PSYCHOMETRY:

ITS SCIENCE AND LAW OF UNFOLDMENT.

(SECOND EDITION.)

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SYRACUSE, N. Y.
PUBLISHED FOR THE ORDER OF THE WHITE ROSE.
1900.

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PREFACE.

THE AUTHOR of this unpretentious and condensed brochure maintains by the mailing system "The College of Psychical Sciences and Unfoldment" in which the divine sciences of Psychometry, Clairvoyance, Inspiration, Psychopathy and Illumination are taught to regular classes. He is a public lecturer on Metaphysics, Divine Science and Universal Religion, annually addressing large audiences in the principal cities of this country. The College over which he presides was founded in 1893. It has steadily grown into a permanent and powerful educational institution.

This is the first and largest College of its kind in existence. In 1899 over three hundred students were enrolled. His practical experience in this new field of the occult sciences has been possibly larger and more fruitful than any one person engaged in a similar work, and hence the "Teachings," or, as they are better known, "The System of Philosophy Concerning Divinity" should be seriously studied. It is of more than transient value to the world. What he teaches will have weight with those who have examined other pretentious systems for Yoga practice, spiritual unfoldment and divine realization and found them to be incomplete and insufficient. To be sure no one system can be perfect while all are helpful, but one may be superior to the

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other in that it is more penetrative, appeals to a larger number of minds, and fills a wider sphere of usefulness.

The author of this book is a recognized seer and is the founder of a new system of Philosophy—"The Philosophy of Divinity," the various branches of this system in their order being: 1. Psychometry, a system of Philosophy concerning its law, nature and unfoldment. 2. Clairvoyance, idem. 3. Inspiration, idem. 4. Psychopathy, idem. 5. Illumination, idem. Each one of these series will in time appear in book form, the five volumes to form the essence of the new cult. The entire system will make a book of some seven hundred pages.

This treatise is sent out with a purpose and a mission, and in no sense should it be regarded as exhaustive, or even as an abridgement of the main work on the subject. It is a text-book and as such it will be of use to the student of practical metaphysics.

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INTRODUCTION.

THE student of Occultism, Mysticism, Spiritualism and Theosophy, will receive with joy any rational and scientific exposition of the science of Psychometry. What has been regarded as the lost mysteries are gradually being restored through man's slow awakening and realization of the interior or spiritual consciousness. The human light thrown upon the hitherto veiled Laws and seemingly impenetrable secrets of the S pirit has ever been fractional and scant. Few clear and intelligible works on the subjects have been published, and these few, while intensely interesting and instructive, have been more or less ignorantly or adroitly mixed with Oriental phraseology, theosophical verbiage and mystic or cabalistic symbology, quite beyond the understanding of the ordinary and unilluminated minds of the uninitiated. The occult rubbish which is flooding the western world in these later years is unspeakably harmful to those who are reaching out through all possible avenues for the light of truth. Why this Babel, or how it is possible, is explained by the confused and differentiated mental states of mankind. All think but do not think alike nor wisely. All are led but not led uniformly. The kaleidoscope of the human spirit is the scene of a pyschic drama where the Infinite within this mechanism is in

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spiring and shaping the finite, and where as a result ideas are continuously clothing themselves in the final type or fashion of Divinity. To observe and accept the results of Divinity as manifest in the objective world as facts and to proceed no further, or seeking for causes to be helplessly baffled or confused by the limitations of the senses, is dissappointing as material sciences prove; but to perceive the cause immanent in the objective world as the divine reality, is to enjoy *illumination*, the fruit of the Science which we here declare and explain. Illumination is not the product of ordinary processes of thought. It is realization, the source of thought, but is spiritual and not material in its origin and nature. Each one can and does receive illumination either consciously or unconsciously, and it should be as we believe it will be in the future, the source of all true guidance and imperishable wisdom.

We teach the Socratic method of thinking and education. We appeal or resort to experience and experiment for collateral and corroborative inductions of what is latent and innate in each human soul. Hence the success of the student of Psychometry will altogether depend upon *his* willingness to be divinely led and not artificialy developed by the many popular, educative and philosophical systems of incubation now in vogue. To be influenced truely is not to be a prey either to accident or incident or to be swayed by the thought of the world, nor to be a medium, susceptible to vicious obsessions and unholy "controls;" it is to feel the Divine Influence, to perceive the truth and order of the conduct by the vox Dei. And the object of this treatise is to elaborate, simplify and verify a *Rationale of Divinity* by which each one who will may

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enjoy the light of the Spirit and profit day by day by a wisdom which is celestial as well as by a knowledge which is terrestrial.

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SPECIAL RULES AND CONDITIONS.

IT will be wise to state briefly for the benefit of the student the rules which he should observe in the unfoldment of sensitiveness and receptivity, by which the sphere of Psychometry is realized. These rules are fundamental and axiomatic. They are not at all to be substituted for the culture which is necessary for a correct reading of the soul or the casting of a psychiscope (a view of the soul.) They are simply rules which the science both demands and fulfills. Follow and so far as possible obey them.

First. Avoid eating animal, or flesh food. Have the organism inoperative and passive, so far as food and drink are concerned, on the day of sittings or days when you psychometrize.

Second. Cultivate receptivity to spiritual vision by sitting twice a week in silent, solitary concentration of spirit. When concentrating, do not think of one spirit or spiritual thing, but of the object in mind, which is the subject of your meditation. Be positive and definite in this. This is attained by permitting the spirit to assert itself in the sphere of its divinity and by withdrawing from material things and interests, from the objective to the subjective world. One-half hour at each seance will be sufficient. This will afford

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the benefit of the silence and permit the spirit to declare itself.

Third. At all times be free of care and banish from the mind all worry of material things. Unfold a calm, serene, mental consciousness, so that impressions may be lucidly and correctly perceived and received, and radiations or vibrations of thought may touch and unfold you directly and in a way to be truly interpreted. All thought is radiation and the form of thought expresses and reveals a peculiar radiation. To perceive or to become aware of this, the innermost must be at one with the outermost; you must be concentrated and centralized so as to perceive in consciousness the forms which inflow through and from the spheres of causality.

Fourth. Never psychometrize when you feel sick, moody, mentally disturbed or at all uncomfortable. Centralize yourself first before you seek to penetrate other centers.

Fifth. Have the room where you sit in order, clean and filled with sweet, fresh air. The fragrance of flowers adds materially to a high inspiration and exalted and peaceful state of consciousness.

Sixth. Music is a spiritual accessory and aids both the psychometrist and the spirit to equalize and polarize the attractive, repellant or mutual forces. (Consult the mystic laws of music. Read Atkinson on "The Five Windows of the Soul;" note the myth of Orpheus.) This is only advised as an aid and not as a necessity. Interior harmony is the state of blessedness and the best means, all other things being equal, to successful psychometrical practice and results.

Seventh. A short walk before and a rest one-half

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hour after the walk will be helpful and afford a good condition for psychometrization.

Eighth. Avoid promiscuous influences and repulsive magnetisms before concentration and seances for psychometrical experiments.

Ninth. Learn to perceive and listen with the interior consciousness; always follow your best impressions. Never act impulsively. Submit everything to Divinity, and when you feel able and ready, judge of or decide upon impressions correctly.

Tenth. Write and speak of just what you perceive and receive and do not doubt your impressions until the error is exposed by the one for whom the psychiscope is given. Learn to rely upon your own guidance and divinity; then you will unfold and greater success will, day by day, be attained.

Eleventh. Walk in the light of truth and love. Unfold the love life and light. Be spiritually, not carnally minded and desire, not anxiously but earnestly spiritual things, and as you aspire so you will receive the rich and eternal treasures of the spirit.

Twelfth. Be uniform in diet, sleep, and sittings for concentration as well as in exercise, recreations and diversions.

Thirteenth. Always invoke the Highest self or God, the Supreme Spirit, and the spiritual nature will gradually receive the effulgent, effluent and all-pervasive light which never was on land or sea.

Fourteenth. Sit facing the east in a semi-darkened room and but for thirty minutes; the morning hour from ten to eleven is preferred; other times, however are useful. Be punctual and uniform in the times and places of sittings. A sitting in total darkness once a

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week may aid in the outward recognition of clairvoyant development, which development, is a corollary of the perception of all interior states of the soul.

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LESSON I.

ADEPTSHIP AND THE FUNCTIONAL CORRESPONDENTS.

It is not generally understood that mediumship, so called, and the spiritual gifts refer to organic functions and psychic powers, quite different in their office, nature and planes of manifestation and expression. Neither mediumship nor the spiritual gifts are included in so-called standard works of psychology, chiefly because psychology deals with Divinity universally implied and not with Divinity individually applied. Whatever has been the history and development of psychology, the human mind has not transcended the metaphysical affirmations or truths revealed by Plato and Aristotle, and while we teach that Plato's philosophy includes that of Aristotle, both defined the soul as their master Socrates defined it before them. Psychology is not originally a system of philosophy concerning Divinity. It may affirm both God and Spirit to be immutable and eternal and teach the spiritual immanency of the universe, but so far as Divinity is concerned, the views of pronounced and accepted psychologists differ. One may hold to the immaterial and another to the material character of the cosmos, while still another may objectify or subjectify causality. The theological conception of the

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evolutionary character of the universe may transform Divinity into either an Intelligence or Law operating *ex machina* or a causality governed by some indefinable Spirit. We hold on the other hand that in God we live, move and have our being, and that the superior and inferior expressions of life, are not only integrally related but integrally permeated with and immanent in Divinity. All life is divine in and of itself. The objective and subjective planes and spheres of life are but relative conditions and states of the spirit's consciousness by which it realizes and idealizes itself.

Spirit functions through organism, it expresses and idealizes itself through conciousness. Mind is the oracle of spirit through which spirit expresses its thought and life, while consciousness is its light by which it becomes aware of or perceives itself. The objective plane or hemisphere of the spirit could not exist or manifest were it not for spirit, as neither could the subjective spheres roll into definite, rational order of expression without spirit, but the spirit could be without either the objective or subjective phases of its manifest and expressed life. The spirit as Divinity is central to all as well as supreme over any and all of its conditions and states. While in no sense do we affirm that any other order than the one which is ever "becoming" to quote Plato from his dialogue, Timæus, could be possible, we certainly do not mean that spirit must always perpetuate that order which is relative to its being to realize eternality and Divinity.

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We place mediumship † just where function, structure, organism begin and cease as such, and it is a word

† Mediumship here refers to the lower organic and psychic functions and spirit correspondents.

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which in spiritual science covers the ability of the spirit to use the body after it has passed through the change called death. As such it occupies a definite sphere in the order of life's operations, laws, principles and destiny. It expresses in one word that which the functions of the organic being interpret, without trespassing upon the dignity of causality. Its law and action are uniform with nature. Its phenomena can be explained and investigated as any physical or natural manifestation of life. Its office is none the less absolute as that which establishes the polarity of terrestrial and celestial affinities. Dynamically and chemically it is uniform in all of its operations. But it has to do with the objective from a dual sphere of subjective causality. It works from within outwardly between two intelligent batteries. Its field is within the subjective outwardly upon the objective. As such it relates or associates one sphere to and with two corresponding hemispheres and shows in an order of phenomena, both unique and natural, what is real because ideal, material because spiritual, natural because divine. The uniform and neutral order of life is the exponent and revelator of what is here elucidated, but where the vision is sensuous or limited and the spirit beclouded, mediumship is a necessary help suggestively and analogically to a clear perception of the immanency of Spirit.

All forms of life possess this capacity of mediumship to a greater or less degree, and where it is inoperative it is still potential. It is dual in its expression, however, and hence is not confined to either the objective or subjective field of its manifestations. Therefore we have physical and mental phases of mediumship and

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forms of manifestations. Both are natural and both have to do with functional, organic life. Whatever is possible and potential and more, within the sphere of existence is possible and potential through mediumship; the increase of capacity for expression depending upon the exercise of celestial forces beyond human instrumentality and uses, as for instance levitation, instantaneous chemicalization as in full formed materialization and etherialization and kindred spirit phenomena. All these phases under the operation of mediumship are *dependent* and *automatic*, and make the person who possesses any of them a *medium*.

Quite different is it with all those who possess spiritual or divine powers, † and quite differently must the spiritual powers be defined. They are the natural possessions of all and are not functional nor organic. They inhere in spirit; therefore they can be expressed with or without the body as the case might be. This is true with what is called the sixth sense and which we designate the one real sense of all senses, the spiritual perception, which, for it is really no sense at all, interprets and defines all senses and their office and sensations. The hearing, tasting, smelling, even feeling, are subordinate to seeing, because *seeing leads to perceiving*; and the relation between this so-called sense of sight or seeing and intuition is so delicate and unobtrusive that one passes from the outer to the inner court of spirit without realizing it. We would disparage the very popular fad of multiplying the number of senses and would encourage the efforts of the seer and mystic as well as all students of the spirit to generalize or

† Adeptship is the individual's highest self expressing its divinity through and over matter and mind.

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synthesize them under the head of the Spiritual Perception.

Psychometry deals specifically with *sensitiveness*, but as all sensitiveness is centralized or polarized in the mind and apprehended through it by the spirit, a vision of the object and subject so sensitized being had, seeing is really the act of perception. Now all creatures have this sensitiveness and perception, some have a hyper-degree and super-abundance of it, while others have very little, yet all possess it. And it is because of it that Psychometry is an exact and demonstrable science. If possessed of five senses, mankind could utilize them esoterically or spiritually as it employs them materially; if it could feel after spirit, as Paul said certain of the Athenian poets were feeling after God, instead of seeking in signs and phenomena the evidence of being and destiny, Psychometry would be the most popular science in the world. If one could but realize that the spiritual part of man is the real although the ideal and divine part, that which is permanent, and the source of all that is manifest on the objective side of life, a new order of society and civilization would dawn upon the world. The spirit is central to all of its modes of expression and sources of inspirations or impressions. It is and because it is, it orders and can order all that is potential but impotent within itself. This seems a paradox and is to those who are credulous enough to accept time-honored and venerated systems of education at the cost of intuitive wisdom and divine guidance. But recognizing the spiritual within and as greater than and enfolding and governing the material man, one can perceive how life can be in-wrought as well as out-wrought

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by attention to the *spiritual impressions* instead of the *material sensations* which are their forerunners and messengers. For such impressions are never false or misleading, while sensations often miscarry and lose their tone of vibration before they reach their destined end. Impressions like thoughts are spiritualized and hence proceed at once to the spirit, while sounds, visions, odors, all sensations must be synthesized and analyzed by the mind before the accurate impression is received. Even then such an impression objectively conveyed (where the spirit depends absolutely upon the evidences of the senses,) may be an error or give a false suggestion. Now the spirit in the applied work or uses of psychometry should school itself to live in the spirit and allow the perception to gather up whatever is essential to its life and destiny; that is, it should rely upon the soul of things rather than upon the things themselves. And as these spiritual gifts as psychometry are natural and independent endowments of spirit, each one's duty is clearly defined. We should do our work not by proxy or substitution which are forms of obsession, but by using our powers to be what Divinity intended us to be.

If mediumship has to do altogether with the objective man and the spiritual powers with the subjective or divine man, the one refers to a dependent and the other to an independent phase of the human spirit. The one is unique and versatile organically and the other spiritually. The one may be said to be a function while the other is functionless. The one makes it possible for the spirit to cast a shadow, and hence to see through a glass darkly, the other makes it possible for the spirit to see face to face. Mediumship is a

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function which has a psychical correspondency and is delicately related to the spiritual man; but it is not to be confused with the spiritual powers or possessions. Mediumship is inductive and not deductive in its sphere of use and operation, while the spiritual powers are altogether deductive, that is, they inhere in the spirit, not because of organism, nor mortality or immortality, but because of its eternality and divinity. Therefore psychometry, clairvoyance, inspiration and psychopathy are not the instruments of mediumship.

Nor are the so-called spiritual senses, which is a misnomer, the result, product or function of mediumship. Clairvoyance, as clear seeing, clairaudience, as clear hearing, clairsentience, as clear feeling, are the spirit's subliminal modes of manifesting consciousness, and are termed senses because they cooperate and correspond with the external processes of the psychic and organic apparatus. When, however, it is realized that it is not the organ of sense or the sense that produces or receives the sensation or report of it but the ego or entity, the limitation and office of the senses will be understood. Each sense has its sphere of use and its end, but that usefulness and end subserve the soul. Neither the sense of sight or clairvoyance are absolute, neither seeing things objectively or subjectively, through the natural or spiritual man are independent processes. The outer functions could not act without the inner, and the inner and outer, collectively and synthetically, could not act with one ultimate end ever in view, without the ego. And as the body is impotent and inoperative when the life principle is indrawn to spirit, so these senses cease in their activities. The material cosmos did not create them, but evoked them. They

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appeared from within the spirit as potential functions when the use and need were made manifest. Organs and functions imply absolute being as well as a phase of it as existence or embodiment. Latent in the spirit, these possessions await the wand of time. The magic of their operation is the fiat of their uses. They cease to be, disappear and are atrophied when the spirit has served its end through them. But these inherent powers, such as psychometry, are more interior and belong to more subtile and subliminal planes and spheres of correspondencies. They are related to the spiritual rather than to the sense realm; and have to do with etheric waves and essences and not with coarser forces and elements. Hence what they can do through the will of the ego, independent of mediumship or its conditions as the trance or any induced state of telepathy or suggestion is wonderfully demonstrated by the achievements of the psychometrist and seer. *

These powers of the Divine man require no material world for their being or exercise. Through them one can converse with the denizens of the spiritual world and pierce the veil of sense and matter, become an adept and participate in the arcana of spirit. Nay, more than this, by them the adept can become aware of the eternality of spirit, realize the universal Nirvana and trace in the fashion of Divinity all states of the soul. He can solve the secrets of history and civilization, magic and religion, science and illumination and perceive the "I am that I am" in the "I am what I am." He can perceive the cycles of his being and view the phantasmagoria of nature through which he ascends

* Vide Joseph R. Buchanan's "Manual of Psychometry" and Prof. Denton's "Soul of Things." Three Vols.

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to his sublime heights. It will be given him to know, as well as understand, the significance of Ezekiel's wheel and how the spirit, centralized in Divinity and polarized in love, governs his microcosm as God rules the macrocosm and how Aries and Libra are the poles, as it were, of a sphere in which the finite and Infinite are one.

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LESSON II.

The Spirit its Own Oracle and Law.

It is not generally received by psychologists of the old school that metaphysics should be accorded any marked supremacy over physics, so far as divinity is concerned, the universe being admittedly pervaded by spirit. Yet we take the ground that spirit and not manifest spirit is the oracle of Divinity, and therefore the source of its own attractious. And what we mean by this is that the spirit as reality and essence has within itself the law of its government.

While no effort is here made to misprize or undervalue the knowledge which is acquired through the senses and to make it serve the soul in the recognition of its Divinity, yet precedence is given to celestial rather than terrestrial sources of knowledge, and for the reason that the *perception of the Soul* is always unveiled to illumination. God is omnipresent spirit. No mechanism of causality or law, automatically operative can be substituted for the Divine Presence eternally immanent. The Divine Presence can never be other than omnipresent. It it not susceptible to vicarious representation or substitution. It is ever the One and Eternal. It is as has been written, the "I am that I am" which the finite soul can appreciate if

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it perceives the esoteric significance of the affirmation of Jesus which is a refutation of materialistic psychologies—"Before Abraham was *I am*." The omnipresent spirit is ever eternal, whatever may be or have been its normal incarnations or reincarnations. And from this Divinity, potential and immanent in each form of life, whether recognized, perceived or affirmed or not, issues the intelligence which gives knowledge through consciousuess of thought realized through its own mysterious processes. Should we affirm that the spirit can never be objectified or externalized, we should not be guilty of heresy. For manifestation of Spirit is not objectification nor externalization. The Spirit is never decentralized through its incarnations or manifestations. It is not in the least disturbed in its radiant sphere of Divinity. Manifestation is but its reflection, not itself; it is but an apparatus which like the web of the spider is fashioned from within the being to reach an object or end. But the object and end are in and of the reflection—all is of the essence and from Divinity. Matter is not an entity but a form of the Spirit's presence, in all of its elementary and combined representations. And while there is a law for and of form and a knowledge acquired through the sense apparatus, that law and knowledge are what they are because of the spirit. In the spirit, as Plato taught, are the spheres of ideas, innate, immaculate, and perfect. Forms but express and unveil them, they do not create and procreate them. Thus numerals, letters, symbols, are vehicles of ideas—not ideas themselves. While it may be true that one thinks in and through language, there is no authority for affirming or credulously maintaining that ideas cannot be per-

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ceived in the sphere of pure form or ideality. There is a correspondency between all forms and the spirit which manifests them, as between ideas and letters, but that correspondency is susceptible to an almost infinite, subliminal and spiritual adaptation and purification or in a word, *representation*. Thus mind through consciousness as the body through individuality is being alchemized and ultimated.

When we affirm, then, that the spirit is its own oracle, we mean that it is sufficient in itself. All divinity, love, wisdom, power, law are ever present and within it. It needs no government, no shrine or temple, no school, no oracle outside of itself—the external is the Babel of the world. The spirit needs but to live consciously in the Divine Presence to realize all that we have claimed for it. It should perceive that as all growth is by the law of divinity which is within it, so all real unfoldment and exaltation of humanity is in and through the silence. Any basic effort or means to the throne is expedient but not sufficient. It is allowable and blameless but not God-like. It covers space and exhausts time but is superficial and hollow in its attainments. The commerce of the world, the standards of education, the criteria of success, the ideals of civilization, all are more or less shaped by the worship of the Golden Calf. "Great is Diana of the Ephesians" is still the popular salutation and exhortation of the leaders of the world. Hence the inanity and lethargy of the state, society and church. Everywhere there is the demand for and appeal to external authority; and to such instrumentalities, vested in the powers and functions of state, society and church, are the masses of the people looking for all

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sorts of reform and every panacea for public and private injustice. When, therefore, we affirm that spirit alone is its oracle, that through it the logos is manifest, God speaks and inspires, and conscience dictates the logos or will of the Divine, we speak *ex cathedra*. The time has come when humanity should declare itself and lift from its lily of divinity the incubus of a popish and priestly usurpation of its prerogatives and domain. This it will do when once it awakens from the nightmare of the senses and catches a glimpse of the apostate harlot of the world that has stolen and usurped its throne and crown.

The spirit is the source of all infallibility. Each one has access to the truth. No one is denied the voice of God. Revelations like illuminations are for all people and races. The Cosmos is no respecter of persons, neither is its law. The Divine Presence inspires all creatures however lowly or exalted. Hence we can say without fear of denial that the universality and catholicity of Divinity fashions each one God. Each as a spark of this incandescent flame or spirit of the cosmos is immanent with the Celestial Spark and Illumination. To realize this is to understand the possibilities of the spirit and to perceive the veils within veils which conceal the splendor of the angels and God.

Psychometry as the science of the soul of things, as dealing with the *Perception*, discloses these unveiled and revealed essences and makes it possible for mankind to enjoy the spirit as well as its forms, to live in its presence as well as its manifestations, to perceive its eternality as well as its mortality and immortality, to realize wisdom as well as knowledge, truth as well as science, love as well as understanding and

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the inner, mystic sphere where the light of spirit shines in calm and perfect harmony, as well as the rim and outer circumference of the world where all seems jargon, chaos and disintegration.

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LESSON III.

How to See and Perceive with the Interior or Spiritual Vision.

The spiritual or clairvoyant vision comes under the immediate head of Psychometry inasmuch as it is a phase of the Soul's perception which is as the all-seeing eye. If it is maintained that the reason of the spiritual consciousness or subliminal self which we term the perception, in contradistinction, however, to perception or perceptions of the normal man, terms which are common and explicable in all standard books of psychology, is dual in its nature, that is, it contains the factor or power of seeing and the ability or capacity to realize all that is seen, we place the clairvoyant or spiritual vision in close relation to the perception. It is well to note here that the intuition or intuitions as well as conscience, which is the oracle and source of illumination, should not be confounded with the perception. The intuition * should be defined as the Soul's capacity for divine wisdom, the intuitions the fruition of the intuition, and as such they stand

* In the System of Philosophy concerning Divinity it is taught that intuition is the oracle of divine inspiration, the source of the "because" or the being which is causality.

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for wisdom; it may be clearer to most students who are not familiar with the interior workings of the soul to designate intuitions the gathered and preserved wisdom of the Soul's past lives—it comprehends many states and experiences. It is in reality the voice of God speaking from within the Soul—it is truth realized—it is not the truth nor all of the truth; it is truth and as such is a guide to the soul in all successive unfoldments. It is reason glorified into law. The ideation of the reason in any conscious state is tributary to it and affirms as well as confirms its rulings. The larger and integral consciousness includes all states and conditions of the soul. The soul is not less than but all of itself. It contains every mode, phase, expression, form of itself.

Memory, also, is not to be confined to or limited by any narrow and pedantic definition of its office. A system of psychology or of metaphysics that assures you that all that any one knows or may know of memory is its present phenomena may be scholastic, but the position is sciolistic, and is unworthy the name of a philosophy. There is a capacity to memory and a sphere of use, which is quite incomprehensible to those who dwell in and consider only the present phase and action of it. Memory really covers the

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pause and action of it. Memory really covers the whole surface and depth of being, extends into the illimitable spheres of Divinity, comprehends the past, present and future states of the soul and holds or retains the real and actual experiences and impressions of the soul. Thus intuition is the Being which is the cause or the "because," which is the same as saying "I am that I am," which means I know that I am because I am conscious that I am; *knowledge revealing the cause, consciousness revealing being.* The cause is the reason for and of being which is truth. Hence any one can say truthfully through the intuition, "I know because."

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Illumination is different but absolute, deals with similar but not opposite spheres of being. If the intuitions are wisdom acquired in previous states and are sufficient for guidance, so far as concurrent and recurrent events are concerned, qualifying the soul to appreciate its history, utilize its experiences, avoid its errors and mistakes and to perceive and overcome its karma, in short, have a lucid and definite idea of its path and destiny, so that there can be no retrogressions and devolutions; if it is a base upon which the soul can build its celestial idea, and shape of itself or within itself the Nirvana of love, wisdom and peace, then, in the extended sense, profoundly far-reaching, illumination is as the vision or sphere of the unrealized ideal. It fulfills the book of intuition, not by destroying its authority but adding immeasurably to it and obtaining for or revealing to the spirit the necessity for both intuition and itself.

Illumination is the father of all wisdom, and while there could be and is no intuition without illumination, for it is the warp and woof of all expressions of it, the next step to the logos, the difference between them is apparent to even the neophyte in spiritual science or theosophy. The perception is the entity centralized in the consciousness or the man in the dual capacity or role of human and divine, and it is by means of the perception that both illumination and intuition can be and are made to serve the office of the psychometrist. The perception has access to its own radiant sphere of Divinity by which it divines without

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the aid of sense or environment or any functional agency or aid, the palimpsest of the soul, its past history, present career and future destiny, and by which it is able to lucidly unveil or penetrate the soul of things; nature and human nature, the arcana of the universe, become an open book and nothing can be hidden from it.

But mark, it is not here contended that all who proclaim themselves psychometrists are adepts; nor is it enforced that there are not veils which cannot be pierced by mortal man, however proficient he may be in his clairvoyance and spiritual perception. The ability is limited by its capacity, and it is the capacity which defines these veils of which we speak. Yet so far are the facts which we have affirmed true that we have no hesitancy in saying that even the capacity for lucidity is susceptible to a magnitude of expansion that the seemingly most preposterous claims for it may be realized. This will become more and more a conviction as the perception is tested and the conditions formed for the most ambitious experiments. The range of the soul's vision is limited only by infinity, and surely it will be but a logical sequence which all can expect to realize and enjoy, if we affirm in the spirit of prophecy that this perception will supercede the authority and use, and the claims and needs of Bibles. Literature and history will reveal their spirit and facts under the magic of this power and the races will reap the fruit of a new earth and a new heaven.

The question of method is an important one; to know how to perceive and see with the interior or spiritual vision is a philosophy, deep and divine. True, no one can understand the process by studying its

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effects. He may learn its law of manifestation or its power of evolution, its modes and its forms of action, but its nature will still be a mystery. He must himself become its master would he perceive its philosophy. Its experiments may startle and interest but will never instruct him. Hence narratives of psychometrical experiments are useful in drawing attention to the science itself, but a study of an endless series of experiments will not give one a knowledge of how the perception realizes them or the adept reveals them. Let it be remembered that when we use the word perception in so broad a sense we wish the student to bear constantly in mind that the entity "I am that I am," through or by means of perception achieves the result.

There are three metaphysical conditions which are absolutely essential: meditation or reflection, concentration or centralization and spirituality. In the next lesson we shall consider at length the value of the second condition. Here we shall confine our teaching to the first and third of these most important conditions. To meditate or rather to reflect is not to think over a thought as the words are commonly used, but to let it soak into the deeper self, the subliminal and spiritual being, where it can be compared with its ideal correspondent. Emanuel Swedenborg following Plato taught the law of divine correspondencies. Not only did he fully substantiate but he elaborated Plato's affirmations. The Platonic teaching of the innateness of ideas, that each thing has a something in the spirit or spiritual world to which it is akin, that the thing is but the form of the idea which preexists in the human and divine mind, that a perfect harmony and correspondency is here in essence and for, being

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and manifestation, and that all thought is relative as phenomenally viewed, but absolute and imperishable as divinely perceived, shows to what extent the real sort of meditation will lead and how the neophyte can find himself by its use and enjoyment entering the ideal and spiritual world and being, where causality opens to him the secret workings, psychical behavior and divine order of the universe. For here he needs but to be reminded that the subtile and perfect relation which admittedly exists between the organism and the spirit, is uniform in the organism and in spirit between its parts, and therefore to fade from sense into perception, from mind into the deeper consciousness of being, from thought as objectively fashioned and cognized to thought as ideally and divinely realized is the object and end of meditation.

Concerning spirituality it need but to be said that few will deny its efficacy in the search after the oracle of the soul or the light which lighteth every one that cometh into the world. If chastity brings to the spirit its sanctity and vision; if innocence is a mirror of a celestial state enwrapped in the trance of existence; if self-denial, bodily ablutions and pain are spiritual processes which lead to the state of resignation and blessedness, then an active, positive love of the good is in truth the path to paradise. Spirituality is more than moral rectitude and more than intellectual culture. It is of the spirit inasmuch as it is a divine and not a material state. It is the apotheosis. It is the life of all ethical affirmations. It is not assent to a moral code nor a life consistent with any ethical or philosophical teachings. It is the fruition of divine wisdom and immanency, a life of sacred compliance with the soul's

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prerogatives, a realization of the vision celestial. Whatever it is or is not, it is the transforming and translating power of life, and through it the interior spheres of being are opened and revealed. For such is the mystery of its process and divine workings that no sooner is it expressed than it unveils what is hidden within the Holy of Holies, and brings to the consciousness a sweet and rare effluence of light which reveals hitherto unknown and unperceived powers of being. Unlike mediumship which is functional, it discloses what is supremely potential and divine in all. Mediumship governs the order and quantity of spirit manifestations—it governs their intrinsic quality and the reliability and genuineness of their source. Spirituality ever qualifies the lucidity of the mind and all mystic faculties as it plays an important part in establishing harmony of action and inter-operation among all the organs of the human frame. It reaches to the sphere of the perception, and, by the pure atmosphere which it brings, enables the pure in heart to discern spiritual things as well as to penetrate the things of time and sense. And therefore it, as a means to the one end which is here set forth, to say nothing of its value and use in the conduct of mankind, can not be too strenuously enforced or too openly acknowledged. By the higher uses of meditation and spirituality, the perception will become awakened and in its awakening reveal its secrets, unveil its power and demonstrate its superior worth and divine mission in a world and to a people who are slow to use and enjoy the pearls which are cast at its feet.

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LESSON IV.

CONCENTRATION AND CENTRALIZATION.

CONCENTRATION and centralization have important bearings upon all efforts to reach interior states and subjective realizations of spirit. They refer as much to conditions as to process and are interrelated and interdependent. In fact one involves the other. He who knows how to truly concentrate understands how to centralize. One may be accurate in his judgments, methodical in his reasoning, logical in his thinking, and yet may not apply either concentration or centralization to their highest uses; for the uses of them, to which we refer or as applied to the unfoldment of the perception, are metaphysical and spiritual. Much, if not everything in such applications, depends upon the ability of the neophyte to understand himself. The reason why so few persons are capable of concentration and centralization, of realizing their centre in mind and spirit, of shutting out from the deeper realization of spirit whatever is of the superficial being as the sense realm, is that they do not have a clear and rational idea of the order of the soul's life and being. They fail to perceive that law applies to consciousness and being as well as to its forms and manifestations, and that order is the spirit's law of expression and unfoldment. They do not

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perceive that this law is the government of the spirit's being, and that to know one's self is to appreciate the revealments which the law gives to each one.

Concentration and centralization imply law; indeed, they signify by derivation centres or a centre about, from and to which all thought plays in exact relation of centre and circumference, and that to concentrate is to fix all thought upon a definite centre first, and then upon the or one centre where the thought of the work in view converges. In other words, it is to synthesize all thought in one *subject*, and direct the mind through the will upon that subject, so as to shut out or exclude from this mental exercise any foreign or distracting thought or object, and thus by holding the mind to the subject await the results which inevitably follow. Concentration is a mental exercise but it may be spiritually applied, for the higher we soar the more beneficial is concentration. Let it here be known that the trance * which is a form of obsession, where the will of another by hypnosis or suggestion controls or governs the outward ego and for the time sets it at naught, is an illustration of concentration.

A mesmerist preforms his phenomena of somnambulism, catalepsy and ecstacy by concentrating or fixing his will upon a sensitive subject and reducing him to the state herein described, where his will and not the will of the subject is the agent and active principle in all that occurs through his suggestion. The superficial and conscious trance is always clairvoyant and

* There are many kinds or forms of the trance; the conscious, semi or clairvoyant, the ecstatic and luminous and the smadhi of the samnyasin.

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lucid, but it is none the less effective and useful. There are endless degrees of the trance and the neophyte is encouraged to perceive the uses of these multiform and progressive spheres in order to appreciate not only the law of their expression but the variety in unity and the unity in variety, and above all to realize that the more lucid the trance the higher and more subliminal is its state. Hence illumination which is realized only when the ego is absorbed in the Infinite Being and where, though there is no form of catalepsy or unconscious consciousness, as the phrase goes, present, yet the highest and purest form and idealization of the trance are experienced, can be cited as a perfect illustration of perfect concentration. The seer or adept, by suggestion through receptivity and concentration, exalts himself, realizes the deeper spiritual and divine being and comes into possession of his god-given power.

And therefore the person who can by the exercise of his own will, rather than by the exercise of the will of another, which is dangerous and pernicious in the extreme and in no sense helps him but renders him impotent and helpless at last, induce such an exalted state, so as to be able to say and know as Jesus put it, "I am in the Father and the Father in me," has succeeded immeasurably above the one who has by negativeness, which is the antithesis or absence of concentration, made himself a subject of a stronger and imperious will and become either a medium, a cataleptic or somnambule.

We do not wish to imply that the office and work of a medium or somnambule are not useful, but to affirm that while the one is useful the other is super-

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ior and helpful beyond comparison. *To be* is the question of questions and how to be and to realize being is the important issue of life. Not to shun or escape but to realize and enjoy consciousness of spiritual unfoldment are the ideal and end of these Teachings; and while it is true that he who loses his life will find it, it is true in the sphere and possession of Being and not in the sphere of obsession and unconsciousness or non-Being.

Therefore to centre the mind upon the more interior consciousness is to become more lucid of and responsive to Being, for it is to realize that the greatest part and totality of being is the sphere of the greatest and total spiritual Being. It is to be aware not only of organ, sense, faculty, mind, consciousness, intelligence, but of all that they imply and by releasing one's self from their thralldom, to enjoy the fullness of Divinity.

Students have felt and so expressed themselves in our classes that these superior states and realizations of spirit could not possibly be normally obtained; and where we have taught that the trance as objectively applied and not as subjectively implied does not lead the consciousness of any one to Divinity, but rather submerges one phrase or mode of consciousness that unconsciously normally but conscious supernormally, the spirit may bask in its subjective state, we have pointed out the fallacy of their assumption. Such a process attempts to extemporize these states in the same way that a florist or an incubator forces the growth of a plant or fowl by artificial means. The end thus obtained is not a conscious possession because the person has given an exhibition of the trance and

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through it revealed what is noumenal within him. He has simply had done by artificial means which produced hypnosis what is commonly done by the average clairvoyante who pierces the veils of the future and reveals things which are surely about to take place.

The order of one's life is divinely ordained—none can change it. One can reveal it or have it revealed years before the actual events occur and become history, that is not realization through your own consciousness because realization has to do with conscious being normally and not with a knowledge received through catalepsy or mediumship. So that we can say further in explanation of this view of the subject that clairvoyant states which are the higher forms or modes of the trance are extremly useful because they do not transgress the prerogatives of being nor usurp the sovereignity of each one's will and divinity, but permit by lucidity each one to realize and enjoy the totality of Being. Thus, to concentrate truly is to centre the thought of seeing and perceiving upon the Divinity and exclude from the exercise all other thought. This can best be done not by aggressive, painful and laborious effort but by no effort at all save definiteness and fixity of concentration.

Negativeness is emptiness and inanity and leads to chaos, but definite and fixed purpose is receptivity. Negativeness means the opposite of positiveness and should not be confused with nor substituted for it.

Positiveness is desirable and is active, conscious effort while in no sense is it destructive of receptivity and passivity.

Passivity is explained by the phrase "he also serves

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who only stands and waits," while receptivity means willingness to be led, taught or informed.

In concentration the most effective results are attained when passivity and receptivity are made to act harmoniously with the positive, definite and fixed purpose or desire of the soul.

Centralization is a deeper and diviner process and belongs to the interior actions and attitude of the soul. Concentration is its corollary but it depends upon centralization for benefits. So spiritual is centralization that it is akin to both prayer and aspiration and can be best explained by the word *consecration.* It is to become spirit-centred in contradistinction to any other centres which are incident to the soul's expression and unfoldment. Centralization is divine *contemplation*, interior reflection and meditation, egress from the world of effects into the world of cause, participation in and realization of the Divine Presence. This can be attained best by cultivating spirituality, devotion, ideality, beauty, love of spiritual things. Centralization should always precede and inspire concentration, but it can follow it as well as precede it, if the student concentrates when he centralizes and centralizes when he concentrates. Concentration without centralization will lead to results but they will not be of that lucid and superior character as follow the exercise of centralization.

If to aspire is to receive the concomitant inspiration, then the motive in concentration is fulfilled by the motive in centralization. If in matters which are material a seer has easier access than the medium, then the neophyte who cultivates the sphere of divine light and lucidity by proving both a desire for and

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worthiness of them, can penetrate deeper the material or spiritual world—because nothing is hidden from the spirit once divinely awakened. It scans the manifest and unmanifest world, its forms and essences, and the cosmos is an open book. This gave to Jesus and Swedenborg, to Plato and Hegel their superior illumination and qualified them to become evangels of universal theosophy. They are heirophants, and by centralization made concentration the mystic door to the arcana of being. They lifted exterior and interior veils of matter and penetrated the spirit as successfully as they read psychiscopes of mankind. All states and conditions of man was pierced by them and while history does not give a record of their sacred doctrine by which they triumphed over matter and form, the key to it all must be sought in concentration and centralization as here set forth.

It is not denied that those who unfold seership, lucidity of vision and adeptship are seers; nor do we affirm that seers are not born. We have no hesitancy in saying that all who realize this mystic power are seers and possess the clairvoyant and psychometrical capacity. But all possess it to a greater or less degree of expression, immanency and unfoldment and while it is very pronounced and defined in some, dormant in others and operative in a feeble way in the many and not always perceived or intelligible, it can be further unfolded through concentration and centralization.

In applying what we have here implied to very simple experiments, such as sensing the quality of objects as salt, mustard, sulphur by the sensitive nerves of touch, one should be free to open the soul to the in-

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terior sphere of Divinity by centralization, that perfect freedom from all care and material impediments or environments which might obtrude upon and effect the lucidity of the Soul's perception; then, by concentrating upon the one subject to the exclusion of every other object from the mind, the best results will follow. Of course we are here dealing specifically with concentration and centralization as applied to experiments in psychometry. In other and more intricate as well as complex experiments where many qualities of substances intermingle as when auras or magnetisms affinitize or cross each other, attention must be paid to composite sensations and the mass should be analyzed and separated into its integral parts, each after its kind. Concentration should be here applied as to hold the mind to the general and particular results so that no element of the experiment may be lost. This is attained by patient and long practice and not by careless and irrational methods. Concentration has to do with results of experiments only so far as they are a part of the exercise. It cannot effect or destroy the result except where it is dissipated or vagrant. In such experiments where persons are concerned and histories are revealed the psychometrist should become soul-centred and read the life from the subjective as well as objective side and unroll the palimpsest as well as the mental book or record. In all such experiments the success will largely depend upon the absoluteness of the three conditions treated of in this lesson and the preceding lessons.

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LESSON V.

SITTINGS, WHAT THEY SIGNIFY.

THE word "sitting" or "sittings," unless associated with the word silence, have an ambiguous and oftentimes misleading meaning. Indeed, the average "sitting" of the neophyte is one so opposed to the object for which it was originally created that it becomes not only useless but in many instances positively harmful.

To sit has usually been rather a negative occupation, in which nothingness and emptiness of mind, rather than preoccupation of mind or a definite and

conscious aim have been conceived and entertained. Consequently the student is warned against any such negativeness or attitude to spirit in the desire to attain any psychical unfoldment or realization.

To sit as the word literally signifies is to become *immovable*, to enter into a condition of rest or repose; in other and plain words, it is to settle down, so as to be able to enjoy tranquility, equipoise, harmony, which are the very opposites of disturbance, discontent and action. Indeed, the words sitting, satisfaction, Saturn, Saturday, all have their origin in kindred words which though given a various definition imply a like meaning. For instance, while Saturn and Saturday come from the past participle of

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sero, to sow, and sitting springs from the word *sino*, to place something, the meanings of the two words are strikingly identical. That which is sown is placed and when placed in a certain position or location it remains there for a definite time and end. To sow spiritually is really to know how to sit; or in plain words, so to place one's self as to be able to *unfold* as the Latin words *sero* and *satum* imply. Therefore, when it is understood that a sitting is a preliminary step to an end, a means for growth and realization, such words as inanity, negativeness, relaxation, emptiness of mind, should never be associated with or made to express the object of sitting. To sit thus is not to annihilate individuality, consciousness, concentration and centralization, not to depolarize being in any organic sense, but to prepare the foundation and condition for the growth and expression of that which is inner, essential and divine and which in no other way, except by sitting as this word is here used, can be realized. A sitting therefore has to do with the silence inasmuch as it is a *metaphysical attitude* producing a physical correspondency or conformity. It has to do with the spirit and its divine contents or possessions. It subjectifies the mind by inducing passivity and receptivity and conforming the body to the end which it has in view. It is not a mere physical exercise or form but a spiritual service; it is not a mere fashion in which the spirit of the individual is only superficially interested but it is a spiritual (not simply mental) state, preparatory to the deeper and diviner work which follows it and which depends upon it.

In mediumship where a sensitive is seeking to ex-

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press any phase of materialization or inspiration, sittings are more automatical and mechanical. The incarnate spirit is in a way suspended or set at naught, while that of another is made operative; the body or organism of the sensitive becoming the mechanism through which the chemists on the excarnate side of life are seeking to relate themselves to physical or submental and sub-spiritual environments. In such an experiment it is desired and expected that the sensitive not only depolarize the thought or concentration of the thought of conscious control or self-possession, but become negative, rather than receptive, that the operators on the excarnate plane may adjust and perfect their instrument and do their work.

This is far from being the case in sittings for the realization of the *independent power of the spirit*. While help is afforded by ministering spirits, the object of the sitting is for personal, individual and independent realization of Divinity and not to inspire aid or cooperation from extraneous sources. In other words, it is to form psychical conditions which will allow growth, not by any plan of incubation or auxiliary means; as when the seed is put in the earth and nourished by light, heat and water, *it grows*. In and of itself, the seed unfolds all that is possible and potential within it, because the seed is a divine entity, capable of material and spiritual expression. Thus, the object of sittings as here set forth is to prepare the soil, make it moist with spirit that the involuted and enfolded germ of Divinity may uncover its blossom and arise into whatever expression is desired. But to attain the object of sittings the conditions elsewhere

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set forth (Lesson IV) must be absolutely enforced and maintained.

There is here no desire to belittle the cooperative aids afforded the student by exalted Teachers; they will assist and be loyal to the collective interests of the faithful, so dear to us all. We do not and should not wish to afford them less than th e best opportunit for the realization of the ideal and the divine. No Teacher wishes to obsess or usurp the prerogatives or throne of another's being, but rather to aid all in reaching sovereignty and when it is said that each one can realize the divine powers within him, it is in no sense true that one becomes thereby segregated and isolated. Indeed, it should follow that each, because one of all and each because one through all, should become divinely unfolded, where all forms of substitution such as obsession cease to be necessary and where the unity of the two worlds is realized in the sphere of Divinity which comprehends all worlds and modes of being in all worlds, which is the realization of the apotheosis.

Time and space in such sittings are important only so far as they subserve the needs of the individual. They are useless considerations to any one who can enter into the silence *any time* and make conditions *anywhere*. To those who must adapt themselves to time and place because of material duties and interests, the law is none the less stringent and inviolate. Even when sittings must condition or lead to silence rather than silence condition, evoke or dictate sittings, it should not be forgotten that subjective states are always preferable to objective forms of spiritual communion. To sit that one may realize silence is a diffi-

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cult task, because it shows that the individual expects material conditions of rest or quiet to yield what can only be attained by mental states or receptivity. No amount of absence of noise or presence of quiet, can *create the silence*. The *silence* like Spirit and all of it celestial and terrestrial states is uncreate. It must be realized not by material conformity or uniformity and any suggestion which may grow out of them, but altogether by *recognition* and *affirmation* of it. The silence must first be recognized and then affirmed, and though one may live in a condition of nature "like unto death," that would not afford one the key to, but rather would be an imperfect symbol of the Silence. The Silence is not the spiritual correspondent of death —that is life; the Silence is the spiritual correspondent of action, thought, expression—it is the *sphere* in which the spirit realizes its subliminal and celestial powers, states, intuitions and illuminations. Therefore, while the neophyte is the chooser of both times and places, these are not to be magnified as the essentials.

It can be said, however, upon astro-psychical grounds that while any time and place is the time and place for receptivity, yet it is true that as Solomon expressed it, there are times and seasons for all things under the sun. This fact does not in the least set at naught the law of the Silence, nor disprove what we have already taught concerning it. It adds to its dignity by showing that even nature subserves it and impresses most solemnly upon man the idea which it reveals. A mind that cannot concentrate under the most crucial tests can scarcely be expected to do so where there is no necessity for effort, because concentration, as the

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opposite of distraction, dispersion and insanity presuppose *adeptship;* and adeptship is the ability which one has perfected for concentration and centralization. Yet, such times and places as remove from the mind the thought of chaos and suggest cosmos are not indeed to be misprized nor their value underestimated. Yet even such conditions will prove unavailing, if the neophyte refuses to recognize and affirm the Silence, as a state rather than a condition and something subjectively realized and not objectively demonstrated or created. To sit, therefore, with the growing day is what is implied in the *Solomon*, or the *man of the Sun*, and to so sit that one may realize the significance of light, materially applied and spiritually implied.

We should suggest, as in the first principles which are given in the special rules and conditions to be observed, that the quality of aspiration and receptivity should have the precedence over length or quantity of times for sittings.

But, if after entering the Silence, at such an hour and place when and where the spirit is prepared to enjoy its divine privileges and prerogatives, the time were to be considered, we should advise the morning hour between ten and eleven. The reason will be perceived in the sittings. By living in the Silence the Universal Spirit Presence, reveals to the attentive spirit the divine power whereby the beatitudes of the Christ become realities in the soul life of humanity, and whereby the book of life is unrolled as a scroll.

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LESSON VI.

THE SILENCE—THE VOICE—DIVINITY.

In the preceding lesson we dwelt upon the contrast between sittings and the Silence which, comparatively speaking, truly defined the phrase, "sitting in the silence" as a spiritual state and not a material condition of inertia or unconsciousness. It will be necessary to dwell upon the word silence in a more extended metaphysical and meta-mental way, in order to have the student perceive the relation which exists between the Silence and the variety of modes of sub-consciousness, such as the trance and the clairvoyant form of illumination and perception which oftentimes either precede or follow both concentration and centralization through the Silence. The Silence is not a law to or of itself. It is a dependent state and is subject to and governed by the will. True, the Silence like health, harmony, joy, wisdom, love, oneness, are *essential* states of being; they cannot be created nor produced. They are of being and are to be realized. Nevertheless, while this is so, it must be remembered that all states are conscious only through and not independent of the will.

The will deifies these states, that is, makes them personal or an individual, conscious, divine possession.

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The will puts these absolute states into service. All states lie enfolded within being but the word *will* like the word expression signifies realization. Realization is not possible without will. "I am that I am" or "I will to be that I am," are in a sense equivalent phrases; but it is through the latter that one perceives or realizes the former.

"I am that I am" is a statement of absolute being and it is unquestionably true that the *Divinity* realizes its eternality *per se*, but while this is true of Absolute Being or Divinity, where there are no intervening or intermediate veils existing between the Spirit and its states, or separating one sphere or mode of consciousness from another, as may be illustrated by the *sub, hyper* and *super* states of consciousness, yet the order of the Soul's apotheosis must not be lost sight of. One cannot realize the logos either as applied through the vehicle of the natural man or as implied in the spheres of the spiritual or celestial man, save by will. *Absolute consciousness* is *absolute choice* and *volition* to realize it, already possessing it. Hence where the silence is conceded to be a primal, unchanging, eternal state of being, it is also true that it must be realized by the law of its being; and here is where both the will and the logos unite, the logos being the will of the Infinite Divine, immanent in the finite divine, while the will as here set forth is the executive capacity and power for its realization and enforcement. The Silence thus becomes a *conscious* state by which consciousness itself becomes awakened, and by its awakening the spheres and powers which lie potentially within it become openly perceived.

It will be apparent that the word sphere is a mys-

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tical word, susceptible of an esoteric definition. Like the sphere it is without beginning and end, paradoxical as the statement is, having a circumference, limited only by manifestation and a centre illimitable in expression. Within the latter appear all the circles or wheels spoken of by Ezekiel in his prophecies and not only is the square but the circle as used in mystic Masonry within the sphere of its Divinity. *One* is its content and *two*† is its dual phase of expression, yet the odd and even numbers are of one in one, as Pythagoras taught in his secret doctrine.

Each particular or individual sphere within the universal sphere has its trance or veil, its objective and subjective phases of expression and this is the reason why the Silence is the sphere of the Soul's realizations.

There can be no concentration nor centralization without making trances, which literally means transits, or passings from one sphere to another, which is indeed so even in thought or states of spiritual being.

Hence, to enter into the Silence is to close the door to that which is opposed to it or, to use metaphysical language, that which is its material correspondent or counterpart. It is to be, not appear to be; it is to realize being, not mingle in its phenomenal aspects; it is to know and enjoy reality and not communicate with forms only; it is to exalt the soul to its inner court of being and there abide and not act through vehicles and reside in the temporal and corruptible. It is in short to be God-like, or better still to be God in

† In ideography one (1) separates the sphere into two hemispheres by the form of the cross ✢ or the two diameters crossing each other at their centres.

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the realization of the Divine Immanency and Illumination and not to live as a shell fish, in the under currents of the enfolding and unfolding universe.

Thus the trance, not as annihilating but expressing consciousness, not as obsessing but as aiding in the possession of being, not as limiting but revealing the spirit, is helpful in all work of spiritual unfoldment.

It will here be noticed that we speak of the trance not as producing death or a state of unconscious consciousness, a state which is the absence of a normal consciousness while the soul lives in a hypersphere of being separated from its body or is operated upon *sub-consciously* by an extraneous being; for the trance which destroys even so much as a normal consciousness through an excarnate spirit control is never to be sought, nor is it ever to be preferred to spheres of conscious illumination which is our definition of the results of the trance as we employ the word. It is its spiritual and mystical signification. A mystic and a seer is one who knows how to close and open the lips and the eyes as the words themselves mean by derivation. And to close the lips and eyes not as in death but with a conscious awakening to deeper, higher, diviner states is the realization of this ecstatic, illuminated state.

It is through and in the Silence where the Voice is heard, the *vox Dei*. This is the mystical meaning of the "voice in the wilderness" and its pleading pathetic command, "prepare ye the way of the Master." For it is in the *openness* of the soul where the *Christ* is perceived and realized and where the voice is heard. Therefore the Silence is not to be confounded with any limited sphere or plane of sense perception or under-

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standing, but it is to be likened to an infinite area of possibility and opportunity, which the word *openness* alone describes. It is as a wilderness, a virgin domain that is untouched and unopened but one covered, overshadowed and permeated by the Adorable One whose voice is heard from within; and it is here where the way is prepared for the Divine Recognition, Baptism, Regeneration and Illumination, and where all flocks become united under the guidance of the one Master or Shepherd.

Need it be said that it is here also where Divinity becomes a *realization;* for as Paul expressed it, carnal things are carnally discerned and experienced, but spiritual or divine things are spiritually or divinely perceived. It is here where the eyes and ears are opened and one becomes clothed with the Sun. It is here where the keys to the scriptures are received and one reads the sacred writings understandingly, because it is here where the baptism becomes one of fire and one is able to speak with tongues of fire and interpret life's book aright. The inner man is born, the divine consciousness is awakened, the spiritual perception is quickened, the oracle of the soul, the intuition, and the oracle of Divinity, the conscience henceforth reveal the deep things of God. Wisdom touches the understanding with its celestial flame of truth, and love opens the book of life to the unwritten and unrevealed law of good.

And here in this inner realm of spirit the divine science of psychometry restores the palimpsest of the Soul, its past life and record, opens the present and reveals the future, giving to man the key to divination, prophecy and seership, but above all, teaching him

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how to realize and enjoy the divine in the fulness of time. This is indeed the more excellent way of life and being which is realized by aspiring for and unfolding the best gifts or divine powers, and it is a way sufficient in itself, without the need of college, church or state, without the need of philosophies, religions or magna charta, without the need of mediumship, a way defined by intuition and illumination, through the oracle of the Soul which is the oracle of the Voice and the oracle of the Divine. All other aids, because such, will fail. The Soul's powers are alone sufficient for attaining and realizing Guidance, Wisdom, Love, Power, Illumination, Peace.

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