Law against Laws; the higher against the lower; and by the Art of Alchemy transmute that which is undesirable into that which is worthy, and thus triumph." Following the authority, let us avoid the half-wisdom (which is folly) which ignores the truth that: "Mastery consists not in abnormal dreams, visions, and fantastic imaginings or living, but in using the higher forces against the lower--escaping the pains of the lower planes by vibrating on the higher." Remember always, student, that "Transmutation, not presumptuous denial, is the weapon of the Master." The above quotations are from The Kybalion, and are worthy of being committed to memory by the student.

We do not live in a world of dreams, but in an Universe which while relative, is real so far as our lives and actions are concerned. Our business in the Universe is not to deny its existence, but to LIVE, using the Laws to rise from lower to higher--living on, doing the best that we can under the circumstances arising each day, and living, so far as is possible, to our biggest ideas and ideals. The true Meaning of Life is not known to men on this plane .if, indeed, to any--but the highest authorities, and our own intuitions, teach us that we will make no mistake in living up to the best that is in us, so far as is possible, and realising the Universal tendency in

the same direction in spite of apparent evidence to the contrary. We are all on The Path--and the road leads upward ever, with frequent resting places.

Read the message of The Kybalion--and follow the example of "the wise"--avoiding the mistake of "the half-wise" who perish by reason of their folly.

Rather follow the example of the wise, which the same authority states, "use Law against Laws; the higher against the lower; and by the Art of Alchemy transmute that which is undesirable into that which is worthy, and thus triumph." "Mastery consists not in abnormal dreams, visions, and fantastic imaginings or living, but in using the higher forces against the lower--escaping the pains of the lower planes by vibrating on the higher." Remember always, student, that "Transmutation, not presumptuous denial, is the weapon of the Master." *These words are worthy of memorization for they reveal and embody layers of significance. The use of higher forces, in all instances the ONE LAW superseding all lower laws in the realm of cause and effect is what the Master uses with INVINCIBLE DETERMINATION. There are many exercises used to train the MIND and the WILL. A Supplement is provided in this book at the end. "The Arcane Formulas or Mental Alchemy" was penned by William Walker Atkinson in 1909 and was appended to a 4 volume series led by The Arcane Teachings. "The Arcane Formulas or Mental Alchemy" follow the chapter headings of the Kybalion and the teachings CORRESPOND to these teachings. Hence the Arcane Formulas (exercises) are given here to provide the earnest Initiate with tools necessary to study and implement these exercises at his or her WILL. -JT*



CHAPTER VII



CHAPTER VII- "THE ALL" IN ALL

"While All is in THE ALL, it is equally true that THE ALL is in ALL. To him who truly understands this truth hath come great knowledge."--The Kybalion.

How often have the majority of people heard repeated the statement that their Deity (called by many names) was "All in All" and how little have they suspected the inner occult truth concealed by these carelessly uttered words? The commonly used expression is a survival of the ancient Hermetic Maxim quoted above. As the Kybalion says: "To him who truly understands this truth, hath come great knowledge." And, this being so, let us seek this truth, the understanding of which means so much. In this statement of truth--this Hermetic Maxim--is concealed one of the greatest philosophical, scientific and religious truths.

We have given you the Hermetic Teaching regarding the Mental Nature of the Universe--the truth that "the Universe is Mental--held in the Mind of THE ALL." As the Kybalion says, in the passage quoted above: "All is in THE ALL." But note also the co-related statement, that: "It is equally true that THE ALL is in ALL." This apparently contradictory statement is reconcilable under the Law of Paradox. It is, moreover, an exact Hermetic statement of the relations existing between THE ALL and its Mental Universe. We have seen how "All is in THE ALL"--now let us examine the other aspect of the subject.

The Hermetic Teachings are to the effect that THE ALL is Imminent in ("remaining within; inherent; abiding within") its Universe, and in every part, particle, unit, or combination, within the Universe. This statement is usually illustrated by the Teachers by a reference to the Principle of Correspondence. The Teacher instructs the student to form a Mental Image of something, a person, an idea, something having a mental form, the favorite example being that of the author or dramatist forming an idea of his characters; or a painter or sculptor forming an image of an ideal

that he wishes to express by his art. In each case, the student will find that while the image has its existence, and being, solely within his own mind, yet he, the student, author, dramatist, painter, or sculptor, is, in a sense, immanent in; remaining within; or abiding within, the mental image also. In other words, the entire virtue, life, spirit, of reality in the mental image is derived from the "immanent mind" of the thinker. Consider this for a moment, until the idea is grasped.

To take a modern example, let us say that Othello, Iago, Hamlet, Lear, Richard III, existed merely in the mind of Shakespeare, at the time of their conception or creation. And yet, Shakespeare also existed within each of these characters, giving them their vitality, spirit, and action. Whose is the "spirit" of the characters that we know as Micawber, Oliver Twist, Uriah Heep--is it Dickens, or have each of these characters a personal spirit, independent of their creator? Have the Venus of Medici, the Sistine Madonna, the Apollo Belvidere, spirits and reality of their own, or do they represent the spiritual and mental power of their creators? The Law of Paradox explains that both propositions are true, viewed from the proper viewpoints. Micawber is both Micawber, and yet Dickens. And, again, while Micawber may be said to be Dickens, yet Dickens is not identical with Micawber. Man, like Micawber, may exclaim: "The Spirit of my Creator is inherent within me-- and yet I am not HE!" How different this from the shocking half-truth so vociferously announced by certain of the half-wise, who fill the air with their raucous cries of: "I am God!" Imagine poor Micawber, or the sneaky Uriah Heep, crying: "I Am Dickens"; or some of the lowly clods in one of Shakespeare's plays, eloquently announcing that: "I Am Shakespeare!" THE ALL is in the earthworm, and yet the earth-worm is far from being THE ALL. And still the wonder remains, that though the earth-worm exists merely as a lowly thing, created and having its being solely within the Mind of THE ALL--yet THE ALL is imminent in the earthworm, and in the particles that go to make up the earth-worm. Can there be any greater mystery than this of "All in THE ALL; and THE ALL in All?"

The student will, of course, realize that the illustrations given above are necessarily imperfect and inadequate, for they represent the creation of mental images in finite minds, while the Universe is a creation of Infinite Mind--and the difference between the two poles separates them. And yet it is merely a matter of degree--the same Principle is in operation--the Principle of Correspondence manifests in each--"As above, so Below; as Below, so above."

And, in the degree that Man realizes the existence of the Indwelling Spirit immanent within his being, so will he rise in the spiritual scale of life. This is what spiritual development means--the recognition, realization,

and manifestation of the Spirit within us. Try to remember this last definition--that of spiritual development. It contains the Truth of True Religion.

There are many planes of Being--many sub-planes of Life--many degrees of existence in the Universe. And all depend upon the advancement of beings in the scale, of which scale the lowest point is the grossest matter, the highest being separated only by the thinnest division from the SPIRIT of THE ALL. And, upward and onward along this Scale of Life, everything is moving. All are on the Path, whose end is THE ALL. All progress is a Returning Home. All is Upward and Onward, in spite of all seemingly contradictory appearances. Such is the message of the Illumined.

The Hermetic Teachings concerning the process of the Mental Creation of the Universe, are that at the beginning of the Creative Cycle, THE ALL, in its aspect of Being, projects its Will toward its aspect of "Becoming" and the process of creation begins. It is taught that the process consists of the lowering of Vibration until a very low degree of vibratory energy is reached, at which point the grossest possible form of Matter is manifested. This process is called the stage of Involution, in which THE ALL becomes "involved," or "wrapped up," in its creation. This process is believed by the Hermetists to have a Correspondence to the mental process of an artist, writer, or inventor, who becomes so wrapped up in his mental creation as to almost forget his own existence and who, for the time being, almost "lives in his creation," If instead of "wrapped" we use the word "rapt," perhaps we will give a better idea of what is meant.

This Involuntary stage of Creation is sometimes called the "Outpouring" of the Divine Energy, just as the Evolutionary state is called the "Indrawing." The extreme pole of the Creative process is considered to be the furthest removed from THE ALL, while the beginning of the Evolutionary stage is regarded as the beginning of the return swing of the pendulum of Rhythm--a "coming home" idea being held in all of the Hermetic Teachings.

The Teachings are that during the "Outpouring," the vibrations become lower and lower until finally the urge ceases, and the return swing begins. But there is this difference, that while in the "Outpouring" the creative forces manifest compactly and as a whole, yet from the beginning of the Evolutionary or "Indrawing" stage, there is manifested the Law of Individualization--that is, the tendency to separate into Units of Force, so that finally that which left THE ALL as unindividualized energy returns to its source as countless highly developed Units of Life, having risen higher

and higher in the scale by means of Physical, Mental and Spiritual Evolution.

The ancient Hermetists use the word "Meditation" in describing the process of the mental creation of the Universe in the Mind of THE ALL, the word "Contemplation" also being frequently employed. But the idea intended seems to be that of the employment of the Divine Attention. "Attention" is a word derived from the Latin root, meaning "to reach out; to stretch out," and so the act of Attention is really a mental "reaching out; extension" of mental energy, so that the underlying idea is readily understood when we examine into the real meaning of "Attention."

The Hermetic Teachings regarding the process of Evolution are that, THE ALL, having meditated upon the beginning of the Creation--having thus established the material foundations of the Universe--having thought it into existence--then gradually awakens or rouses from its Meditation and in so doing starts into manifestation the process of Evolution, on the material mental and spiritual planes, successively and in order. Thus the upward movement begins--and all begins to move Spiritward. Matter becomes less gross; the Units spring into being; the combinations begin to form; Life appears and manifests in higher and higher forms; and Mind becomes more and more in evidence--the vibrations constantly becoming higher. In short, the entire process of Evolution, in all of its phases, begins, and proceeds according to the established "Laws of the Indrawing" process. All of this occupies aeons upon aeons of Man's time, each aeon containing countless millions of years, but yet the Illumined inform us that the entire creation, including Involution and Evolution, of an Universe, is but "as the twinkle of the eye" to THE ALL. At the end of countless cycles of aeons of time, THE ALL withdraws its Attention--its Contemplation and Meditation--of the Universe, for the Great Work is finished--and All is withdrawn into THE ALL from which it emerged. But Mystery of Mysteries--the Spirit of each soul is not annihilated, but is infinitely expanded--the Created and the Creator are merged. Such is the report of the Illumined!

The above illustration of the "meditation," and subsequent "awakening from meditation," of THE ALL, is of course but an attempt of the teachers to describe the Infinite process by a finite example. And, yet: "As Below, so Above." The difference is merely in degree. And just as THE ALL arouses itself from the meditation upon the Universe, so does Man (in time) cease from manifesting upon the Material Plane, and withdraws himself more and more into the Indwelling Spirit, which is indeed "The Divine Ego."

There is one more matter of which we desire to speak in this lesson, and that comes very near to an invasion of the Metaphysical field of

speculation, although our purpose is merely to show the futility of such speculation. We allude to the question which inevitably comes to the mind of all thinkers who have ventured to seek the Truth. The question is: "WHY does THE ALL create Universes" The question may be asked in different forms, but the above is the gist of the inquiry.

Men have striven hard to answer this question, but still there is no answer worthy of the name. Some have imagined that THE ALL had something to gain by it, but this is absurd, for what could THE ALL gain that it did not already possess? Others have sought the answer in the idea that THE ALL "wished something to love" and others that it created for pleasure, or amusement; or because it "was lonely" or to manifest its power;--all puerile explanations and ideas, belonging to the childish period of thought.

Others have sought to explain the mystery by assuming that THE ALL found itself "compelled" to create, by reason of its own "internal nature"--its "creative instinct." This idea is in advance of the others, but its weak point lies in the idea of THE ALL being "compelled" by anything, internal or external. If its "internal nature," or "creative instinct," compelled it to do anything, then the "internal nature" or "creative instinct" would be the Absolute, instead of THE ALL, and so accordingly that part of the proposition falls. And, yet, THE ALL does create and manifest, and seems to find some kind of satisfaction in so doing. And it is difficult to escape the conclusion that in some infinite degree it must have what would correspond to an "inner nature," or "creative instinct," in man, with correspondingly infinite Desire and Will. It could not act unless it Willed to Act; and it would not Will to Act, unless it Desired to Act and it would not Desire to Act unless it obtained some Satisfaction thereby. And all of these things would belong to an "Inner Nature," and might be postulated as existing according to the Law of Correspondence. But, still, we prefer to think of THE ALL as acting entirely FREE from any influence, internal as well as external. That is the problem which lies at the root of difficulty--and the difficulty that lies at the root of the problem.

Strictly speaking, there cannot be said to be any "Reason" whatsoever for THE ALL to act, for a "reason" implies a "cause," and THE ALL is above Cause and Effect, except when it Wills to become a Cause, at which time the Principle is set into motion. So, you see, the matter is Unthinkable, just as THE ALL is Unknowable. Just as we say THE ALL merely "IS"--so we are compelled to say that "THE ALL ACTS BECAUSE IT ACTS." At the last, THE ALL is All Reason in Itself; All Law in Itself; All Action in Itself--and it may be said, truthfully, that THE ALL is Its Own Reason; its own Law; its own Act--or still further, that

THE ALL; Its Reason; Its Act; is Law; are ONE, all being names for the same thing. In the opinion of those who are giving you these present lessons, the answer is locked up in the INNER SELF of THE ALL, along with its Secret of Being. The Law of Correspondence, in our opinion, reaches only to that aspect of THE ALL, which may be spoken of as "The Aspect of BECOMING." Back of that Aspect is "The Aspect of BEING" in which all Laws are lost in LAW; all Principles merge into PRINCIPLE--and THE ALL; PRINCIPLE; and BEING; are IDENTICAL, ONE AND THE SAME. Therefore, Metaphysical speculation on this point is futile. We go into the matter here, merely to show that we recognize the question, and also the absurdity of the ordinary answers of metaphysics and theology.

In conclusion, it may be of interest to our students to learn that while some of the ancient, and modern, Hermetic Teachers have rather inclined in the direction of applying the Principle of Correspondence to the question, with the result of the "Inner Nature" conclusion,--still the legends have it that HERMES, the Great, when asked this question by his advanced students, answered them by PRESSING HIS LIPS TIGHTLY TOGETHER and saying not a word, indicating that there WAS NO ANSWER. But, then, he may have intended to apply the axiom of his philosophy, that: "The lips of Wisdom are closed, except to the ears of Understanding," believing that even his advanced students did not possess the Understanding which entitled them to the Teaching. At any rate, if Hermes possessed the Secret, he failed to impart it, and so far as the world is concerned THE LIPS OF HERMES ARE CLOSED regarding it. And where the Great Hermes hesitated to speak, what mortal may dare to teach?

But, remember, that whatever be the answer to this problem, if indeed there be an answer the truth remains that: "While All is in THE ALL, it is equally true that THE ALL is in All." The Teaching on this point is emphatic. And, we may add the concluding words of the quotation: "To him who truly understands this truth, hath come great knowledge."

The Upanishads reveal: "Know the self to be sitting in the chariot, the body to be the chariot, the intellect the charioteer, and the mind the reins. ... Both the good and the pleasant approach a man. The wise man, pondering over them, discriminates. The wise chooses the good in preference to the pleasant. The simple-minded, for the sake of worldly well-being, prefers the pleasant."

In each instance of decision making in MIND there appear to be choices, alternatives, fall back positions and a host of other descriptions. These are the result of mental processes on the lower plane where we respond to thoughts already generated rather than generating the THOUGHT at the higher plane. Yet the Master, knowing the NATURE of these lower worlds recognizes distractions for what they. Having made ONE choice, meditating on the ONE choice, and submitted that ONE THOUGHT in the higher dimensions under ONE LAW leads always to ONE outcome manifested. ALL is ONE. –JT



CHAPTER VIII



CHAPTER VIII-PLANES OF CORRESPONDENCE

"As above, so below; as below, so above."--The Kybalion.

The great Second Hermetic Principle embodies the truth that there is a harmony, agreement, and correspondence between the several planes of Manifestation, Life and Being. This truth is a truth because all that is included in the Universe emanates from the same source, and the same laws, principles, and characteristics apply to each unit, or combination of units, of activity, as each manifests its own phenomena upon its own plane.

For the purpose of convenience of thought and study, the Hermetic Philosophy considers that the Universe may be divided into three great classes of phenomena, known as the Three Great Planes, namely:

1. The Great Physical Plane.
2. The Great Mental Plane.
3. The Great Spiritual Plane.

These divisions are more or less artificial and arbitrary, for the truth is that all of the three divisions are but ascending degrees of the great scale of Life, the lowest point of which is undifferentiated Matter, and the highest point that of Spirit. And, moreover, the different Planes shade into each other, so that no hard and fast division may be made between the higher phenomena of the Physical and the lower of the Mental; or between the higher of the Mental and the lower of the Physical.

In short, the Three Great Planes may be regarded as three great groups of degrees of Life Manifestation. While the purposes of this little book do not allow us to enter into an extended discussion of, or explanation of, the subject of these different planes, still we think it well to give a general description of the same at this point.

At the beginning we may as well consider the question so often asked by the neophyte, who desires to be informed regarding the meaning of the

word "Plane", which term has been very freely used, and very poorly explained, in many recent works upon the subject of occultism. The question is generally about as follows: "Is a Plane a place having dimensions, or is it merely a condition or state?" We answer: "No, not a place, nor ordinary dimension of space; and yet more than a state or condition. It may be considered as a state or condition, and yet the state or condition is a degree of dimension, in a scale subject to measurement." Somewhat paradoxical, is it not? But let us examine the matter. A "dimension," you know, is "a measure in a straight line, relating to measure," etc. The ordinary dimensions of space are length, breadth, and height, or perhaps length, breadth, height, thickness or circumference. But there is another dimension of "created things" or "measure in a straight line," known to occultists, and to scientists as well, although the latter have not as yet applied the term "dimension" to it--and this new dimension, which, by the way, is the much speculated -about "Fourth Dimension," is the standard used in determining the degrees or "planes."

This Fourth Dimension may be called "The Dimension of Vibration." It is a fact well known to modern science, as well as to the Hermetists who have embodied the truth in their "Third Hermetic Principle," that "everything is in motion; everything vibrates; nothing is at rest." From the highest manifestation, to the lowest, everything and all things Vibrate. Not only do they vibrate at different rates of motion, but as in different directions and in a different manner. The degrees of the rate of vibrations constitute the degrees of measurement on the Scale of Vibrations--in other words the degrees of the Fourth Dimension. And these degrees form what occultists call "Planes" The higher the degree of rate of vibration, the higher the plane, and the higher the manifestation of Life occupying that plane. So that while a plane is not "a place," nor yet "a state or condition," yet it possesses qualities common to both. We shall have more to say regarding the subject of the scale of Vibrations in our next lessons, in which we shall consider the Hermetic Principle of Vibration.

You will kindly remember, however, that the Three Great Planes are not actual divisions of the phenomena of the Universe, but merely arbitrary terms used by the Hermetists in order to aid in the thought and study of the various degrees and Forms of universal activity and life. The atom of matter, the unit of force, the mind of man, and the being of the arch -angel are all but degrees in one scale, and all fundamentally the same, the difference between solely a matter of degree, and rate of vibration--all are creations of THE ALL, and have their existence solely within the Infinite Mind of THE ALL.

The Hermetists sub-divide each of the Three Great Planes into Seven Minor Planes, and each of these latter are also sub-divided into seven sub-planes, all divisions being more or less arbitrary, shading into each other, and adopted merely for convenience of scientific study and thought.

The Great Physical Plane, and its Seven Minor Planes, is that division of the phenomena of the Universe which includes all that relates to physics, or material things, forces, and manifestations. It includes all forms of that which we call Matter, and all forms of that which we call Energy or Force. But you must remember that the Hermetic Philosophy does not recognize Matter as a thing in itself, or as having a separate existence even in the Mind of THE ALL. The Teachings are that Matter is but a form of Energy--that is, Energy at a low rate of vibrations of a certain kind. And accordingly the Hermetists classify Matter under the head of Energy, and give to it three of the Seven Minor Planes of the Great Physical Plane.

These Seven Minor Physical Planes are as follows:

1. The Plane of Matter (A) 2. The Plane of Matter (B) 3. The Plane of Matter (C) 4. The Plane of Ethereal Substance 5. The Plane of Energy (A) 6. The Plane of Energy (B) 7. The Plane of Energy (C)

The Plane of Matter (A) comprises the forms of Matter in its form of solids, liquids, and gases, as generally recognized by the text-books on physics. The Plane of Matter (B) comprises certain higher and more subtle forms of Matter of the existence of which modern science is but now recognizing, the phenomena of Radiant Matter, in its phases of radium, etc., belonging to the lower sub-division of this Minor Plane. The Plane of Matter (C) comprises forms of the most subtle and tenuous Matter, the existence of which is not suspected by ordinary scientists. The Plane of Ethereal Substance comprises that which science speaks of as "The Ether", a substance of extreme tenuity and elasticity, pervading all Universal Space, and acting as a medium for the transmission of waves of energy, such as light, heat, electricity, etc. This Ethereal Substance forms a connecting link between Matter (so-called) and Energy, and partakes of the nature of each. The Hermetic Teachings, however, instruct that this plane has seven sub-divisions (as have all of the Minor Planes), and that in fact there are seven ethers, instead of but one.

Next above the Plane of Ethereal Substance comes the Plane of Energy (A), which comprises the ordinary forms of Energy known to science, its seven sub-planes being, respectively, Heat; Light; Magnetism; Electricity, and Attraction (including Gravitation, Cohesion, Chemical Affinity, etc.) and several other forms of energy indicated by scientific experiments but not as yet named or classified. The Plane of Energy (B) comprises seven subplanes of higher forms of energy not as yet discovered by science, but

which have been called "Nature's Finer Forces" and which are called into operation in manifestations of certain forms of mental phenomena, and by which such phenomena becomes possible.

The Plane of Energy (C) comprises seven sub-planes of energy so highly organized that it bears many of the characteristics of "life," but which is not recognized by the minds of men on the ordinary plane of development, being available for the use on beings of the Spiritual Plane alone--such energy is unthinkable to ordinary man, and may be considered almost as "the divine power." The beings employing the same are as "gods" compared even to the highest human types known to us.

The Great Mental Plane comprises those forms of "living things" known to us in ordinary life, as well as certain other forms not so well known except to the occultist. The classification of the Seven Minor Mental Planes is more or less satisfactory and arbitrary (unless accompanied by elaborate explanations which are foreign to the purpose of this particular work), but we may as well mention them. They are as follows:

1. The Plane of Mineral Mind
2. The Plane of Elemental Mind (A)
3. The Plane of Plant Mind
4. The Plane of Elemental Mind (B)
5. The Plane of Animal Mind
6. The Plane of Elemental Mind (C)
7. The Plane of Human Mind

The Plane of Mineral Mind comprises the "states or conditions" of the units or entities, or groups and combinations of the same, which animate the forms known to us as "minerals, chemicals, etc." These entities must not be confounded with the molecules, atoms and corpuscles themselves, the latter being merely the material bodies or forms of these entities, just as a man's body is but his material form and not "himself." These entities may be called "souls" in one sense, and are living beings of a low degree of development, life, and mind--just a little more than the units of "living energy" which comprise the higher sub-divisions of the highest Physical Plane. The average mind does not generally attribute the possession of mind, soul, or life, to the mineral kingdom, but all occultists recognize the existence of the same, and modern science is rapidly moving forward to the point-of-view of the Hermetic, in this respect. The molecules, atoms and corpuscles have their "loves and hates"; "likes and dislikes"; "attractions and repulsions". "affinities and non-affinities," etc., and some of the more daring of modern scientific minds have expressed the opinion that the desire and will, emotions and feelings, of the atoms differ only in degree from those of men. We have no time or space to argue this matter here. All occultists know it to be a fact, and others are referred to some of the more recent scientific works for outside corroboration. There are the usual seven sub-divisions to this plane.

The Plane of Elemental Mind (A) comprises the state or condition, and degree of mental and vital development of a class of entities unknown to the average man, but recognized to occultists. They are invisible to the ordinary senses of man, but, nevertheless, exist and play their part of the Drama of the Universe. Their degree of intelligence is between that of the mineral and chemical entities on the one hand, and of the entities of the plant kingdom on the other. There are seven subdivisions to this plane, also.

The Plane of Plant Mind, in its seven sub-divisions, comprises the states or conditions of the entities comprising the kingdoms of the Plant World, the vital and mental phenomena of which is fairly well understood by the average intelligent person, many new and interesting scientific works regarding "Mind and Life in Plants" having been published during the last decade. Plants have life, mind and "souls," as well as have the animals, man, and super-man.

The Plane of Elemental Mind (B), in its seven sub-divisions, comprises the states and conditions of a higher form of "elemental" or unseen entities, playing their part in the general work of the Universe, the mind and life of which form a part of the scale between the Plane of Plant Mind and the Plane of Animal Mind, the entities partaking of the nature of both.

The Plane of Animal Mind, in its seven sub-divisions, comprises the states and conditions of the entities, beings, or souls, animating the animal forms of life, familiar to us all. It is not necessary to go into details regarding this kingdom or plane of life, for the animal world is as familiar to us as is our own.

The Plane of Elemental Mind (C), in its seven sub-divisions, comprises those entities or beings, invisible as are all such elemental forms, which partake of the nature of both animal and human life in a degree and in certain combinations. The highest forms are semi-human in intelligence.

The Plane of Human Mind, in its seven sub-divisions, comprises those manifestations of life and mentality which are common to Man, in his various grades, degrees, and divisions. In this connection, we wish to point out the fact that the average man of today occupies but the fourth sub-division of the Plane of Human Mind, and only the most intelligent have crossed the borders of the Fifth Sub-Division. It has taken the race millions of years to reach this stage, and it will take many more years for the race to move on to the sixth and seventh sub-divisions, and beyond. But, remember, that there have been races before us which have passed through these degrees, and then on to higher planes. Our own race is the fifth (with stragglers from the fourth) which has set foot upon The Path.

And, then there are a few advanced souls of our own race who have outstripped the masses, and who have passed on to the sixth and seventh sub-division, and some few being still further on. The man of the Sixth Sub-Division will be "The Super-Man"; he of the Seventh will be "The Over-Man."

In our consideration of the Seven Minor Mental Planes, we have merely referred to the Three Elementary Planes in a general way. We do not wish to go into this subject in detail in this work, for it does not belong to this part of the general philosophy and teachings. But we may say this much, in order to give you a little clearer idea, of the relations of these planes to the more familiar ones--the Elementary Planes bear the same relation to the Planes of Mineral, Plant, Animal and Human Mentality and Life, that the black keys on the piano do to the white keys. The white keys are sufficient to produce music, but there are certain scales, melodies, and harmonies, in which the black keys play their part, and in which their presence is necessary. They are also necessary as "connecting links" of soul-condition; entity states, etc., between the several other planes, certain forms of development being attained therein--this last fact giving to the reader who can "read between the lines" a new light upon the processes of Evolution, and a new key to the secret door of the "leaps of life" between kingdom and kingdom. The great kingdoms of Elementals are fully recognized by all occultists, and the esoteric writings are full of mention of them. The readers of Bulwer's "Zanoni" and similar tales will recognize the entities inhabiting these planes of life.

Passing on from the Great Mental Plane to the Great Spiritual Plane, what shall we say? How can we explain these higher states of Being, Life and Mind, to minds as yet unable to grasp and understand the higher subdivisions of the Plane of Human Mind? The task is impossible. We can speak only in the most general terms. How may Light be described to a man born blind--how sugar, to a man who has never tasted anything sweet--how harmony, to one born deaf?

All that we can say is that the Seven Minor Planes of the Great Spiritual Plane (each Minor Plane having its seven sub-divisions) comprise Beings possessing Life, Mind and Form as far above that of Man of to-day as the latter is above the earth-worm, mineral or even certain forms of Energy or Matter. The Life of these Beings so far transcends ours, that we cannot even think of the details of the same; their minds so far transcend ours, that to them we scarcely seem to "think," and our mental processes seem almost akin to material processes; the Matter of which their forms are composed is of the highest Planes of Matter, nay, some are even said to be "clothed in Pure Energy." What may be said of such Beings?

On the Seven Minor Planes of the Great Spiritual Plane exist Beings of whom we may speak as Angels; Archangels; Demi-Gods. On the lower Minor Planes dwell those great souls whom we call Masters and Adepts. Above them come the Great Hierarchies of the Angelic Hosts, unthinkable to man; and above those come those who may without irreverence be called "The Gods," so high in the scale of Being are they, their being, intelligence and power being akin to those attributed by the races of men to their conceptions of Deity. These Beings are beyond even the highest flights of the human imagination, the word "Divine" being the only one applicable to them. Many of these Beings, as well as the Angelic Host, take the greatest interest in the affairs of the Universe and play an important part in its affairs. These Unseen Divinities and Angelic Helpers extend their influence freely and powerfully, in the process of Evolution, and Cosmic Progress. Their occasional intervention and assistance in human affairs have led to the many legends, beliefs, religions and traditions of the race, past and present. They have superimposed their knowledge and power upon the world, again and again, all under the Law of THE ALL, of course.

But, yet, even the highest of these advanced Beings exist merely as creations of, and in, the Mind of THE ALL, and are subject to the Cosmic Processes and Universal Laws. They are still Mortal. We may call them "gods" if we like, but still they are but the Elder Brethren of the Race,--the advanced souls who have outstripped their brethren, and who have foregone the ecstasy of Absorption by THE ALL, in order to help the race on its upward journey along The Path. But, they belong to the Universe, and are subject to its conditions--they are mortal--and their plane is below that of Absolute Spirit.

Only the most advanced Hermetists are able to grasp the Inner Teachings regarding the state of existence, and the powers manifested on the Spiritual Planes. The phenomena are so much higher than that of the Mental Planes that a confusion of ideas would surely result from an attempt to describe the same. Only those whose minds have been carefully trained along the lines of the Hermetic Philosophy for years--yes, those who have brought with them from other incarnations the knowledge acquired previously--can comprehend just what is meant by the Teaching regarding these Spiritual Planes. And much of these Inner Teachings is held by the Hermetists as being too sacred, important and even dangerous for general public dissemination. The intelligent student may recognize what we mean by this when we state that the meaning of "Spirit" as used by the Hermetists is akin to "Living Power"; "Animated Force"; "Inner Essence"; "Essence of Life," etc., which meaning must not be confounded with that usually and commonly employed in connection

with the term, i.e., "religious; ecclesiastical; spiritual; ethereal; holy," etc., etc. To occultists the word "Spirit" is used in the sense of "The Animating Principle," carrying with it the idea of Power, Living Energy, Mystic Force, etc. And occultists know that that which is known to them as "Spiritual Power" may be employed for evil as well as good ends (in accordance with the Principle of Polarity), a fact which has been recognized by the majority of religions in their conceptions of Satan, Beelzebub, the Devil, Lucifer, Fallen Angels, etc. And so the knowledge regarding these Planes has been kept in the Holy of Holies in all Esoteric Fraternities and Occult Orders,--in the Secret Chamber of the Temple. But this may be said here, that those who have attained high spiritual powers and have misused them, have a terrible fate in store for them, and the swing of the pendulum of Rhythm will inevitably swing them back to the furthest extreme of Material existence, from which point they must retrace their steps Spiritward, along the weary rounds of The Path, but always with the added torture of having always with them a lingering memory of the heights from which they fell owing to their evil actions. The legends of the Fallen Angels have a basis in actual facts, as all advanced occultists know. The striving for selfish power on the Spiritual Planes inevitably results in the selfish soul losing its spiritual balance and falling back as far as it had previously risen. But to even such a soul, the opportunity of a return is given--and such souls make the return journey, paying the terrible penalty according to the invariable Law.

In conclusion we would again remind you that according to the Principle of Correspondence, which embodies the truth: "As Above so Below; as Below, so Above," all of the Seven Hermetic Principles are in full operation on all of the many planes, Physical Mental and Spiritual. The Principle of Mental Substance of course applies to all the planes, for all are held in the Mind of THE ALL. The Principle of Correspondence manifests in all, for there is a correspondence, harmony and agreement between the several planes. The Principle of Vibration manifests on all planes, in fact the very differences that go to make the "planes" arise from Vibration, as we have explained. The Principle of Polarity manifests on each plane, the extremes of the Poles being apparently opposite and contradictory. The Principle of Rhythm manifests on each Plane, the movement of the phenomena having its ebb and flow, rise and flow, incoming and outgoing. The Principle of Cause and Effect manifests on each Plane, every Effect having its Cause and every Cause having its effect. The Principle of Gender manifests on each Plane, the Creative Energy being always manifest, and operating along the lines of its Masculine and Feminine Aspects.

"As Above so Below; as Below, so Above." This centuries old Hermetic axiom embodies one of the great Principles of Universal Phenomena. As we proceed with our consideration of the remaining Principles, we will see even more clearly the truth of the universal nature of this great Principle of Correspondence.

This Fourth Dimension may be called "The Dimension of Vibration."

There are seven sub-planes of the fourth dimension. Each sub-plane resonates to a different frequency. The higher sub-planes resonate to higher frequencies and the lower sub-planes resonate to lower frequencies. . Each of the sub-planes within the fourth dimension has its own corresponding degree of materiality and condition of matter. In fact, within each sub-plane there are different frequency realities that are of gradually ascending vibratory rates. Moving from one sub-plane to another, it is not like moving on 3D Earth. Instead, we need to think in terms of transferring our consciousness from one reality to another. When we transfer our consciousness to another reality, we gradually become less responsive to the perceptions of the reality we are in and more responsive to the perceptions of the reality to which we are traveling. We have all had this experience as we slowly drift off to sleep. First we are more aware of the physical world, and then, slowly, without our realizing it, we have flashes of a "dream." Often these flashes come while we are still awake. Eventually, the physical world is perceived in flashes, and our dream world becomes predominant. This same process occurs when we meditate. Through meditation we can raise our consciousness to a higher vibration by focusing our awareness on the higher dimensions. The Causal Plane is the highest vibration of the Mental Plane. However, it resonates to a much higher frequency than the rest of the Mental Plane. Therefore, it is infinitely more beautiful. This plane is filled with Light, Love, and Truth. The Causal Plane is the plane of our "Higher, True Self." This plane with the ONE LAW rules our lower thought and can facilitate quick changes in our third dimensional reality if we allow the wisdom of our "Higher Self" to enter our physical consciousness. It is a matter or SURRENDER to the ONE. — JT



CHAPTER IX



CHAPTER IX-VIBRATION

"Nothing rests; everything moves; everything vibrates."--The Kybalion.

The great Third Hermetic Principle--the Principle of Vibration--embodies the truth that Motion is manifest in everything in the Universe--that nothing is at rest--that everything moves, vibrates, and circles. This Hermetic Principle was recognized by some of the early Greek philosophers who embodied it in their systems. But, then, for centuries it was lost sight of by the thinkers outside of the Hermetic ranks. But in the Nineteenth Century physical science re-discovered the truth and the Twentieth Century scientific discoveries have added additional proof of the correctness and truth of this centuries-old Hermetic doctrine.

The Hermetic Teachings are that not only is everything in constant movement and vibration, but that the "differences" between the various manifestations of the universal power are due entirely to the varying rate and mode of vibrations. Not only this, but that even THE ALL, in itself, manifests a constant vibration of such an infinite degree of intensity and rapid motion that it may be practically considered as at rest, the teachers directing the attention of the students to the fact that even on the physical plane a rapidly moving object (such as a revolving wheel) seems to be at rest. The Teachings are to the effect that Spirit is at one end of the Pole of Vibration, the other Pole being certain extremely gross forms of Matter. Between these two poles are millions upon millions of different rates and modes of vibration.

Modern Science has proven that all that we call Matter and Energy are but "modes of vibratory motion," and some of the more advanced scientists are rapidly moving toward the positions of the occultists who hold that the phenomena of Mind are likewise modes of vibration or motion. Let us see what science has to say regarding the question of vibrations in matter and energy.

In the first place, science teaches that all matter manifests, in some degree, the vibrations arising from temperature or heat. Be an object cold or hot--both being but degrees of the same things--it manifests certain heat vibrations, and in that sense is in motion and vibration. Then all particles of Matter are in circular movement, from corpuscle to suns. The planets revolve around suns, and many of them turn on their axes. The suns move around greater central points, and these are believed to move around still greater, and so on, ad infinitum. The molecules of which the particular kinds of Matter are composed are in a state of constant vibration and movement around each other and against each other. The molecules are composed of Atoms, which, likewise, are in a state of constant movement and vibration. The atoms are composed of Corpuscles, sometimes called "electrons," "ions," etc., which also are in a state of rapid motion, revolving around each other, and which manifest a very rapid state and mode of vibration. And, so we see that all forms of Matter manifest Vibration, in accordance with the Hermetic Principle of Vibration.

And so it is with the various forms of Energy. Science teaches that Light, Heat, Magnetism and Electricity are but forms of vibratory motion connected in some way with, and probably emanating from the Ether. Science does not as yet attempt to explain the nature of the phenomena known as Cohesion, which is the principle of Molecular Attraction; nor Chemical Affinity, which is the principle of Atomic Attraction; nor Gravitation (the greatest mystery of the three), which is the principle of attraction by which every particle or mass of Matter is bound to every other particle or mass. These three forms of Energy are not as yet understood by science, yet the writers incline to the opinion that these too are manifestations of some form of vibratory energy, a fact which the Hermetists have held and taught for ages past.

The Universal Ether, which is postulated by science without its nature being understood clearly, is held by the Hermetists to be but a higher manifestation of that which is erroneously called matter--that is to say, Matter at a higher degree of vibration--and is called by them "The Ethereal Substance." The Hermetists teach that this Ethereal Substance is of extreme tenuity and elasticity, and pervades universal space, serving as a medium of transmission of waves of vibratory energy, such as heat, light, electricity, magnetism, etc. The Teachings are that The Ethereal Substance is a connecting link between the forms of vibratory energy known as "Matter" on the one hand, and "Energy or Force" on the other; and also that it manifests a degree of vibration, in rate and mode, entirely its own.

Scientists have offered the illustration of a rapidly moving wheel, top, or cylinder, to show the effects of increasing rates of vibration. The illustration supposes a wheel, top, or revolving cylinder, running at a low rate of speed--we will call this revolving thing "the object" in following out the illustration. Let us suppose the object moving slowly. It may be seen readily, but no sound of its movement reaches the ear. The speed is gradually increased. In a few moments its movement becomes so rapid that a deep growl or low note may be heard. Then as the rate is increased the note rises one in the musical scale. Then, the motion being still further increased, the next highest note is distinguished. Then, one after another, all the notes of the musical scale appear, rising higher and higher as the motion is increased. Finally when the motions have reached a certain rate the final note perceptible to human ears is reached and the shrill, piercing shriek dies away, and silence follows. No sound is heard from the revolving object, the rate of motion being so high that the human ear cannot register the vibrations. Then comes the perception of rising degrees of Heat. Then after quite a time the eye catches a glimpse of the object becoming a dull dark reddish color. As the rate increases, the red becomes brighter. Then as the speed is increased, the red melts into an orange. Then the orange melts into a yellow. Then follow, successively, the shades of green, blue, indigo, and finally violet, as the rate of speed increases. Then the violet shades away, and all color disappears, the human eye not being able to register them. But there are invisible rays emanating from the revolving object, the rays that are used in photographing, and other subtle rays of light. Then begin to manifest the peculiar rays known as the "X Rays," etc., as the constitution of the object changes. Electricity and Magnetism are emitted when the appropriate rate of vibration is attained.

When the object reaches a certain rate of vibration its molecules disintegrate, and resolve themselves into the original elements or atoms. Then the atoms, following the Principle of Vibration, are separated into the countless corpuscles of which they are composed. And finally, even the corpuscles disappear and the object may be said to Be composed of The Ethereal Substance. Science does not dare to follow the illustration further, but the Hermetists teach that if the vibrations be continually increased the object would mount up the successive states of manifestation and would in turn manifest the various mental stages, and then on Spiritward, until it would finally re-enter THE ALL, which is Absolute Spirit. The "object," however, would have ceased to be an "object" long before the stage of Ethereal Substance was reached, but otherwise the illustration is correct inasmuch as it shows the effect of constantly increased rates and modes of vibration. It must be remembered, in the above illustration, that at the stages at which the

"object" throws off vibrations of light, heat, etc., it is not actually "resolved" into those forms of energy (which are much higher in the scale), but simply that it reaches a degree of vibration in which those forms of energy are liberated, in a degree, from the confining influences of its molecules, atoms and corpuscles, as the case may be. These forms of energy, although much higher in the scale than matter, are imprisoned and confined in the material combinations, by reason of the energies manifesting through, and using material forms, but thus becoming entangled and confined in their creations of material forms, which, to an extent, is true of all creations, the creating force becoming involved in its creation.

But the Hermetic Teachings go much further than do those of modern science. They teach that all manifestation of thought, emotion, reason, will or desire, or any mental state or condition, are accompanied by vibrations, a portion of which are thrown off and which tend to affect the minds of other persons by "induction." This is the principle which produces the phenomena of "telepathy"; mental influence, and other forms of the action and power of mind over mind, with which the general public is rapidly becoming acquainted, owing to the wide dissemination of occult knowledge by the various schools, cults and teachers along these lines at this time.

Every thought, emotion or mental state has its corresponding rate and mode of vibration. And by an effort of the will of the person, or of other persons, these mental states may be reproduced, just as a musical tone may be reproduced by causing an instrument to vibrate at a certain rate--just as color may be reproduced in the same way. By a knowledge of the Principle of Vibration, as applied to Mental Phenomena, one may polarize his mind at any degree he wishes, thus gaining a perfect control over his mental states, moods, etc. In the same way he may affect the minds of others, producing the desired mental states in them. In short, he may be able to produce on the Mental Plane that which science produces on the Physical Plane--namely, "Vibrations at Will." This power of course may be acquired only by the proper instruction, exercises, practice, etc., the science being that of Mental Transmutation, one of the branches of the Hermetic Art.

A little reflection on what we have said will show the student that the Principle of Vibration underlies the wonderful phenomena of the power manifested by the Masters and Adepts, who are able to apparently set aside the Laws of Nature, but who, in reality, are simply using one law against another; one principle against others; and who accomplish their results by changing the vibrations of material objects, or forms of energy, and thus perform what are commonly called "miracles."

As one of the old Hermetic writers has truly said: "He who understands the Principle of Vibration, has grasped the scepter of Power."

Principle of Vibration, as applied to Mental Phenomena, one may polarize his mind at any degree he wishes, thus gaining a perfect control over his mental states, moods, etc. In the same way he may affect the minds of others, producing the desired mental states in them. In short, he may be able to produce on the Mental Plane that which science produces on the Physical Plane--namely, "Vibrations at Will." This power of course may be acquired only by the proper instruction, exercises, practice, etc., the science being that of Mental Transmutation, one of the branches of the Hermetic Art.

The Master knows the Law of Vibration is the essence of all materialized FORM. A change in vibration changes the FORM. To state this is the scepter of power is evident from experimentation. Boiling water, freezing water or subjecting any element to vast differences in temperature changes their vibration and bears witness to a repeatable result. Changing the POLARITY of thought from one end of the spectrum to the other, changes the STATE of any BEING. Hence the axiom, the Master cannot experience what he or she is not the VIBRATION OF... SYMPATHETIC VIBRATION of at least two objects is required for material experience of any STATE or physical manifestation. It is consistent with the Law of One. -JT



CHAPTER X



CHAPTER X-POLARITY

"Everything is dual; everything has poles; everything has its pair of opposites; like and unlike are the same; opposites are identical in nature, but different in degree; extremes meet; all truths are but half-truths; all paradoxes may be reconciled."--The Kybalion.

The great Fourth Hermetic Principle--the Principle of Polarity embodies the truth that all manifested things have "two sides"; "two aspects"; "two poles"; a "pair of opposites," with manifold degrees between the two extremes. The old paradoxes, which have ever perplexed the mind of men, are explained by an understanding of this Principle. Man has always recognized something akin to this Principle, and has endeavored to express it by such sayings, maxims and aphorisms as the following: "Everything is and isn't, at the same time"; "all truths are but half-truths"; "every truth is half-false"; "there are two sides to everything"--"there is a reverse side to every shield," etc., etc.

The Hermetic Teachings are to the effect that the difference between things seemingly diametrically opposed to each other is merely a matter of degree. It teaches that "the pairs of opposites may be reconciled," and that "thesis and anti-thesis are identical in nature, but different in degree"; and that the "universal reconciliation of opposites" is effected by a recognition of this Principle of Polarity. The teachers claim that illustrations of this Principle may be had on every hand, and from an examination into the real nature of anything. They begin by showing that Spirit and Matter are but the two poles of the same thing, the intermediate planes being merely degrees of vibration. They show that THE ALL and The Many are the same, the difference being merely a matter of degree of Mental Manifestation. Thus the LAW and Laws are the two opposite poles of one thing. Likewise, PRINCIPLE and Principles. Infinite Mind and finite minds.

Then passing on to the Physical Plane, they illustrate the Principle by showing that Heat and Cold are identical in nature, the differences being merely a matter of degrees. The thermometer shows many degrees of temperature, the lowest pole being called "cold," and the highest "heat." Between these two poles are many degrees of "heat" or "cold," call them either and you are equally correct. The higher of two degrees is always "warmer," while the lower is always "colder." There is no absolute standard--all is a matter of degree. There is no place on the thermometer where heat ceases and cold begins. It is all a matter of higher or lower vibrations. The very terms "high" and "low," which we are compelled to use, are but poles of the same thing--the terms are relative. So with "East and West"--travel around the world in an eastward direction, and you reach a point which is called west at your starting point, and you return from that westward point. Travel far enough North, and you will find yourself traveling South, or vice versa.

Light and Darkness are poles of the same thing, with many degrees between them. The musical scale is the same--starting with "C" you move upward until you reach another "C" and so on, the differences between the two ends of the board being the same, with many degrees between the two extremes. The scale of color is the same--higher and lower vibrations being the only difference between high violet and low red. Large and Small are relative. So are Noise and Quiet; Hard and Soft follow the rule. Likewise Sharp and Dull. Positive and Negative are two poles of the same thing, with countless degrees between them.

Good and Bad are not absolute--we call one end of the scale Good and the other Bad, or one end Good and the other Evil, according to the use of the terms. A thing is "less good" than the thing higher in the scale; but that "less good" thing, in turn, is "more good" than the thing next below it--and so on, the "more or less" being regulated by the position on the scale.

And so it is on the Mental Plane. "Love and. Hate" are generally regarded as being things diametrically opposed to each other; entirely different; unreconcilable. But we apply the Principle of Polarity; we find that there is no such thing as Absolute Love or Absolute Hate, as distinguished from each other. The two are merely terms applied to the two poles of the same thing. Beginning at any point of the scale we find "more love," or "less hate," as we ascend the scale; and "more hate" or "less love" as we descend this being true no matter from what point, high or low, we may start. There are degrees of Love and Hate, and there is a middle point where "Like and Dislike" become so faint that it is difficult to distinguish between them. Courage and Fear come under the same

rule. The Pairs of Opposites exist everywhere. Where you find one thing you find its opposite-the two poles.

And it is this fact that enables the Hermetist to transmute one mental state into another, along the lines of Polarization. Things belonging to different classes cannot be transmuted into each other, but things of the same class may be changed, that is, may have their polarity changed. Thus Love never becomes East or West, or Red or Violet-but it may and often does turn into Hate and likewise Hate may be transformed into Love, by changing its polarity. Courage may be transmuted into Fear, and the reverse. Hard things may be rendered Soft. Dull things become Sharp. Hot things become Cold. And so on, the transmutation always being between things of the same kind of different degrees. Take the case of a Fearful man. By raising his mental vibrations along the line of Fear-Courage, he can be filled with the highest degree of Courage and Fearlessness. And, likewise, the Slothful man may change himself into an Active, Energetic individual simply by polarizing along the lines of the desired quality.

The student who is familiar with the processes by which the various schools of Mental Science, etc., produce changes in the mental states of those following their teachings, may not readily understand the principle underlying many of these changes. When, however, the Principle of Polarity is once grasped, and it is seen that the mental changes are occasioned by a change of polarity-a sliding along the same scale-the matter is readily understood. The change is not in the nature of a transmutation of one thing into another thing entirely different-but is merely a change of degree in the same things, a vastly important difference. For instance, borrowing an analogy from the Physical Plane, it is impossible to change Heat into Sharpness, Loudness, Highness, etc., but Heat may readily be transmuted into Cold, simply by lowering the vibrations. In the same way Hate and Love are mutually transmutable; so are Fear and Courage. But Fear cannot be transformed into Love, nor can Courage be transmuted into Hate. The mental states belong to innumerable classes, each class of which has its opposite poles, along which transmutation is possible.

The student will readily recognize that in the mental states, as well as in the phenomena of the Physical Plane, the two poles may be classified as Positive and Negative, respectively. Thus Love is Positive to Hate; Courage to Fear; Activity to Non-Activity, etc., etc. And it will also be noticed that even to those unfamiliar with the Principle of Vibration, the Positive pole seems to be of a higher degree than the Negative, and readily dominates it. The tendency of Nature is in the direction of the dominant activity of the Positive pole.

In addition to the changing of the poles of one's own mental states by the operation of the art of Polarization, the phenomena of Mental Influence, in its manifold phases, shows us that the principle may be extended so as to embrace the phenomena of the influence of one mind over that of another, of which so much has been written and taught of late years. When it is understood that Mental Induction is possible, that is that mental states may be produced by "induction" from others, then we can readily see how a certain rate of vibration, or polarization of a certain mental state, may be communicated to another person, and his polarity in that class of mental states thus changed. It is along this principle that the results of many of the "mental treatments" are obtained. For instance, a person is "blue," melancholy and full of fear. A mental scientist bringing his own mind up to the desired vibration by his trained will, and thus obtaining the desired polarization in his own case, then produces a similar mental state in the other by induction, the result being that the vibrations are raised and the person polarizes toward the Positive end of the scale instead toward the Negative, and his Fear and other negative emotions are transmuted to Courage and similar positive mental states. A little study will show you that these mental changes are nearly all along the line of Polarization, the change being one of degree rather than of kind.

A knowledge of the existence of this great Hermetic Principle will enable the student to better understand his own mental states, and those of other people. He will see that these states are all matters of degree, and seeing thus, he will be able to raise or lower the vibration at will--to change his mental poles, and thus be Master of his mental states, instead of being their servant and slave. And by his knowledge he will be able to aid his fellows intelligently and by the appropriate methods change the polarity when the same is desirable. We advise all students to familiarize themselves with this Principle of Polarity, for a correct understanding of the same will throw light on many difficult subjects.

When, however, the Principle of Polarity is once grasped, and it is seen that the mental changes are occasioned by a change of polarity-a sliding along the same scale-the matter is readily understood. The change is not in the nature of a transmutation of one thing into another thing entirely different-but is merely a change of degree in the same things, a vastly important difference. For instance, borrowing an analogy from the Physical Plane, it is impossible to change Heat into Sharpness, Loudness, Highness, etc., but Heat may readily be transmuted into Cold, simply by lowering the vibrations. The Master seeks exercises to build upon his or her ability to change STATES. Let us now turn to the practical side of the initiation. We must always be aware of the fact that the body, soul and mind are to be trained simultaneously, for otherwise it would be

*impossible to gain and maintain the Master of Transmutation equipoise. It is not advisable to hasten development, because everything needs time. Patience, perseverance and tenacity are fundamental conditions of the development. Remember William Walker Atkinson's admonition in *Thought Vibration: ENERGY and INVINCIBLE DETERMINATION*. The pains taken in one's development will be amply rewarded. Whoever is willing to enter this alchemical transmutation path should regard it as his sacred duty to practice regular exercises. He or she ought to be kind, generous and tolerant with their fellow men, but relentless and hard with herself.*

*Only such behavior will be followed by success in Transmutation and Creation. Refrain from condemning or criticizing and sweep your own doorstep first. Do not permit anyone to look into your sanctuary. The magician will always keep silence with respect to his way, rise and success. This silence grants the highest powers and the more this commandment is obeyed, the more easily accessible these powers will become. Manage it so that you spend as much time as possible in your rise or advance. It is quite unnecessary to waste time with sitting for hours, drinking beer and passing time in trivial company. Time is running away like water, never to return. A certain amount of time ought to be provided for, but it is very necessary to stick to it. Exceptions ought to be allowed for only in quite inevitable cases. Man is subject to habits, and once accustomed to a definite timetable for his exercises, he will feel compelled to do his exercises. In the same way as there is a want for the necessities of life such as eating, drinking and sleeping, it ought to happen in regard to the exercises which must, as it were, become a habit. This is the sole way to attain a sure and full success. There is no prize without diligence. The following Mental Drill appears in *A SERIES OF LESSONS IN RAJA YOGA* By YOGI RAMACHARAKA (1906), now in the public domain and published in its entirety separately. Before you practice autosuggestion, make up a small chain of 40 beads. A knotted piece of string also will do fine. This expedient is only meant to avoid counting when you are reiterating the suggestive formula over and over, so as not to divert your attention. This little gadget also will serve to make sure how many disturbances happened when you were practicing concentration and meditation exercises. All you have to do is move a bead or a knot at every interruption. The practical use of autosuggestion is very simple. If you have worded that which you want to achieve in a precise sentence in the present and imperative form, such as: "I feel better and better every day", or "I do not like smoking [or: drinking, &c]", or "I am healthy, content, happy", then you may proceed to the real practice. Immediately before falling asleep, take your string of beads or knots and, whether in an undertone, softly, or in your mind, according to your surroundings, repeat the phrase you have chosen and move one bead or knot at every repetition until you arrive at the end of the string. Now you know for sure that you repeated the formula 40 times. The main point is that you imagine your wish as being realized already and having actual existence. If you do not yet feel sleepy after the 40 repetitions, engage yourself for a while longer with the idea that your wish has been accomplished, and keep doing so until at last you fall asleep with your desire still in mind. You must*

try to transfer your desire to the sleep. Should you fall asleep while reiterating the formula, the purpose will be achieved. In the morning, when you are not quite up and have some time to spare, you ought to reach for the string of beads and repeat the exercise once more. Some people get up several times during the night to urinate or for some other reasons. If so, they can repeat this exercise as well, and they will attain their desires all the sooner

FIRST MENTAL DRILL.

Place yourself in a calm, restful condition, that you may be able to meditate upon the matters that we shall place before you for consideration. Allow the matters presented to meet with a hospitable reception from you, and hold a mental attitude of willingness to receive what may be waiting for you in the higher regions of your mind.

We wish to call your attention to several mental impressions or conditions, one after another, in order that you may realize that they are merely something incident to you, and not YOU yourself--that you may set them aside and consider them, just as you might anything that you have been using. You cannot set the "I" aside and so consider it, but the various forms of the "not I" may be so set aside and considered.

In the First Lesson you gained the perception of the "I" as independent from the body, the latter merely being an instrument for use. You have now arrived at the stage when the "I" appears to you to be a mental creature--a bundle of thoughts, feelings, moods, etc. But you must go farther. You must be able to distinguish the "I" from these mental conditions, which are as much tools as is the body and its parts.

Let us begin by considering the thoughts more closely connected with the body, and then work up to the higher mental states. The sensations of the body, such as hunger; thirst; pain; pleasurable sensations; physical desires, etc., etc., are not apt to be mistaken for essential qualities of the "I" by many of the Candidates, for they have passed beyond this stage, and have learned to set aside these sensations, to a greater or lesser extent, by an effort of the Will, and are no longer slaves to them. Not that they do not experience these sensations, but they have grown to regard them as incidents of the physical life--good in their place--but useful to the advanced man only when he has mastered them to the extent that he no longer regards them as close to the "I." And yet, to some people, these sensations are so closely identified with their conception of the "I" that when they think of themselves they think merely of a bundle of these sensations. They are not able to set them aside and consider them as things apart, to be used when necessary and proper, but as things not

fastened to the "I." The more advanced a man becomes the farther off seem these sensations. Not that he does not feel hungry, for instance. Not at all, for he recognizes hunger, and satisfies it within reason, knowing that his physical body is making demands for attention, and that these demands should be heeded.

But--mark the difference--instead of feeling that the "I" is hungry the man feels that "my body" is hungry, just as he might become conscious that his horse or dog was crying for food insistently. Do you see what we mean? It is that the man no longer identifies himself--the "I"--with the body, consequently the thoughts which are most closely allied to the physical life seem comparatively "separate" from his "I" conception. Such a man thinks "my stomach, this," or "my leg, that," or "my body, thus," instead of "'I,' this," or "'I' that." He is able, almost automatically, to think of the body and its sensations as things of him, and belonging to him, which require attention and care, rather than as real parts of the "I." He is able to form a conception of the "I" as existing without any of these things--without the body and its sensations--and so he has taken the first step in the realization of the "I."

Before going on, we ask the students to stop a few moments, and mentally run over these sensations of the body. Form a mental image of them, and realize that they are merely incidents to the present stage of growth and experience of the "I," and that they form no real part of it. They may, and will be, left behind in the Ego's higher planes of advancement. You may have attained this mental conception perfectly, long since, but we ask that to give yourself the mental drill at this time, in order to fasten upon your mind this first step.

In realizing that you are able to set aside, mentally, these sensations--that you are able to hold them out at arm's length and "consider" them as an "outside" thing, you mentally determine that they are "not I" things, and you set them down in the "not I" collection--the first to be placed there. Let us try to make this still plainer, even at the risk of wearying you by repetitions (for you must get this idea firmly fixed in your mind). To be able to say that a thing is "not I," you must realize that there are two things in question (1) the "not I" thing, and (2) the "I" who is regarding the "not I" thing just as the "I" regards a lump of sugar, or a mountain. Do you see what we mean? Keep at it until you do.

Next, consider some of the emotions, such as anger; hate; love, in its ordinary forms; jealousy; ambition; and the hundred and one other emotions that sweep through our brains. You will find that you are able to set each one of these emotions or feelings aside and study it; dissect it; analyze it; consider it. You will be able to understand the rise, progress and end of each of these feelings, as they have come to you, and as you

recall them in your memory or imagination, just as readily as you would were you observing their occurrence in the mind of a friend. You will find them all stored away in some parts of your mental make-up, and you may (to use a modern American slang phrase) "make them trot before you, and show their paces." Don't you see that they are not "You"—that they are merely something that you carry around with you in a mental bag. You can imagine yourself as living without them, and still being "I," can you not?

And the very fact that you are able to set them aside and examine and consider them is a proof that they are "not I" things—for there are two things in the matter (1) You who are examining and considering them, and (2) the thing itself which is the object of the examination and consideration at mental arm's length. So into the "not I" collection go these emotions, desirable and undesirable. The collection is steadily growing, and will attain quite formidable proportions after a while.

Now, do not imagine that this is a lesson designed to teach you how to discard these emotions, although if it enables you to get rid of the undesirable ones, so much the better. This is not our object, for we bid you place the desirable (at this time) ones in with the opposite kind, the idea being to bring you to a realization that the "I" is higher, above and independent of these mental somethings, and then when you have realized the nature of the "I," you may return and use (as a Master) the things that have been using you as a slave. So do not be afraid to throw these emotions (good and bad) into the "not I" collection. You may go back to them, and use the good ones, after the Mental Drill is over. No matter how much you may think that you are bound by any of these emotions, you will realize, by careful analysis, that it is of the "not I" kind, for the "I" existed before the emotion came into active play, and it will live long after the emotion has faded away. The principal proof is that you are able to hold it out at arm's length and examine it—a proof that it is "not I."

Run through the entire list of your feelings; emotions; moods; and what not, just as you would those of a well-known friend or relative, and you will see that each one—every one—is a "not I" thing, and you will lay it aside for the time, for the purpose of the scientific experiment, at least.

Then passing on to the Intellect, you will be able to hold out for examination each mental process and principle. You don't believe it, you may say. Then read and study some good work on Psychology, and you will learn to dissect and analyze every intellectual process—and to classify it and place it in the proper pigeon-hole. Study Psychology by means of some good text-book, and you will find that one by one every intellectual process is classified, and talked about and labeled, just as you would a

collection of flowers. If that does not satisfy you, turn the leaves of some work on Logic, and you will admit that you may hold these intellectual processes at arm's length and examine them, and talk about them to others. So that these wonderful tools of Man--the Intellectual powers may be placed in the "not I" collection, for the "I" is capable of standing aside and viewing them--it is able to detach them from itself. The most remarkable thing about this is that in admitting this fact, you realize that the "I" is using these very intellectual faculties to pass upon themselves. Who is the Master that compels these faculties to do this to themselves? The Master of the Mind--The "I."

And reaching the higher regions of the mind--even the Spiritual Mind, you will be compelled to admit that the things that have come into consciousness from that region may be considered and studied, just as may be any other mental thing, and so even these high things must be placed in the "not I" collection. You may object that this does not prove that all the things in the Spiritual Mind may be so treated--that there may be "I" things there that can not be so treated. We will not discuss this question, for you know nothing about the Spiritual Mind except as it has revealed itself to you, and the higher regions of that mind are like the mind of a God, when compared to what you call mind. But the evidence of the Illumined--those in whom the Spiritual Mind has wonderfully unfolded tell us that even in the highest forms of development, the Initiates, yea, even the Masters, realize that above even their highest mental states there is always that eternal "I" brooding over them, as the Sun over the lake; and that the highest conception of the "I" known even to advanced souls, is but a faint reflection of the "I" filtering through the Spiritual Mind, although that Spiritual Mind is as clear as the clearest crystal when compared with our comparatively opaque mental states. And the highest mental state is but a tool or instrument of the "I," and is not the "I" itself.

And yet the "I" is to be found in the faintest forms of consciousness, and animates even the unconscious life. The "I" is always the same, but its apparent growth is the result of the mental unfoldment of the individual. As we described it in one of the lessons of the "Advanced Course" it is like an electric lamp that is encased in many wrappings of cloth. As cloth after cloth is removed, the light seems to grow brighter and stronger, and yet it has changed not, the change being in the removal of the confining and bedimmed coverings. We do not expect to make you realize the "I" in all its fullness--that is far beyond the highest known to man of to-day--but we do hope to bring you to a realization of the highest conception of the "I," possible to each of you in your present stage of unfoldment, and in the process we expect to cause to drop from you some of the confining

sheaths that you have about outgrown. The sheaths are ready for dropping, and all that is required is the touch of a friendly hand to cause them to fall fluttering from you. We wish to bring you to the fullest possible (to you) realization of the "I," in order to make an Individual of you--in order that you may understand, and have courage to take up the tools and instruments lying at your hand, and do the work before you.

And now, back to the Mental Drill. After you have satisfied yourself that about everything that you are capable of thinking about is a "not I" thing--a tool and instrument for your use--you will ask, "And now, what is there left that should not be thrown in the "not I" collection." To this question we answer "THE 'I' ITSELF." And when you demand a proof we say, "Try to set aside the 'I' for consideration!" You may try from now until the passing away of infinities of infinities, and you will never be able to set aside the real "I" for consideration. You may think you can, but a little reflection will show you that you are merely setting aside some of your mental qualities or faculties. And in this process what is the "I" doing? Simply setting aside and considering things. Can you not see that the "I" cannot be both the considerer and the thing considered--the examiner and the thing examined? Can the sun shine upon itself by its own light? You may consider the "I" of some other person, but it is your "I" that is considering. But you cannot, as an "I," stand aside and see yourself as an "I." Then what evidence have we that there is an "I" to us? This: that you are always conscious of being the considerer and examiner, instead of the considered and examined thing--and then, you have the evidence of your consciousness. And what report does this consciousness give us? Simply this, and nothing more: "I AM." That is all that the "I" is conscious of, regarding its true self: "I AM," but that consciousness is worth all the rest, for the rest is but "not I" tools that the "I" may reach out and use.

And so at the final analysis, you will find that there is something that refuses to be set aside and examined by the "I." And that something is the "I" itself--that "I" eternal, unchangeable--that drop of the Great Spirit Ocean--that spark from the Sacred Flame.

Just as you find it impossible to imagine the "I" as dead, so will you find it impossible to set aside the "I" for consideration--all that comes to you is the testimony: "I AM."

If you were able to set aside the "I" for consideration, who would be the one to consider it? Who could consider except the "I" itself, and if it be here, how could it be there? The "I" cannot be the "not I" even in the wildest flights of the imagination--the imagination with all its boasted freedom and power, confesses itself vanquished when asked to do this thing.

Oh, students, may you be brought to a realization of what you are. May you soon awaken to the fact that you are sleeping gods--that you have within you the power of the Universe, awaiting your word to manifest in action. Long ages have you toiled to get this far, and long must you travel before you reach even the first Great Temple, but you are now entering into the conscious stage of Spiritual Evolution. No longer will your eyes be closed as you walk the Path. From now on you will begin to see clearer and clearer each step, in the dawning light of consciousness.

You are in touch with all of life, and the separation of your "I" from the great Universal "I" is but apparent and temporary. We will tell you of these things in our Third Lesson, but before you can grasp that you must develop the "I" consciousness within you. Do not lay aside this matter as one of no importance. Do not dismiss our weak explanation as being "merely words, words, words," as so many are inclined to do. We are pointing out a great truth to you. Why not follow the leadings of the Spirit which even now--this moment while you read--is urging you to walk The Path of Attainment? Consider the teachings of this lesson, and practice the Mental Drill until your mind has grasped its significance, then let it sink deep down into your inner consciousness. Then will you be ready for the next lessons, and those to follow.

Practice this Mental Drill until you are fully assured of the reality of the "I" and the relativity of the "not I" in the mind. When you once grasp this truth, you will find that you will be able to use the mind with far greater power and effect, for you will recognize that it is your tool and instrument, fitted and intended to do your bidding. You will be able to master your moods, and emotions when necessary, and will rise from the position of a slave to a Master.

Our words seem cheap and poor, when we consider the greatness of the truth that we are endeavoring to convey by means of them. For who can find words to express the inexpressible? All that we may hope to do is to awaken a keen interest and attention on your part, so that you will practice the Mental Drill, and thus obtain the evidence of your own mentality to the truth. Truth is not truth to you until you have proven it in your own experience, and once so proven you cannot be robbed of it, nor can it be argued away from you.

You must realize that in every mental effort You--the "I"--are behind it. You bid the Mind work, and it obeys your Will. You are the Master, and not the slave of your mind. You are the Driver, not the driven. Shake yourself loose from the tyranny of the mind that has oppressed you for so long. Assert yourself, and be free. We will help you in this direction during the course of these lessons, but you must first assert yourself as a Master of your Mind. Sign the mental Declaration of Independence from

your moods, emotions, and uncontrolled thoughts, and assert your Dominion over them. Enter into your Kingdom, thou manifestation of the Spirit!

While this lesson is intended primarily to bring clearly into your consciousness the fact that the "I" is a reality, separate and distinct from its Mental Tools, and while the control of the mental faculties by the Will forms a part of some of the future lessons, still, we think that this is a good place to point out to you the advantages arising from a realization of the true nature of the "I" and the relative aspect of the Mind.

Many of us have supposed that our minds were the masters of ourselves, and we have allowed ourselves to be tormented and worried by thoughts "running away" with us, and presenting themselves at inopportune moments. The Initiate is relieved from this annoyance, for he learns to assert his mastery over the different parts of the mind, and controls and regulates his mental processes, just as one would a fine piece of machinery. He is able to control his conscious thinking faculties, and direct their work to the best advantage, and he also learns how to pass on orders to the subconscious mental region and bid it work for him while he sleeps, or even when he is using his conscious mind in other matters. These subjects will be considered by us in due time, during the course of lessons.

In this connection it may be interesting to read what Edward Carpenter says of the power of the individual to control his thought processes. In his book "From Adam's Peak to Eleplumta," in describing his experience while visiting a Hindu Gnani Yogi, he says:

"And if we are unwilling to believe in this internal mastery over the body, we are perhaps almost equally unaccustomed to the idea of mastery over our own inner thoughts and feelings. That a man should be a prey to any thought that chances to take possession of his mind, is commonly among us assumed as unavoidable. It may be a matter of regret that he should be kept awake all night from anxiety as to the issue of a lawsuit on the morrow, but that he should have the power of determining whether he be kept awake or not seems an extravagant demand. The image of an impending calamity is no doubt odious, but its very odiousness (we say) makes it haunt the mind all the more pertinaciously and it is useless to try to expel it.

"Yet this is an absurd position--for man, the heir of all the ages: hagridden by the flimsy creatures of his own brain. If a pebble in our boot torments us, we expel it. We take off the boot and shake it out. And once the matter is fairly understood it is just as easy to expel an intruding and obnoxious thought from the mind. About this there ought to be no

mistake, no two opinions. The thing is obvious, clear and unmistakable. It should be as easy to expel an obnoxious thought from your mind as it is to shake a stone out of your shoe; and till a man can do that it is just nonsense to talk about his ascendancy over Nature, and all the rest of it. He is a mere slave, and prey to the bat-winged phantoms that flit through the corridors of his own brain.

"Yet the weary and careworn faces that we meet by thousands, even among the affluent classes of civilization, testify only too clearly how seldom this mastery is obtained. How rare indeed to meet a man! How common rather to discover a creature hounded on by tyrant thoughts (or cares or desires), cowering, wincing under the lash--or perchance priding himself to run merrily in obedience to a driver that rattles the reins and persuades him that he is free--whom we cannot converse with in careless tete-a-tete because that alien presence is always there, on the watch.

"It is one of the most prominent doctrines of Raja Yoga that the power of expelling thoughts, or if need be, killing them dead on the spot, must be attained. Naturally the art requires practice, but like other arts, when once acquired there is no mystery or difficulty about it. And it is worth practice. It may indeed fairly be said that life only begins when this art has been acquired. For obviously when instead of being ruled by individual thoughts, the whole flock of them in their immense multitude and variety and capacity is ours to direct and dispatch and employ where we list ('for He maketh the winds his messengers and the flaming fire His minister'), life becomes a thing so vast and grand compared with what it was before, that its former condition may well appear almost antenatal.

"If you can kill a thought dead, for the time being, you can do anything else with it that you please. And therefore it is that this power is so valuable. And it not only frees a man from mental torment (which is nine-tenths at least of the torment of life), but it gives him a concentrated power of handling mental work absolutely unknown to him before. The two things are co-relative to each other. As already said this is one of the principles of Raja Yoga.

"While at work your thought is to be absolutely concentrated in it, undistracted by anything whatever irrelevant to the matter in hand--pounding away like a great engine, with giant power and perfect economy--no wear and tear of friction, or dislocation of parts owing to the working of different forces at the same time. Then when the work is finished, if there is no more occasion for the use of the machine, it must stop equally, absolutely--stop entirely--no worrying (as if a parcel of boys were allowed to play their devilments with a locomotive as soon as it was in the shed)--and the man must retire into that region of his consciousness where his true self dwells.

"I say the power of the thought-machine itself is enormously increased by this faculty of letting it alone on the one hand, and of using it singly and with concentration on the other. It becomes a true tool, which a master-workman lays down when done with, but which only a bungler carries about with him all the time to show that he is the possessor of it."

We ask the students to read carefully the above quotations from Mr. Carpenter's book, for they are full of suggestions that may be taken up to advantage by those who are emancipating themselves from their slavery to the unmastered mind, and who are now bringing the mind under control of the Ego, by means of the Will.

Our next lesson will take up the subject of the relationship of the "I" to the Universal "I," and will be called the "Expansion of the Self." It will deal with the subject, not from a theoretical standpoint, but from the position of the teacher who is endeavoring to make his students actually aware in their consciousness of the truth of the proposition. In this course we are not trying to make our students past-masters of theory, but are endeavoring to place them in a position whereby they may know for themselves, and actually experience the things of which we teach.

Therefore we urge upon you not to merely rest content with reading this lesson, but, instead, to study and meditate upon the teachings mentioned under the head of "Mental Drill," until the distinctions stand out clearly in your mind, and until you not only believe them to be true, but actually are conscious of the "I" and its Mental Tools. Have patience and perseverance. The task may be difficult, but the reward is great. To become conscious of the greatness, majesty, strength and power of your real being is worth years of hard study. Do you not think so? Then study and practice hopefully, diligently and earnestly.

FIRST PHYSICAL DRILL

Whether consciously, half-consciously or nearly subconsciously, everybody is executing some actions suggested by an inner or an outer impulse without paying any attention to it. This physical exercise teaches you to accomplish actions fully consciously, little acts in the beginning, great ones later on. You ought to try to extend the duration of each conscious action. This wording "consciously" does not mean that one is all attention with the spirit, but with the imagination and the feeling that the spirit with the help of the soul and the material body is accomplishing the action. As an example, when walking along the road do not think about the fact that I AM walking, but that spirit is walking and moving your astral (non-physical) and the material feet. The same thing happens to the arms and all the other parts of the body. If you are able to

accomplish any action in this way for at least ten minutes, you have mastered the exercise perfectly. The longer you can endure this without side effect such as dizziness or disturbances of balance, so much the better for you. For this particular reason it is advisable to begin first with small actions over a short spell of time and to extend them as long as you like. This experiment is very important because it will give the Candidate the possibility to accomplish any action with a mental as well as MENTAL higher dimensional plane connection with the material body according to your working with the MENTAL or the astral sphere. Such an action is called a TRANSMUTED EVENT (physical action). — *JT*



CHAPTER XI



CHAPTER XI-RHYTHM

"Everything flows out and in; everything has its tides; all things rise and fall; the pendulum-swing manifests in everything; the measure of the swing to the right, is the measure of the swing to the left; rhythm compensates"--The Kybalion.

The great Fifth Hermetic Principle--the Principle of Rhythm--embodies the truth that in everything there is manifested a measured motion; a to-and-from movement; a flow and inflow; a swing forward and backward; a pendulum-like movement; a tide-like ebb and flow; a high-tide and a low-tide; between the two-poles manifest on the physical, mental or spiritual planes. The Principle of rhythm is closely connected with the Principle of Polarity described in the preceding chapter. Rhythm manifests between the two poles established by the Principle of Polarity. This does not mean, however, that the pendulum of Rhythm swings to the extreme poles, for this rarely happens; in fact, it is difficult to establish the extreme polar opposites in the majority of cases. But the swing is ever "toward" first one pole and then the other.

There is always an action and reaction; an advance and a retreat; a rising and a sinking; manifested in all of the airs and phenomena of the Universe. Suns, worlds, men, animals, plants, minerals, forces, energy, mind and matter, yes, even Spirit, manifests this Principle. The Principle manifests in the creation and destruction of worlds; in the rise and fall of nations; in the life history of all things; and finally in the mental states of Man.

Beginning with the manifestations of Spirit--of THE ALL--it will be noticed that there is ever the Outpouring and the Indrawing; the "Outbreathing and Inbreathing of Brahm," as the Brahmans word it. Universes are created; reach their extreme low point of materiality; and then begin in their upward swing. Suns spring into being, and then their

height of power being reached, the process of retrogression begins, and after aeons they become dead masses of matter, awaiting another impulse which starts again their inner energies into activity and a new solar life cycle is begun. And thus it is with all the worlds; they are born, grow and die; only to be reborn. And thus it is with all the things of shape and form; they swing from action to reaction; from birth to death; from activity to inactivity--and then back again. Thus it is with all living things; they are born, grow, and die--and then are reborn. So it is with all great movements, philosophies, creeds, fashions, governments, nations, and all else--birth, growth, maturity, decadence, death--and then new-birth. The swing of the pendulum is ever in evidence.

Night follows day; and day night. The pendulum swings from Summer to Winter, and then back again. The corpuscles, atoms, molecules, and all masses of matter, swing around the circle of their nature. There is no such thing as absolute rest, or cessation from movement, and all movement partakes of rhythm. The principle is of universal application. It may be applied to any question, or phenomena of any of the many planes of life. It may be applied to all phases of human activity. There is always the Rhythmic swing from one pole to the other. The Universal Pendulum is ever in motion. The Tides of Life flow in and out, according to Law.

The Principle of rhythm is well understood by modern science, and is considered a universal law as applied to material things. But the Hermetists carry the principle much further, and know that its manifestations and influence extend to the mental activities of Man, and that it accounts for the bewildering succession of moods, feelings and other annoying and perplexing changes that we notice in ourselves. But the Hermetists by studying the operations of this Principle have learned to escape some of its activities by Transmutation.

The Hermetic Masters long since discovered that while the Principle of Rhythm was invariable, and ever in evidence in mental phenomena, still there were two planes of its manifestation so far as mental phenomena are concerned. They discovered that there were two general planes of Consciousness, the Lower and the Higher, the understanding of which fact enabled them to rise to the higher plane and thus escape the swing of the Rhythmic pendulum which manifested on the lower plane. In other words, the swing of the pendulum occurred on the Unconscious Plane, and the Consciousness was not affected. This they call the Law of Neutralization. Its operations consist in the raising of the Ego above the vibrations of the Unconscious Plane of mental activity, so that the negative-swing of the pendulum is not manifested in consciousness, and therefore they are not affected. It is akin to rising above a thing and

letting it pass beneath you. The Hermetic Master, or advanced student, polarizes himself at the desired pole, and by a process akin to "refusing" to participate in the backward swing or, if you prefer, a "denial" of its influence over him, he stands firm in his polarized position, and allows the mental pendulum to swing back along the unconscious plane. All individuals who have attained any degree of self-mastery, accomplish this, more or less unknowingly, and by refusing to allow their moods and negative mental states to affect them, they apply the Law of Neutralization. The Master, however, carries this to a much higher degree of proficiency, and by the use of his Will he attains a degree of Poise and Mental Firmness almost impossible of belief on the part of those who allow themselves to be swung backward and forward by the mental pendulum of moods and feelings.

The importance of this will be appreciated by any thinking person who realizes what creatures of moods, feelings and emotion the majority of people are, and how little mastery of themselves they manifest. If you will stop and consider a moment, you will realize how much these swings of Rhythm have affected you in your life--how a period of Enthusiasm has been invariably followed by an opposite feeling and mood of Depression. Likewise, your moods and periods of Courage have been succeeded by equal moods of Fear. And so it has ever been with the majority of persons--tides of feeling have ever risen and fallen with them, but they have never suspected the cause or reason of the mental phenomena. An understanding of the workings of this Principle will give one the key to the Mastery of these rhythmic swings of feeling, and will enable him to know himself better and to avoid being carried away by these inflows and outflows. The Will is superior to the conscious manifestation of this Principle, although the Principle itself can never be destroyed. We may escape its effects, but the Principle operates, nevertheless. The pendulum ever swings, although we may escape being carried along with it.

There are other features of the operation of this Principle of Rhythm of which we wish to speak at this point. There comes into its operations that which is known as the Law of Compensation. One of the definitions or meanings of the word "Compensate" is, "to counterbalance" which is the sense in which the Hermetists use the term. It is this Law of Compensation to which the Kybalion refers when it says: "The measure of the swing to the right is the measure of the swing to the left; rhythm compensates."

The Law of Compensation is that the swing in one direction determines the swing in the opposite direction, or to the opposite pole--the one balances, or counterbalances, the other. On the Physical Plane we see many examples of this Law. The pendulum of the clock swings a certain

distance to the right, and then an equal distance to the left. The seasons balance each other in the same way. The tides follow the same Law. And the same Law is manifested in all the phenomena of Rhythm. The pendulum, with a short swing in one direction, has but a short swing in the other; while the long swing to the right invariably means the long swing to the left. An object hurled upward to a certain height has an equal distance to traverse on its return. The force with which a projectile is sent upward a mile is reproduced when the projectile returns to the earth on its return journey. This Law is constant on the Physical Plane, as reference to the standard authorities will show you.

But the Hermetists carry it still further. They teach that a man's mental states are subject to the same Law. The man who enjoys keenly, is subject to keen suffering; while he who feels but little pain is capable of feeling but little joy. The pig suffers but little mentally, and enjoys but little--he is compensated. And on the other hand, there are other animals who enjoy keenly, but whose nervous organism and temperament cause them to suffer exquisite degrees of pain and so it is with Man. There are temperaments which permit of but low degrees of enjoyment, and equally low degrees of suffering; while there are others which permit the most intense enjoyment, but also the most intense suffering. The rule is that the capacity for pain and pleasure, in each individual, are balanced. The Law of Compensation is in full operation here.

But the Hermetists go still further in this matter. They teach that before one is able to enjoy a certain degree of pleasure, he must have swung as far, proportionately, toward the other pole of feeling. They hold, however, that the Negative is precedent to the Positive in this matter, that is to say that in experiencing a certain degree of pleasure it does not follow that he will have to "pay up for it" with a corresponding degree of pain; on the contrary, the pleasure is the Rhythmic swing, according to the Law of Compensation, for a degree of pain previously experienced either in the present life, or in a previous incarnation. This throws a new light on the Problem of Pain.

The Hermetists regard the chain of lives as continuous, and as forming a part of one life of the individual, so that in consequence the rhythmic swing is understood in this way, while it would be without meaning unless the truth of reincarnation is admitted.

But the Hermetists claim that the Master or advanced student is able, to a great degree, to escape the swing toward Pain, by the process of Neutralization before mentioned. By rising on to the higher plane of the Ego, much of the experience that comes to those dwelling on the lower plane is avoided and escaped.

The Law of Compensation plays an important part in the lives of men and women. It will be noticed that one generally "pays the price" of anything he possesses or lacks. If he has one thing, he lacks another--the balance is struck. No one can "keep his penny and have the bit of cake" at the same time. Everything has its pleasant and unpleasant sides. The things that one gains are always paid for by the things that one loses. The rich possess much that the poor lack, while the poor often possess things that are beyond the reach of the rich. The millionaire may have the inclination toward feasting, and the wealth wherewith to secure all the dainties and luxuries of the table, while he lacks the appetite to enjoy the same; he envies the appetite and digestion of the laborer who lacks the wealth and inclinations of the millionaire, and who gets more pleasure from his plain food than the millionaire could obtain even if his appetite were not jaded, nor his digestion ruined, for the wants, habits and inclinations differ. And so it is through life. The Law of Compensation is ever in operation, striving to balance and counter-balance, and always succeeding in time, even though several lives may be required for the return swing of the Pendulum of Rhythm.

The Principle of Rhythm is well understood by modern science, and is considered a universal law as applied to material things. But the Hermetists carry the principle much further, and know that its manifestations and influence extend to the mental activities of Man, and that it accounts for the bewildering succession of moods, feelings and other annoying and perplexing changes that we notice in ourselves. But the Hermetists by studying the operations of this Principle have learned to escape some of its activities by Transmutation. ... This they call the Law of Neutralization. Its operations consist in the raising of the Ego above the vibrations of the Unconscious Plane of mental activity, so that the negative-swing of the pendulum is not manifested in consciousness, and therefore they are not affected. It is akin to rising above a thing and letting it pass beneath you. The Hermetic Master, or advanced student, polarizes himself at the desired pole, and by a process akin to "refusing" to participate in the backward swing or, if you prefer, a "denial" of its influence over him, he stands firm in his polarized position, and allows the mental pendulum to swing back along the unconscious plane. All individuals who have attained any degree of self-mastery, accomplish this, more or less unknowingly, and by refusing to allow their moods and negative mental states to affect them, they apply the Law of Neutralization. The Master, however, carries this to a much higher degree of proficiency, and by the use

of his Will he attains a degree of Poise and Mental Firmness almost impossible of belief on the part of those who allow themselves to be swung backward and forward by the mental pendulum of moods and feelings. *Practicing the Law of Neutralization is a moment to moment practice. This practice is very important to the concept of mental transmutation. If we wish to change something from negative to positive, then we must recognize that negative and positive are the same thing, but vibrating at different rates. Once this is realized, then all that must be done is to raise the vibrational rate of the negative. The Principle of Rhythm states that everything moves in cycles. "Everything flows out and in; everything has tides; all things rise and fall; the pendulum swing manifests in everything; the measure of the swing to the right is the measure of the swing to the left; rhythm compensates."*—**The Kybalion.** *The Master cannot cause a lower dimension principle or law not to work, but it can be neutralized. The Mental Law of Neutralization allows one to see the swing or rhythm, to locate a point in the swing at which they wish to be, and then to move themselves to it, thus nullifying the effect of the swing. This is a corollary to the Principle of Cause and Effect which states that "there is a cause for every effect." If a ball rolls down a hill (effect), then there must have been some cause (something moved it) to precipitate the rolling down the hill. In science, this is known as the Newton's First Law of Motion: "an object at rest tends to stay at rest unless acted upon by an external force, and an object in motion tends to remain in motion unless acted upon by an external force." The law of cause and effect applies to both physical and non-physical manifestations. This principle, in part, incorporates the idea that the Master is responsible for her actions. The Master has the power to change the course of her life—it is her ultimate decision to take any action. The power of this principle can be seen in everyday life, especially in interpersonal relationships. If someone yells at you, what is your honest and immediate reaction? For most people, it is to respond in kind. Now, it is up to you to decide if you wish to take that action (yelling back). If a person smiles at you what is your initial reaction? Usually it is to smile back. These are simple examples of this principle at work. For everything that happens, something had to cause that event to occur. - JT*



CHAPTER XII



CHAPTER XII-CAUSATION

"Every Cause has its Effect; every Effect has its Cause; everything happens according to Law; Chance is but a name for Law not recognized; there are many planes of causation, but nothing escapes the Law."--The Kybalion.

The great Sixth Hermetic Principle--the Principle of Cause and Effect--embodies the truth that Law pervades the Universe; that nothing happens by Chance; that Chance is merely a term indicating cause existing but not recognized or perceived; that phenomena is continuous, without break or exception.

The Principle of Cause and Effect underlies all scientific thought, ancient and modern, and was enunciated by the Hermetic Teachers in the earliest days. While many and varied disputes between the many schools of thought have since arisen, these disputes have been principally upon the details of the operations of the Principle, and still more often upon the meaning of certain words. The underlying Principle of Cause and Effect has been accepted as correct by practically all the thinkers of the world worthy of the name. To think otherwise would be to take the phenomena of the universe from the domain of Law and Order, and to relegate it; to the control of the imaginary something which men have called "Chance."

A little consideration will show anyone that there is in reality no such thing as pure chance. Webster defines the word "Chance" as follows: "A supposed agent or mode of activity other than a force, law or purpose; the operation or activity of such agent; the supposed effect of such an agent; a happening; fortuity; casualty, etc." But a little consideration will show you that there can be no such agent as "Chance," in the sense of something outside of Law--something outside of Cause and Effect. How could there be a something acting in the phenomenal universe, independent of the laws, order, and continuity of the latter? Such a something would be

entirely independent of the orderly trend of the universe, and therefore superior to it. We can imagine nothing outside of THE ALL being outside of the Law, and that only because THE ALL is the LAW in itself. There is no room in the universe for a something outside of and independent of Law. The existence of such a Something would render all Natural Laws ineffective, and would plunge the universe into chaotic disorder and lawlessness.

A careful examination will show that what we call "Chance" is merely an expression relating to obscure causes; causes that we cannot perceive; causes that we cannot understand. The word Chance is derived from a word Meaning "to fall" (as the falling of dice), the idea being that the fall of the dice (and many other happenings) are merely a "happening" unrelated to any cause. And this is the sense in which the term is generally employed. But when the matter is closely examined, it is seen that there is no chance whatsoever about the fall of the dice. Each time a die falls, and displays a certain number, it obeys a law as infallible as that which governs the revolution of the planets around the sun. Back of the fall of the die are causes, or chains of causes, running back further than the mind can follow. The position of the die in the box; the amount of muscular energy expended in the throw; the condition of the table, etc., etc., all are causes, the effect of which may be seen. But back of these seen causes there are chains of unseen preceding causes, all of which had a bearing upon the number of the die which fell uppermost.

If a die be cast a great number of times, it will be found that the numbers shown will be about equal, that is, there will be an equal number of one-spot, two-spot, etc., coming uppermost. Toss a penny in the air, and it may come down either "heads" or "tails"; but make a sufficient number of tosses, and the heads and tails will about even up. This is the operation of the law of average. But both the average and the single toss come under the Law of Cause and Effect, and if we were able to examine into the preceding causes, it would be clearly seen that it was simply impossible for the die to fall other than it did, under the same circumstances and at the same time. Given the same causes, the same results will follow. There is always a "cause" and a "because" to every event. Nothing ever "happens" without a cause, or rather a chain of causes.

Some confusion has arisen in the minds of persons considering this Principle, from the fact that they were unable to explain how one thing could cause another thing--that is, be the "creator" of the second thing. As a matter of fact, no "thing" ever causes or "creates" another "thing." Cause and Effect deals merely with "events." An "event" is "that which comes, arrives or happens, as a result or consequent of some preceding event." No event "creates" another event, but is merely a preceding link in

the great orderly chain of events flowing from the creative energy of THE ALL. There is a continuity between all events precedent, consequent and subsequent. There is a relation existing between everything that has gone before, and everything that follows. A stone is dislodged from a mountain side and crashes through a roof of a cottage in the valley below. At first sight we regard this as a chance effect, but when we examine the matter we find a great chain of causes behind it. In the first place there was the rain which softened the earth supporting the stone and which allowed it to fall; then back of that was the influence of the sun, other rains, etc., which gradually disintegrated the piece of rock from a larger piece; then there were the causes which led to the formation of the mountain, and its upheaval by convulsions of nature, and so on ad infinitum. Then we might follow up the causes behind the rain, etc. Then we might consider the existence of the roof. In short, we would soon find ourselves involved in a mesh of cause and effect, from which we would soon strive to extricate ourselves.

Just as a man has two parents, and four grandparents, and eight great-grandparents, and sixteen great-great-grandparents, and so on until when, say, forty generations are calculated the numbers of ancestors run into many millions--so it is with the number of causes behind even the most trifling event or phenomena, such as the passage of a tiny speck of soot before your eye. It is not an easy matter to trace the bit of soot back to the early period of the world's history when it formed a part of a massive tree-trunk, which was afterward converted into coal, and so on, until as the speck of soot it now passes before your vision on its way to other adventures. And a mighty chain of events, causes and effects, brought it to its present condition, and the later is but one of the chain of events which will go to produce other events hundreds of years from now. One of the series of events arising from the tiny bit of soot was the writing of these lines, which caused the typesetter to perform certain work; the proofreader to do likewise; and which will arouse certain thoughts in your mind, and that of others, which in turn will affect others, and so on, and on, and on, beyond the ability of man to think further--and all from the passage of a tiny bit of soot, all of which shows the relativity and association of things, and the further fact that "there is no great; there is no small, in the mind that causeth all."

Stop to think a moment. If a certain man had not met a certain maid, away back in the dim period of the Stone Age--you who are now reading these lines would not now be here. And if, perhaps, the same couple had failed to meet, we who now write these lines would not now be here. And the very act of writing, on our part, and the act of reading, on yours, will affect not only the respective lives of yourself and ourselves, but will

also have a direct, or indirect, affect upon many other people now living and who will live in the ages to come. Every thought we think, every act we perform, has its direct and indirect results which fit into the great chain of Cause and Effect.

We do not wish to enter into a consideration of Free Will, or Determinism, in this work, for various reasons. Among the many reasons, is the principal one that neither side of the controversy is entirely right-in fact, both sides are partially right, according to the Hermetic Teachings. The Principle of Polarity shows that both are but Half-Truths the opposing poles of Truth. The Teachings are that a man may be both Free and yet bound by Necessity, depending upon the meaning of the terms, and the height of Truth from which the matter is examined. The ancient writers express the matter thus: "The further the creation is from the Centre, the more it is bound; the nearer the Centre it reaches, the nearer Free is it."

The majority of people are more or less the slaves of heredity, environment, etc., and manifest very little Freedom. They are swayed by the opinions, customs and thoughts of the outside world, and also by their emotions, feelings, moods, etc. They manifest no Mastery, worthy of the name. They indignantly repudiate this assertion, saying, "Why, I certainly am free to act and do as I please--I do just what I want to do," but they fail to explain whence arise the "want to" and "as I please." What makes them "want to" do one thing in preference to another; what makes them "please" to do this, and not do that? Is there no "because" to their "pleasing" and "Wanting"? The Master can change these "pleases" and "wants" into others at the opposite end of the mental pole. He is able to "Will to will," instead of to will because some feeling, mood, emotion, or environmental suggestion arouses a tendency or desire within him so to do.

The majority of people are carried along like the falling stone, obedient to environment, outside influences and internal moods, desires, etc., not to speak of the desires and wills of others stronger than themselves, heredity, environment, and suggestion, carrying them along without resistance on their part, or the exercise of the Will. Moved like the pawns on the checkerboard of life, they play their parts and are laid aside after the game is over. But the Masters, knowing the rules of the game, rise above the plane of material life, and placing themselves in touch with the higher powers of their nature, dominate their own moods, characters, qualities, and polarity, as well as the environment surrounding them and thus become Movers in the game, instead of Pawns-Causes instead of Effects. The Masters do not escape the Causation of the higher planes, but fall in with the higher laws, and thus master circumstances on the lower plane.

They thus form a conscious part of the Law, instead of being mere blind instruments. While they Serve on the Higher Planes, they Rule on the Material Plane.

But, on higher and on lower, the Law is always in operation. There is no such thing as Chance. The blind goddess has been abolished by Reason. We are able to see now, with eyes made clear by knowledge, that everything is governed by Universal Law—that the infinite number of laws are but manifestations of the One Great Law—the LAW which is THE ALL. It is true indeed that not a sparrow drops unnoticed by the Mind of THE ALL—that even the hairs on our head are numbered—as the scriptures have said There is nothing outside of Law; nothing that happens contrary to it. And yet, do not make the mistake of supposing that Man is but a blind automaton—far from that. The Hermetic Teachings are that Man may use Law to overcome laws, and that the higher will always prevail against the lower, until at last he has reached the stage in which he seeks refuge in the LAW itself, and laughs the phenomenal laws to scorn. Are you able to grasp the inner meaning of this?

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Upon simple experimentation, the Candidate experiences the TRUTH of I AM as being ALL CAUSES. The Principle of Mentalism begins with the belief that everything is mental. "We are but a thought in the mind of the ALL." The ALL is everything that was, is and will be, and at the same time it is nothing. At the highest level, there is the underlying CREATIVE force of the our multi-verse. This force cannot be described in human terms and cannot be truly understood by humans. The

ALL is everything and everything is part of the ALL. In CREATION, nothing can occur without first occurring as a thought; once the thought occurs (CAUSE), the rest follows (EFFECTS).

The Principle of Correspondence says that there is always a correspondence between the laws of the various planes of existence. The phrase, "As above so below; as below so above" is an application of this principle. Since everything is mental, and everything is part of the ALL, then everything is interconnected. Therefore, the higher planes of existence have correspondences to the lower planes of existence. We are microcosms of the multi-verses, and the multi-verses are a macrocosm within which we are contained. This idea is one of the most influential of all the principles. This principle allows us to influence the higher planes and shows how the higher planes influence us. The Candidate must be mindful of what to think intentionally and what to say at all times. Thought runs in currents as real as those of air and water. Of what we think and talk we attract to us a like current of thought. This acts on mind or body for good or ill. If thought were visible to the physical eye (as it now is to scientific instrumentation) we should see its currents flowing to and from people. We should see that persons similar in temperament, character and motive are in the same literal current of thought. We should see that the person in a despondent and angry mood was in the same current with others despondent or angry, and that each one in such moods serves as an additional battery or generator of such thought and is strengthening that particular current. We should see these forces working in similar manner and connecting the hopeful, courageous and cheerful, with all others hopeful, courageous and cheerful.

"Immense power is acquired by assuring yourself in your secret reveries that you were born to control affairs." Andrew Carnegie -JT



CHAPTER XIII



CHAPTER XIII-GENDER

"Gender is in everything; everything has its Masculine and Feminine Principles; Gender manifests on all planes."--The Kybalion.

The great Seventh Hermetic Principle--the Principle of Gender--embodies the truth that there is Gender manifested in everything--that the Masculine and Feminine principles are ever present and active in all phases of phenomena, on each and every plane of life. At this point we think it well to call your attention to the fact that Gender, in its Hermetic sense, and Sex in the ordinarily accepted use of the term, are not the same.

The word "Gender" is derived from the Latin root meaning "to beget; to procreate; to generate; to create; to produce." A moment's consideration will show you that the word has a much broader and more general meaning than the term "Sex," the latter referring to the physical distinctions between male and female living things. Sex is merely a manifestation of Gender on a certain plane of the Great Physical Plane--the plane of organic life. We wish to impress this distinction upon your minds, for the reason that certain writers, who have acquired a smattering of the Hermetic Philosophy, have sought to identify this Seventh Hermetic Principle with wild and fanciful, and often reprehensible, theories and teachings regarding Sex.

The office of Gender is solely that of creating, producing, generating, etc., and its manifestations are visible on every plane of phenomena. It is somewhat difficult to produce proofs of this along scientific lines, for the reason that science has not as yet recognized this Principle as of universal application. But still some proofs are forthcoming from scientific sources. In the first place, we find a distinct manifestation of the Principle of Gender among the corpuscles, ions, or electrons, which constitute the basis of Matter as science now knows the latter, and which

by forming certain combinations form the Atom, which until lately was regarded as final and indivisible.

The latest word of science is that the atom is composed of a multitude of corpuscles, electrons, or ions (the various names being applied by different authorities) revolving around each other and vibrating at a high degree and intensity. But the accompanying statement is made that the formation of the atom is really due to the clustering of negative corpuscles around a positive one---the positive corpuscles seeming to exert a certain influence upon the negative corpuscles, causing the latter to assume certain combinations and thus "create" or "generate" an atom. This is in line with the most ancient Hermetic Teachings, which have always identified the Masculine principle of Gender with the "Positive," and the Feminine with the "Negative" Poles of Electricity (so called).

Now a word at this point regarding this identification. The public mind has formed an entirely erroneous impression regarding the qualities of the so-called "Negative" pole of electrified or magnetized Matter. The terms Positive and Negative are very wrongly applied to this phenomenon by science. The word Positive means something real and strong, as compared with a Negative unreality or weakness. Nothing is further from the real facts of electrical phenomenon. The so-called Negative pole of the battery is really the pole in and by which the generation or production of new forms and energies is manifested. There is nothing "negative" about it. The best scientific authorities now use the word "Cathode" in place of "Negative," the word Cathode coming from the Greek root meaning "descent; the path of generation, etc," From the Cathode pole emerge the swarm of electrons or corpuscles; from the same pole emerge those wonderful "rays" which have revolutionized scientific conceptions during the past decade. The Cathode pole is the Mother of all of the strange phenomena which have rendered useless the old textbooks, and which have caused many long accepted theories to be relegated to the scrap-pile of scientific speculation. The Cathode, or Negative Pole, is the Mother Principle of Electrical Phenomena, and of the finest forms of matter as yet known to science. So you see we are justified in refusing to use the term "Negative" in our consideration of the subject, and in insisting upon substituting the word "Feminine" for the old term. The facts of the case bear us out in this, without taking the Hermetic Teachings into consideration. And so we shall use the word "Feminine" in the place of "Negative" in speaking of that pole of activity.

The latest scientific teachings are that the creative corpuscles or electrons are Feminine (science says "they are composed of negative electricity"-we say they are composed of Feminine energy). A Feminine corpuscle becomes detached from, or rather leaves, a Masculine corpuscle, and

starts on a new career. It actively seeks a union with a Masculine corpuscle, being urged thereto by the natural impulse to create new forms of Matter or Energy. One writer goes so far as to use the term "it at once seeks, of its own volition, a union," etc. This detachment and uniting form the basis of the greater part of the activities of the chemical world. When the Feminine corpuscle unites with a Masculine corpuscle, a certain process is begun. The Feminine particles vibrate rapidly under the influence of the Masculine energy, and circle rapidly around the latter. The result is the birth of a new atom. This new atom is really composed of a union of the Masculine and Feminine electrons, or corpuscles, but when the union is formed the atom is a separate thing, having certain properties, but no longer manifesting the property of free electricity. The process of detachment or separation of the Feminine electrons is called "ionization." These electrons, or corpuscles, are the most active workers in Nature's field. Arising from their unions, or combinations, manifest the varied phenomena of light, heat, electricity, magnetism, attraction, repulsion, chemical affinity and the reverse, and similar phenomena. And all this arises from the operation of the Principle of Gender on the plane of Energy.

The part of the Masculine principle seems to be that of directing a certain inherent energy toward the Feminine principle, and thus starting into activity the creative processes. But the Feminine principle is the one always doing the active creative work--and this is so on all planes. And yet, each principle is incapable of operative energy without the assistance of the other. In some of the forms of life, the two principles are combined in one organism. For that matter, everything in the organic world manifests both genders--there is always the Masculine present in the Feminine form, and the Feminine form. The Hermetic Teachings include much regarding the operation of the two principles of Gender in the production and manifestation of various forms of energy, etc., but we do not deem it expedient to go into detail regarding the same at this point, because we are unable to back up the same with scientific proof, for the reason that science has not as yet progressed thus far. But the example we have given you of the phenomena of the electrons or corpuscles will show you that science is on the right path, and will also give you a general idea of the underlying principles.

Some leading scientific investigators have announced their belief that in the formation of crystals there was to be found something that corresponded to "sex-activity" which is another straw showing the direction the scientific winds are blowing. And each year will bring other facts to corroborate the correctness of the Hermetic Principle of Gender. It will be found that Gender is in constant operation and manifestation in

the field of inorganic matter, and in the field of Energy or Force. Electricity is now generally regarded as the "Something" into which all other forms of energy seem to melt or dissolve. The "Electrical Theory of the Universe" is the latest scientific doctrine, and is growing rapidly in popularity and general acceptance. And it thus follows that if we are able to discover in the phenomena of electricity-even at the very root and source of its manifestations a clear and unmistakable evidence of the presence of Gender and its activities, we are justified in asking you to believe that science at last has offered proofs of the existence in all universal phenomena of that great Hermetic Principle-the Principle of Gender.

It is not necessary to take up your time with the well known phenomena of the "attraction and repulsion" of the atoms; chemical affinity; the "loves and hates" of the atomic particles; the attraction or cohesion between the molecules of matter. These facts are too well known to need extended comment from us. But, have you ever considered that all of these things are manifestations of the Gender Principle? Can you not see that the phenomena is "on all fours" with that of the corpuscles or electrons? And more than this, can you not see the reasonableness of the Hermetic Teachings which assert that the very Law of Gravitation-that strange attraction by reason of which all particles and bodies of matter in the universe tend toward each other is but another manifestation of the Principle of Gender, which operates in the direction of attracting the Masculine to the Feminine energies, and vice versa? We cannot offer you scientific proof of this at this time-but examine the phenomena in the light of the Hermetic Teachings on the subject, and see if you have not a better working hypothesis than any offered by physical science. Submit all physical phenomena to the test, and you will discern the Principle of Gender ever in evidence.

Let us now pass on to a consideration of the operation of the Principle on the Mental Plane. Many interesting features are there awaiting examination.



CHAPTER XIV



CHAPTER XIV-MENTAL GENDER

Students of psychology who have followed the modern trend of thought along the lines of mental phenomena are struck by the persistence of the dual-mind idea which has manifested itself so strongly during the past ten or fifteen years, and which has given rise to a number of plausible theories regarding the nature and constitution of these "two minds." The late Thomson J. Hudson attained great popularity in 1893 by advancing his well-known theory of the "objective and subjective minds" which he held existed in every individual. Other writers have attracted almost equal attention by the theories regarding the "conscious and subconscious minds"; the "voluntary and involuntary minds"; "the active and passive minds," etc., etc. The theories of the various writers differ from each other, but there remains the underlying principle of "the duality of mind."

The student of the Hermetic Philosophy is tempted to smile when he reads and hears of these many "new theories" regarding the duality of mind, each school adhering tenaciously to its own pet theories, and each claiming to have "discovered the truth." The student turns back the pages of occult history, and away back in the dim beginnings of occult teachings he finds references to the ancient Hermetic doctrine of the Principle of Gender on the Mental Plane-the manifestation of Mental Gender. And examining further he finds that the ancient philosophy took cognizance of the phenomenon of the "dual mind," and accounted for it by the theory of Mental Gender. This idea of Mental Gender may be explained in a few words to students who are familiar with the modern theories just alluded to. The Masculine Principle of Mind corresponds to the so-called Objective Mind; Conscious Mind; Voluntary Mind; Active Mind, etc. And the Feminine Principle of Mind corresponds to the so-called Subjective Mind; Sub-conscious Mind; Involuntary Mind; Passive Mind, etc. Of course the Hermetic Teachings do not agree with the many modern theories regarding the nature of the two phases of mind, nor does

it admit many of the facts claimed for the two respective aspects--some of the said theories and claims being very far-fetched and incapable of standing the test of experiment and demonstration. We point to the phases of agreement merely for the purpose of helping the student to assimilate his previously acquired knowledge with the teachings of the Hermetic Philosophy. Students of Hudson will notice the statement at the beginning of his second chapter of "The Law of Psychic Phenomena," that: "The mystic jargon of the Hermetic philosophers discloses the same general idea" i.e., the duality of mind. If Dr. Hudson had taken the time and trouble to decipher a little of "the mystic jargon of the Hermetic Philosophy," he might have received much light upon the subject of "the dual mind"--but then, perhaps, his most interesting work might not have been written. Let us now consider the Hermetic Teachings regarding Mental Gender.

The Hermetic Teachers impart their instruction regarding this subject by bidding their students examine the report of their consciousness regarding their Self. The students are bidden to turn their attention inward upon the Self dwelling within each. Each student is led to see that his consciousness gives him first a report of the existence of his Self--the report is "I Am." This at first seems to be the final words from the consciousness, but a little further examination discloses the fact that this "I Am" may be separated or split into two distinct parts, or aspects, which while working in unison and in conjunction, yet, nevertheless, may be separated in consciousness.

While at first there seems to be only an "I" existing, a more careful and closer examination reveals the fact that there exists an "I" and a "Me." These mental twins differ in their characteristics and nature, and an examination of their nature and the phenomena arising from the same will throw much light upon many of the problems of mental influence.

Let us begin with a consideration of the Me, which is usually mistaken for the I by the student, until he presses the inquiry a little further back into the recesses of consciousness. A man thinks of his Self (in its aspect of Me) as being composed of certain feelings, tastes likes, dislikes, habits, peculiar ties, characteristics, etc., all of which go to make up his personality, or the "Self" known to himself and others. He knows that these emotions and feelings change; are born and die away; are subject to the Principle of Rhythm, and the Principle of Polarity, which take him from one extreme of feeling to another. He also thinks of the "Me" as being certain knowledge gathered together in his mind, and thus forming a part of himself. This is the "Me" of a man.

But we have proceeded too hastily. The "Me" of many men may be said to consist largely of their consciousness of the body and their physical

appetites, etc. Their consciousness being largely bound up with their bodily nature, they practically "live there." Some men even go so far as to regard their personal apparel as a part of their "Me" and actually seem to consider it a part of themselves. A writer has humorously said that "men consist of three parts--soul, body and clothes." These "clothes conscious" people would lose their personality if divested of their clothing by savages upon the occasion of a shipwreck. But even many who are not so closely bound up with the idea of personal raiment stick closely to the consciousness of their bodies being their "Me" They cannot conceive of a Self independent of the body. Their mind seems to them to be practically "a something belonging to" their body-which in many cases it is indeed.

But as man rises in the scale of consciousness he is able to disentangle his "Me" from his idea of body, and is able to think of his body as "belonging to" the mental part of him. But even then he is very apt to identify the "Me" entirely with the mental states, feelings, etc., which he feels to exist within him. He is very apt to consider these internal states as identical with himself, instead of their being simply "things" produced by some part of his mentality, and existing within him--of him, and in him, but still not "himself." He sees that he may change these internal states of feelings by all effort of will, and that he may produce a feeling or state of an exactly opposite nature, in the same way, and yet the same "Me" exists. And so after a while he is able to set aside these various mental states, emotions, feelings, habits, qualities, characteristics, and other personal mental belongings--he is able to set them aside in the "not-me" collection of curiosities and encumbrances, as well as valuable possessions. This requires much mental concentration and power of mental analysis on the part of the student. But still the task is possible for the advanced student, and even those not so far advanced are able to see, in the imagination, how the process may be performed.

After this laying-aside process has been performed, the student will find himself in conscious possession of a "Self" which may be considered in its "I" and "Me" dual aspects. The "Me" will be felt to be a Something mental in which thoughts, ideas, emotions, feelings, and other mental states may be produced. It may be considered as the "mental womb," as the ancients styled it--capable of generating mental offspring. It reports to the consciousness as a "Me" with latent powers of creation and generation of mental progeny of all sorts and kinds. Its powers of creative energy are felt to be enormous. But still it seems to be conscious that it must receive some form of energy from either its "I" companion, or else from some other "I" ere it is able to bring into being its mental creations. This consciousness brings with it a realization of an enormous capacity for mental work and creative ability.

But the student soon finds that this is not all that he finds within his inner consciousness. He finds that there exists a mental Something which is able to Will that the "Me" act along certain creative lines, and which is also able to stand aside and witness the mental creation. This part of himself he is taught to call his "I." He is able to rest in its consciousness at will. He finds there not a consciousness of an ability to generate and actively create, in the sense of the gradual process attendant upon mental operations, but rather a sense and consciousness of an ability to project an energy from the "I" to the "Me"--a process of "willing" that the mental creation begin and proceed. He also finds that the "I" is able to stand aside and witness the operations of the "Me's" mental creation and generation. There is this dual aspect in the mind of every person. The "I" represents the Masculine Principle of Mental Gender-the "Me" represents the Female Principle. The "I" represents the Aspect of Being; the "Me" the Aspect of Becoming. You will notice that the Principle of Correspondence operates on this plane just as it does upon the great plane upon which the creation of Universes is performed. The two are similar in kind, although vastly different in degree. "As above, so below; as below, so above."

These aspects of mind-the Masculine and Feminine Principles-the "I" and the "Me"-considered in connection with the well-known mental and psychic phenomena, give the master-key to these dimly known regions of mental operation and manifestation. The principle of Mental Gender gives the truth underlying the whole field of the phenomena of mental influence, etc.

The tendency of the Feminine Principle is always in the direction of receiving impressions, while the tendency of the Masculine Principle is always in the direction of giving, out or expressing. The Feminine Principle has much more varied field of operation than has the Masculine Principle. The Feminine Principle conducts the work of generating new thoughts, concepts, ideas, including the work of the imagination. The Masculine Principle contents itself with the work of the "Will" in its varied phases. And yet, without the active aid of the Will of the Masculine Principle, the Feminine Principle is apt to rest content with generating mental images which are the result of impressions received from outside, instead of producing original mental creations.

Persons who can give continued attention and thought to a subject actively employ both of the Mental Principles-the Feminine in the work of the mental generation, and the Masculine Will in stimulating and energizing the creative portion of the mind. The majority of persons really employ the Masculine Principle but little, and are content to live according to the thoughts and ideas instilled into the "Me" from the "I" of

other minds. But it is not our purpose to dwell upon this phase of the subject, which may be studied from any good text-book upon psychology, with the key that we have given you regarding Mental Gender.

The student of Psychic Phenomena is aware of the wonderful phenomena classified under the head of Telepathy; Thought Transference; Mental Influence; Suggestion; Hypnotism, etc. Many have sought for an explanation of these varied phases of phenomena under the theories of the various "dual mind" teachers. And in a measure they are right, for there is clearly a manifestation of two distinct phases of mental activity. But if such students will consider these "dual minds" in the light of the Hermetic Teachings regarding Vibrations and Mental Gender, they will see that the long sought for key is at hand.

In the phenomena of Telepathy it is seen how the Vibratory Energy of the Masculine Principle is projected toward the Feminine Principle of another person, and the latter takes the seed-thought and allows it to develop into maturity. In the same way Suggestion and Hypnotism operates. The Masculine Principle of the person giving the suggestions directs a stream of Vibratory Energy or Will-Power toward the Feminine Principle of the other person, and the latter accepting it makes it its own and acts and thinks accordingly. An idea thus lodged in the mind of another person grows and develops, and in time is regarded as the rightful mental offspring of the individual, whereas it is in reality like the cuckoo egg placed in the sparrows nest, where it destroys the rightful offspring and makes itself at home. The normal method is for the Masculine and Feminine Principles in a person's mind to co-ordinate and act harmoniously in conjunction with each other, but, unfortunately, the Masculine Principle in the average person is too lazy to act-the display of Will-Power is too slight-and the consequence is that such persons are ruled almost entirely by the minds and wills of other persons, whom they allow to do their thinking and willing for them. How few original thoughts or original actions are performed by the average person? Are not the majority of persons mere shadows and echoes of others having stronger wills or minds than themselves? The trouble is that the average person dwells almost altogether in his "Me" consciousness and does not realize that he has such a thing as an "I." He is polarized in his Feminine Principle of Mind, and the Masculine Principle, in which is lodged the Will, is allowed to remain inactive and not employed.

The strong men and women of the world invariably manifest the Masculine Principle of Will, and their strength depends materially upon this fact. Instead of living upon the impressions made upon their minds by others, they dominate their own minds by their Will, obtaining the kind of mental images desired, and moreover dominate the minds of others

likewise, in the same manner. Look at the strong people, how they manage to implant their seed-thoughts in the minds of the masses of the people, thus causing the latter to think thoughts in accordance with the desires and wills of the strong individuals. This is why the masses of people are such sheeplike creatures, never originating an idea of their own, nor using their own powers of mental activity.

The manifestation of Mental Gender may be noticed all around us in everyday life. The magnetic persons are those who are able to use the Masculine Principle in the way of impressing their ideas upon others. The actor who makes people weep or cry as he wills, is employing this principle. And so is the successful orator, statesman, preacher, writer or other people who are before the public attention. The peculiar influence exerted by some people over others is due to the manifestation of Mental Gender, along the Vibrational lines above indicated. In this principle lies the secret of personal magnetism, personal influence, fascination, etc., as well as the phenomena generally grouped under the name of Hypnotism.

The student who has familiarized himself with the phenomena generally spoken of as "psychic" will have discovered the important part played in the said phenomena by that force which science has styled "Suggestion," by which term is meant the process or method whereby an idea is transferred to, or "impressed upon" the mind of another, causing the second mind to act in accordance therewith. A correct understanding of Suggestion is necessary in order to intelligently comprehend the varied psychical phenomena which Suggestion underlies. But, still more is a knowledge of Vibration and Mental Gender necessary for the student of Suggestion. For the whole principle of Suggestion depends upon the principle of Mental Gender and Vibration.

It is customary for the writers and teachers of Suggestion to explain that it is the "objective or voluntary" mind which make the mental impression, or suggestion, upon the "subjective or involuntary" mind. But they do not describe the process or give us any analogy in nature whereby we may more readily comprehend the idea. But if you will think of the matter in the light of the Hermetic Teachings you will be able to see that the energizing of the Feminine Principle by the Vibratory Energy of the Masculine Principle is in accordance to the universal laws of nature, and that the natural world affords countless analogies whereby the principle may be understood. In fact, the Hermetic Teachings show that the very creation of the Universe follows the same law, and that in all creative manifestations, upon the planes of the spiritual, the mental, and the physical, there is always in operation this principle of Gender-this manifestation of the Masculine and the Feminine Principles. "As above, so below; as below, so above." And more than this, when the principle of

Mental Gender is once grasped and understood, the varied phenomena of psychology at once becomes capable of intelligent classification and study, instead of being very much in the dark. The principle "works out" in practice, because it is based upon the immutable universal laws of life.

We shall not enter into an extended discussion of, or description of, the varied phenomena of mental influence or psychic activity. There are many books, many of them quite good, which have been written and published on this subject of late years. The main facts stated in these various books are correct, although the several writers have attempted to explain the phenomena by various pet theories of their own. The student may acquaint himself with these matters, and by using the theory of Mental Gender he will be able to bring order out of the chaos of conflicting theory and teachings, and may, moreover, readily make himself a master of the subject if he be so inclined. The purpose of this work is not to give an extended account of psychic phenomena but rather to give to the student a master-key whereby He may unlock the many doors leading into the parts of the Temple of Knowledge which he may wish to explore. We feel that in this consideration of the teachings of The Kybalion, one may find an explanation which will serve to clear away many perplexing difficulties--a key that will unlock many doors. What is the use of going into detail regarding all of the many features of psychic phenomena and mental science, provided we place in the hands of the student the means whereby he may acquaint himself fully regarding any phase of the subject which may interest him. With the aid of The Kybalion one may go through any occult library anew, the old Light from Egypt illuminating many dark pages, and obscure subjects. That is the purpose of this book. We do not come expounding a new philosophy, but rather furnishing the outlines of a great world-old teaching which will make clear the teachings of others-which will serve as a Great Reconciler of differing theories, and opposing doctrines.

The manifestation of Mental Gender may be noticed all around us in everyday life. The magnetic persons are those who are able to use the Masculine Principle in the way of impressing their ideas upon others. *How does this apply to practical considerations? When men and women talk business together, they attract a business current of idea and suggestion. The better they agree the more of this thought current do they attract and the more do they receive of idea and suggestion for improving and extending their business. In this way does the conference or discussion among the leading members of the company or corporation create the force that carries their business ahead. The Master travels in first-class style, puts up at first-class hotels and dresses in apparel "as costly as the purse can buy." In these things the Master find aids to place her in a current of relative*

power and success. If her purse does not now warrant such expenditure, or she thinks it does not, she raises her conscious THOUGHT in mind creating I AM affirmations regarding the subject. A habit of repetition of these affirmative statements on a daily basis within the instructions of the EXERCISES in Chapter X. Successful people in the domain of finance unconsciously live up to this ONE LAW of sympathetic VIBRATION. The general populace is scarcely conscious of this LAW. It is the wisdom of the spirit instruction the Master immerse himself in the thought current of the successful, and by such current be borne to success. Conversely, when our minds are, from what is falsely called Economy, ever set on the cheap—cheap lodgings, cheap food and cheap fares, we bathe in the thought current of the cheap, the slavish and the fearful. Views of life, business plans, virtually everything is influenced and warped by it. These THOUGHTS as CAUSE become the unwanted EFFECTS. These THOUGHTS paralyze that courage and enterprise implied in the old adage “Nothing ventured nothing gained.” Absorbed in this current and having it ever acting your EXPERIENCE in this lower realm, it is felt immediately when the one VIBRATING “cheap” comes into the presence of the successful and causes them to avoid him. But why? It is a matter of the lack of sympathetic VIBRATION. They feel in you the absence of that element which brings them their relative success. It acts as a barrier, preventing the flow to you of their sympathy. Sympathy is a most important factor in business. Despite opposition and competition, a certain thought current of sympathy binds the most successful together. The mania for cheapness lies in the thought current of fear and failure. The thought current of fear and failure, and the thought current of dash, courage and success will not mingle nor bring together the individuals who are in these respective and opposite streams of THOUGHT. They antagonize, and between the two classes of mind is built a barrier more impenetrable than walls of stone. **“To change your mood or mental state—change your vibration.”--The Kybalion.**

The Master recognizes this and transmutes the THOUGHT of “cheap” to its polar opposite and then LIVES it. -JT



CHAPTER XV



CHAPTER XV-HERMETIC AXIOMS

"The possession of Knowledge, unless accompanied by a manifestation and expression in Action, is like the hoarding of precious metals-a vain and foolish thing. Knowledge, like wealth, is intended for Use. The Law of Use is Universal, and he who violates it suffers by reason of his conflict with natural forces."--The Kybalion.

The Hermetic Teachings, while always having been kept securely locked up in the minds of the fortunate possessors thereof, for reasons which we have already stated, were never intended to be merely stored away and secreted. The Law of Use is dwelt upon in the Teachings, as you may see by reference to the above quotation from The Kybalion, which states it forcibly. Knowledge without Use and Expression is a vain thing, bringing no good to its possessor, or to the race. Beware of Mental Miserliness, and express into Action that which you have learned. Study the Axioms and Aphorisms, but practice them also.

We give below some of the more important Hermetic Axioms, from The Kybalion, with a few comments added to each. Make these your own, and practice and use them, for they are not really your own until you have Used them.

"To change your mood or mental state--change your vibration."--The Kybalion.

One may change his mental vibrations by an effort of Will, in the direction of deliberately fixing the Attention upon a more desirable state. Will directs the Attention, and Attention changes the Vibration. Cultivate the Art of Attention, by means of the Will, and you have solved the secret of the Mastery of Moods and Mental States.

"To destroy an undesirable rate of mental vibration, put into operation the principle of Polarity and concentrate upon the

opposite pole to that which you desire to suppress. Kill out the undesirable by changing its polarity."--The Kybalion.

This is one of the most important of the Hermetic Formulas. It is based upon true scientific principles. We have shown you that a mental state and its opposite were merely the two poles of one thing, and that by Mental Transmutation the polarity might be reversed. This Principle is known to modern psychologists, who apply it to the breaking up of undesirable habits by bidding their students concentrate upon the opposite quality. If you are possessed of Fear, do not waste time trying to "kill out" Fear, but instead cultivate the quality of Courage, and the Fear will disappear. Some writers have expressed this idea most forcibly by using the illustration of the dark room. You do not have to shovel out or sweep out the Darkness, but by merely opening the shutters and letting in the Light the Darkness has disappeared. To kill out a Negative quality, concentrate upon the Positive Pole of that same quality, and the vibrations will gradually change from Negative to Positive, until finally you will become polarized on the Positive pole instead of the Negative. The reverse is also true, as many have found out to their sorrow, when they have allowed themselves to vibrate too constantly on the Negative pole of things. By changing your polarity you may master your moods, change your mental states, remake your disposition, and build up character. Much of the Mental Mastery of the advanced Hermetics is due to this application of Polarity, which is one of the important aspects of Mental Transmutation. Remember the Hermetic Axiom (quoted previously), which says:

"Mind (as well as metals and elements) may be transmuted from state to state; degree to degree, condition to condition; pole to pole; vibration to vibration."--The Kybalion.

The mastery of Polarization is the mastery of the fundamental principles of Mental Transmutation or Mental Alchemy, for unless one acquires the art of changing his own polarity, he will be unable to affect his environment. An understanding of this principle will enable one to change his own Polarity, as well as that of others, if he will but devote the time, care, study and practice necessary to master the art. The principle is true, but the results obtained depend upon the persistent patience and practice of the student.

"Rhythm may be neutralized by an application of the Art of Polarization."--The Kybalion.

As we have explained in previous chapters, the Hermetists hold that the Principle of Rhythm manifests on the Mental Plane as well as on the Physical Plane, and that the bewildering succession of moods, feelings,

emotions, and other mental states, are due to the backward and forward swing of the mental pendulum, which carries us from one extreme of feeling to the other. The Hermetists also teach that the Law of Neutralization enables one, to a great extent, to overcome the operation of Rhythm in consciousness. As we have explained, there is a Higher Plane of Consciousness, as well as the ordinary Lower Plane, and the Master by rising mentally to the Higher Plane causes the swing of the mental pendulum to manifest on the Lower Plane, and he, dwelling on his Higher Plane, escapes the consciousness of the swing backward. This is effected by polarizing on the Higher Self, and thus raising the mental vibrations of the Ego above those of the ordinary plane of consciousness. It is akin to rising above a thing and allowing it to pass beneath you. **The advanced Hermetist polarizes himself at the Positive Pole of his Being-the "I Am" pole rather than the pole of personality and by "refusing" and "denying" the operation of Rhythm, raises himself above its plane of consciousness, and standing firm in his Statement of Being he allows the pendulum to swing back on the Lower Plane without changing his Polarity.** This is accomplished by all individuals who have attained any degree of self-mastery, whether they understand the law or not. Such persons simply "refuse" to allow themselves to be swung back by the pendulum of mood and emotion, and by steadfastly affirming the superiority they remain polarized on the Positive pole. The Master, of course, attains a far greater degree of proficiency, because he understands the law which he is overcoming by a higher law, and by the use of his Will he attains a degree of Poise and Mental Steadfastness almost impossible of belief on the part of those who allow themselves to be swung backward and forward by the mental pendulum of moods and feelings.

Remember always, however, that you do not really destroy the Principle of Rhythm, for that is indestructible. You simply overcome one law by counter-balancing it with another and thus maintain an equilibrium. The laws of balance and counter-balance are in operation on the mental as well as on the physical planes, and an understanding of these laws enables one to seem to overthrow laws, whereas he is merely exerting a counterbalance.

"Nothing escapes the Principle of Cause and Effect, but there are many Planes of Causation, and one may use the laws of the higher to overcome the laws of the lower."--The Kybalion.

By an understanding of the practice of Polarization, the Hermetists rise to a higher plane of Causation and thus counter-balance the laws of the lower planes of Causation. By rising above the plane of ordinary Causes they become themselves, in a degree, Causes instead of being merely

Caused. By being able to master their own moods and feelings, and by being able to neutralize Rhythm, as we have already explained, they are able to escape a great part of the operations of Cause and Effect on the ordinary plane. The masses of people are carried along, obedient to their environment; the wills and desires of others stronger than themselves; the effects of inherited tendencies; the suggestions of those about them; and other outward causes; which tend to move them about on the chess-board of life like mere pawns. By rising above these influencing causes, the advanced Hermetists seek a higher plane of mental action, and by dominating their moods, emotions, impulses and feelings, they create for themselves new characters, qualities and powers, by which they overcome their ordinary environment, and thus become practically players instead of mere Pawns. Such people help to play the game of life understandingly, instead of being moved about this way and that way by stronger influences and powers and wills. They use the Principle of Cause and Effect, instead of being used by it. Of course, even the highest are subject to the Principle as it manifests on the higher planes, but on the lower planes of activity, they are Masters instead of Slaves. As The Kybalion says:

"The wise ones serve on the higher, but rule on the lower. They obey the laws coming from above them, But on their own plane, and those below them they rule and give orders. And, yet, in so doing, they form a part of the Principle, instead of opposing it. The wise man falls in with the Law, and by understanding its movements he operates it instead of being its blind slave. Just as does the skilled swimmer turn this way and that way, going and coming as he will, instead of being as the log which is carried here and there--so is the wise man as compared to the ordinary man--and yet both swimmer and log; wise man and fool, are subject to Law. He who understands this is well on the road to Mastery."--The Kybalion.

In conclusion let us again call your attention to the Hermetic Axiom:

"True Hermetic Transmutation is a Mental Art."--The Kybalion.

In the above axiom, the Hermetists teach that the great work of influencing one's environment is accomplished by Mental Power. The Universe being wholly mental, it follows that it may be ruled only by Mentality. And in this truth is to be found an explanation of all the phenomena and manifestations of the various mental powers which are attracting so much attention and study in these earlier years of the Twentieth Century. Back of and under the teachings of the various cults and schools, remains ever constant the Principle of the Mental Substance of the Universe. If the Universe be Mental in its substantial nature, then

it follows that Mental Transmutation must change the conditions and phenomena of the Universe. If the Universe is Mental, then Mind must be the highest power affecting its phenomena. If this be understood then all the so-called "miracles" and "wonder-workings" are seen plainly for what they are.

"THE ALL is MIND; The Universe is Mental."--The Kybalion.

FINIS



EPILOGUE



EPILOGUE

Forgetting the things behind and pressing on to those before is a maxim having a thousand intensely practical applications. Every business success is founded on it. Men and women who cease to live in old methods and press forward to new, achieve the greatest financial success. But people who having started out during their physical youth with the new, allow themselves with advancing years to hold on to what was new in their youth, but which is relatively old now, are really on the back track. Money may continue to pour in upon them, but their methods are really out of date, and a few more years will see their business superseded by the newer system.

This realization of the "I," is the best and only real method of self-protection. This may be easily understood, when we remind the Candidate that the whole phenomena of mental influencing belongs to the "illusion" side of existence--the negative side--and that the Real and Positive side must of necessity be stronger. Nothing can affect the Real in you--and thenearer you get to the Real, in realization and understanding, the stronger do you become. **This is the whole secret . Think it over.**

But, there are comparatively few people who are able to rest firmly in the "I" consciousness all the time and the others demand help while they are growing. To such, we would say "Creep as close the Realization of the I, as possible, and rest your spiritual feet firmly upon the rock of the Real Self." If you feel that people, circumstances, or things are influencing you unduly, stand up boldly, and deny the influence. Say something like this, "I DENY the power or influence of persons, circumstances, or things to adversely affect me. I ASSERT my Reality, Power and Dominion over these things." These words may seem very simple, but when uttered with the consciousness of the Truth underlying them, they become as a mighty force. You will understand, of course, that there is no magic or virtue in the words themselves--that is, in the grouping of the letters forming the

words, or the sounds of the words--the virtue resting in the idea of which the words are the expression. You will be surprised at the effect of this STATEMENT upon depressing, or adverse influences surrounding you. If you-- you who are reading these words now--feel yourself subject to any adverse or depressing influences, will then stand up erect, throwing your shoulders back, raising your head, and looking boldly and fearlessly ahead, and repeat these words firmly, and with TRUST, you will feel the adverse influences disappearing. You will almost see the clouds falling back from you. Try it now, before reading further, and you will become conscious of a new strength and power.

You are perfectly justified in thus denying adverse influence. You have a perfect right to drive back threatening or depressing thought-clouds. You have a perfect right to take your stand upon the Rock of Truth--your Real Self--and demand your Freedom. These negative thoughts of the world in general, and of some people in particular, belong to the dark side of life, and you have a right to demand freedom from them. You do not belong to the same idea of life, and it is your privilege--yes, your duty—to repel them and bid them disappear from your horizon. You are a Child of Light, and it is your right and duty to assert your freedom from the things of darkness. You are merely asserting the Truth when you affirm your superiority and dominion over these dark forces. And in the measure of your Recognition and Faith, will be the power at your disposal. TRUST and Recognition renders man a god. If we could but fully recognize and realize just what we are, we could rise above this entire plane of negative, dark world of thought. But we have become so blinded and stupefied with the HUMAN RACE-THOUGHT (defined as: THOUGHT DICTATED BY MASS CONSENSUS RATHER THAN FREE WILL) of fear and weakness, and so hypnotized with the suggestions of weakness that we hear on all sides of us, that even the best of us find it hard to avoid occasionally sinking back into the lower depths of despair and discouragement. But, let us remember this, brothers and sisters, that these periods of "back-sliding" become less frequent, and last a shorter time, as we proceed. Bye-and-bye we shall escape them altogether.

Some may think that we are laying too much stress upon the negative side of the question, but we feel that what we have said is timely, and much needed by many who read these lessons. There has been so much said regarding this negative, adverse power of THOUGHT, that it is well that all should be taught the PRINCIPLES OF VIBRATION, POLARITY and GENDER that it is in their power to rise above this thing--that the weapon for its defeat is already in their hand.

The Candidate may occasionally forget that he is superior to the adverse influence of the HUMAN RACE-THOUGHTS, and other clouds of

thought influence that happen to be in his neighborhood. When we think of how few there are who are sending forth the positive, hopeful, thought-waves, and how many are sending forth continually the thoughts of discouragement, fear, and despair, it is no wonder that at times there comes to us a feeling of discouragement, helplessness, and "what's the use." Popular press and the media in general bear much responsibility for this pandemic of THOUGHT manipulation. But the Candidate must be ever alert, to stand up and TRANSMUTE these things out of existence so far as our personal thought world is concerned. There is a wonderful occult truth in the last sentence. We are the makers, preservers, and destroyers of our personal THOUGHT-world. We may bring into it that which we desire to appear; we may keep there what we wish, cultivating, developing and unfolding the THOUGHT-forms that we desire; we may destroy though TRANSMUTATION that which we wish to keep out. The "I" is the Master of its THOUGHT-world. Think over this great truth, O student!

By Desire we call into existence--by affirmation we preserve and encourage--by Denial THROUGH TRANSMUTATION we destroy. The Hindus in their popular religious conceptions picture the One Being as a Trinity, composed of Brahma, the Creator; Vishnu, the Preserver, and Siva, the Destroyer--not three gods, as is commonly supposed, but a Trinity composed of three aspects of Deity or Being. The Christian Trinity is not much different. This idea of the threefold Being is also applicable to the Individual--"as above so below." The "I" is the Being of the Individual, and the THOUGHT-world is its manifestation. It creates, preserves, and destroys--as it Will. Carry this idea with you, and realize that your individual THOUGHT-world is your own field of manifestation. In it you are constantly creating--constantly preserving--constantly destroying.

And if you can destroy anything in your own THOUGHT-world you remove it from its field of activity, so far as you are concerned. And if you create anything in your own THOUGHT-world, you bring it into active being, so far as you are concerned. And if you preserve anything, you keep it by you in effect and full operation and influence in your life. This truth belongs to the higher phases of the subject, for its explanation is inextricably bound up in the explanation of the "Thing-in-Itself"--the Absolute and Its Manifestations. But even what we have said above, should give to the alert Candidate sufficient notice to cause him to grasp the facts of the case, and to apply the principles in his own life.

If one lives on the plane of the HUMAN RACE-THOUGHT, she is subject to its laws, for the law of CAUSE AND EFFECT is in full operation on each plane of life. But when one raises himself above the

HUMAN RACE-THOUGHT, and on to the plane of the Recognition of the Real Self--The "I"--then does he extricate himself from the lower laws of cause and effect, and places himself on a higher plane of causation, in which he plays a much higher part. And so we are constantly reminding you that your tower of strength and refuge lies on the higher plane. But, nevertheless, we must deal with the things and laws of the lower plane, because very few who read this Epilogue are able to rest entirely upon the higher plane. The great majority of them have done no more than to lift themselves partially on to the higher plane, and they are consequently living on both planes, partly in each, the consequence being that there is a struggle between the conflicting laws of the two planes. The present stage is one of the hardest on the Path of Attainment, and resembles the birth-pains of the physical body. But you are being born into a higher plane, and the pain after becoming the most acute will begin to ease, and in the end will disappear, and then will come peace and calm. When the pain becomes the most acute, then be cheered with the certainty that you have reached the crisis of your new spiritual birth, and that you will soon gain peace.

And then you will see that the peace and bliss will be worth all the pain and struggle. Be brave, fellow followers of The Path--Deliverance is nigh. Soon will come the Silence that follows the Storm. The pain that you are experiencing--ah, well do we know that you are experiencing the pain--is not punishment, but is a necessary part of your growth. All Life follows this plan--the pains of labor and birth ever precede the Deliverance. Such is Life--and Life is based upon Truth--and all is well with the world.

Peace be with you. - JT



SUPPLEMENT TO THE KYBALION – THE ARCANE FORMULAS

The Arcane Formulas or Mental Alchemy

A Supplementary Volume to
THE ARCANE TEACHING

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LESSON I



LESSON I - EGOHOOD.

In the "Arcane Lessons" you have seen that the individual is but a Centre of Consciousness and Force in the great Life Principle, Cosmic Will or SPIRIT. As Aphorism XII has informed you: "There is but One Life and not Many Lives. Separateness is but relative and partial—illusory—the creative fiction of the Cosmos. . . . In the Cosmic Will there is but One Life in which, and by which, is manifested the Many."

You have also seen that Egohood is evolved and earned—not given as a universal birthright, or general natural right of the race. As Aphorism XIII has informed you: "The Ego is evolved from the Personal Self. Every living thing possesses a Personal Self, but, even among men, many fail to reach Egohood. Egohood is earned, not bestowed as an universal natural gift. Many personalities are born, but few Egos are evolved."

Egohood is the state of Realization of the Ego—the Perception and Realization of the I AM. As an old English writer once said: "Whether we try to avoid it or not, we must face this reality some time —the reality of our own Egohood—that which makes us say 'I' and in saying 'I' leads to the discovery of a new world."

The average person is surprised, incredulous and even indignant when he is informed that but very few of the race really have this awareness or consciousness of the I AM within them. He will insist that he is fully aware of the existence of the 'I' and cannot imagine that anyone can have the audacity to dispute the proposition. But a little self examination will reveal the fact that he has but the first glimmering of Self-Consciousness, which is far from being the Consciousness of Egohood. We have no desire or intention of entering into an extended metaphysical inquiry in these pages, but we must point out to you what Egohood is not, as the first step toward showing you what it is, and how it may be acquired.

The very elementary life-forms have merely the consciousness of "something outside" evidenced in sensation or feeling. The atoms manifest a faint degree of awareness (consciousness) of other atoms, which is evidenced in attraction and repulsion. There is in chemical affinity a higher degree of elementary consciousness. The crystals manifest a still higher degree in their activities of building-up form. The cell-forms of the lowest animal and plant life show an awareness of objects of food and of other forms which seek them for food—and consequently they move toward the first, and away from the second. Rising in the evolutionary scale we find constantly increasing degrees of consciousness. Among the higher animals, and the lower forms of men, we find what science has called "simple-consciousness," by which is indicated that awareness of outside objects, accompanied by a greater or lesser degree of reasoning regarding them. The dog, horse, and other higher animals give us a typical example of this form of consciousness, which degree is but little surpassed by the less developed of the human race, many of the latter not having advanced further in the scale. Simple-consciousness may be described as a state of knowing, but not knowing that one knows. It is a consciousness of outside things received through the senses, and also of the physical sensations arising in one's own body.

But, as man advanced in the scale there came to him the degree of consciousness which is known as "self-consciousness," in which the sense of "I" comes to him—he differentiates between the Self and the Not-Self, as he understands it. He not only knows, but he begins to know that he knows. He begins to understand that he has a "knowing machine" by means of which he knows, thinks and is consciousness. The mental gaze, in this stage, begins to turn itself inward as well as outward. But the majority of the race possess this self-consciousness to but a limited degree. As a leading psychologist has well said: "Many persons never have more than a misty idea of such a mental attitude. They take themselves for granted, and never turn the gaze inward." Self-consciousness, like simple-consciousness, has many degrees on its scale. One has but to study his fellow men in order to perceive these varying degrees. We cannot pause here to consider this stage in detail—our concern is with higher degrees.

In a general way, and in order that you may make the clear distinction between simple-consciousness and self-consciousness, we suggest that you think of the former as an awareness of the outside world, and one's own physical being, and of the latter as an awareness of one's own mind. Or, the former may be thought of as physical consciousness, and the latter as mental consciousness.

But, here and there among the multitude of men are evolved a few who have attained a higher stage of consciousness—the Ego-Consciousness, or consciousness of Egohood—which surpassing the physical-consciousness and the mental-consciousness, just alluded to, may be styled spiritual consciousness. For the Ego-Consciousness is really the consciousness of Spirit, in an elementary degree—there are many other and higher degrees.

Ego-Consciousness, or Realization of Egohood, is more than an awareness of the outside world, or of one's own body as distinct from the bodies of others and other things. It is more than even the awareness of one's own mind, even when this awareness is carried to a high degree of development. It is difficult to describe this plane of consciousness to those who have not attained it, but it may be stated as an awareness of Individuality, rather than an awareness of Personality.

Personality is but the character in which the One Life is playing a certain part. As we have said in *The Arcane Lessons*, the very word "person" is derived from the Greek word *persona*, meaning "a mask used by actors."

Your personality is merely the part in life you are playing—"the John Smith part of you." And, consequently, the awareness of Personality is merely an awareness or consciousness of your own personal character, just as an actor is aware and conscious of the character of the play he is enacting. If you can imagine the actor forgetting his real Self, and becoming so earnest and wrapt in the play that he imagines that he really is Hamlet or Richard III, or Mephistopheles, you may gain a clearer idea of the state of consciousness of the man on the plane of Personal Consciousness. When he shakes off the illusion, and realizes that he is something more than the assumed character—when you awaken to the fact that you are something more than "John Smith,"—then the personality is seen to be in reality but an assumed character, or "mask used by actors."

The Consciousness of Individuality is an awareness by man that he is above the limits and character of Personality—that he is a Centre of Consciousness and Force in the One Cosmic Life. This awareness must, however, be more than a mere intellectual acquiescence in the teaching to that effect, or an agreement with some teacher. Important as these steps are in approaching the realization, they are but foot-hills above which tower the mountains of the real Cosmic Knowing. The individual must know that he is an individual—just as he knows anything that he has experienced. For indeed, he must really experience the fact that he is an EgoCentre in the Cosmic Life or Spirit. He must realize that he is more than body and mind—that he is, indeed, Spirit in SPIRIT. No mere

intellectual acquiescence or understanding will supply the real experience of Egohood.

It is not necessary for one to have experienced Cosmic Consciousness—or the awareness of his identity with the Cosmic Spirit as a whole—to gain Egohood. This experience belongs to a higher stage. The Individual must, however, experience the realization that he is an Ego—a spiritual entity, before he attains Egohood. Many grow into this stage naturally and by slow and gradual steps—in fact all development must be along natural lines. One cannot be dragged or pulled up into this stage—one must grow into it naturally, as the plant develops and blooms into flower. But—and here is an important point, and one upon which depends the usefulness of these lessons—there are many who are ready and prepared to throw off the sheath of personality and to enter into the fuller life of Egohood, who are struggling with the confining bonds of Personality which they find hard to throw off. To these, and to these only, the methods and exercises, herein given, will appeal. If they appeal to you—if they attract you and you hunger to put them into effect—then know that you are ready for them, and ready to throw off the confining sheaths that are binding you and holding you back.

As we proceed, you will see that in this Realization of Egohood lies the Secret of Attainment—the Key of Power. Before you can exercise the Power of Spirit, you must realize that you are Spirit. Spirit is the Essence of the Cosmos. The Ego is a focal point or centre in that Essence.



LESSON II



LESSON II - ESTABLISHING THE EGO.

(I.) To "establish" is "to settle or fix firmly; to make steady, firm, or stable; to place upon a firm foundation; to ordain permanently and with authority;" etc. Therefore is this Formula—one of the oldest known to Occultism—called establishing the Ego. Its mastery imparts the sense and power of firm settlement and steady foundation of the consciousness of the Ego—the identification of the self with the Self.

The Arcane Teachers instruct the Neophyte that he must first of all develop this awareness of the Ego, by degrees, until at last the Ego-Consciousness may become the habitual and natural consciousness, at all times and under all conditions. Once firmly fixed, the Ego-Consciousness never leaves one. Once found, it becomes a Tower of Strength in which one may ever take refuge from the trials of the personal life—and from which one may safely defy the things of personality.

The first step of the Formula is that of acquiring a clear, distinct, positive and absolute realization that the Ego is not the body or physical organism, but is superior to and master of them. Even those students who have entered the plane of Mental Consciousness require additional drilling in order to escape completely and fully from the bonds of the physical body. The following exercise is recommended for this purpose:

Exercise 1.

Let the Neophyte place himself in a quiet place, away from the disturbances and distracting influences of the outside world. Let him assume a position of rest, relaxing the tension from muscles and nerves.

Then, let him fix his attention upon his physical body; first the body as a whole, and then beginning at the feet let him move the attention upward

until the whole body has been included in attention, step by step, until the brain is reached.

During this process the Neophyte will become aware, by degrees, that he is a Something inside of the body, viewing and considering the latter in all of its details, instead of being identical with the body. There will be found a dawning realization that the body is but the physical envelope or sheath in which the Ego dwells—or a garment which the Ego has assumed for the conveniences of physical life. This realization will not come all at once, but will gradually dawn upon and in the consciousness, increasing by practice. When a degree of proficiency and realization of this stage has been acquired, then may the Neophyte proceed to the next stage, as follows:

Let the Neophyte now concentrate his attention upon his feet, until he is able to regard them as but tools or instruments whereby the Ego may walk in physical form. Then let him, using his imagination, realize that even if his feet were not there, attached to the body, the Ego would still be fully existent and in being—that, although deprived of useful tools, the Ego would still be the Ego, unimpaired and undisturbed in its real being.

Then bring the entire lower limbs into attention, and after fixing them firmly in consciousness, let the Neophyte realize that these limbs are but instruments for physical progress—useful and important, but not indispensable to the being and reality of the Ego. Let him see that if these limbs were not there that the Ego would still be, complete and fully existent.

Then, let the Neophyte bring into attention the pelvic organs (the reproductive organism, etc.) and, after realizing their uses and purposes—important to physical life—let him realize that the integrity and being of the Ego is in no way dependent upon them. Let him, in imagination, separate himself from them in consciousness, and thus realize that even if that part of the body were removed, and missing, nevertheless the Ego would be fully existent in its entirety of being.

Then let the Neophyte, in a similar manner, consider the abdominal organs—the stomach, liver, etc. —and while realizing their value and utility in physical life, let him also realize that they, too, are but physical instruments of the Ego for certain purposes, and that the Ego would dwell unimpaired in being, existence and reality, were they absent.

Then let the Neophyte likewise consider the chest organs, the lungs, etc., and while respecting and realizing their usefulness and wonderful adaptability to purpose, also realize that the Ego would be full existent and real even if these organs or parts of the body were absent.

Then let the Neophyte pass on to the consideration of the head, with its various organs of sense; its brain centres and convolutions—the machinery of thought, and then realize that although it would be impossible to live as a physical being in the body without these organs, still if they were absent the Ego would still be the Ego—complete, existent, in reality, with integrity unimpaired.

Then let the Neophyte again consider the whole body, as one organism—the wonderful instrument of the Ego, adapted for physical life. But let him fully realize that this wonderful machinery is but a created machine in and through which the Ego manifests physical life and activity. And, that the Ego is above, independent of and apart from the physical body, in the true sense—for it may dwell apart from, and out of the body.

After performing these mental exercises, throw the mind into and over the entire body and into and through all of its parts—the purpose of this concluding process being to re-energize the physical organism which has, in a measure, become devitalized during the analytical process. You will find that you will be able to re-charge the body with vitality and make it stronger and more virile than it was before the exercise, after you once realized that it is but an instrument, or machine, which is used by and directed by the Ego. The realization of the Mastery of the Body by the Ego brings with it a new power of energizing and vitalizing the body or any part thereof. Throwing the attention to parts of the body, after this realization has been gained, tends to direct to the particular parts an increased supply of Vril or Vital Energy.

After having mastered the above exercise to a satisfactory degree, let the Neophyte pass on to the following exercise:

Exercise 2.

Let the Neophyte, in imagination, leave the physical body and gaze upon the latter. A little mental practice will enable one to do this in imagination, thus bringing fully to the mind the realization that it is possible for the Ego to leave the body and dwell apart from it. When the mind has once grasped this possibility, the body will ever after be recognized as merely a physical machine, sheath covering, of the Ego—and one will never again commit the folly of identifying the "I" with the physical body.

To those who may object that this is merely an exercise of the imagination, proving nothing, for the reason that "one may imagine anything," we suggest the trial of the old Occult Test whereby the Neophyte was instructed to try to imagine himself as dead. A trial will show that this is impossible— all that can be imagined in this direction is

that the physical body is dead, while the soul either (1) stands apart, fully alive, viewing the body; or else (2) inhabits the dead body—in either case it being the physical body alone which is dead, the Ego being always alive.

Then let the Neophyte imagine himself as leaving behind his physical body, until, as Holmes says: "... Thou at length are free, leaving thine outgrown shell by life's unresting sea." Let him then imagine himself as occupying other and different bodies, one at a time, in different phases of life and condition, in different ages, etc. This will bring about a realization that the Ego is something higher and independent of the particular physical shell or machine that it is now using, and which it may have at one time considered identical with itself. Then will the particular body occupied seem, in reality, "my body," instead of "I," or "Me."

The Neophyte is cautioned against learning to despise his body when he realizes that it is not his "self." The body is to be respected and well cared for, for it is a necessary instrument for expression at this period of the evolution of the Ego. Do not make the mistake of so many who have grasped half-truths, and who despise their bodies. This is a great mistake, and we would warn all Neophytes against it. The physical body is the bridge which is carrying you over a wild stream—do not undervalue it—treat it well, with loving regard and care. The physical body is the Temple of the Spirit—make it a worthy one. Keep it clean and in good condition. Let it be a worthy dwelling place of the Most High.



LESSON III



Lesson III - ESTABLISHING THE EGO

(II.) The practice of the exercises indicated by the Formulas described in the preceding lesson, if carefully and faithfully practiced, will give to the Neophyte a new sense of existence. He will realize by actual mental experience that he—the Ego—is an entity having its existence on a plane higher than that of the physical body, and superior to the latter. He will also experience a realization of the power of mastery over the physical body, which he may employ in the direction of mentally treating the latter for physical wrong functioning, weakness, or irregularities of any and all kinds. With a little practice he will be able to make his physical body a most responsive instrument of his mind and will, and may build it up and strengthen it as he may desire. This power, once acquired, will also enable him to treat the physical bodies of others to excellent advantage. When the Neophyte actually realizes that he is independent of, and superior to, the physical body, he will realize that he has the power to command his physical functions, and those of others who have not attained the realization.

But let not the Neophyte make the natural mistake at this point, of considering that he has escaped the bonds of Personality—for he has not. The Arcane Teachers first free their Neophytes from the trammels and retarding influences of the physical body, and in thus doing build up a still higher sense of Personality. Later, this higher sheath is, in turn, discarded, and the Ego focalizes upon its spiritual nature—its individuality. But the step of building up the incorporal higher Personality must be attained before the next higher is possible. There O Neophyte, be not in too much haste to pass on to the next step. Master each step as you proceed—thus do you rise naturally and easily on the Ladder of Attainment.

Following the exercises indicated in the preceding lesson, the Neophyte may now proceed with the work of Establishing the Ego, in its first stages, as follows:

Exercise 3.

Placing himself in a position and condition of ease and repose, let the Neophyte meditate on the incidents of Incorporeality, or Life independent of the Physical Body. Thinking of oneself as a physical being, one naturally and properly takes into account the incidents of corporeality or life in the body. For instance, he realizes that he may be hurt by fire, water, earth, air or ether. He may be burned by fire, drowned by water, smothered or bruised by earth, swept away by air, or injured by ethereal vibrations such as electricity, etc. And, again, he may be wounded, meet with physical accidents, laid low by sickness, etc. These are the incidents of Corporeal Life.

But, in meditation, by using the imagination intelligently, he is brought to a realization that none of these incidents are in effect upon the plane of the Incorporeal Life. Meditation and intelligent imagination will show the Neophyte that in his Astral Body he might pass through fire unscathed—through water untouched—through earth without hurt or interference—through air without being swept off his feet—through the ether without regard to ethereal vibrations. None of these things of the physical plane have any effect upon the Astral Body, or disembodied Ego. In some of the ancient occult initiatory rites the Neophyte was taken out of his physical body, and in his Astral form was bidden to plunge himself in the flames of the hottest fiery furnace; to throw himself from the highest precipice; to drop into a bottomless lake. Not realizing that these things could not affect him in his Astral form, and being bound up with the memory of the Corporeal Life, the Neophyte would often shrink from the tests. But after being encouraged by example and precept he would submit to the test, joyfully, with a laugh on his lips, as he realized that to him in his Astral form these corporeal things were nonexistent—mere dreams of the physical plane.

Of course the actual experience in the Astral is far more convincing than is the mere realization of the truth in meditation, but the latter must not be despised for it gives one an intuitive realization of the truth, which, once attained, tends to destroy fear and to impart a new sense of courage, invincibility and invulnerability and mastery, which permeates the entire being and causes one to radiate power and strength.

Likewise will come the realization that the Ego, in itself, is incapable of hurt, harm, wounds, or sickness. These things belong to the Corporeal Life, and have naught to do with the Higher Self.

The Neophyte is enjoined to persevere and practice until he gains the actual experience and recognition that his Higher Self—his Real Self—is superior to all the incidents and accidents of the Corporeal Life, and that let come what will to his physical covering he, himself, is unhurt, whole, untouched, undisturbed.

An old Arcane Teacher, over two thousand years ago, was once told that the world was coming to an end. "Well, what is that to me?" he replied, resuming his study. He realized fully his invincibility. A similar tale is told of Emerson, who was halted in the street by an excited Millerite, who informed him, in strained tones: "Mr. Emerson, the world will be destroyed in ten days!" "Well, what of it?" replied Emerson, calmly, "I don't see but what we shall get along just as well without it." The Nineteenth Century Transcendentalist voiced the truth as clearly as did his predecessor in Ancient Greece. The sense and realization must be experienced before it can be understood. It may be realized by practicing the Formulas, as given herein.

The next step indicated by the Formulas, is that of Focalizing the Consciousness on the Ego. This is still within the realm of Personality, but on a very high plane of that realm—a plane which gradually blends into the higher plane of Individuality. It consists of bringing about an acute realization of one's existence as a Centre of Consciousness and Force. It tends to gather up the dissipated sense of personal existence, and bringing it to a focal point, into vivid and actual conscious realization, preparatory to it being transmuted into the higher sense of individual existence. The following exercise will tend to bring about the desired realization:

Exercise 4.

Let the Neophyte place himself in a position, and condition, of rest and calm. Let him then meditate upon the great Ocean of Life in which the individual entities are but focal Centres of Consciousness and Force. Let him picture himself, in imagination, as being an actual CENTRE, with all the universe revolving around him. Let him see himself as the pivot around which the universe moves—the Central Sun around which the infinite world and planets circle in their cosmic flight. Let him feel himself to be the Focal Centre of the Cosmos. And this is indeed, in accordance with the centuries old occult axiom which informs us that "The Cosmos is infinite—its circumference is nowhere—its centre is

everywhere.” Let the Neophyte lose all thought of the outside world, in this meditation,—let him regard it as totally unmanifest if he likes—but see HIMSELF in Actual Existence and in Full Power. Let him realize "I AM" to the fullest extent of his power of imagination and conception.

A student of the Arcane Lessons has written us of his experience in this stage of Realization. We quote from his letter, for it affords a typical instance of the phenomenon of the Establishing the EgoCentre. He says: "On first reading, the Arcane Lessons appeared to 'wipe out' my 'I,' and to cause it to disappear within the One Life when it resolved itself into the Infinity of Nothingness, at the end of the Cosmic Day. Right here, I began to 'sit up and take notice,' with the result that my I in a fierce effort to preserve itself from going to sleep, shone with such fierceness, clearness, and determination, that all was an Infinity of Nothingness right then. There was nothing remaining but just 'I.'

Then I fully understood how the One Life could go to rest at the end of the Cosmic Day, and how 'I' would be the awful lone witness of its rest. I had made the separation of the One Life and the Real Life, or distinguished the Manifested Life from the Unmanifest.” We quote this testimony because it brings out several steps in the evolution of the "I AM" conception. This student passed through the several stages at one leap—attaining in rapid succession the realization of the Centre, and then, immediately following, the realization of the impersonal or Individual Ego, or Real Self, this latter stage forming the subject of our next lesson.

The now familiar occult statement of "I AM!" should be used freely in practicing these exercises, for it tends to bring out the actual realization of Real Egohood which is the aim and goal of the Formulas. The statement has been used by the Arcane Teachers, and other advanced Occultists in all lands, for thousands of years. Its recent use is but a revival of the ancient initiatory exercises and rites. It is a tremendous Statement of Being—and should be used reverently and with awe.



LESSON IV



LESSON IV - ESTABLISHING THE EGO.

(III.) In the preceding lessons we have directed your attention to the process of mentally freeing oneself from the restrictions imposed by the illusory identification of the Self or Ego with the physical body—the Corporeal Self. If the Neophyte has caught the spirit of the Formulas, and has put the same into practice, he will have at least evolved into a partial consciousness or realization of the Incorporeal Self. But even this is but the first step toward Freedom and Attainment. Even with the highest conception of the Incorporeal Self, when the latter is bound by the illusion of Personality, one fails to realize his true Egohood. Only when the bonds of Personality are loosened, does the Ego begin to realize its true nature.

Just as one is bound by the illusion of the corporeal nature of the "I," so is it further bound—and even more closely bound—by the illusion of the personal nature of the Ego. The Ego is not only more, and greater, than the physical body it uses—but it is also more, and greater, than that part of the mind, consisting of a series of inherited or acquired impressions which constitutes the "Me." There is a great difference between the "Me and the I." The "Me" is the individual as he thinks he is—a bundle of prejudices, tastes, ties, etc. The "I" is the Individual as he is in reality—free from mental ties of all kinds. The "Me" is the character being played by the Ego—the "John Smith" part of him. The "I" is the real player of the part. It is often very difficult for one to disentangle and free himself from the overwhelming force of Personality, so completely is the average person self-hypnotized and race-hypnotized with the "John Smith" idea. The Arcane Teachers have several Formulas for unloosening the bonds of Personality. Let us consider them.

Let the Neophyte place himself in a position, and condition, of restful, calm repose. Then let him take mental stock of himself. Let him ask himself the question: "What am I?" He will find, upon self-examination, that he considers himself to be a certain person—"John Smith," for instance, "aged 45, grocer, of Cincinnati, Ohio." This "John Smith" has a "character" of his own, which he supposes to be himself. Laying aside the illusion of the appearance, shape, form, etc., of the body, he will still find that he has decided personal characteristics. He likes certain things—he hates certain others. He is tied tight by his likes and dislikes, his loves and hates, his tendencies, his general "nature" and "characteristics" in short. He imagines that these things are himself, and that if they were taken away from him, he would cease to exist.

Then let him proceed as he did when divorcing himself from the illusion of the Corporeal Self. Let him set aside first one like, and then another—first one hate, and then another. Let him, in imagination, visualize himself as being divested of first one "characteristic" and then another. As the process continues, the Neophyte will find, much to his surprise, that notwithstanding that his most cherished and firmly rooted "characteristics" are sheared away from him, he HIMSELF remains. He finds that when all his mental feelings, as well as the objects thereof, are removed from his mental vision, he, HIMSELF, remains. He will find a Something remaining that is back of, underneath, and at the centre of all these "feelings" and "characteristics," and which persists in full vigor when they have been stripped away from him.

Then let him, mentally, in imagination, see himself as acting out other characters. He will find that he is able to play out Hamlet, Richard III, Mephistopheles, Micawber, and a host of other characters, as well as he has been playing the old "John Smith" part, which he has been imagining was Himself. He will then see that just as the body was but an instrument and covering, so is this habitual "character" but an instrument and mental covering—useful but not essential to his being—something that can be put on, and taken off—something that could be exchanged without affecting the "I." He will realize that this "character" is but his "Me"—and that he may have other "He's" at will. But the "I" remains the same in each case.

But, try as he may, he will never be able to shake off or discard the "I." He will find that this "I" is unchangeable, and cannot be gotten rid of—for it is Himself, his Real Self. He will find this same "I" always at the centre of every "character" he assumes—always behind every mask he places before him. He will find that it will always be the same old "I," of which he can always, and must always, say "I AM." No one can truthfully assert of his Real Self, "I AM NOT." Such a statement is always a lie

upon the face of Truth. One may say "I am not this, or I am not that"—but he can never say of that Central "I," that it is not.

This "I" is always the Actor—the Doer—the Seer—the Thinker. It is always the Centre. Divest it of every characteristic, and there will always remain that Something that IS.

This "I" is absolutely subjective, or inner—all else is objective, or outer, to it. It cannot be classified with any mental state—for all mental states are objective to it. It cannot be described in terms of objective consciousness, for these terms denote things subordinate to it. We are conscious of it, not through any channel of sense, or feeling,—it impresses itself upon us directly. We cannot separate ourselves from it—for it is the Self, itself. We cannot stand off and examine it, nor set it off for examination—for where it is so must we be, for the two are one. It is never objective to anything else in us—but everything else in us is objective to it. It may, in our ignorance, be influenced and moved by our feelings, emotions, etc.—but when we know the Truth it turns on these feelings and emotions, and changes, kills, or creates them. It is at the basis of all activities—it is identical with the will.

Divorce this "I" of all its mental "characteristics," feelings and emotions—and instead of seeming weakened, it is increased in strength. It then appears as untrammelled, and unrestricted will. It gives and can give, but two reports of itself: (1) it must always, and does always say of itself: "I AM"; (2) it must always say, and does always say, of itself: "I DO." This is all. This is what the "I" is —the Something that IS, and Something that DOES. All the rest of the mental furniture belongs to the "Me," and is changeable, inconstant, and shifting. The "I" is always the same—there is nothing else for it to be.

By practicing this "mental stock-taking," and self-examination, the Neophyte will soon be able to at least partially divorce his "I" from his "Me"—at least he will be able to do so in imagination, sufficiently to testify to the different elements of the two. Other Formulas, in this book will aid him in this attainment. For this is the Centre and Heart of all Attainment. It is the one thing, which, when found, gives us the key to all the rest.

The following exercise is also taught by the Arcane Teachers and other advanced Occultists. In connection with the others given in this book, it will serve to loosen the bonds and ties of Personality, and enable the Neophyte to spread the Wings of the Self, and soar in the free ether of Individuality.

Exercise 5.

Let the Neophyte place himself in a position and condition of calm, restful repose. Then let him meditate upon his own identity, as distinguished from the outside objective world. Let him reach mentally into the very centre of his being—the inner recesses of his soul, until he meets his Real Self face-to-face. Let him, in this meditation, repeat softly to himself his own name—that is, the name which he applies to himself at times when he thinks of himself in the third person. Or, else, his favorite "short name" or familiar "nickname," such as "Jim," or "Will," or "Jack," etc.—in short, the name which he most familiarly identifies with himself. Let him repeat this name over and over again, softly, to himself, throwing into it his earnest attention as if in that name, or word, were contained the Secret of His Existence. In many cases the Neophyte will find that he is lifted up to a higher plane of being or consciousness, in which he sees more clearly the Light Within, and hears a few strains from the great Song of Life. If the experiment succeeds, he will realize, as never before, the reality of the "I"—the Secret of the Ego.

Rudyard Kipling, in his great story of Hindu life, entitled "Kim," speaks of this practice familiar among Oriental people. He describes his hero, "Kim," attempting to gain this state of consciousness. We quote from this book, as follows:

"A very few white people, but many Asiatics, can throw themselves unto amazement, as it were, by repeating their own names over and over again to themselves, letting the mind go free upon speculation as to what is called personal identity

"'Who is Kim—Kim—Kim?'

"He squatted in a corner of the clanging waiting room, rapt from all other thoughts, hands folded in lap, and pupils contracted to pin-points. In a moment— in another half-second—he felt that he would arrive at the solution of the tremendous puzzle, but here, as always happens, his mind dropped away from those heights with the rush of a wounded bird, and passing his hand before his eyes, he shook his head.

"A long-haired Hindu bairagi (holy-man) who had just bought a ticket, halted before him at that moment, and stared intently. 'I also have lost it,' he said sadly. 'It is one of the gates of the Way.'

"'What is thy talk?' said Kim, abashed.

"'Thou wast wondering there in thy spirit what manner of thing thy soul might be. ... I know. Who should know but I?'"

Tennyson, the great English poet, in his letters

to and conversations with his intimate friends and relatives, testified to having experiences of this kind, occasioned by repeating his name to himself in a manner resembling the practice of the ancient occultists, and of the Hindus of to-day, as mentioned in "Kim." He stated that he was lifted into another world in which he was given a positive assurance of his spiritual nature and immortality—a condition in which the fear of death became laughable. He also stated the same idea in the following verses:

"And more, my son, for more- than once when I Sat all alone, revolving in myself That word which is the symbol of myself, The mortal symbol of the self was loosed, And passed into the Nameless, as a cloud Melts into Heaven. I touched my limbs, the limbs Were strange, not mine—and yet no shadow of doubt, But utter clearness, and through loss of Self The gain of such large life as matched with ours Were Sun to spark, unshadowable in words, Themselves but shadows of a shadow-world."



LESSON V



LESSON V - WILL-FOCALIZATION

The Neophyte who has advanced to the stage in which, in the ancient Occult parlance, he "has found himself," has discovered that his Real Self is something far different from anything that he ever had imagined it to be. Instead of being an entity with distinctly marked characteristics and personal peculiarities, he discovers that it is a something the nature of which can be stated only in the sense of Potentiality. We do not mean for a moment that the Ego is existent only in a potential sense—on the contrary, it is actually existent in the most extreme and positive sense. In fact, its existent being is endowed with such a degree of actuality that all else seems to fade into relative non-existence. There is no question of "I Am Not" about the Ego—it is first, last and always a Something of which the positive "I AM" can, and must be, asserted. It is only when we come to examine the nature, attributes and qualities of this "I AM" Ego, that we are forced to use the terms of Potentiality instead of actuality. Let us consider this a little further, for in its understanding lies the solution of many occult paradoxes.

In the first place, if we are keen analysts, and understand the precise terms of philosophical psychology, we will see that the Formulas for Establishing the Ego, and the practice of the exercises arising there from, have divorced from the Ego the usual attributes, characteristics and personal peculiarities which are popularly supposed to belong to, and to be inseparably connected with it. Setting aside as the "Not I" first one feeling and then another; first one emotion and then another; first one characteristic and then another; first one personal peculiarity and then another; and placing them in turn in the "Not I" category—the Neophyte finds that after he has stripped the Ego of all the attributes of Personality, there is still a Something left—an irreducible element—an insoluble residuum—a surd, or something which while actually existent yet is

incapable of being described, expressed or designated by rational terms—a final algebraical x, or Unknown Ultimate Element. As to the existence of this Unknown Element, or Ego, there is no doubt in the Occult Teachings, differ as the modern philosophies may about the matter—moreover, it is a matter which may be determined by the conscious experience of anyone who will practice the exercises of the Formulas, in the proper way. The "I AM" will always be found at the centre of the self, and will always respond "I Am!"

But when we attempt to describe this Ultimate "I"—when we attempt to endow it with attributes, qualities, or peculiarities, then do we find ourselves at sea, for these things all belong to the plane of Personality, while the "I" transcends Personality, and cannot be expressed or designated in the terms of the latter. But, nevertheless there is found a way of identifying the "I." Philosophical psychology, both occult and popular—both esoteric and exoteric —gives us a term whereby we may discuss and consider the "I," or Ultimate Element of Self. This "I," which we have stated as the final algebraical x, or unknown ultimate element of the Self, is found to be identical with the highest philosophical and psychological conception of what has been called the Will. Thus the x equals The Will. Let us then 'try to understand the "I" by considering what the highest human thought reports regarding the Will. By studying the symbol we may understand the reality.

Brushing aside as unworthy the popular conception of the Will, we find that the highest philosophical and psychological thought uses the term "The Will" to designate the underlying Essence of Being —the fundamental life-mind-spirit principle of the Self. The Ancient Greek Philosophers so used the term; the original Buddhistic philosophy so employs it; we find it so used by eminent thinkers all through the history of philosophical thought; Schopenhauer, Nietzsche and Wundt used the term in this sense. The Arcane Teachers identified the Principle of Will with SPIRIT—the Essence—the "beingness" of Being. The Will is that Essence or Spirit, in the Cosmos and in the individual, which is ever moving, changing its manifestations, flowing, evolving, proceeding, desiring, attaining, seeking, accomplishing. It contains within itself the potentiality of Everything, but it itself cannot be said to be any of the things it manifests.

Prof. William Sturgis Bigelow, in his lecture on "Buddhism and Immortality," delivered in Harvard University, 1908, (Published by Houghton Mifflin Company, New York), beautifully states the esoteric conception of Will, in describing the Buddhistic conception of life and immortality. We take great pleasure in calling your attention to the following quotations from the said lecture. Prof. Bigelow says:

"We are all, as we familiarly say, conscious of our own existence. Under this statement we habitually include, in more or less confusion, several distinct elements. First, the existence of our material bodies as objects of sensory perception. . . . Second, of certain sensations, pleasurable or painful, originating not outside but inside the body itself. Third, of certain disturbances . . . that we classify as passions or emotions. Fourth, of what we call aptitudes and their opposites. Fifth, of desires or inclinations and their opposites. Lastly, of something of a wholly different character, consciously closer to the centre than anything else, and differing from the other forms in being the only form of consciousness to which we are not passive. This we call Will. We say, I feel sensation, pain or emotion; but we never say, I feel my Will. It is always subjective and active. . . . This Will is a part of the normal consciousness of each one of you, yet it is neither a part of sensation nor emotion, but, on the contrary, is capable of dominating both. What is it? Ask your own consciousness. Sensations originate outside and inside the body; emotions, inside. But the Will is deeper than either, and they are both objective to it. We cannot classify it with anything else. We cannot describe it in terms of any other form of consciousness. We are conscious through our bodies and of our bodies, but the consciousness of the Will is direct. We cannot separate ourselves from it. We cannot stand off and examine it. We cannot modify it by anything else. It itself modifies everything within its scope. Other forms of consciousness are objective to it, but it is never objective to them. It may be overpowered by sensations, emotions, or passions, through its own weakness or their strength. It often is. But its attitude towards them, whether resisting or directing them, is always essentially and necessarily active. It exists in no other form than the subjective form. It is inconceivable in any other form. If it is not active, it is not Will. There is nothing in our consciousness deeper. It underlies and overlies and permeates all other forms, and, moreover,—what is of immeasurably more importance,—it can if need be, create them. . . . ' Will is the assertion of a form of consciousness from the centre outward. When this is opposed by another form of consciousness, intruding from the circumference inward, we recognize a hindrance to the free action of the Will, and we talk of 'necessity.' But such intrusive forms . . . come from or through ... the material, separate personality. If it were not for these the Will would act freely. The separate personal consciousness with its offshoots is, therefore, the only obstacle to complete freedom of the Will... Complete freedom of the Will is complete freedom of consciousness, and complete freedom of consciousness from the habitual and empirical limitations of personality is complete freedom of the Will. The terms are interchangeable. The only Will that is not free is the personal Will. Descartes said, 'I think, therefore, I am. It is an imperfect

formula at best, but it would have been a better statement . . . had he said, 'I Will, therefore I am.'"

Thus do we find that the Ego, or "I" is, in its last possible human analysis, WILL. And, thus do we find that Will is in the nature of Potential Infinite-Manifestation of All-Activity—the Essential Beingness of all Being—the Plastic Essence which may mould itself into any and all forms—the Essence of Activity which may manifest how and as it pleases, under The LAW always.

As we said in Lesson XII, of The Arcane Teaching: Running back from cause to prior cause, and to still more remote precedent causes of his desires, the Individual finds himself at last confronting the Cosmic Will. Retracing his path back to the present, he finds himself confronting his Personal Will which is moved by Desire. In other words, he finds a Chain of Desire extending from the Cosmic Will to the Personal Will—a chain of countless links, having a beginning in Will, and ending in Will—an Endless Chain, because it is a Circle. Thereupon he learns the first lesson of the Arcane Secret of the Excluded Middle, and thenceforth strives to realize the union of the two ends of Will. From the realization of this Union arises the Individual Will—the Positive Will of the Ego. In this process the Law of Cause and Effect is not violated, but WILL is made the Cause of Will—the Cause and Effect merge. When this is attained—then does Man indeed become the Master!



LESSON VI



LESSON VI - THE EXCLUDED MIDDLE

In closing the preceding lesson, we referred to the Secret of the Excluded Middle. This is one of the most ancient and fundamental formulas of the Secret Doctrine or Arcane Teaching of the ancient occult fraternities. It was regarded as the Keystone of the Mystic Arch. Those who grasp the inner spirit of this Secret are, as the Aphorism informs us, "well on the road to Mastery." Let us refer you to Aphorism XX, at this place.

The Aphorism informs us that: "When a man attains Individuality—Egohood—he enters upon the plane of Will, and rises above the plane of Desire. Desire and Will are the opposite poles of the same principle—the Centre of Balance being Reason. On the plane of Will, though one remains under LAW, yet he may learn to use Law instead of remaining passive to it. He may learn to oppose Law to laws. He may learn to create Desire by Will. Furthermore—and this is the greatest of all—he may learn to WILL to Will. He may learn to complete the Circle of Will. He may learn the Secret of the Excluded Middle. When this last Secret is learned, man is well on the road to Mastery."

We have seen, in the Arcane Teaching, that from the Cosmic Will, which is the Principle of WILL, the Cosmos has been evolved. We have seen how this evolution has progressed under the Law of Orderly Trend and Logical Sequence, the active principle of which has been Desire, which is but the negative pole of Will. We have seen that there is an unbroken chain of Sequence extending from the Cosmic Will to the "I" which latter is but a focalized Centre of Will in the great Cosmic Will.

At the personal or individual end of this unbroken chain, we find the "I" or Individual Will. But we find that this Individual Will is conditioned, restricted, bound and hampered by the accumulated sheath of evolutionary growth, to the extent of even doubting its own identity or

nature. The idea of separateness has crept in, and the "I" fails to realize that it is identical in nature and substance with the great Cosmic Will, in which it is a Centre or Focal Point. So entangled is it in the bonds of Personality—so deluded by the illusions of the "John Smith" nature and characteristics, that it imagines itself to be a thing apart. It feels the personal conscious on all sides, and actually imagines that it, the "I," is really this bundle of mental states, impressions and ideas that belong to "John Smith." It has exchanged its Cosmic Birthright for the humble Mess of Pottage of Personality.

The Hindus tell a tale of one of the great gods—Indra—who, following a caprice, incarcerated himself in the body of a pig. He took unto himself a pig mate, and raised a brood of little pigs. He lost all sense of his own identity, and was thoroughly hypnotized with the idea that he was a pig. The fellow-gods, grieved at his illusion and his pitiful state, called upon him to come out of the pig-state, telling him that he was a great god and not a swinish creature wallowing in the mud. He grunted out a denial, saying: "I am a pig, not a god—let me alone I" They persisted, and he continued to repel them. They killed his pig-mate, and his little pigs, but he squealed out his sorrow and rage, and tried to destroy the gods in his wrath. Finally they killed his pig-body, as a last resort, and lo! Indra, the god, stepped forth in all his glorious power, and laughed in astonishment when he realized the extent and degree of his late illusion." By this parable, the Hindu teachers impress upon their chelas the fact of their Real Self.

A well-known occult writer, in her little compilation of the ancient teachings, entitled "Light on the Path," says: "Seek in the heart the source of evil (the illusion of Personality) and expunge it. It lives fruitfully in the heart of the devoted disciple, as well as in the heart of the man of desire. Only the strong can kill it out. The weak must wait for its growth, its fruition, its death. And it is a plant that lives and increases throughout the ages. It flowers when man has accumulated unto himself innumerable existences. He who will enter upon this path of power must tear this thing out of his heart. And then his heart will bleed, and the whole life of the man seem to be utterly dissolved. This ordeal must be endured; it may come at the first step of the perilous ladder which leads to the path of life; it may not come until the last. But, O disciple! remember that it has to be endured, and fasten the energies of your soul upon the task. Live neither in the present nor the future, but in the eternal. This giant weed cannot flourish there; this blot upon existence is wiped out by the very atmosphere of eternal thought. . . . Each man is to himself absolutely the way, the truth, and life. But he is only so when he grasps his whole individuality (personality) firmly, and, by the force of his

awakened spiritual Will, recognizes this individuality (personality) as not himself, but that thing which he has with pain created for his own use, and by means of which he purposes, as his growth slowly develops his intelligence, to reach to that life beyond individuality (personality). . . . Seek it by making the profound obeisance of the soul to the dim star that burns within. Steadily, as you watch and worship, its light will grow stronger. Then you may know you have found the beginning of the way. And when you have found the end, its light will suddenly become the infinite light."

The Paraphernalia of Personality is the "Middle" —the connecting links between the Cosmic Will and the Individual Will—the One Being and the "I." By excluding it, the "I" is merged in consciousness with the Cosmos—he attains Cosmic Consciousness. But this exclusion is only relative—it is merely an exclusion in consciousness, but a realization that this middle is fictitious and illusory in reality. When it is so regarded, then the "I" while remaining an individual, yet realizes it's real nature and identity with the Cosmic Will, and is able to act according to the degree and strength of the recognition. This process of exclusion is slow and gradual—it begins with an intellectual conception of the Truth, which then gradually evolves into a greater and broader experience and realization as the Neophyte progresses along The Path of Attainment.

By excluding the Middle or Personality, it is not meant that the Individual should cease using his personal instruments of expression and life. On the contrary, he only then begins to use them. For, previous to this realization, the things of Personality have used him, instead of he using them. As the old occult Aphorism informs us: "All things are good for the Individual to use—but none of them are good enough to use the Individual. The advanced occultist first learns to set aside the things of Personality—learns to do without them—learns that he does not need them to remain "I." Then, having freed himself, mentally, from them, he returns and uses them, intelligently and properly, and positively. This the difference between Mastery and Slavery. As Carpenter, the English poet, sings:

"To die—for this into the world you came. Yes, to abandon more than you ever conceived as possible:

All ideals, plans—even the very best and most unselfish—all hopes and desires. . . .

Modes of life, habits, predilections, preferences, superiorities, weaknesses, indulgences ... in one word: To die

For this into the world you came.

All to be abandoned, and when they have been finally abandoned,
Then to return to be used—and then only to be rightly used, to be free
and open for ever.

Be not torn by desire. . . .

Slowly and resolutely—as a fly cleans its legs of the honey in which it has
been caught

So remove thou, if it only be for a time, every particle which sullies the
brightness of thy mind

Return into thyself—content to give, but asking no one, asking nothing;

In the calm light of His splendor who fills all the universe, the
imperishable indestructible of ages,

Dwell thou—as thou canst dwell—contented. . . .

In place all are to be used.

Yet in using be not entangled in them; for then already are they bad, and
will cause thee suffering.

When thy body—as needs must happen at times—is carried along on the
wind of passion, say not thou, 'I desire this or that';

For the T neither desires nor fears anything, but is free and in everlasting
glory, dwelling in heaven and pouring out joy like the sun on all sides.

Let not that precious thing by any confusion be drawn down and
entangled in the world of opposites, and of Death and suffering.

' For as a light-house beam sweeps with incredible speed over sea and
land, yet the lamp itself moves not , at all,

So while thy body of fire is (and must be by the law of its nature)
incessantly in motion in the world of suffering, the T high up above is
fixed in heaven.

Therefore I say let no confusion cloud thy mind about this matter;

But ever when desire knocks at thy door,

Though thou grant it admission and entreat it hospitably, as in duty
bound,

Fence it yet gently off from thy true self,

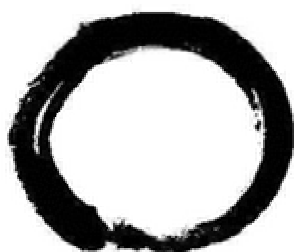
Lest it tear and rend thee."

The Formulas already given the Neophyte, in connection with the
intellectual perception of the Truth of the "I," and the Secret of the

Excluded Middle, as well as the Formulas to follow, will bring about a gradual unfoldment of the realization of Cosmic Consciousness, and Recognition of the Identity of the "I" with the Cosmic Will. The following exercise, and others akin to it, will aid the Neophyte in unfolding into this consciousness.

Exercise 6.

The Neophyte, placing himself in a restful, calm, peaceful position and condition, should then meditate upon the great Cosmic Will, Essence, or Spirit. He should picture it as a great Ocean of Spirit, upon which and in which he rests as an Established Focal Point or Centre. He should picture the resistless force and power of this great Ocean of Spirit, and feel its waves and movements. He should realize that its thrill is perceptible in his inner being, and that in every -way he is of it, and in it. Realize that you are Spirit (Will) and nothing but Spirit (Will). Realize that there is no real separation between you and the great Ocean of Spirit—and that there can be no such separation. In your meditation, mentally wipe out the paraphernalia of Personality—Exclude the Middle of Personality and let Spirit join SPIRIT—Will join WILL. Realize that you are a Centre of Force in the great Ocean of Will—a channel for the expression of as much Cosmic Will as your growth and capacity will allow. Realize that as you grow and unfold, you will become a greater and still greater and grander channel for the inflow and outpouring of the Cosmic Energy and Life. Complete the Circle of Will. Bring about the Union of Spirit. Learn to Will to Will, by realizing that you are WILL.



LESSON VII



LESSON VII - MASTERING THE OPPOSITES.

The manifestation of Egohood by the individual who has learned the Secret of the Excluded Middle—who has learned to WILL to Will—evidences itself in a variety of forms and phases. In the Mastery of The Opposites, however, we find one of its most important phases, and one which also influences other forms.

The individual who wishes to mould his mind by his newly awakened Will, and thus acquire Poise and Balance, must first learn the art of mastering the Opposites in the instinctive and emotional regions of his mental being. In acquiring this art he also does much in the direction of gaining Poise and Balance, and in neutralizing Rhythm.

We have seen in The Arcane Teaching that "every quality, attribute or condition has its opposite." We have seen how these Pairs of Opposites are, in reality, but the different and contrasting poles of the same thing. Just as Heat and Cold are the same thing—just as Hard and Soft are the same thing—so Love and Hate are seen to be but the contrasting poles of the same thing. And, in the same way, and from the same reason, all contrasting emotions, states and feelings are but the opposite poles of a fundamental emotion which depends upon the Will for its expression and outward activities.

All activity proceeds from and through the Will. The Will is involved in all action. There can be no action without Will. Through the stimulus and incentive of desire, feeling and emotion, the Will is called and directed into activity. But the Will itself must not be identified with the desire, feeling or emotion which inspires it to action. Just as the water in a glass may be colored by a chemical dissolved in it, and yet in itself remain as much pure water as it was in the beginning, so is the Will colored and apparently changed by the influence of the emotion or feeling operative in

and through it. The Will is clear and colorless like the water— its emotional color being not of itself. The Will experiences the color of the emotion or feeling, but never is the latter. The Will is always the vehicle for the emotion or feeling—its vital energy so to speak. The Will is the body of action, which clothes itself in the garb of emotion and feeling in order to make itself manifest.

To the ordinary person, it would be an impossibility to divorce feeling and emotion from the Will—for if that were attempted there would be nothing left apparent or manifest in any way. The residuum would be like the abstract conception of motionless, cold, unmoved, pure intellect, independent of any object of thought. To such persons pure will is merely a name corresponding to nothing in their experience. This because in such persons the Will is unconscious of itself.

When the EgoConsciousness is attained—when the "I" knows that itself and the Will are identical, then the Will becomes conscious of itself. In this latter state, instead of its consciousness remaining centred on the emotional and feeling plane—the instinctive plane of the mind—it is raised up to its rightful seat, upon the throne of the Real Self, and it assumes the sceptre of power and authority which really belong to it.

When the Ego-Consciousness is acquired to a certain degree, the "I," realizing that it is in its inmost nature nothing more or less than Will, sees that the Opposites of Emotion and Feeling are but things belonging to, but not of itself, things objective to its subjective Self. It sees them as but garments which it may put on and off, as it suits its fancies or interest. It sees them as but the several masks of character which it may place before its face, and then take off and exchange for another, as may seem best or desirable. From the moment when this realization comes to the individual, even in the faintest degree, then that individual has begun to move toward Freedom, and has started on the road to the Mastery of The Opposites.

Contrast the condition of the man who is still hypnotized with the belief that his emotions and feelings are himself—that he is the character he is playing, with its emotions and feelings and incidents of personality, on the one hand; and on the other hand, the individual who realizes that he, himself, is Will in his real nature, and that the character assumed by him, together with its incidental qualities, feelings and emotions, is but an objective something which he may put on or off, destroy or change, as he may see fit. Can you not see that there is a difference as wide as the poles in the contrasting being of these two men? Can you not see that one is the Master of the Opposites, and the other the obedient Slave?

The Liberated Ego—the Emancipated Self knows it's real nature, knows that it is no emotional creature bent now this way and then that by the power of inherited or acquired feeling—knows that it is the Lord of its own being, capable of using emotion as a means of expression when it suits itself, and likewise repressing it when it is best to do so; of using or discarding feeling when it suits its purpose.

Nay, more—capable of changing the feeling or emotion from one of its poles to the other —changing love to hate, like to dislike, pain to pleasure, sorrow to joy—backward and forward, at will, and solely because it **WILLS** to do it, and 't suits its Will so to do.

When the Ego realizes that it is the Lord of itself, instead of a subordinate and slave to its feelings and emotions, or personal traits and characteristics, then alone is it Free. It then feels the spirit of the "Kasidah":

"Do what thy manhood bids thee do, from none but self expect applause;
He noblest lives and noblest dies who makes and keeps his self-made laws. All other Life is living Death, a world where none but Phantoms dwell, A breath, a wind, a sound, a voice, a tinkling of the Camel's bell."

The following exercise will tend to bring about a heightened realization in consciousness of the Mastery of the Opposites. It is adapted from an ancient Arcane Formula, modern figures-of-speech being used.

Exercise 7.

Let the Neophyte place himself in a condition and position of rest, calm and repose. Let him meditate upon the real nature of the "I." Let him cast off the illusion of the personal self, and its attributes, as indicated in previous exercises. Then let him imagine himself as rising above the lower planes of personality toward the higher planes of Egohood—as in a balloon which is rising above the surface of the earth into the higher regions of purer rarified air.

Let him then throw overboard from the mental balloon all the likes and dislikes; loves and hates; prejudices for and against anything and everything whatsoever, either good or bad; in short the entire collection of inherited or acquired feelings and emotions which have formed the garment or body of personality for so long. As the mental balloon rises higher and higher let him throw off even the more subtle feelings and emotions, until finally he finds himself divested of every iota of personal character he ever possessed, and his Ego is as naked as a new-born babe.

Then, after a few trials of this exercise, will come to him a new sense of power and might—a new realization of his real nature in Will. Then will

he realize that the Pairs of Opposites of the Personality are but masks and clothing of the character he has been playing. Then will he feel like the Hindu god when he emerged from the body of the pig whose personality he had assumed. Then he may gradually return to the earth and resume the garments he has thrown off— but as a Master and Owner, not as a Slave to them as heretofore. This exercise will quicken the perception of Egohood, and will aid in the Mastery of the Opposites.

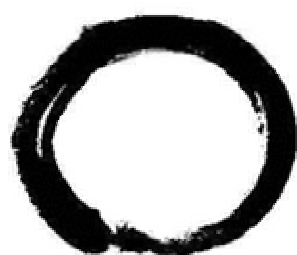
The following exercise will also be found very useful in the same direction.

Exercise 8.

Let the Neophyte place himself in a position and condition of calm, restful repose, and then meditate upon the fact that contrasting and opposing feelings and emotions are in reality but the opposite poles of the same thing. Let him, in imagination, try the experiment of changing the polarity of some emotion—of inducing the state of love where hate has been dominant, or vice versa.

Let him shift the polarity of his feelings and emotions at will, backward and forward. He will thus discover that the feelings and emotions are far from being fixed and constant, as he had supposed, but are capable of being shifted about at Will. This exercise will result in giving the individual a wonderful power over his feelings and emotion, and preventing them from dominating or ruling him. By shifting the polarity one may change a painful feeling or emotion into its opposite. Distressing feelings may be changed in polarity, or balanced with their opposites, and much pain be obviated.

It is not necessary always to shift entirely to the opposite pole of the emotion or feeling—many adepts merely change the polarity to the opposite in a sufficient degree to establish a balance and thus create a condition and state of poise and equilibrium, which results in peace of mind—which quiets the stormy sea of passion, emotion or feeling. This condition of Poise and Balance is the true state of the advanced occultist. Equally balanced between the Pairs of Opposites one finds a peace unknown to those who polarize in either extreme. When one fully realizes that he is Master of the Opposites, and may shift the polarity of emotion and feeling at Will, then he himself is able to establish the condition most conducive to his satisfaction and happiness. Such a one is well on the road to Mastership.



LESSON VIII



LESSON VIII - NEUTRALIZING RHYTHM

In the Arcane Teaching we have seen the evidence of the universality of the Laws of Rhythm, Cyclicity and Balance. In the realm of the emotion and feelings these laws are as fully manifest as in the physical world. The Arcane Teachers instruct their Neophytes in the art of mastering, controlling and applying these laws, instead of assuming a negative attitude toward them.

Instead of meekly bowing and yielding to these laws, the advanced individual either neutralizes such activities as he deems to his disadvantage, or else transmutes or applies the laws to his own advantage and progress. Instead of allowing himself to be overwhelmed by the laws, as by a great ocean-wave, he rises on the crest of the wave and rides to safety on it. The laws may be harnessed and made to work for the individual, instead of being allowed to overwhelm and master him.

The general principles stated in the preceding chapter on Mastering the Opposites are equally applicable to the Mastery of Rhythm, Cyclicity and Balance. When the Ego realizes that its real nature is centred and focalized in Will, then it is able to neutralize the opposites. And, in the phenomena of rhythm, cyclicity and balance the underlying principle is that of the Opposites. For, in rhythm we find a movement to-and-fro between the two poles of the opposites.

In cyclicity there is a circular movement imparted by reason of the poles, or opposites, of centre and circumference, in fact many cyclic movements are merely forms of rhythm, as we have seen in the Arcane Teachings. And, in Balance there is evidenced the presence of the two poles or opposites, the weights of each tending to maintain the balance or compensation. And, Poise, that great attainment, is accomplished by preserving the right relation between the poles or opposites. So, you may

see, that in the Mastery of the Opposites the Neophyte really acquires the mastery of Rhythm, Cyclicity and Balance. The principle of Polarity underlies everything.

The Law of Rhythm is best described in the words of the Aphorism, which informs us that: "Everything moves to-and-fro in Rhythm, between its two poles. Everything rises and falls in Rhythm, within the limits of it's nature. Everything advances and retreats in Rhythm, within the limits of its power."

On the plane of emotion and feeling the Law of Rhythm is constantly in evidence. We find that we swing like a pendulum between the extremes or poles of our feelings or emotions. To-day we are sad—tomorrow we are joyful; today we are gloomy —tomorrow we are bright and hopeful; today we are slothful—tomorrow we are active and energetic. A study of our emotions and feelings will reveal to us the fact that these mental states are like the ocean and have their tides, in and out, high and low, flood and ebb. We find action and reaction ever evident in our emotional life.

Moreover we find that when we indulge in an extreme degree of any emotion or feeling we have a tendency to fly to the opposite pole of that feeling or emotion. The law of reaction follows the action. The reaction may arise either from a revulsion occasioned by a sense of impotency or powerlessness to attain the object desired or hoped for; or else from a satiety resulting from the attainment of the object of the desire and the discovery that it was not what we had expected of it. We need not point to special examples of this, for the experience of everyone who reads these words will supply the necessary examples.

Love, hate, or anger, if carried to an extreme point, have a tendency to fly back to the opposite pole with a startling rapidity. And, likewise, extreme elation is very apt to bound back to its extreme opposite and cause us to experience extreme depression. This is so common that the mere mention of the fact is sufficient to prove it to anyone. In the same way many know that fear and courage have a tendency to react into each other, if either be carried to an extreme. Many a man manifesting extreme courage will find himself swung suddenly back to a state of dire fear. In the same way, and from the same law, many have found themselves in a state of- extreme fear, and then suddenly when they could proceed no further they would experience a sudden bound of desperation carrying them to a state of extreme recklessness and daring.

The experience of soldiers have shown the bravest men suddenly possessed of a pitiful fear—the reaction from the courage; and, likewise, we see the manifestation of occasional bursts and spurts of reckless daring and startling foolhardiness from notorious cowards. We, personally,

know of a case in which a man who was a self-confessed coward, was suddenly overcome with such a revulsion at his own lack of courage that he sprang to the fore and performed a deed so startling, daring, and reckless that he won a special mention in the report of the battle and was ever afterward regarded as a man of the highest courage.

Persons who dwell principally on the plane of the emotions live in a state of alternate heaven and hell. Now enjoying to the fullest the upward swing they revel in the ecstasies of emotional feeling until they feel as if they were indeed gods. Then comes the backward swing which plunges them into the hell of depression, melancholy, remorse, regret or feeling of impotence and uselessness. The more emotional the person, the higher and lower in the scale of feeling does he travel. Those who are willing to pay the price of these extremes—the toll of feeling—are of course free to do so.

But the individual who finds himself resting on Will, his real nature, grows impatient and restless under the force of the play of his emotive nature, and is forced to take steps to master and rule that part of his being. Instead of swinging backward and forward between the poles of emotion and feeling, he seeks and acquires the balance and poise of the focalized will.

The first step in the direction of neutralizing rhythm lies in the realization of the existence of rhythm itself. When one comes to realize that the hot fit is certain to be followed by the cold—the high by the low—the exaltation by the depression—the courage by the fear—the activity by the slothfulness—and vice versa, then does he cease to identify himself so closely with either of the poles, and, on the contrary, grows to regard them as mere natural incidents of his mental nature.

He values them at their true worth, and refuses to allow his Will to become involved in his emotion and feeling. He knows that his depression will be followed by a stage of reaction, and so he refuses to take his depression seriously. Likewise, knowing the truth, he refuses to allow his exaltation to excite him unduly. In short, he centres more and more upon his Will nature, and from that position he stands aside, as it were, and watches calmly the swing of his feelings and emotions between their two poles. In a way, he detaches himself from the swing of the rhythmic emotions, and lives on the plane of Will. This mental state may be figuratively pictured as the individual resting on the plane of Will, and watching the swing of the emotional pendulum beneath him, on a lower plane, without allowing his Will to become involved.

The Neophyte may acquire this immunity from the effect of emotional rhythm by focalizing on his Will when he is threatened adversely by the

emotional feeling. He will acquire a mental "knack" of rising above the plane of emotional feeling, or to the plane of Will, and there calmly watching and observing the storm of emotion, without being influenced by it. It is like one sailing in a balloon above the storm clouds which are thundering, and flashing lightning, beneath him. On the plane of Will there is Peace and Power undreamt of by those still on the emotional plane.

But this immunity to rhythmic emotion does not come to the Neophyte all at once. It is a matter of time, practice and growth. It is aided by the steady practice of refusing to take the emotional swing too seriously. Refuse to admit it as being yourself—deny away its reality. See, and think of it, always, as something connected with your mental being but not in any real way You, yourself. Stand aside and watch the play of your emotional nature, and before long you will be able to laugh at its antics. You will see how essentially unreal it is when compared with the mental life on the plane of Will. Once even partially freed from the bondage of emotion and feeling, you will never willingly return to the old thralldom.

This does not mean that you should never use your emotional nature. On the contrary, you will find it advantageous to play out the part often, for the energy aroused by the emotions are strongly motive, and will enable you to accomplish much if it is properly applied. But, remember always, never allow yourself to become enmeshed and involved in the emotional storms or activities. Handle the emotions as a Master does an instrument—but never yield yourself up to your emotions as a passive slave or instrument, any more than you would yield yourself up to the power and influence of some entity outside of yourself.

You have a part to play in the world—a part which is as much of a "character" as that assumed by the actor. And, in order to play it well you will find it necessary to throw into it feeling and emotion, just as the actor throws these into his part. But the best actor always maintains a basic knowledge that he is merely acting, and his emotional activity is merely the result of previous thought and trained art.

Art in the management of the emotion consists in selecting the emotional activity adapted to the accomplishment of the task or work on hand, and the restricting of all other emotions. Instead of being a blind tool and instrument of the emotional nature, you should use the latter rationally—selecting that which is desirable and helpful, and restraining the rest. Beware always of the reaction and return swing of the emotional pendulum of rhythm.

When it swings back from a desirable emotion, do you then mount to the plane of Will, and from there view it smilingly and with equanimity. Take what you want, and neutralize the rest.



LESSON IX



LESSON IX - CYCLICITY AND BALANCE

The swing of the rhythmic pendulum is always at right angles to its central line of suspension— always to-and-fro, backward and forward, from a fixed center of gravity which is directly under its point of suspension. A similar law is evident in the movements of a body revolving in a circle, in which is manifest the power of the central point which holds the body from flying off into space, and also the power which causes the body 'to continue in cyclic revolution instead of falling toward the centre. In fact, the cyclic motion is merely another form of rhythm and is dependent on the latter, just as rhythm, itself, is dependent on the existence of the Law of Opposites, or Polarity. Polarity, or The Opposites, is the fundamental cause of both Rhythm and Cyclicity.

All active movement expresses itself in rhythmic motion, between its two poles or opposites. But this rhythmic motion is not necessarily always in a straight line, as in the case of the pendulum. In fact, the motion of large bodies, and also of races, history, events, etc., is generally in a circle. This results from the attraction and repulsion of objects and forces outside of the swinging thing, which tends to draw it out of its backward and forward swing, and which gradually converts the straight line of the swing into a circle. Consequently, on all sides, and in all things we find the Law of Cyclicity in full operation.

As the Aphorism states: "Cyclicity is akin to Rhythm, and arises by reason of it. All events tend to move in Cyclic Trend—in constant circular movement of continuous recurrence. The only escape from Cyclicity is found in the process of transmutation into Spirality. This is accomplished by advancing the Central Point of Motion. The conversion of the Circle into the Spiral is one of the highest forms of mental Alchemy."

It is evident to all who will examine the subject that the mental life of the average person is merely the constant traveling 'round and 'round in a recurring circle—the circle gradually widening from childhood to the prime of life, and then narrowing from that time to old age and death. The average person is held firmly bound by this Law of Cyclicity, and while he finds the circle widening or narrowing as the case may be, he never makes any real progress. It is always a constant swing around the same old central point—a process similar to the travel of the squirrel in the treadmill of his cage—a constant traveling which results in his getting nowhere.

It is only when the individual is able to convert the circle into the spiral, that he is able to advance. All real advance is accomplished in this way. Many acquire Spirality "by accident," as it were. They find that by the assertion of the Ego—by the use of the inner Will, they are able to advance the Central Point of Motion. Advanced Occultists are able to consciously advance their Central Point of Life Motion, and thus to do intelligently that which the average person does to a lesser degree under the unconscious influence of circumstances.

It is most difficult to render simple and plain the Arcane Formula regarding this form of Mental Transmutation, for it is so bound up with the conscious use of the Will that it cannot be understood except by those who have felt the realization of the Will, Consciousness. It may be described in this way, however: The average person merely desires to advance. This desire exerts more or less influence on the Will. When, however, a person has learned to WILL to Will, he is able to accomplish far more than he could by the mere power of plain desire. By his conscious WILL he is able to project his Ego a step or more in advance in the Cosmic scale, and thus establish a new Centre of Cyclic Motion. By the increasing power which comes to him gradually by this conscious use of the Will, the individual establishes a habit of Spiralic Progression which replaces the old simple Cyclic movement.

The Neophyte by cultivating the habit of constantly willing an advance at each circle, will find that though his life still maintains its circular movement, yet at each return to a given point will he advance a little higher in scale and plane. Just as a traveler ascending a mountain must needs go 'round and 'round it, each time a little nearer the peak, so will the traveler along The Path of Attainment find that at each circling the old paths will be below him.

The study of the succeeding chapters of this book will give the Neophyte additional instruction and suggestions in the direction of the use of the visualizing power of the mind to bring about desired conditions.

Visualization may be employed in this matter of converting the Circle into the Spiral, as well as in the minor matters of life.

The distinguishing mark of the advanced Occultist, or individual who has found the Real Self, is Poise or Balance. This is always a mark of power, just as its opposite is always a mark of weakness. As the Aphorism says: "Poise is Power. Poise results from Balance. Balance is secured by adjusting and maintaining the Centre between the Pairs of Opposites. By Balanced Poise the Master neutralizes Polarity and Rhythm, by resolving them into Unity. In the Heart of the Storm is Peace. In the Centre of Life there is Poise and Power. Seek it ever, O Neophyte—for in it thou shalt find thy Self."

The old Occult Masters were wont to illustrate the Balanced Life of the Advanced Ego by the figure of the acrobat walking the tight-rope, a feat which has descended to us from antiquity. They would picture the Initiate traversing the Razor-edge Wire of Life, balancing himself by the Balancing Pole of the Opposites. Now shifting the weight on one side, and now on the other, he is able to walk the Path in safety. Having the confidence of the Awakened Ego he trusts to his own power and the use of the Balancing Pole. The untrained person attempting the feat would be borne over by the pull of one emotion or feeling, or another, and would be dashed to ruin. But the Balanced Ego walks in confidence and safety, because of his mastery of the art of Balance. Pitting one emotion against another he neutralizes the one which threatens to pull him down. By Mental Alchemy or Transmutation, he is able to transmit a dangerous pull into a part of his balancing process. His axiom is "Action and Re-Action are equal," and this principle he applies in all the emergencies and crises of life. He always manages to have a push or a pull to counteract a push or a pull in a different direction, and thus balance and poise is maintained.

Balance and Poise may be attained by entering into a realization of the real nature of the Ego—that the Ego is based and focalized in Will—that the Ego can, and should, always act from the plane and position of Will rather than from the plane and position of Emotion and Feeling. In fact, the entire instruction of this book, up to this point, has been in the direction of leading the individual to a consciousness of his real nature, which, if once acquired, must inevitably result in perfect Balance and Poise. The facts stated, the instruction, the exercises, all will aid in the acquirement of Balance and Poise. Toward this goal, all of our efforts have been directed.

Balance results from Mastery. Mastery results from Knowledge and Practice. You have been told the truth. Make it your own. Realize what you are. Practice the methods of the Formulas. Then, and then only, will you enter into that consciousness of Peace, Poise and Power, which comes to him who hath acquired Balance. As we have said in the Arcane

Teaching: Oh, Neophyte, in the Centre of Life shalt thou indeed find Poise and Power. In the Heart of the Storm shalt thou find Peace. In the Centre of the Cosmos shalt thou find thyself. He who finds the Centre of Himself, finds the Centre of the Cosmos. For, at the last, they are ONE!



LESSON X



CHAPTER X – MENTALISM IN A NUTSHELL

In the Arcane Teaching we have shown that the fundamental principle of Mentalism, in all of its forms, is the fact that the Cosmos itself is One Universal Mind, and that the Manifested Cosmos may be likened to a great Universal Brain, in which the forms of things and life are but as thought-forms in the human brain. There is Mind in everything, and everything is in Mind. Consequently, just as Thoughts become Things in the Cosmic Brain, so is it possible for a strongly concentrated and focalized Mind (Will) to materialize into objective form things and conditions on the material plane.

Just as the Cosmic Will manifests the Cosmic activities and forms, so may the Individual Will materialize activities and forms on its own plane. There is but one difference between the Cosmic will and the Individual Will—the difference in degree. All Will, from the Cosmic Will to the feeblest Individual Will is identical in nature, although widely differing in degrees of power. In fact, the Individual Wills are but focalized centres in the great Cosmic Will, varying greatly in power and manifestation. This being so, it follows that the same laws, and principles are applicable in all manifestations of Will, from the highest to the lowest.

In the Arcane Teaching we have described the principles and laws underlying the manifestation of Mentalism, and there is no occasion for entering into this phase of the subject in this little book. Instead, we shall proceed at once to give you the Formulas for the actual demonstration and manifestation of these principles. We refer you to the Arcane Teaching for the explanation and the theory. In this chapter we shall give you “Mentalism in a Nutshell,” condensing into its limited space the essence and substance of what could be expanded into several books.

FORMULA FOR POSITIVITY.

In the laws of Mentalism there is a fundamental principle that the positive always dominates the negative—the negative is always subordinate to the positive. Everything has its keynote of positivity. And that keynote depends upon the degree of Will-Consciousness. When one becomes well polarized in Will-Consciousness he is intensely positive to those around him—not only to persons but also to environment and conditions.

This positivity is, of course, dependent upon the degree of Will manifested by the individual. Remember, we say the degree of Will, not the amount or quantity of Will. The average person, when he thinks of Will Power is apt to think of a large amount of quantity of Will which must be manifested by the individual in order to produce its effect. This is erroneous. There can be no such thing as quantity or amount of Will. This is a fact known to all advanced occultists. Will is not a material substance occupying space in the way that matter or force occupies space. It cannot be measured by spatial dimensions. One cannot think of a yard or pound of Will. Nor can he conceive of Will being measured by the units used in the measurement of electricity or other forms of force. There is a standard of measurement of Will, but not a measurement of quantity or amount—it is altogether a matter of degree.

MENTALISM IN A NUTSHELL.

The degree of Will manifested by the individual depends upon his degree of focalization or polarity in the Cosmic Will itself. The greater the realization of one's relation to the Cosmic Will the greater is his capacity for manifesting Will Power. Consequently all efforts toward developing positivity in Will Power must be based upon the fundamental realization. The Formulas given in the earlier chapters of this book will give to the Neophyte the key to the Secret of Mentalism.

The Arcane Formula for the manifestation of Will Power consists simply in the development of the realization of Egohood—of the fact that the individual is a focalized centre of force and Will in the great Cosmic Will. The higher the degree of this realization the higher degree of positivity will the individual possess. Fasten this truth in your minds: The Will Power of the individual is not something created by him, but is, in reality, the power of the Cosmic Will in which he lives and moves and has his being. The individual has no Will Power in himself, but all the will he manifests must flow through his organism from the Cosmic Will. The individual is merely the focal point of

WILL—a channel through which the Cosmic Will

may act. Ponder well these words, O Neophyte, for in them -is contained the whole Secret of Mentalism.

WILL ATMOSPHERE.

The Neophyte should create for himself a Positive Will Atmosphere, or Aura, which will tend to serve as a protective armor shielding him from adverse influences from outside, and also tending to render his positive power felt by those with whom he comes in contact. The Positive Atmosphere is occasioned by the vibrations in the Mind Stuff with which all space is filled just as the brain is filled with mind-stuff of its own particular quality. The Cosmos is a World Brain, remember, and the Cosmic Mind Stuff is everywhere. Vibration in the Mind Stuff is just as real as vibration in the ether, or in the air, or in matter of any and every kind.

The Positive Atmosphere is created by a pure act of Will, aided by Visualization. The Neophyte should first realize that he IS Will itself. Then he should Visualize (mentally imagine or see) the Mind Stuff in his immediate vicinity becoming charged with the positive power of Will. It will aid him to think of himself as surrounded for a distance of about three feet with an egg-shaped aura or atmosphere of highly charged Will, radiating from him and vibrating with an intense energy. As a matter of occult truth, this phenomena is really existent, although the ordinary senses cannot perceive the vibrations or aura. Treat yourself every day, or oftener, with the intent to increase the degree of your Positive Atmosphere. The more clearly you can visualize, or imagine, the existence of this aura or atmosphere, the greater will be your degree of positive personal atmosphere. The Neophyte must not allow himself to be deceived in regarding the Imagination as an unreal, fanciful thing—it is a mental activity of wonderful occult power.

The Neophyte will soon discover that he has acquired a new positive personal atmosphere, and that those with whom he comes in contact will feel a something peculiar about him, and will tend to become negative to him, unless they, too, understand the principles involved. As time passes, and practice renders him more perfect the Neophyte will move about among ordinary people just as a highly charged magnet or electric wire. It is difficult to describe this, but those who will practice to acquire it will soon become conscious of their newly found strength.

In order to focalize more fully, the Neophyte may hold in his mind the mental image, or statement of "I AM A CENTRE OF POSITIVE WILL."

PERSONAL POSITIVITY.

The Neophyte may occasionally find that he is in the presence of persons more positive than himself, owing to their past training or experience. In such cases he should at once determine that they shall not "overlap" him (the occult term used in such cases). He should determine at least to meet the positive persons "edge to edge," if not indeed to "overlap" them. This is accomplished by at once denying the positivity of the other person (silently and mentally, of course) by the assertion "I deny your Positivity over me." At the same time the Neophyte should focalize on his own Will-Consciousness, seeing himself as a focal centre of Will, and having the Cosmic Will back of him. He will soon find that he will rise in the scale of positivity, and the other will sink a degree below him.

If he finds himself oppressed by a sense of negativity while mingling with a crowd, he should assert his Egohood in the same way. The greater the realization of one's self as a Focal Centre of Will, the greater the degree of Personal Positive Atmosphere will be manifested.

VISUALIZATION.

In this chapter we shall speak of Visualization, in a number of places. Visualization is the creative process employed by occultists desiring to manifest Mental Images on the Mental and Material Planes. Visualization consists in forming and holding a Mental Image of things and conditions as you wish them to be in actuality. The Mental Image tends to create for itself a material and objective form and existence—it is the mental pattern around which the material conditions tend to group themselves. (it is, in fact, the seed-form of the thing itself. The prime factor in Visualization is to endeavor to create as clear as possible a Mental Image of the thing or condition desired, as if it were actually existent at that moment. These three rules of Visualization should be observed: (1) See yourself as you wish to be. (2) See others as you wish them to be. (3) See conditions as you wish them to be. Around these visualized ideals, do the material realities form and crystallize.

STATEMENTS.

All occultists have recognized the value of Statements, or "affirmations" as some call them. These Occult Statements are positive assertions of the existence of the conditions which you wish to bring about. They tend to aid the Visualization to a great degree, and besides have a power of their own. There is an occult power in the Spoken Word which is not necessary to explain here—the assertion that the power exists is sufficient for the particular purpose before us. Always use Statements as in the

present tense. Do not say to yourself, "Such and such a thing will be by and by, but boldly assert "Such and such a thing is existent and in actual being, now, this moment. There is also a good occult reason behind this, which it is not necessary to-^ discuss in detail. The power of the Positive Occult Statement must be experienced in order to be appreciated. Make your statements earnestly and positively—avoid all half-hearted statements, for they result in half-hearted results. In making your statements, do not use a tone of entreaty, or of asking a favor—speak in a tone of COMMAND. Of course, these statements should not be made aloud to other people. They have the best effect when made in a state of meditation and concentration. Use them in connection with visualization, and you will find that they will tend to energize and vitalize your Mental Images.

DENIALS.

Occult Denials are a form of Occult Statements. They have a most positive effect when rightly used. With the individual focalized in Will, he is able to exert much occult power by boldly denying out of existence the obstacles and difficulties which beset his path. It is marvelous, at times, to see how the obstructing things evince a tendency to disintegrate and disappear from one's mental world, which is followed later by a response of like kind and degree in the material world. Do not be afraid to say: "I DENY this or that obstacle. It has no power over me. I deny it out of my world. For me it does not exist." Make your denials as positive as your statements. COMMAND, not beg or entreat.

MENTAL ALCHEMY.

Mental Alchemy or Mental Transmutation bears a striking analogy to Material Alchemy or Transmutation, in the sense that in both there is a marked CHANGE in form and nature of the substances or things operated upon. Conditions and things, like material objects, may be transformed and transmuted at the Will of the Alchemist. Mentalism, in its most striking forms, is Mental Alchemy. In the crucible of the Cosmic Mind or Brain things may be, and are transmuted and changed in their outward form and character. Nothing in the Cosmos can be destroyed—but everything is capable of change. Remember, first and always, that Mental Alchemy means CHANGE. You do not destroy things—you merely change them.

MENTAL VIBRATION.

In all forms of Mentalism there is in evidence the phenomena of Mental Vibration. Vibration is not confined to the gross material substance of

the universe, but is equally in evidence in the Mind Stuff with which all space is filled. Mind Stuff is the elementary material of which the great Cosmic World Brain is composed. When one thinks, feels, or wills, there is manifest vibration just as truly as in the vibration of the atom or the tuning-fork. Each kind of thought, feeling or emotion has its own rate of vibration, or keynote.

When a certain rate of mental vibration is manifested it tends to reproduce similar vibrations, and consequent similar mental states in the minds of those coming within its field of induction. Just as a tuning-fork will cause similar vibrations in the objects in the room, so will a mind sending forth vibrations tend to reproduce those vibrations in other minds in its vicinity, or under certain circumstances, at long distances.

This being so, it follows that if an individual will carry in his mind a positive, persistent idea, backed up with an application of his Will, he will be able to impress that idea upon others, with more or less effect. He will be aided in this by the practice of Statements and by Visualization, for both of these practices tend to send forth mental vibrations of a high degree of strength and power.

THOUGHT WAVES AND CURRENTS.

There are waves and currents in the great ocean of Mind Stuff, just as there are waves and currents in the ocean or in the air. Thoughts, feelings and emotion manifested by an individual will tend to create waves or currents in the Mind Stuff, which will flow out in all directions influencing and affecting others in their field of force, particularly if those others happen to maintain a degree of mental vibration corresponding to that of the traveling wave or current. Every one sends forth these thought waves or currents, usually unconsciously and without direct intention, and consequently with comparatively slight effect. Those who understand the laws of Mentalism are able to consciously direct, concentrate and focus the Will upon those whom they wish to influence, and consequently their thought waves and currents travel direct to their mark, and create a much greater effect.

THOUGHT FORMS.

Thought-forms are concentrated thought waves or thought-bodies usually projected from the mind by concentrated thought and WILL, and which, when coming in contact with others, have almost as great an effect upon them as if the sender were present in person exerting his Will and mind upon the person or persons. Occultists who have acquired concentration and focalization are often able to send forth thought-forms of so high a

degree of power and strength that they produce upon others the mental impression that the sender, himself, is actually present in person, so strong is the impression created. In some of the methods which we shall now describe, the production of these thought-forms will be described.

PRACTICAL METHODS.

We have said but a few words in describing the above mentioned various phases of Mentalism. We have not thought it necessary to go into detail regarding the theory of the phenomena. Those who read this book will have read elsewhere much of theoretical detail, and besides will have grasped the fundamental and underlying principles of Mentalism from what we have said in *The Arcane Teaching*. We think it preferable to pass on directly to the practical methods contained in the Formulas, rather than to dwell upon the theoretical side of the subject.

In connection with the methods herein described, we would say that while anyone may obtain some degree of success by practicing them, still in order to obtain any marked degree of success it is necessary for one to have first developed the Will-Consciousness, or some degree of Egohood. The Will being the motive power back of all forms of Mentalism and Mental Alchemy, it follows that he who is able to focalize and polarize his Ego in WILL itself will be able to bring to bear the very highest degree of power in the phenomena of Mentalism. Therefore, we have devoted the greater part of this book to pointing out the methods whereby one may develop the Will-Consciousness and Egohood within him. For when this one thing is attained, the rest is but a matter of detail. Let us now proceed to a consideration of the Practical Methods. We shall condense these in as few words as possible. The student must read carefully every word so that he will enter into a full understanding of the subject and methods.

CONCENTRATION.

The Neophyte must develop and cultivate the art of Concentration. Concentration means "bringing to a centre"—and Mental Concentration is really a focusing of the Will by means of attention. Concentration may be developed by practice. Learn to shut out distracting thoughts and ideas for a few moments, holding the mind "one-pointed" upon the thing or idea before you. Then, after an interval, concentrate upon something else. After you have subdued the wandering tendency of the mind, gradually, you will find that you have acquired a new power of mind which will enable you to direct and apply a focalized mental power upon whatever idea or thing to which you may direct it. We could fill page after page with detailed exercises in concentration, but after reading them you would find that the essence of the whole thing consists in fixing the

attention upon anything, and being able to hold it there. This is attained only by practice. And the practice may be had by fixing and holding the attention upon anything, for a few moments at a time, until you grow more and more proficient by practice. Remember, concentration does not mean "staring" at a thing—it consists of fixing and holding the mind, not the eyes. Begin practicing, and you will soon acquire the knack. It is altogether a matter of the use of the Attention, by means of the Will. All the rest is mere detail and "trimmings." It will do you far- more good to invent methods for yourself, than to blindly follow some set lesson mapped out by others. Use your own minds, and you will gain thereby.

MENTAL IMAGING.

The Secret of Mental Alchemy may be stated consisting first, last and always, of the Art of Mental Imaging, reinforced by the Will. Take up your lead-pencil and mark the above statement, so that you will see it easily when turning over these pages. While to the beginner the subject of Mentalism may seem a very complicated one, the advanced occultist knows it to be the extreme of simplicity. Mental Alchemy, under whatever name it may masquerade, may be found to consist, at the last, of simply the power to create strong, clear Mental Images, and to project them into the outer world by means of the concentrated Will.

Read over the above italicized words several times, and fix them firmly in your mind. You will find that all that you ever have read on the subject may be "boiled down" to the above stated principle. The rest is a mere matter of detail. This single statement is "Mentalism."

Whether in the matter of the effect of Mentalism upon persons with whom you are in direct personal contact; or else in the case of persons or bodies of people remote from you in distance; or in the case 'changing of material environment and circumstances—the principle is ever the same, i.e., the projection of your Mental Image into objectivity, and the materializing of that picture by the operation of the Law of Attraction.

The ancient teachers used as a material object lesson to their pupils a simple contrivance which we now know in a perfected form as the "Magic Lantern," either in its simple form, or else in the "moving picture apparatus." The teachers would project upon a plane surface the reflection of a design or picture which was passed in front of a concentrated light—the reflection being reproduced on a large scale on the plane surface, at a greater or lesser distance.

The teachers would explain to the Neophytes that the concentrated light represented the focused Will; the slide containing the picture represented the Mental Image held in the mind; the plane surface represented the

objective world. As a matter of fact, the analogy between the Magic Lantern and the phenomena of Mentalism is almost exactly parallel, to a certain degree and extent. The pupils of the ancient teachers were bidden to fix this symbol firmly in their minds, and to recall it always, when practicing or manifesting any of the phenomena of Mentalism. And we, likewise, urge all of our students to fix firmly in their minds this symbol of the Magic Lantern, and always to recall it when they practice Mentalism. By holding this idea in the mind, the student will be able to give an increased force, power and reality to the projection of mental images. Do not pass this by, lightly and carelessly—it is most important to you. If this book contained merely this one bit of instruction, it would be well "worth your while" to study it.

With this symbol still in mind, we see that the power and strength of the projection depends materially upon the strength and focused force of the light in the lantern. If the light be weak, or dim, or flickering, the reflection will be likewise. And, if the rays of the light be not focused and concentrated properly, the force and power of the light will not be properly directed and applied. Therefore, in Mentalism, you must rest as fully in the Will-Consciousness as possible, and also must hold the Will firmly concentrated upon the task before you.

Likewise, if the slide containing the picture—the Mental Image—be poorly and faintly drawn, the reflection will also be faulty; in fact, the fault will be more apparent, for it will be magnified according to the distance it is projected. Therefore, cultivate the art of Mental Imaging, and endeavor to train your imagination to see clearly that which you wish to project into the objective world for the purpose of materialization. Train your imagination to form and hold plain, clear pictures of the things and conditions which you wish to materialize in the objective world. Upon this one thing depends much of the efficacy and success of the processes of Mentalism. If you cannot fill in the details of your Mental Picture at first, at least draw firm, strong general outlines, and as you begin to materialize objectively you will be able to add the details.

MATERIALIZATION OF THOUGHT.

There are certain laws in operation in the Cosmos, by reason of its very nature, which tend to materialize thought-images. The very Cosmos, it-self, is a materialization of the ideas in the Cosmic Brain. And, by the Law of Analogy, the same thing is true on all planes. "From one, know All"

—"As above, so below"—these are the axioms. There is a force in operation which has been called "The Law of Attraction," by which "like

attracts Hike" on all planes. And on the mental plane, the "likes" are materialized into corresponding "likes" on the material plane. Everything that is, first existed as an idea or Mental Picture, either in the Cosmic Brain, or in the brain of some living creature as well. There is always a mental plan behind and in every material form, shape or condition. The student should know this fact from a study of the Arcane Teaching, and by submitting the idea to the test of experience and reason. And, when this principle is clearly understood, the process of Thought Materialization through Mentalism becomes quite plain and understandable.

When the truth of Thought Materialization becomes fully understood, the student learns to avoid making Mental Images of the things which he does not wish to materialize, on the one hand; and to make Mental Images of the things which he does wish to materialize, on the other hand. When he " realizes that MENTAL THINGS TEND TO MATERIALIZE OBJECTIVELY, he has grasped a fundamental and important occult truth, and he governs himself accordingly. We urge every student to fix this idea firmly in his mind, for until he realizes that Mental Images and the Materialization thereof, are but stages of the one process, he has not grasped the working principle of Mentalism. When this fact is grasped, then the rest is merely a matter of practice, development and application.

AIDS TO MENTAL IMAGING.

The careful student doubtless will have recognized by this time that the process of Statements and Denials are but forms of aids to Mental Imaging. When the Occult Statement is used, there is created a Mental Image, consciously or subconsciously, and consequently there is given an additional urge to materialization. And in the same way, the Occult Denial tends to erase or wipe out the Mental Picture in one's own mind; in the minds of others; or in circumstances and environment; of conditions or things which are not desirable. (We have stated that in addition to the above effect there are peculiar virtues and properties in the Spoken Word, of which we shall not speak further in this work, as it belongs to another phase of the general subject.) Do not undervalue the Occult Statement and the Occult Denial—they are powerful factors in Mentalism, in the direction of strengthening and vitalizing the Mental Images.

GENERAL APPLICATION.

The average student reading this book will doubtless expect that we will now enter into a detailed description of the various forms of the application of Mentalism, in the form of Mental Imaging and Thought

Materialization. But we have no such intention. If this work were to be extended into several volumes for the sake of money-making and humoring the popular taste and demand, we might do so. It would be easy to fill several volumes with detailed description of various forms of application—but to what purpose? The keen analytical student would soon discover that what had been done was simply to build various structures around the one vital and underlying principle of Mental Imaging and Projection. We prefer that our students shall think and work for themselves, and not be mere blind followers of any teacher or teachers—even of ourselves. There is no room for lazy minds in the ranks of true occultism. Mentalism cannot be given or taken in sugar-coated capsules, one before each meal, like quack medicines. It must be thought out, and worked out in actual practice. So, if you wish your Mentalism in capsules, tabloids, or sugarcoats—you must go elsewhere for it—the field is full of occult nostrums, as many of you have found out.

What we shall do, in place of the above, is to give you a Formula by which you can work out and manifest every form of mentalism for yourself. No matter how complicated the form may be, it may be worked out by this Formula. We shall not attempt to prove this to you—you can best prove it by actual practice in your own experiments or occult work. We cheerfully stake our reputation as practical occultists upon its efficacy. Try it for yourself, and see what you can accomplish by it. The Formula has borne the test of ages, and the experiments and practice of many of the best occultists of the past and present. Consequently we do not hesitate to stake our reputation upon it.

THE ARCANES FORMULA.

The first thing in applying this Arcane Formula of Mentalism, is for the student to lay aside all other theories of Mentalism, for the time being. Forget all about Thought-Force, Mind-Waves, Mental Currents, and the rest of it—these are mere details, and are of no value in the real work of Mentalism. Forget all about theory, for the time being, and then proceed to get down to actual work.

Then, fix firmly in your mind the symbol of the Magic Lantern, with its concentrated light of Will, and its painted slide of the Mental Image. Regard the objective world, or persons, things, and circumstances, as the great plane surface upon which you wish to throw or project your Mental Images that they may materialize objectively. Get this picture clearly in your mind. See your "I" as the Light in the Lantern—with its concentrated Will focused directly upon the Mental Image slide of the Lantern. Hold this idea in mind whenever you practice Mentalism. ALWAYS STAND BEHIND YOUR MENTAL IMAGES, as the Light

in the Lantern. Then, having your Mental Image impressed upon your imaginative lantern slide, direct and point your lantern tube upon whatever object in the outside world you wish. If it is a person whom you wish to impress with your thought, mentally direct and focus your mental Magic Lantern upon him, just as you would upon a plane surface—whether he be far or near. All "treatments," as they are called in certain circles, are based upon this principle. The Mental Image is projected by means of the highly concentrated Will. If a number of persons are to be impressed, they may be considered as present in a group, or else the lantern tube may be turned first upon one and then upon another, and so on. If general conditions or environments are to be "treated," image them as a whole, and focus your lantern tube directly upon them, producing a projection of gigantic proportions. Surely, these directions cover the whole process. Read them over, again and again, until you grasp them thoroughly and fully.

In the cases of persons whom you may wish to impress, you will find that better results may be obtained by either imaging them as seated or standing before you, in full short-range of your mental Magic Lantern; or else, by imaging yourself as in the other person's presence, in his own place, turning your mental lantern full upon him. In the case of persons actually in your presence, proceed in the same way.

Places, present or absent, may be "treated" in this way, in order to dispel undesirable conditions or vibrations. The vibrations of places may be entirely changed in this way.

Conditions may be "treated" successfully by turning upon them a strong Mental Image of the changed conditions you wish to bring about. The entire category of the phenomena of Mental Transmutation or Mental Alchemy may be successfully undertaken by the use and application of this Formula.

You will find that this Formula is applicable to all manner and kinds of condition. A little analysis of each and every case will show you that the Formula is applicable to it.

Let not the simplicity of this method cause you to discard it in favor of some more technical, complicated or metaphysical theoretical method. This method overrides all theories of the metaphysical schools—and analysis of the latter, divested of the surrounding theories, will show the underlying principle of this method in full operation in each and every one of them. Why not discard and tear off the encumbering theories and "explanations" and avail yourself of the advantage of employing the essential method underlying all of the forms and theories.

Truth, at the last, is always found to be simple. And, in the case of this Formula, the very simplicity of the operation is a convincing proof of its truth, particularly when a little experiment and practice will prove its availability in all cases. Analyze all other forms of "mental treatment," or Mentalism, and see whether the principles of this Formula are not involved in them, and form their very essence. The beauty of this Formula is its simplicity and its capacity for universal application. It may be applied under a thousand forms or disguises, but the principle remains unchanged.

In conclusion, remember that "Mentalism in a Nut-Shell" is the idea conveyed by the symbol of the Mental Magic Lantern, with Concentrated Will as the Light; Mental Image as the pictured slide; the Projected Idea as the picture thrown on the screen; and the Objective World, of persons, things and conditions as the plane surface on which the picture is thrown. Add to this the fact that Mental Images Materialize in response to the Law of Attraction, and you have the entire story of Mentalism.

Re-read your books on this subject; listen to the teachings of the cults and the schools. Then when you have finished with them, ask yourself calmly if the Mental Magic Lantern does not give you the best symbol of the best methods of each and all of them, reduced to the ultimate analysis and divested of useless fringe, trimming, theory and detail.

Then, practice Mentalism along these lines. The rest is a matter of patience, practice and persistency. We have given you the first and the last word in the practice of Mentalism.





The Secret of Mental
Alchemy may be stated
a first, last and always,
of the Art of Mental
Imaging, reinforced by
the Will.

*"The lips of Wisdom
are closed, except to
the ears of
Understanding."
- The Kybalion -*

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