
THE WORD

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No. 5

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LIVING

TO most eyes a rock appears to be dead and man thinks of it as being without life; yet, whether its formation is from quick fusion, due to volcanic action, or to the slow accretion by deposits from a flowing stream, the pulse of life beats in the structure of that rock.

Ages may pass before a cell appears in the seemingly solid structure of a rock. Cell life in the rock begins with crystal formation. By earth breathings, by expansion and contraction, by the magnetic and electrical action of water and light, crystals grow out of the rock. Rock and crystal belong to the same kingdom, but long stretches of time separate them in point of structure and development.

The lichen grows out of and clings to the rock for its support. The oak spreads its roots through the soil, drills into and splits the rock, and spreads in majesty its branches over all. Both are members of the plant world, one is a low, spongy or leather-like organism, the other a highly evolved and kingly tree. A toad and a horse are animals, but the organism of a toad is altogether unfit to sense the flow of life of which a blooded horse is aware. Far removed from all of these is man and his organism, the human body.

Living is the state in which each part of a structure or organism or being is in touch with Life through its particular current of life, and where all parts work coordinately to perform their functions for the purpose of the life of that structure, organism or being, and where the organization as a whole contacts the flood tide of Life and its currents of life.

Life is an invisible and immeasurable ocean, within or out of the depths of which are born all things. Our earth-world and moon, the sun, the stars and star clusters which seem to be like gems set in the sky or like radiant particles suspended in infinite space, all are born in and borne up and sustained by invisible life.

Throughout this vast ocean of life, which is the material and manifested side, there is a conscious intelligence which breathes through and is the life intelligent through this ocean of life.

Our world with its atmospheres and our universe in its atmospheres, are visible centers or ganglions in the invisible body of the ocean of life.

The atmospheres of our universe act as lungs which breathe in life from the ocean of life into the sun, which is the heart of our universe. Arterial life streams through the rays from the sun to the earth, which it nourishes, and then passes on through the earth's atmospheres by way of the moon and is outbreathed through our universe into the ocean of life. Our earth and its atmospheres are the womb of the universe, in which is being fashioned the body of man which miniatures or is to miniature the universe in the ocean of life, and through which it will breathe the self-conscious intelligent life.

Enveloped by his atmosphere as in a chorion, man gestates on the earth, but he has not made contact with the life from the ocean of life. He has not taken life. He is not living. He sleeps in an unfashioned, unfinished, embryonal state unaware of the ocean of life, but he often dreams he has waked, or dreams dreams of his living. Seldom is there one among men who grows out of his embryonal state and who is living in contact with the ocean of life. As a rule men sleep through their period of embryonal existence (which they call on earth life), disturbed by occasional nightmares of fear, pain and distress, or exhilarated by dreams of happiness and joy.

Unless man is in contact with the flood tide of life, he is not truly living. In his present condition it is impossible for man to have his body contact the ocean of life through his main stream of life. A fully formed natural animal contacts or lives in the current of life, because its organism is attuned to the life; but it cannot contact the life intelligent because there is no intelligent spark of divinity in it to make such a contact.

Man cannot contact the ocean of life through the life of the world, nor is he at present able to connect with the life intelligent. His body is animal and in it are represented all forms and organisms, but by the action of his mind he has cut off direct contact of life from his body and encased it in a world of his own, his own atmospheres. The divine spark of intelligence dwells in his form, but is covered over and hid from his gaze by the clouds of his thoughts, and he is prevented from finding it by the desires of the animal to which he is yoked. Man as a mind will not let his animal live naturally and according to its nature, and his animal prevents him from seeking his divine inheritance and from living with intelligence in the flood tide of the ocean of life.

An animal is living when its life is on the increase and its organism is attuned to the flow of life. It feels the flow of life according to its kind and the fitness of its organism to represent its species. Its organism is a battery through which a current of life plays and which life is enjoyed by the individual entity in that animal body, though it as an entity is unable to consciously stop or increase or interfere with the flow of the current of life. The animal in its natural state must act automatically and according to its nature. It moves and acts with the surge of life. Every part of it trembles with the joy of its living as it gathers itself for a spring. Life pulses fast when it is in pursuit of its prey or in flight from a foe. Away from the influence of man and in its natural state it acts without thought or misgivings and is guided unerringly and naturally by the flow of life, when its organism is a fit medium through which life can flow. Its instincts warn

it of danger, but it fears no difficulties. The greater the difficulty with which it contends the more powerful is the flow of life, and the keener the sense of its living.

The thoughts and uncertainties of man and the unfitness of his body prevent him from experiencing the joy of life, as it plays through an animal body alone.

A man can admire the lithe limbs and the glossy coat, the arched neck and fine head of a well-built horse; but he cannot sense the force of life in a wild mustang, and how it feels as, with a shake of the head and trembling nostrils, it paws the air, strikes the earth and leaps like the wind over the plains.

We may wonder at the well-curved outlines of a fish, at the graceful movements of its fins and tail and the shimmer of its sides in the sunlight, as the fish is suspended or rises or falls or glides with ease and grace through the water. But we are unable to get into the current of life which gives power to and guides a salmon and its mate, as they leave the broad sea for the river on their annual course up its stream, and in the cool of the morning, before sunrise, when the spring floods come down from the melting snows, thrill in the mad rush of the cool waters and, as easily as the water, twirl round the rocks of the rapids; as they go up the stream and plunge into the churning foam at the foot of the falls; as they leap the falls, and, if the falls are high and they are borne back by the volume, do not give up, but leap again and shoot over the brim of the falls; and then away and into nooks and shallow waters, where they find the purpose of their annual trip and set their spawn to hatch. They are moved by the current of life.

An eagle is taken as an emblem of empire and is used as a symbol of freedom. We speak of his strength and courage and wide sweep of wing, but we cannot feel the delight in the movements of his wings as he circles and swoops down and rises, contacts his current of life and is borne onward in ecstasy by the motive force of flight or soars and gazes calmly into the sun.

We do not even get in touch with a tree as it contacts its current of life. We do not know how the tree is exercised and strengthened by the winds, how it is nourished by and drinks in the rains, how the roots contact its current of life and how it is colored by the light and the substance on the soil. There has been speculation as to how a tall tree raises its sap to such heights. Could we get in touch with the current of the life of that tree we would know that the tree does not raise its sap. We would know that the current of life bears up the sap into all parts of the tree which are fit to receive it.

Plant, fish, bird and beast are living, so long as their organisms are on the increase and fit to contact their currents of life. But when the fitness of their organism cannot be maintained or where its action is interfered with, then it cannot come directly in touch with its current of life and the organism begins the process of dying by degeneration and decay.

Man cannot now experience the joys of living organisms in touch with their currents of life, but could he enter in thought into these organisms he would know and experience a keener sensation of the currents of life than do the beings in those bodies.

(To be continued)

THE WORD

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No. 6.

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LIVING

(Continued)

LIVING is the state in which each part of a structure or organism or being is in touch with Life through its particular current of life, and where all parts work coordinately to perform their functions for the purpose of the life of that structure, organism or being, and where the organization as a whole contacts the flood tide of Life and its currents of life.

As people of the world, are we living? We are not.

Man as a physical structure, as an animal life, as a thinking entity, as a divine being are together an organization, but an imperfect organization. These entities each interfere with or prevent the action of the other, and so they impede and prevent contact with their respective currents of life. The organization of man as a whole is not in touch with the flood tide of Life.

Structures and organisms are included in the organization of man, but man is more than structure and organism. He is a thinking entity and a divine being. The infinite looks out at and into itself through the organization of man, but all parts of the organization of man are not conscious of themselves nor of each other, nor conscious as a whole. The organization of man as a whole is unconscious of the sources of its life and its being, and is not conscious of the infinite which is through it. One part of the organization of man dominates the others. Man is an undeveloped, imperfect and inharmonious organization. Men are dissatisfied and at war with themselves and with others. Men are in a perturbed, undeveloped and immature state. Men do not live naturally as animals, nor do they live as divine beings with intelligence. A few types may illustrate this.

The laborer digging for a railroad across an alkali desert, or in the oozy bottom of a city sewer will at noon hour munch greedily at an onion, a bit of cheese and a hunk of black bread, and after his day of toil and his coarse fare at evening, he huddles together with other laborers in a low shed, or in a stuffy room with his family to sleep through the night for his next day of toil. There is little room in his life for the divine spark to enlighten his clay.

There is the mechanic who prides himself on his skill and with some importance and with jealousy guards some small secret of his craft from his fellow workmen, and with spartan heroism defends his union and his alleged rights.

There is the clerk who at his desk or behind a counter has long hours for a small wage and who with easy gait or a forced swagger stints his stomach to appear smartly dressed.

With less regard to dress, eager to gain favor and his pay, the fat cook prepares rich viands, rare dishes and new delicacies for the gourmand. The gourmand with cheerful glow, chuckles contentedly as each morsel passes his palate, and adds to the bulk and sensitiveness of his frame that is about to turn into a hot-bed of diseases, and at the end of the repast he lingers and plans, looking forward to others to come.

A stranger to plenty and to rich foods is the underfed woman in her needy room, who, with an occasional raising of her bent form for an anxious glance at her pallid child on its bed, plies her needle until her work is done and then gathers, with a yearning look behind, her scant garments closer as she goes through the biting wind to get a pittance for her work, which will buy enough to hold life in her child. Care has stamped its mark on her, and her features show that hunger has pinched her to the bone.

Beyond the needs of cruel want but with keen-edged hunger, the financier battles in the game of wealth. He plays for the kingdom of money. By his doings channels of the world's supplies are opened and closed, stocks inflated, values depreciated, panics brought on, enterprises and whole industries wrecked, families made homeless, all in proper legal forms, while he moves men and courts and legislatures who are his pawns, and scatters bounties with a lavish hand or strangles commerce and institutions in his grasp. In the end he finds he is a broken reed, though he be accredited a prince of the world.

There is the lawyer, a puppet of universal law, though he should be its conscious agent. The lawyer and his business is created and maintained by the money power as well as by the avarice and cunning and iniquity of the people. He is the draughtsman of the man made laws and the instrument used to break or distort them. He is made to draw forms to legalize unlawful courses and is employed to defend them. He will engage to defend a man or is ready to prosecute him. His mind is at the service of either side and he receives loudest praise and most liberal reward when he secures freedom for criminals, weaves a legal net around his opponents, wins a case when the merits are overwhelmingly against him, and seems to prevent the administration of justice.

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LIVING

(Continued)

TO further illustrate that the form and structure and organism and thinking entity and divinity making up the organization called man is not really living, that the attitude of mind and his interests in the exterior life cuts man off from the floodtide of life and thus prevent him from real living, other lives or types than those already given may be looked at as well as the average life of mankind.

The merchant is a man of exchange. What, when, how and where to buy and what, when, how and where to sell are what he must learn and do. By practice and experience he acquires the sense of these things. To do them to his best advantage is his secret of success. His skill in trade is to get what he buys for as little as he can and to show those from whom he buys that he has paid a liberal price; to get all he can for what he sells and satisfy his customers that the price at which they buy is low. He must do business, and with its increase he has a reputation to sustain. He will be honest if he can, but he must make money. He looks for profits; his business is for profits; he must have profits. Ever must he keep a watchful eye on expenses and receipts. He must minimize the cost, and maximize his gains from sales. The loss of yesterday must be made up for by the profits of today. The profits of tomorrow must show an increase over the profits of today. As merchant, his attitude of mind, his work, his life, are for the increase of profits. Though unknowingly, his life, instead of gaining him the fullness of its source, is exchanged for the seeming getting of that which he must inevitably lose.

The artist makes perceptible to the senses or to the mind, that which they had not perceived; he is the interpreter of the ideal to the world of sense, a worker in the sensuous world, and the transformer and transmutter of the sensuous into the ideal world. The artist is represented by the types of the actor, the sculptor, the painter, the musician and the poet.

The poet is a lover of beauty and delights in the contemplation of the beautiful. Through him breathes the spirit of the emotions. He melts with

sympathy, laughs for joy, sings in praise, weeps with sorrow and distress, is weighed down by grief, wrung by agony, bitter with remorse, or he is eager for ambition, fame and glory. He rises to the ecstasies of joy or sinks into the depths of despair; he broods over the past, enjoys or suffers in the present; and, through melancholy or hope looks into the future. Keenly feeling these emotions he tunes them into meter, rhythm and rhyme, gives color to their contrasts and pictures them to the sense. He is strangely affected by persons; he feels intensely and is swayed by the passion of desire; he reaches upward in aspiration to the ideal, and perchance he has a prescience of immortality and the divinity in man. As poet, he is excited and stimulated by and excites and stimulates the sentiments, imagination and fancy. The currents of his life are by his sentiments and fancies turned from their source and the contemplation of supernal beauty into a whirlpool of life and a delirium of the senses.

Music is the life of the emotions. The musician hears the flow of life through the emotions and gives voice to these in discord, note, time, melody and harmony. The waves of emotions sweep over him. He pictures to the senses through the color of his tones, calls the opposing forces into form and brings divergent values into harmony with his theme. He arouses and calls into activity the slumbering desires from their depths, rises on the wings of ecstasy or calls down in benediction the ideals of the overworld. As musician, he seeks the harmony of life; but, following it through the emotions, he is by their ever-changing currents led away from the main stream of life and is by them usually engulfed into sensuous delights.

The painter is a worshipper of beauty in form. He is affected by the lights and shades of nature, conceives an ideal and endeavors to express that ideal by color and figure. He images that which is ordinarily unseen or reproduces that which is apparent. By color and figure, he blends the phases of the emotions into form; he uses pigments to clothe the form which he conceives. As painter, he conceives beauty in ideal form, but he pursues it in the senses; there it eludes him; instead, he finds its shadows; obscured, confused, by these he is shut off from and cannot perceive the source of his inspiration and life; he loses through the senses what in the ideal he had conceived.

Sculpture is the embodiment of the emotions. Through the emotions the sculptor adores the abstract forms of beauty and strength. He breathes with the pathos of poetry, lives in the harmonies of music, is thrilled by the atmosphere of painting, and would put these into solid shape. Enraptured he gazes at noble character or grace or movement, or types the reverse of these, and attempts to give a body to the abstract form perceived. He moulds with plastic stuff or cuts away and leaves in solid stone the grace, the movement, the passion, the character, the particular mood and type, which he has caught and there crystallizes or causes the embodied form to appear to live. As sculptor, he perceives the ideal body; instead of drawing on the mainstream of his life to create it he, by being a worker of the emotions, becomes the victim of his senses, which draw away his life from his ideal; and, these he loses or forgets.

An actor is the player of a part. He is an actor best when he suppresses his identity in acting the part he plays. He must give free reign to the spirit of his part and let its emotions play through him. He becomes the embodiment of cruelty, avarice, or hate; depicts cupidity, selfishness and guile; must express love, ambition, weakness, power; is eaten by envy, withered by fear, scorched by jealousy; burned with anger; is consumed with passion, or overcome by grief and despair, as his part requires him to show. As actor in the parts he plays, his life and thoughts and acts are to reproduce and live over the life and thoughts and acts of others; and, this removes him from the real sources of his life and the real identity in his living.

The actor, sculptor, painter, musician, poet, are specialists in art; the artist combines them and is the embodiment of them all. Each is related to and is represented in the other, similarly as each sense is represented in and complemented by the others. The arts are branches from the main stream of art. Those usually called artists work outward in the branches. He who works on through the ages in the many branches of art but always returning to their source, he who becomes master of them all, he only is a real artist. Then, though he may not work outwardly through the senses, he creates with true art in the worlds of the ideal and the real.

(To be continued)



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LIVING.

(Continued)

NEARLY everybody has a notion of what is called living, and the notion is based on the things and states which he desires most or the ideals to which he aspires. He considers that the realization of his objects in life will be living and that the things for which others contend are of little value when compared with the goal of his intent. Each seems assured that he knows what living really is, and for this strives with body and mind.

Wearied of the grind of the city, one who idealizes the simple life is certain that living is to be found in the quiet of the country, amidst pastoral scenes and where he may enjoy the cool of the woods and the sunshine on the fields, and he pities those about him for not knowing this.

Impatient with his hard and long work and the monotony of the country, and feeling he is merely wearing out an existence on the farm, the ambitious youth is confident that he can in the city only know what living is, in the heart of business and among the rush of the multitudes.

With the thought of a home, the man of industry works that he may rear his family and enjoy the ease and comfort he will have earned.

Why should I wait to enjoy life, thinks the pleasure hunter. Do not put off for tomorrow what you can enjoy today. Sports, games, gambling, dancing, delicious morsels, clinking glasses, mixing magnetism with the other sex, nights of revelry, this is living for him.

With his wants not satisfied, but fearing the attraction in human life, the ascetic considers the world as a place to be shunned; a place where serpents lurk and wolves are ready to devour; where the mind is beguiled by temptations and deceit, and the flesh is in the snares of sense; where passion is rampant and disease is ever present. He goes to a secluded spot that he might there discover to himself the mystery of real living.

Not contented with their lot in life, the uninformed poor speak grudgingly of wealth and with envy or admiration point to the doings of the social set and say, that these can enjoy life; that they really live.

What is called society, is composed quite frequently of the bubbles on the crest of the waves of civilization, which are tossed up by agitations and struggles of the minds in the sea of human life. Those in society see in time that admission is by birth or money, seldom by merit; that the veneer of fashion and the mechanics of manners check the growth of mind and warp the character; that society is ruled by strict forms and uncertain morals; that there is hunger for place or favor, and work with flattery and deceit to secure it and hold it; that there are strivings and struggles and intrigues for hollow triumphs accompanied by vain regrets for prestige lost; that sharp tongues strike from jeweled throats and leave poison in their honeyed words; that where pleasure leads people follow, and when it palls on jaded nerves they whip their fancies to furnish new and often base excitement for their restless minds. Instead of being representatives of the culture and true nobility of human life, society, as it is, is seen by those who have outlived its glamour, to be largely like the wash and drift, thrown up on the sand by the waves of fortune from the sea of human life. The members of society shimmer in the sunshine for a while; and then, out of touch with all the sources of their lives and unable to keep a firm footing, they are swept away by the waves of fortune or disappear as nonentities, like the froth that is blown away. Little chance society gives its members to know of and contact the currents of their lives.

Forsake the way of the world, accept the faith, plead the sincere preacher and priest. Enter the church and believe, and you will find balm for your wounds, solace for your suffering, the way to heaven and its joys of immortal life, and a crown of glory as your reward.

To those cast down by doubts and weary of the battle with the world, this invitation is what their mother's gentle lullaby was in infancy. Those who are worn out by the activities and pressure of life may find rest in the church for a while, and expect to have immortal life after death. They have to die to win. The church has not and cannot give what it claims to be the keeper of. Immortal life is not found after death if not obtained before. Immortal life must be lived into before death and while man is in a physical body.

However and whatever phases of life may be examined, each will be seen to be unsatisfactory. Most people are like round pegs in square holes—they do not fit. Some one may enjoy his place in life for a time, but he tires of it as soon as or before he has learned what it should teach him; then he longs for something else. One who looks behind the glamour and examines any phase of life, discovers in it disappointment, dissatisfaction. It may take ages for a man to learn this if he cannot, or will not, see. Yet he must learn. Time will give him experience, and pain will sharpen his sight.

Man as he is in the world is an undeveloped man. He is not living. Living is the way by which man attains immortal life. Living is not the existence which at present men call living. Living is the state in which each part of a structure or organism or being is in touch with Life through its particular current of life, and where all parts work co-ordinately to perform their functions for the purpose of the life of that structure, organism or being, and where the organization as a whole contacts the flood tide of Life and its currents of life.

At present no part of the organization of man is in touch with its particular current of life. Hardly is youth attained before decay attacks the physical structure, and man allows death to take his mortal part. When man's physical structure is built and the flower of youth is blown, the body soon withers and is consumed. While the fires of life are burning man believes that he is living, but he is not. He is dying. Only at rare intervals is it possible for the physical organism of man to contact its particular currents of life. But the strain is too great. Man unknowingly refuses to make the connection, and he either does not know or will not co-ordinate all parts of his organism and does not cause them to perform other functions than for the scant maintenance of the physical body, and so it is not possible for him to be borne up by the physical. He is pulled down by it.

Man thinks through his senses, and as a being of sense. He does not think of himself as a being apart from his senses, and so he does not contact the life and source of his being. Each part of the organization called man is at war with the other parts. He is confused as to his identity and remains in a world of confusion. In no sense is he in contact with the flood tide of Life and its currents of life. He is not living.

(To be continued)



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LIVING FOREVER

(Continued)

IF man were truly living, he would have no aches, no pains, no disease; he would have health and wholeness of body; he could, if he would, by living, outgrow and pass over death, and come into his inheritance of immortal life. But man is not really living. As soon as man is awake in the world, he begins the process of dying, by the ills and diseases which prevent health and wholeness of body, and which bring on degeneration and decay.

Living is a process and a state into which man must enter intentionally and intelligently. Man does not begin the process of living in a haphazard sort of way. He does not drift into the state of living by circumstance or environment. Man must begin the process of living by choice, by choosing to begin it. He must enter the state of living by understanding the different parts of his organism and his being, by coordinating these with each other and establishing harmonious relationship between them and the sources from which they draw their life.

The first step toward living, is for one to see that he is dying. He must see that according to the course of human experience he cannot maintain a balance of the forces of life in his favor, that his organism does not check nor resist the flow of life, that he is being borne on to death. The next step toward living is to renounce the way of dying and to desire the way of living. He must understand that yielding to the bodily appetites and tendencies, causes pain and disease and decay, that pain and disease and decay can be checked by a control of the appetites and bodily desires, that it is better to control the desires than to give way to them. The next step toward living is to begin the process of living. This he does by choosing to begin, to connect by thought the organs in the body with the currents of their life, to turn the life in the body from its source of destruction into the way of regeneration.

When man has begun the process of living, the circumstances and conditions of life in the world contribute to his real living, according to the motive which prompts his choice and to the degree to which he proves himself able to maintain his course.

Can man remove disease, stop decay, conquer death, and gain immortal life, while living in his physical body in this physical world? He can—if he will work with the law of life. Immortal life must be earned. It cannot be conferred, nor does anyone naturally and easily drift into it.

Ever since the bodies of man began to die, man has dreamed about and longed to have immortal life. Expressing the object by such terms as the Philosopher's Stone, the Elixir of Life, the Fountain of Youth, charlatans have pretended to have and wise men have searched for, that by which they could prolong life and become immortal. All were not idle dreamers. It is not likely that all failed in their course. Out of the hosts who have taken up this quest of the ages, a few, perhaps, did reach the goal. If they did find and did make use of the Elixir of Life, they did not herald their secret to the world. Whatever has been said on the subject has been told either by great teachers, sometimes in simple language so that it might be quite overlooked, or at times in such strange terminology and peculiar jargon as to challenge inquiry (or ridicule). The subject has been shrouded in mystery; dire warnings have been sounded, and seemingly unintelligible directions given to him who would dare to uncover the mystery and who was bold enough to seek immortal life.

It may have been, it was, necessary in other ages to speak of the way to immortal life guardedly, through myth, symbol and allegory. But now we are in a new age. It is now time to speak plainly of and to show clearly the way of living, by which immortal life may be attained by a mortal man while he is in a physical body. If the way does not seem plain no one should attempt to follow it. His own judgment is asked of each one desiring immortal life; no other authority is given nor required.

Were immortal life in a physical body to be at once had by the wishing for it, there would be only a scant few in the world who would not at once take it. No mortal is now fit and ready to take immortal life. If it were possible for a mortal to put on immortality at once, he would draw unto himself unending misery; but it is not possible. Man must prepare himself for immortal life before he can live forever.

Before deciding to take up the task of immortal life and to live forever, one should pause to see what living forever means to him, and he should gaze unflinchingly into his heart and search out the motive which prompts him to seek immortal life. Man may live on through his joys and sorrows and be carried on by the stream of life and death in ignorance; but when he knows of and decides to take immortal life, he has changed his course and he must be prepared for the dangers and the benefits which follow.

One who knows of and has chosen the way of living forever, must abide by his choice—and go on. If he is unprepared, or if an unworthy motive has prompted his choice, he will suffer the consequences—but he must go on. He will die. But when he lives again he will anew take up his burden from where he left it, and go on toward his goal for ill or good. It may be either.

Living forever and remaining in this world means that the one so living must become immune from the pains and pleasures which rack the frame and waste the energy of a mortal. It means that he lives through the centuries as a mortal lives through his days, but without the break of

nights or deaths. He will see father, mother, husband, wife, children, relatives grow up and age and die like flowers that live but for a day. Lives of mortals to him will appear as flashes, and pass into the night of time. He must watch the rise and fall of nations or civilizations as they are built up and crumble into time. The conformation of the earth and the climates will change and he will remain, a witness of it all.

If he is shocked by and withdraws from such considerations, he had better not elect himself to live forever. One who delights in his lusts, or who looks at life through a dollar, should not seek a life immortal. A mortal lives through a dream state of indifference marked off by shocks of sensation; and his whole life from beginning to end is a life of forgetfulness. The living of an immortal is an ever present memory.

More important than the desire and will of living forever, is to know the motive which causes the choice. One who will not or cannot search out and find his motive, should not begin the process of living. He should examine his motives with care, and be sure that they are right before he begins. If he begins the process of living and his motives are not right, he may conquer physical death and desire for physical things, but he will have only changed his abode from the physical to an inner world of the senses. Though he will be elated for a time by the power which these confer, yet he will be self-doomed to suffering and regrets. His motive should be to fit himself to help others to grow out of their ignorance and selfishness, and through virtue to grow into full manhood of usefulness and power and selflessness; and this without any selfish interest or attaching to himself any glory for being able so to help. When this is his motive, he is fit to begin the process of living forever.

(To be continued)



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LIVING FOREVER.

(Continued)

A MAN of strong desires, who seeks power to use it for what he conceives to be his interest independently of others, may acquire power and may prolong his life in the world for a time which, to the ordinary man, seems to be forever. The powers acquired must react on him and crush him, because by his attitude of mind he has made himself an obstacle in the path of humanity's progress. The law requires all hindrance to the welfare and progress of humanity to be removed. The acts of a strong and selfish man may appear to break the law for a time. They merely appear to break it. While one can go against the law, interfere with or postpone its operation, he cannot set it at nought forever. The force which he exerts against the law will recoil on him in the measure of his exertion. Such men are not considered in what is herein written on Living Forever. What is said will be of benefit to those only whose motive in living forever is, that they will thus be able to serve mankind, and that their attainment to the state of living forever will be for the best of all beings.

One who has taken or is taking the three steps toward living above mentioned, to see that he is dying, to renounce the way of dying and to desire the way of living, and to begin the process of living, should familiarize himself with certain propositions which he will prove and demonstrate to himself as he continues in his progress toward living forever.

One law rules in every part of the four worlds of the manifested universe.

The four worlds are, the physical world, the psychic world, the mental world and the spiritual world.

Each of the four worlds is governed by its own laws, all subject to the one universal law.

All things in each of the worlds are subject to change, as change is known in that world.

Beyond the four worlds there is a primal root substance from which all things manifested spring as from a seed. Beyond that and comprising all unmanifested and all manifested is the Whole.

In its own primal state, substance is unmanifested, at rest, homogeneous, the same throughout, and is unconscious.

Substance is called into manifestation by law.

Manifestation begins in that portion of substance which becomes active.

At each such manifestation, substance separates into ultimate unit particles.

An ultimate unit cannot be divided nor destroyed.

When it begins manifestation, that which was substance ceases to be the same throughout and becomes dual in its action.

From the duality manifested in each of the ultimate units come all the forces and the elements.

That which substance becomes in manifestation is called matter, which is dual as spirit-matter or matter-spirit.

Matter is composed of the ultimate units in a variety of combinations.

The four manifested worlds are composed of the ultimate units of which matter is made up.

The matter of each of the four manifested worlds is being developed either in line of involution or in line of evolution.

The line of involution in the development of the ultimate units' descent is from the spiritual world through the mental and psychic worlds to the physical world.

The consecutive stages of development downward in the line of involution are breath matter or spirit, life matter, form matter, sex matter or physical matter.

The line of evolution in the development of the ultimate units is from the physical world through the psychic and mental worlds to the spiritual world.

The stages of development upward along the line of evolution are sex matter, desire matter, thought matter, and individuality.

The ultimate units which are being developed on the line on involution are conscious but unintelligent.

The ultimate units which are being developed on the line of evolution are conscious and intelligent.

The ultimate units which are being developed on the line of evolution control and cause the ultimate units on the line of involution to act in that world in which they are directed by the intelligent units.

The manifestations in any of the worlds are the result of the combinations of the unintelligent ultimate units with, and as the results of, the direction given them by the intelligent units.

Each unit is manifested in degrees of what is called spirit and what is called matter.

What is called spirit and what is called matter are the opposite aspects of the duality expressed in the manifesting side of each unit.

The manifesting side of each unit is called matter, for short.

Matter is to be known as spirit on the one hand and matter on the other.

The unmanifesting side of each unit is substance.

The manifesting side of each unit may be balanced and resolved into the unmanifesting side of the same unit.

Each ultimate unit must pass through all stages of development on the line of involution, from the spiritual world to the physical world, before that ultimate unit can begin its development on the line of evolution.

Each ultimate unit must pass through all stages of development from the highest, from the primal spirit in the spiritual world to the densest matter in the physical world, and must pass through all stages of development from the lowest in the physical world to the highest in the spiritual world.

Each unintelligent ultimate unit is impelled by the spirit nature of itself to act as directed by intelligent ultimate units, until that ultimate unit becomes an intelligent ultimate unit.

Unintelligent ultimate units become intelligent ultimate units by their association with intelligent ultimate units as they complete their development on the line of involution.

Unintelligent ultimate units are not responsible for the results of their actions.

When ultimate units become intelligent and begin their development on the line of evolution, they become responsible for their actions and for what they cause to be done by unintelligent ultimate units.

Each ultimate unit must pass in development through all stages of being as an intelligent ultimate unit.

Man is an ultimate unit which is intelligent, and which is in a stage of development.

Man has in his keeping and is responsible for innumerable other but unintelligent ultimate units.

Each set of ultimate units which the intelligent ultimate unit man has in his keeping belong to stages of development through which he has passed.

Man has with him in the organization which he controls ultimate units of all planes of involution and evolution up to the stage of development in evolution which he has reached.

By the sameness of substance, in the unmanifesting side of himself as an ultimate unit, man may rise out of the manifested worlds and into that which is unmanifested.

By the power in spirit-matter, which is the manifesting side of him as an ultimate unit, man may bring about the changes in himself by which he ceases to act alternately as positive or negative, spirit or matter.

Alternating between these opposites causes man as the intelligent ultimate unit to disappear from one plane in a world and to pass onto another plane or world and to pass from those and reappear.

In each plane or world in which the ultimate unit man is, he appears to himself or is aware of himself according to the conditions of that world or the plane, and not otherwise.

When the intelligent ultimate unit man leaves one plane or world, he ceases to be aware of himself according to the conditions of that plane and world and becomes aware of himself according to the conditions of the plane and world into which he passes.

The undeveloped and unbalanced and incomplete states and conditions in the manifesting side of the intelligent ultimate unit man

produce a desire for development, balance, completion, and are the causes of continued change.

Each opposite in the manifesting side of the intelligent ultimate unit man seeks to oppose or dominate its opposite.

Each of the opposites of the manifesting side of himself as an intelligent ultimate unit seeks also to unite with or disappear into the other.

While there are changes in the opposites in the manifesting side of the intelligent ultimate unit man, there will be pain, confusion, and conflict.

Man as an intelligent ultimate unit will continue to appear and disappear and reappear in the different worlds under the conditions required by the worlds, and must endure the torments of sensation and change, and will be unaware of himself as he really is as an intelligent ultimate unit, until he arrests change and stops the conflict of the opposites in the manifesting side of the ultimate unit which he is.

Man may arrest change and stop the conflict of these opposites by contemplating and becoming aware of and relating himself to the sameness or oneness of the unmanifested side of himself as an intelligent ultimate unit.

Mind is a stage in the development of the ultimate unit.

The opposites of the manifesting side of the ultimate unit may be balanced and united.

When the opposites of the manifesting side of an ultimate unit are balanced and united as one, the opposites cease to be opposites and the two become one, which is as neither of the opposites.

That by which the opposites of the manifesting side of the ultimate unit become united as one, is the oneness or sameness, which is the unmanifesting side of that ultimate unit.

That which the opposites of the manifesting side of the ultimate unit have become is substance.

The opposites of the manifesting side of the ultimate unit which have united and again become one, have rebecome substance and are the sameness of the unmanifesting side.

That intelligent ultimate unit in which the two opposites of its manifesting side have become one and which has rebecome substance, is not the same as substance though it identifies itself with substance.

That which has identified itself with the unmanifesting side of itself or substance, is wisdom, the wisdom principle; the unmanifesting side remains substance.

The wisdom principle knows and helps and identifies itself with every ultimate unit in the manifested worlds and with substance, the root of the manifested worlds.

Through that part of itself which is substance the wisdom principle knows and acts with every ultimate unit in each of the worlds on the line of involution.

By the potential sameness of the wisdom principle which is in each intelligent ultimate unit, the wisdom principle knows each intelligent ultimate unit in each of the manifesting worlds on the line of evolution.

The wisdom principle is present with the ultimate units in all of the worlds, but it does not manifest its presence as form or in form.

The wisdom principle manifests its presence only by the feeling or being conscious of sameness with all things and in all things and by good will toward all things.

Will is the source of the power by which the wisdom principle manifests its presence in any of the worlds.

Will is unattached and is unqualified.

As man is an ultimate unit in his manifesting and unmanifesting sides, so also are the four worlds, in their manifesting and unmanifesting sides.

The intelligent ultimate unit man is the representative of each of the worlds in its manifesting and unmanifesting sides, and of the Whole.

The same law and laws which are operative in the Whole and in each of the worlds are operative in man and his organization.

As the intelligent ultimate unit man acts with the ultimate units which are with him and in his keeping, they act on other ultimate units in each of the worlds to which they are related.

The ultimate units in the different worlds react as they were acted on by the ultimate units in the keeping of man and all in turn react on man.

The mind of the intelligent unit man acts on itself and in like manner acts on the mind of the Whole, and so also does the mind of the Whole react on the intelligent ultimate unit man.

These propositions may not at once be apparent to the mind. But if one will read them over and become intimate with them they will take root in his mind and become self-evident to the reason. They will help man in his progress toward living forever to understand the workings of nature within him and to explain himself to himself.

Living forever is not living for the enjoyment of delights. Living forever is not for exploitation of one's fellows. Living forever requires greater courage than has the bravest soldier, more zeal than has the most ardent patriot, a grasp of affairs more comprehensive than has the ablest statesman, a deeper love than has the most devoted mother. One who lives forever cannot like a soldier fight and die. The world does not see nor hear of the fighting he does. His patriotism is not limited to a flag and the tribe and land on which its shadow falls. His love cannot be measured by a baby's fingers. It reaches out from either side of the present to the beings who have passed and who are yet to come. He must tarry while the hosts of men go by and come and go, ready to give them aid when they are ready and will receive it. One who lives forever cannot give up his trust. His work is with and for the races of humanity. Not until the youngest brother of his great family is able to take his place will his work be finished, and perhaps not then.

The process toward living forever, very likely is a long and arduous course and requires greatness of character and coolness of judgment to travel. With the right motive there will be no fear in launching out on the journey. One who undertakes it will not be daunted by any obstacle, nor can fear take hold of him. The only means by which fear can affect and overcome him is when it is hatched and nursed by his own wrong motive. Fear can find no brooding place with right motive.

It is time for men to be conscious that they are borne on by the torrent of life, and in a little while are engulfed by death. It is time to choose not to be so engulfed, but to use the torrent to be borne on safely, and to live forever.

(To be continued)



THE WORD

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LIVING FOREVER.

(Continued)

BEFORE one can elect himself to the life of an immortal and begin the actual process of living forever he must be aware of some of the requirements of such a life and of what he must do to prepare himself to begin. His mind should be eager to grasp and deal with the problems concerned. He must be willing to give up the mortal process of dying before he can begin the immortal process of living. In the June and July issues of *The Word* [p. 12 and p. 15 in this PDF] are suggested the differences between the mortal and immortal life, and the motive which one should have as the cause of his choosing to live forever.

After pondering over the statements there made; after finding that they appeal to him as being reasonable and right; after feeling sure that he is willing to give up all that is necessary for him to give up and do all that is made necessary by the process; after searching out and passing just judgment on his motive, and after finding that the motive which prompts him to live forever is, that by an immortal life he can best serve his fellow men rather than that he may have everlasting happiness or power, then he is fit to choose and may choose to begin the process of living forever.

The process of living forever is approached by thinking of living forever, and begins with the conception of the thought of living forever. By thinking of living forever is meant that the mind reaches out after and searches out all available matter on the subject, and broods over the thought of living forever. As the mind is so roused it becomes prepared and prepares the body to begin the process. The conception of the thought of living forever takes place at that instant when the mind for the first time awakens to the realization of what living forever is. This awakening differs from the labors of the mind in its gropings and efforts to understand. It comes after and as the result of these gropings and efforts, and is like the flashing into the mind of, and the satisfaction at, the solution of a problem in mathematics with which the mind has worked a long time. This conception of what living forever is may not come until long after one had dedicated himself to live forever. But it will come, as his acts conform to what he learns and knows about the process. When he awakens to what

living forever is, he will not be in doubt about what he should do; he will know the process and see his way. Until then he must be guided in his course by reasoning on the subject and doing what seems to be best.

After a man has given the necessary consideration to the subject of living forever and is convinced that it is the right thing for him to do and has made his choice, he is ready and will prepare himself for the course. He prepares himself for the course by reading and thinking about what he has read on the subject, and by so becoming acquainted with his physical body and the parts of which it is composed, as distinct from his psychic and mental and spiritual natures which make up his organization as man. It is not necessary for him to ransack libraries or to travel to out-of-the-way places in search of what has been written on the subject. He will become aware of all that it is necessary for him to know. Much will be found on the subject in the sayings of Jesus and the writer of The New Testament, in many of the Oriental writings and in the Mythologies of the ancients.

An article which is suggestive and gives more information than any written in modern times was published under the title "The Elixir of Life" in "The Theosophist" of March and April (Vol. 3, Nos. 6 and 7), 1882, at Bombay, India, and republished in the volume of collected writings called "Five Years of Theosophy" at London in 1894, and also among other writings in a volume published at Bombay in 1887 under the title "A Guide to Theosophy." In this article, as in other writings on the subject, much information essential to the course has been omitted.

Immortal life is not gained after death; it must be earned before death. The physical life of man in full vigor does not exceed one hundred years. Man's span of life is not long enough for him to perform his duties in the world, to forsake the world, to go through the process necessary to living forever, and to have immortal life. To become immortal, man must bridge over what would ordinarily be his time of death and prolong the life of his physical body. For the physical body to live through centuries it must be healthy and strong and immune to disease. Its constitution must be changed.

To change the constitution of the physical body to that which is required, it must be rebuilt many times. Organ must replace organ, cell must replace cell in increasing fineness and quality. With the change in cells and organs there will be also change of functions. In time the constitution of the body will be changed from its process of dying—which process begins with birth and ends with its consummation, death—into a process of living, after the change, the death period, has been safely passed. To rebuild and bring about such changes in the body, the body must be made free from impurity.

The body cannot be made pure and virtuous, except by having purity in thought, virtue in thought. Purity of body is not produced by the mere desire for purity of body. Purity of body is produced as the result of purity and virtue in thought. Purity and virtue in thought is developed by thinking without attachment to the thought, or attachment in thought to the results which follow thought, but simply because it is right to so think. When the mind so thinks, purity and virtue are spontaneous.

The nature of each cell in the body of man is the result of and is caused by the nature of his thoughts. His body as a whole is caused by and is the

results of his thoughts as a whole. According to the nature of his thoughts, so will his body be and so will it act. As the result of past thoughts, man's body in its parts and as a whole now acts on or influences his mind. The cells when hungry draw, pull, influence the mind towards the things which are of their nature. If he give sanction and thought to these, he invigorates and reproduces the cells of his body according to their nature. If he refuses to sanction and give thought to the nature of the things which are so drawing his mind and he chooses instead other subjects which he believes to be best and thinks about them, then the old cells in his body and their nature die, and the new cells which are built are of the nature of his thought, and will, as long as they exist, influence his mind.

A man cannot leave a thought or bid a thought to leave as lovers who are to part linger over their farewell or as women say their continued good-byes. One who keeps company with or entertains it cannot be rid of a thought.

A thought cannot go if one holds on to it or looks at it. To be rid of a thought a man must not parley with or sanction its presence. He must discountenance its presence and rebuke it, and then turn his mind and attend to the thought with which he would be concerned. The undesirable thought cannot live in an unwelcome atmosphere. As man continues to think the thoughts which are right, he rebuilds his body in the nature of his thoughts and his body is then immune to influences which are wrong and disturb his mind by thoughts which are wrong. The body as it is built under and by right thought, becomes strong and resists with power what it is wrong for it to do.

The physical body is built up and maintained by physical food. So physical foods varying in quality will be necessary so long as the body requires them and until it learns to do without them. The body will be injured and its health impaired if the foods which it needs are denied it. Whatever foods are needed to maintain its health should be given to the body. The kind of food which the body needs is determined by the nature of the desire which rules it. To refuse meat to a carnivorous human animal body will starve and throw it into confusion and hasten its period of death. The kind of food which the body will need should be changed as the body changes and not before.

The body changes with the change of the desires which rule it. The desires are changed by thought. Ordinarily man's thoughts follow the promptings of his desires. Desire rules his mind. While desire rules his mind, desire will control thought; thought will strengthen desire and desire will maintain its nature. If man will not allow his thought to follow desire, desire must follow his thought. If desire follows thought its nature will be changed to that of the thought which it follows. As the thoughts become purer and the desires are compelled to follow the thought, the desires partake of the nature of the thoughts and in turn change the needs and demands of the body. Therefore one should not attempt to determine and change the nature of his body by feeding it with foods unsuited to its needs, but by changing his desires by a control of his thoughts. As man controls and directs his thought to accord with immortal life and the process of living forever, the body will make known and demand the food necessary to its change in development.

Man's body now depends on the foods of the earth for its maintenance. Earth foods must be used for a long period. The length of the period will be determined by the needs of the body. The body will show what are its needs by the changes in what are the objects of its desires. From a gross, heavy or flabby body, the body will become more compact, tensile, movable. Its gross feeling of dullness and heaviness will give place to fineness of sensibility and lightness. These changes of body will be accompanied by and make necessary the changes in earth foods. It will be found that the foods required have the greatest life values in the smallest quantity or bulk. Solid foods are needed almost as long as the body remains cellular in structure.

A distinction should be made between what the body wants and what the body needs. The body's wants are what were its old desires, which were then sanctioned and gratified by the mind and which were impressed on the cells and reproduced by them in other cells. The body's needs are what the new and healthy cells require for their capacity to store the life force. The body should not be allowed to fast unless food becomes repulsive. If a fast is begun it should be continued as long as the body remains strong and the mind clear. If the body shows weakness or gives other evidences of the need of food, such food should be taken as will be known to be best suited.

These changes of body will be due to the changes in the body's cells. The longer the life of the cells, the less food is required to maintain them. The shorter the life of the cells, the more food is needed to furnish the material necessary to replace the cells which have died. If the desire is the same as that which was stamped on the old cells, then the same food will be required to furnish organic structures for the ruling desires. If the desires have changed, then the food needed with which to build new cells is such as will be compatible to the desires. This compatibility of food with desire is made evident by the hunger of the cells and the organs in the body, and will be understood by one as he becomes acquainted with his body and learns to know its needs. So the solid foods will become finer. Then liquids will take place of solids. The body will show that it requires less and less food. As the body needs less food, all diseases which may have been afflictions of or latent in the body will entirely disappear and the body will increase in strength. Strength of body does not depend on the quantity of food consumed, but on the quantity and quality of life with which the body is put into contact by food on the one hand, and, on the other, that there are no losses of life.

Certain physiological changes will accompany the gradual discontinuance of food. These changes will extend over a considerable period of time, in order that the body may become adapted and adjusted to the new conditions which it will grow into and the new functions which it must perform. During this period the body has been sloughing off its gross physical parts, and growing into new bodies, as a serpent sloughs off its skins. There is a decrease in the physical activity of the organs of digestion. There is a decrease in the secretions of the stomach, liver, pancreas. The alimentary canal becomes smaller. The circulation of the blood becomes slower and the heart-beats fewer. During these changes the one undergoing them has been growing into a new childhood of body.

Its desires are simple and its life is on the increase. When it has passed into its childhood, the new body enters upon a period of adolescence. On this period of adolescence fall, as it were, the shadows of all previous periods of adolescence of the many lives. On this period reach the events of all former similar life periods, and so there reappear in the period of adolescence of the new body the tendencies which were of those past stages of adolescence. This adolescent stage of the new life of the body is a dangerous period in development. If its impulses are heeded all progress stops and man falls back into a lower stage of worldly life than that from which he has emerged. If this point is passed no solid food will be needed. Still other physiological changes will follow. The alimentary canal will close and its end will unite with the coccygeal gland. The food which is taken will be absorbed by the body, and any waste matter will be excreted through the pores of the skin. It will not be necessary then to take nourishment through the mouth, though nourishment may be taken by way of the mouth. Nourishment may be absorbed through the skin as waste matter is there now excreted. At a stage in the development of the body it will no longer need any grosser food than water. If the body is carried to the limit of its development, it will depend on the air for its nourishment and the water needed will be absorbed from the air.

To be continued.

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LIVING FOREVER

(Continued)

MAN'S physical body is built up from a spermatozoon and an ovum, two cells so minute that when united as one, that is barely visible to the unaided eye. As soon as these become one it begins to act by reproduction and multiplication. The one becomes two, the two become four, and this continues throughout foetal life and after birth, until the countless cells have reached the limit of the number and completed the growth of the particular human body.

The body is cellular in structure. The spermatozoon and the ovum are the two chief physical factors in the building of the body. Without a third something they could not unite. They could not begin their work. This third something is not physical, it is not cellular, is not visible. It is the invisible molecular model of the man to be. That attracts and unites the two factors in the work of building a cellular body, and in making visible its own molecular form. This invisible molecular model form is the field in which meet and co-operate the forces of nature with the material used in the building of the body. This molecular model is the form which persists throughout the changes of the cells. It unites them and from it they reproduce. At death it is the persistent germ of personality, which, later, like the phoenix, reproduces from itself, its form anew, in a new incarnation.

In the process of living forever, this molecular model body must be made to supplant and take the place of the physical cell body by transfiguration. It must be strengthened and exteriorized and adapted to physical conditions, so that it may be used in the physical world similarly as the physical cell body is used. How can this be done? This must be done and can be done only by the creative principle. The essential in living forever is the use of the creative principle.

The creative principle is represented by the spermatozoa and ova in the human bodies. Spermatozoa and ova are present in each human body, either as such or one is represented in the other. In man the ova are impotent and inoperative. In woman the potential spermatozoa are dormant and incapable of action. These factors are contained in the generative fluid in the body.

To strengthen and make the body immune to disease and to overcome death, the generative fluid and its contents must be preserved in and used by the body. The blood is the life of the body, but the generative force is the life of the blood. The creative principle acts through the generative fluid, as the creator, the preserver, and the destroyer or re-creator of the body. The creative principle acts as creator from the time of the fusing of the spermatozoon and ovum until the body has attained its growth and is adult. The creative principle acts as preserver by the preservation of such portion of the generative fluid as is necessary for the life of the blood. The creative principle acts as the destroyer of the body whenever the generative fluid is lost from the body and especially if this is not done in sacramental union to beget. The creative principle acts as the re-creator by the retention and absorption in the body of the generative fluid and contents. The generative fluid is the product of the combined forces of all nature working in the body, and it is the quintessence of the body.

The body is a laboratory in which the generative fluid and seed are extracted from the foods taken in. In the physical body are the furnaces, crucibles, coils, retorts, alembics, and all instruments and means necessary to heat, boil, steam, condense, precipitate, extract, transfuse, sublimate and transmute the generative fluid and seed from the physical state through the other states necessary to renew and bring the body to life and make it live forever. The seed is a center through which life acts. Where the seed travels in the body there the currents of life flow and are put into touch with the organs and parts of the body through which they pass.

When the seed is retained it circulates through the body and strengthens and makes virile all the organs and the whole body. From light, air, water, and the other food taken into and assimilated by the body, there is extracted the generative seed by means of the organs of generation. In the generative fluid, are like the corpuscles in the blood, the spermatozoa and ova, which are the lowest expression of the creative principle. The seed passes from the generative system into the lymphatics and thence into the blood stream. It passes from the circulative to the sympathetic nervous system; thence through the central nervous system back to the generative fluid.

While thus making one round of the body, the seed enters and remains in every one of those organs until its work in the system is done. Then it takes part in the next system until its cycles in the body are completed. After that it begins another round of the body, but in a higher power. During its journey the seed has toned and invigorated the organs of the body; has acted on the food, and caused to be liberated and appropriated by the body the life held imprisoned by the food; it has made the muscles firm and resilient; has tintured and added power and movement to the blood; has engendered heat in the tissues, imparted cohesion and temper to the bones; has purified the marrow so that the four elements may pass freely in and out; has strengthened, keyed up and given steadiness to the nerves; and has clarified the brain. While improving the body on these journeys, the seed has increased in power. But it is still within the limits of the physical.

After renewing the physical body and completing its physical cycles the seed is transmuted from its physical state into that of the molecular body. As the physical seed thus continues to be transmuted from its physical state into the molecular body within and through the physical, the model form becomes stronger, more pronounced and is gradually distinguished from the physical body as a distinct form, though united with the physical body. As the circulation of the seed continues its rounds through the body and continues to be transmuted into the molecular model body, the physical body becomes stronger, and the molecular model body more compact. Gradually the cellular physical body becomes weaker in comparison with the molecular model body, as that becomes stronger and more evident to the senses. The change is due to the transmutation of the generative seed into the model form body. As the form body becomes stronger and firmer within and through the physical body of cells, it becomes as apparent and evident as the physical body. The senses of the physical body are gross and their perceptions abrupt, when contrasted with the senses of the molecular model body, which are fine, with continuous perception. By physical sight are perceived the gross parts of objects on their exterior sides; objects seem to be broken off or separated from each other. The sight by the model form body does not stop on the exterior of an object. The interior is seen as well and there is seen an interplay of the magnetic relationships between objects. Physical sight is of a limited range and focus and is blurred; minute particles are not seen. The groupings and combinations of material, and light and shade produce effects of dull and heavy and muddy color, as contrasted with the light, deep and translucent colors seen by the model form body. The smallest objects intervening through immense distances are seen by the form body. Physical sight is jerky, disconnected. Sight through the model form body seems to stream through objects and over distances unbrokenly.

Hearing in the physical is limited to a small range of sounds. These are harsh and coarse and snappy, as compared with the flow of sound which is perceived through the model form body between and beyond the range of physical hearing. However, it is to be understood that this seeing and hearing by means of the molecular body is physical and pertains to physical matter. This new sensing is so much stronger, firmer and accurate that the ignorant might mistake it for super-physical. What has been said of seeing and hearing is likewise true of tasting, smelling and touching. The finer and remoter nature of foods and objects and odors are perceived by the senses of the molecular model form body, whereas the physical cell body though ever so well trained, can only sense the grosser sides of these.

During this period there will be a tendency toward psychic achievement. This must not be permitted. No astral experiences must be indulged in, no strange worlds entered. In astral and psychic development the model body becomes fluidic and is likely to issue forth from the physical, as in the case of mediums. That is the end of the attempt to live forever. When the molecular model body is not allowed to flow out from its physical counterpart no psychic senses will be developed, no psychic world entered. The molecular model body must be knit together with the cellular physical body. There must be a fine balance between them. Then

all sensuous perceptions will be through the physical body, though the physical limitations become transparent as indicated. The development is directed towards the exteriorization of the molecular body, and not astral or psychic development.

During the development of the physical cell body and the molecular model body, the appetites become finer. What was before attractive is now repellent. Things which were before the cause of much concern are now regarded with indifference or dislike.

As the molecular body becomes stronger and firmer new sensations are experienced. It seems as though with a slight effort the bands could be severed which bind to earth, and as though the veil which separates the physical from other worlds could be removed. This must not be allowed. All that should be experienced by the molecular body must be experienced within the physical cell body. If other worlds are to be perceived they must be perceived through the physical body.

It must not be supposed because all the world seems to crave is given up, that the body is like a mummy, that life has lost all interest and that the world is now a blank. The body is dead to the world in so far its gross attractions are concerned. In place of these there grow up other interests. The world is experienced on its fairer side by means of the finer senses developed. The gross pleasures are gone, but in their place come other pleasures.

Within the molecular body is now developed that which corresponds to the generative seed of the physical body. As when with the growth of the organs of sex and the germination of the seed of the physical body the desire for sex expression was manifest in the physical body, so now with the development of the molecular form body and the molecular seed, comes sex emotion which seeks expression. A wide difference exists as to the manner of expression. The physical body is built on the sexual order, male or female, and each body seeks another of the opposite sex. The molecular model body is bi-sexual, both sexes are in one body. Each seeks expression through the other side of itself. In the dual-sex molecular body desire requires the creative principle present in the body to act. Within the molecular body is a force which was in the seed of the physical. This force seeks expression, and, if allowed, will develop within the model form a psychic body, corresponding to the physical body as to embryonic development and birth. This should not be permitted. As the physical seed was not allowed physical expression, but was retained within the physical body and turned to a higher power and transmuted into the molecular body, so now must this force be conserved and the molecular seed raised to a still higher power.

The physiological changes mentioned in the Editorial in *The Word* of August, 1912 [p. 21 in this PDF], in connection with food, have taken place. The gross elements of the physical body have been eliminated and the finest only remain. The molecular model body and the physical body of cells are well balanced. Power increases in the form body. The molecular seed circulates within the molecular form body, as the retained seed circulated through the physical body. The molecular seed cannot germinate and produce a body without sanction of the mind. If this sanction is given, the form body conceives and in course of time gives birth to an adept body.

This birth and that which lead to it was described in *The Word*, January, 1910, Vol. 10, No. 4, in the editorial "Adepts, Masters and Mahatmas" [p. 58 in the PDF editorial "Adepts, Masters and Mahatmas"]. The mind should not consent.

Then, as the physical seed was transmuted into the molecular model form body, so is now the molecular seed within the molecular body again transmuted. It is transmuted into a body of still finer matter, a life body, a body of life matter, a truly atomic body. This is a body of so fine a nature that it can be perceived only by the mind, as it is on the plane of the mind. The physical and the molecular bodies can be perceived by the senses, physical and psychic senses. The life body cannot be perceived by the senses. Life matter is in the mental world and only the mind can perceive that.

The transmuted seed of the molecular body builds up and strengthens the life body. As the life body is strengthened and matured it, too, develops a seed. The seed of the life body is that from which the glorified body of the Master is created and raised, alive forever. This has been described in *The Word*, May, 1910, Vol. 11, No. 2, in the editorial "Adepts, Masters and Mahatmas" [p. 86 in the PDF editorial "Adepts, Masters and Mahatmas"].

Now, while here terms are used which are taken from sense perceptions in the physical world, these terms are used because no others are at hand. However, it is to be remembered that these terms are representative of facts and conditions and not actually descriptive. When the world is more familiar with these inner states, new and better terms will be developed and used.

The time required to accomplish all this depends upon the strength of character of the one engaging in the work, and upon the motive which prompts the undertaking. It may be done within the generation in which it is begun, or centuries may elapse before the work is finished.

(To be continued)

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LIVING FOREVER.

(Continued)

TO allow the body to go on in the process of living forever, certain things must be given up, certain practices avoided, certain tendencies, emotions, sentiments and notions must have disappeared, because they are seen to be unworthy, futile or unwise. Unnecessary restraints should not be placed upon the body, nor its actions unnecessarily checked. There should be no longing for any special foods. Food is not an end; it is merely a means of attainment. Feeding and the time for feeding should not be a matter of eager concern, but of duty.

All drugs and narcotics must be given up. Drugs and narcotics overstimulate or deaden the organs and nerves, and cause degeneration of the body.

No wines, liquors, or alcoholic intoxicants or stimulants of any kind may be taken under any form. Alcohol inflames and disorganizes the body, excites the nerves, exaggerates or inhibits the senses, tends to unbalance and upset the mind from its seat in the senses, and weakens, diseases, or kills, the generative seed.

All sexual commerce must be stopped, all practices discontinued in which the sex nature is involved. The generative fluid must be retained within the body.

The heart must not be set on anything in the world or of the world. Business, society and official life must be given up. These can be given up only when they are no longer duties. Others take up the duties as he outgrows and is ready to leave them. Wife and family and friends must be given up. But this must not be if the giving up would cause them sorrow. Wife, husband, family and friends, are in need of one no more than one needs them, though the needs are different in kind. The wife or husband, family and friends to whom one thinks he is devoted, are not the real objects which call out his devotion. Seldom is he devoted to those individuals, but rather to the sentiments, emotions, or particular desires within himself and which are awakened, stimulated and developed within, by wife, husband, family or friends. He responds to them, to the extent that the response satisfies that in him which they represent to him. His

devotions and affections are to the desire for wife, husband, family, friends within himself and not to any wife, husband, family and friends outside. They are only reflections or means by which he seeks to satisfy desires within, which they reflect and stimulate. If the organs or functions of body, or particular emotions or sentiments concerning husband, wife, family, friends, within him should die, become impaired or wear out, then it is not likely that he would care for those outside individuals—certainly he would not care in the same way in which he had cared for them before. His sentiments will change toward them. He may feel responsibility or a pity for them as toward a needy stranger, or treat them with indifference. So long as wife, family or friends, need one's care, protection, or advice, it must be given. When one is ready to leave wife, family or friends, they do not need him; they will not miss him; he can go.

The emotions must not be given free reign. They must be restrained. Such sentiments or emotions as the wish to help the poor or to reform the world must not be allowed to flow out into the world. He himself is the poor one. He himself is the world. He is the one in the world who most needs and deserves help. He is the world which must be reformed. It is less difficult to reform the world than to reform one's self. He can confer more benefits upon the world when he has redeemed and reformed himself than if he should spend numberless lives among the poor. This is his work and he proceeds to learn and do it.

He cannot give up the things it is necessary to give up, nor do the things which he must do, unless the doing or the giving up is preceded by meditation. There is no use in trying to live forever without meditation. Coincident with the whole process, and essential to his development, is a system of meditation. Without meditation progress is impossible. In meditation is decided what must be given up. There is where the real giving up takes place. Later, when the proper time comes, the things given up in meditation, are by outside circumstances naturally made to fall away. The actions performed, the things done, which are necessary to the living forever, are first reviewed and done in meditation. The cause of the attainment of living forever is in meditation.

Let it be understood: The meditation here mentioned is not connected with nor related to any modern teachers, nor to any practices such as the repetition of a word or set of words, the gazing at an object, the inhaling, retaining and exhaling of the breath, nor is it the trying to center the mind on some part of the body or on something in a distant place, the getting into a cataleptic or trance condition. The meditation here mentioned cannot be engaged in by any physical practice, nor by any development or practice of the psychic senses. These will prevent or interfere with the meditation here mentioned. Let it also be understood that no money should be paid or can be received for information concerning meditation. One who would pay to be taught how to meditate is not ready to begin. The one who would receive money directly or indirectly under any pretext whatever, has not entered into true meditation, else he would have nothing to do with money in connection with meditation.

Meditation is the conscious state in which man learns to know and knows, himself as well as any thing in any of the worlds, that he may have imperishable being and freedom.

The belief of the world is that knowledge concerning any object can only be obtained by observation, physical analysis and experiments with that thing. This is so in part only. No experiments or experience with a thing from its physical side only, can ever result in knowledge of that thing. All the labors of all the scientists in the many sciences, have not resulted in complete knowledge concerning any one object of their study, as to what that object is and its origins and source. The object may have been analyzed and its composition and transformations recorded, but the causes of its constituent elements are not known, the bonds which unite the elements are not known, the elements in their ultimates are not known, and if the object is organic the life is not known. The appearance of the object on its physical side only is perceived.

No thing can be known if it is approached from its physical side. In meditation, the meditator learns of an object and knows the object in its subjective or abstract state and without any contact of the object. After he knows in meditation what the object is, he may examine the physical object and subject it to analysis. Such examination or analysis will not only demonstrate his knowledge, but he may know in detail the object from its physical side as no scientist can know. He will know the elements in their pre-physical states, how and why these are bonded and related, and how the elements are condensed, precipitated, and crystallized into form. When an object is studied from its physical or objective side, the senses must be used, and the senses are made the judges. But the senses are limited in their action to the sensuous world. They have no part or action in the mental world. The mind only can act consciously in the mental world. Physical objects or psychic objects are previously represented in the mental world. There are the laws which govern the operations of all things concerned in the appearance of any physical or psychic object.

All processes and results of the physical, psychic and mental world can be perceived in meditation, as the meditator learns to make use of his mental faculties in connection with or independently of his senses. The meditator cannot at once distinguish his mental faculties from his senses, nor the manner in which the faculties are related with and operate through his senses, nor can he analyze at once an object in its ultimate parts and synthesize the parts, nor can he know these in meditation at once as a whole. This ability and knowledge is acquired by his devotion to it.

How soon he will be able to learn all there is to be known about an object or subject in meditation will depend on the development and control he has of his mind when he begins, on the control he has over his desires, on his devotion to the work, and on the purity of his motive in his will to live forever. Some minds are better adapted to meditate on abstract subjects than on concrete things, but this is not usually the case. Most minds are better adapted to learn by beginning with the objective world and advancing in meditation to the objects or subjects of the psychic and mental worlds.

The meditation here to be outlined and which must precede and accompany the psycho-physiological changes in the work of living forever is: from the physical state, by which the mind is bound down, limited and conditioned, through the psychic emotional world, where it is attracted, deluded and enthralled, to the mental world, the world of thought, where it

can move freely, learn of and know itself and perceive things as they are. The objects or subjects to be meditated on, therefore, will be those of the physical world, of the psychic world, of the mental world.

There is a fourth order or kind of meditation which has to do with the mind in its ultimate state as mind in the spiritual world of knowledge. It will not be necessary to outline this fourth meditation, as it will be discovered and known by the meditator as he progresses in meditation of the third or mental world.

There are four degrees in meditation, in each of the worlds. The four degrees of meditation in the physical world are: taking and holding in the mind the object or thing to be meditated upon; subjecting that object or thing to an examination by each and all of the senses from their subjective side; contemplating or brooding over that thing as a subject, without the use of the senses and by means of the mind only; knowing the thing as it is, and knowing it in each of the worlds where it may enter.

The four degrees of meditation in the psychic world are: selecting and fixing in the mind any such thing as an element, an emotion, a form; seeing how it is related to and affects each of the senses and how the senses regard and affect it; pondering over the senses, their purpose and relation to the mind; knowing the possibilities and limits of the senses, the action and interaction between nature and senses.

The four degrees of meditation in the mental world are: to conceive a thought and to keep it in reverence in the mind; to perceive the manner in which the senses and nature affect and are related to thought or the action of the mind; to contemplate thought and mind in its relation to and as separate from the senses and nature, how and why mind and thought affect nature and the senses and to contemplate the purpose of the mind's action toward itself and toward all other beings and things; to know what thinking is, what thought is, what the mind is.

(To be concluded)



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LIVING FOREVER

(Concluded)

MEDITATION

IN the organization called man, there is the germ of all of which it is possible for him to know or to become in any of the worlds manifested or unmanifested or in the cosmos as a whole. In this system of meditation it is not necessary that man should center his thought on any place or point in space outside his own organization in order to know anything in any of the worlds. Each of his bodies or principles is as a magic mirror into which he looks when he wills to know that which has happened or may happen and to know what is or what may be in the world of which that body or principle is the mirror.

The mind as a whole is one. It manifests in the four worlds in seven aspects as faculties in descending and ascending order of development. In the highest or spiritual world, the mind manifests the light and I-am faculty. In the next lower world, the mental world, it manifests the time faculty and the motive faculty. In the still lower world, the psychic world, the mind manifests the image faculty and the dark faculty. In the lowest of the four worlds, the physical world, the mind manifests the focus faculty. The terms high or low are not to be understood literally, as to place or position, but rather as to degree or state.

The light faculty is the source of enlightenment on all subjects or things. From the I-am faculty comes identity and the knowledge of selfhood.

From the time faculty comes growth and change. In the motive faculty is judgment and choice, of direction or of right or wrong.

In the image faculty is the power of proportion, to give color and line. The dark faculty gives resistance and brings darkness; it develops strength and produces doubt.

The focus faculty separates, searches, balances and adjusts. These faculties of the mind and their interrelations were described in *The Word*, Vol. XI., Nos. 4-5, "Adepts Masters and Mahatmas" [*p. 99 and p. 118 in the PDF editorial "Adepts, Masters and Mahatmas"*].

Not all of the faculties of the mind are incarnate. Only one of the faculties is in the physical body of man. The faculties of the mind which are not in the physical body act on that which is and that one acts for and is the representative of the other six. That faculty which is in and through the body is the focus faculty. It is man's mind, his thinking principle.

To meditate intelligently man must find and realize this mind or faculty, the thinking principle, himself, in the body. He is the conscious light within the body. When man does perceive and realize himself in the body, he will know he is the conscious light within.

One faculty of the mind does not usually act without affecting or calling upon the other faculties. Each faculty of the mind has its special function in relation to the whole; the other faculties are induced or called upon through its subordinate functions, which are representative of them. Whenever man engages in what he calls thinking, it is his focus faculty, thinking principle, mind in the body, which he is trying to bring to bear on the subject or thing of which he thinks. But he will not arrive at a solution until he has it in focus, at which time the light faculty gives light on the subject and at that moment he says, "I see," "I have it," "I know." The focus faculty or thinking principle is turned toward everything or subject which attracts man's attention, but he is not enlightened until the light faculty acts in conjunction with his focus faculty or thinking principle. But of all of the things on which he has been enlightened man is not yet enlightened on his question: "Who am I?" When he is able to bring his thinking principle to bear and into proper focus on his question, "What am I?" or "Who am I?" the light faculty will act on the focus faculty, the I-am faculty will give identity to the light, and the focus faculty or thinking principle will know I am I, which is then the Self Conscious Light. When this is realized by man, he will be able to think and will need little instruction in how to meditate. He will find the way.

What is called thinking is not meditating. What is called thinking is the fitful, jerky, uncertain effort of the mind to turn and focus its light on the thing it wills to see. This is like the efforts of a near-sighted man with St. Vitus's dance trying to follow a blind trail through the woods on a dark night, with the aid of a revolving flashlight.

Thinking is the steady holding of the mind's light on a subject. Meditating is the holding of a subject in the mind's light until the purpose for which this is done is accomplished.

The mind in the body, is like a monkey in a cage. It jumps nimbly about, but though it appears to be interested in everything and to examine things minutely, it has little purpose in its jumpings, and it does not understand anything on which it lights. Man, the conscious light in the body, should contemplate that light as different from that in which it is. This will help him to study himself and to be more orderly and consecutive in his thinking. As the mind becomes steadier, more orderly and less liable to fly about, it will be better able to examine itself and to turn toward its source.

At present the incarnate mind is unable to steady itself in any one of its centers in the body. Exterior conditions and influences act on the appetites, passions and instincts in the body. These act on the mind's centers in the body and demand the mind to answer to their wants. So the

mind flits about and is distributed through the body, answering to the calls and often identifying itself with the sensations or the emotions of the body. At present the mind throws off and wastes much of its light through the body. It allows its light to play through and be dissipated by the senses, which are the natural avenues of escape. The thinking outwardly is the passage of the mind's light out of the body. As the mind continues to send out its light into the world, it is being constantly depleted and will be unable to localize or distinguish itself from the senses.

To find itself, the mind must not dissipate its light; it must conserve its light. To conserve its light it must not allow the light to run through the senses. To prevent his light from running through the senses, man should not attempt to shut off or cut off the senses, as has been advised in some systems of teaching; he should prevent his light from going out through the senses by centering it within. The light is centered within by thinking of himself within.

When what is called thinking is concerned with a subject or thing in or of the world and outside of the body, such thinking is the passage of man's light through his senses; and, it will create and manifest that subject, or will preserve that thing in the world. When the thinking is concerned with a subject which must be considered interiorly, such as, "what is the conscious light within?" the senses do not have to be closed. They are closed, because the thinking principle is directed to an interior subject. When the mind holds a subject within and examines it in its own light, it increases in strength and power. With each such effort the mind becomes stronger and its light clearer.

Each of the worlds will be discovered and explored in meditation as the mind increases in strength. But it must be understood that each of the worlds must be discovered and explored within the mind, within the organization of man. In order to gain strength and confidence, it is best for a man to begin with the lowest world in which he is, the physical world, and to conduct his meditations from the physical to the other worlds. When man discovers himself as a conscious light in the body, he can meditate on the physical body in his light and learn the world as a whole and in its minute parts.

The mind is seated in the inner brain at the pituitary body and pineal gland, and extends as a thread of light by way of the nates, testes, arbor vitae, medulla oblongata, through the spinal column by way of the spinal cord and terminal filament, to the coccygeal gland at the extreme end of the spine. That is to say, there should be a thread of light from the head to the end of the spine; and that thread of light should be the path along which messengers as angels of light should ascend and descend to receive and execute the laws issued from the center of light in the head, the god in the body. But seldom is that path ever opened in a human body. It is almost invariably closed; and the messengers of the body do not travel in that path, as angels of light; they travel outside the path, and communicate and receive messages along the nerve currents—as lurid flashes of sensation, or nervous shocks.

The mind does not see, but the sense of sight reaches out through the eye and the light of the mind follows it, and objects of the world are reflected back to its center. There the mind translates them as

impressions, and the impressions are given certain values. Sounds pour into the ear and on to the auditory center, taste and smell travel along their nerves, and, with touch or feeling, all reach into the inner brain and there act as ambassadors from their particular kingdoms of sense. They ask honor or demand service at the center of light, according as the mind understands and has power to control or is deluded and overcome by them. Accompanying these sensations, the desires or emotions which they produce are refused or given audience in the heart. There usually is determined whether the demands of sense are honored or obeyed by the light in the brain. Seldom are they directed or suppressed; the demands of sense are usually honored and obeyed, and the force of the desires or emotions rise up into the cerebellum and thence into the cerebrum, along the convolutions of which the force is fashioned, given impetus by the mind's light, and is sent out from the forehead as by a tongue of flame. This is called a thought and is a tribute from the mind to the physical world of sense. But it is not a thought which is a self-living thought, such as thoughts which move and rule the world. The thoughts so created are of four natures, corresponding to the four worlds, the physical, psychic, mental and spiritual, and are related to and act on the corresponding parts of man's body: the part of sex, the navel and solar plexus, the breasts, and the head. In their regular cycles they surround man and produce his periods of sensuality, of exhilaration and depression, of sentiments or emotions, of ambitions or aspirations. When one attempts to meditate, these influences of his own creation, as well as other's influences, crowd around him and interrupt or interfere with his efforts at meditation.

As man or the conscious light becomes steadier and is being centered in the body, its radiance through and around the body attracts stray creatures of the dark and inimical things, as well as those to which it has given being. These creatures of the dark, like pests and wild birds of the night, try to rush into the light, or like beasts of prey attracted by the light, prowl about to see what damage they can do. It is proper that the one who tries to meditate should know of these things with which he has to contend. But he should not be alarmed by or have fear of them. He must know of them, that he may treat them as they should be treated. Let him be thoroughly convinced that no extraneous influences can harm him if he will have no fear of them. By having fear of them he gives them power to disturb him.

In the beginning of his efforts to meditate, the meditator can learn how to and keep out these influences. As he grows stronger in light and has learned how to meditate, he must in this system of meditation redeem and transform all things of his creation and for which he is responsible. As he progresses he will do this as naturally as a true father will train and educate his children.

Here must be explained the difference between this system of meditation, which is of the mind, and systems which are of the senses. In this system the purpose is to train and develop the faculties of the mind, and to perfect them as one, and to do this without depending on the senses or on any physical practice. It is not a physical nor psychic work; it is strictly a mental and spiritual work. Systems of the senses also claim to suppress the senses, to deal with the mind, to overcome and control the

mind, and to attain union with God. It is sometimes difficult to see what in those systems is meant by "mind," by "God," what it is that attains union with God, apart and as distinct from sensuous perceptions. Usually they try to control the mind by means of the senses and by certain physical practices.

All systems must be judged by their declarations of objects or principles, their work and methods, and the instruments employed. If the system is of the mind, what is said can be understood by the mind and will not need to be interpreted by the senses, though interpretations for the senses may follow; and the work advised, will be for and by the mind, and will need no psychic or physical practices, though psychic control and physical actions and results will follow. If the system is of the senses, what is said may be about or have to do with the mind, but it will be in terms of sense and interpreted by the senses; and the work advised will be with the mind, but carried on by the senses and will require no mental development independent of the senses, though mental development will follow as the result of control of mind by means of the senses.

In the system of the mind, the mind will know things independently of the senses and become freed from and independent of them, and will guide and control the senses. In a system of the senses, the mind will be trained to understand things in terms of the senses and will be linked with and made to serve them, though it may be taught to believe its development is spiritual and not of the physical because it may act in the psychic senses and in the psychic world and believe itself independent of the physical body.

It is easy to be deceived by systems of the senses claiming to be of the mind, and for teachers of such systems to be themselves deceived, when those systems say so much about the mind, and because the practices advised appear to be for the training and development of the mind. When a teacher or a system advises to begin with any physical practice, or any practice of sense development, that teacher or system is not of the mind.

Much has been taught about the control and development of the mind by controlling the breath. It is easy to be mistaken by this teaching because of the subtle connection existing between the physical breath and the mind. Certain physical breathings, as well as the suspension of physical breathing, do affect the mind and produce mental results. Sometimes teachers do not understand a system which they attempt to teach. In such cases they may say that it is of the mind, but they invariably represent it according to the senses. One who does this will not know what true meditation is.

One of the popular teachings called meditation is by regulation or suppression of the breath. It is said that by inhaling for a number of counts, holding the breath for a number of counts, exhaling for a number of counts, then inhaling again, and so continuing, at regular times of day or night together with other observances, that by these practices the functions of the mind will be suppressed, thoughts will stop, the mind will stop thinking, the self will become known and enlightenment on all subjects will follow. Those who are not in sympathy, who have not experimented with or been observant of such teachings, should not

ridicule or make light of them. What is claimed is believed by practitioners, and results may follow which they think sufficient to warrant them in their claims. Those who are persistent and assiduous in the practice do get results.

The conscious light, the incarnate mind, focuses itself by means of breath. Those who earnestly practice their "regulation" or "suppression of the breath," come eventually to find the mind's light reflected by a body of their inner senses. This they often mistake for what they speak of as the "self." They cannot know the mind itself while they count or think of their breath. The counting unsteadies the mind, or the physical breath relates the mind to or diffuses it through the physical body. To bring the breath to a mutual point between its coming and going, where there is a true balance, the mind or thinking principle should not be turned or focussed on breathing. It should be turned on itself toward the conscious light and on the question of its identity. When the thinking principle or focus faculty is trained on the question of the identity of its light, the focus faculty brings into balance the I-am faculty with the light faculty through the representatives of them in itself. When this is done, breathing stops. But in doing it the mind has not been concerned with breathing. If at this time the mind thinks of its breathing, by so thinking it throws itself out of focus from the light faculty and I-am faculty, and is centered on the physical breath. If the mind is centered on the physical breath and finally does throw the physical breath into balance, this balance of the breath, or rather suspension of breathing, as is the case with successful practitioners of suppression of the breath, in that moment is reflected the light of the mind. The functions of the mind appear or seem to stop. The uninformed mind then believes that what it sees is itself. This is not so. It sees only its reflection in the senses, the inner senses. It becomes enamored with the reflection of itself in the senses. It may continue to yearn for knowledge and freedom, but it will not attain to knowledge or have freedom.

With a view of living forever, let the one who enters in this system of meditation begin his efforts in the physical degree. But let it be understood that in the physical degree there shall be no physical exercises, such as gazing at objects, chanting of sounds, burning of incense, breathings, or postures. The physical degree consists in learning to train the focus faculty of the mind as the conscious light in the body, and to hold in its light the subject of the physical body, what it is as a whole, its functions and its parts. In speaking of the mind as the light in the body, it is of course to be understood that the light is not seen by the physical eyes or inner sense of sight, but it is a light perceived by the mind, and that is conscious.

The mind will learn how to meditate by first learning how to think. When the mind learns how to think it can engage in meditation. Thinking is not a straining of muscle and nerve and an increased blood supply in the brain. This straining is an alternate cramping or swelling of the brain, which prevents the mind from holding its light steadily on a subject. Thinking is the turning and steady holding of the mind's light on a subject and the steady mental gazing in the light until that which is desired is

clearly seen and known. The mind's light may be likened to a searchlight in the dark. Only that is seen on which the light is turned. As the mind finds the particular subject of which it is in search, the light is focussed and held on that subject or thing until all about that subject or thing is revealed or known. So that thinking is not a hard, a laborious or violent struggle with the brain, in an effort to force the brain to reveal what one wishes to know. Thinking is rather an easy resting of the mind's eye on that on which its light is turned, and the certain confidence in its power to see. It may take a long time to learn thus to think, but the results are sure. The end of thinking is knowledge of the subject of the thinking.

After learning how to train the mind's light on a subject with the resultant knowledge, the mind may begin its meditation. In meditation the mind's light is not turned on a subject. The subject is summoned within the mind's light. There it rests as a question. Nothing is added to it, nothing is taken from it. It becomes quickened in the light where it remains until its time is complete, and then out of itself it evolves its true answer to the light. In this way the physical body and through it the physical world are summoned as subjects in the mind's light, and there held until known.

It is necessary for one to understand how to prevent the inimical or disturbing influences before mentioned from interfering with his thinking. A physical example can be taken which will illustrate. A mosquito is to the body what a disturbing or inimical influence may be to the mind. A mosquito is known to be a pest, though its minute proportions give it an appearance of harmlessness. Magnify it to the size of an elephant and give it transparency; it becomes a hideous monster, of malignity and terror. Instead of seeming like a careless little thing of the air, chancing to light on some part of the body where it plays without purpose on the skin, it will be seen to be a huge beast of persistent purpose, which pursues and clutches its victim, bores into and sinks its shaft into a part selected, sucks the blood into its blood tank, and from its venom sack pumps poison back into its victim's veins. If the one on whom a mosquito lights holds his breath, the mosquito cannot find entrance for its proboscis into the skin. The skin is pierced by a mosquito while that person breathes. If one holds his breath while a mosquito is sucking blood from his hand, its proboscis is imprisoned in the flesh from which the mosquito cannot pull it out. The mosquito may be turned about on its captor's hand; it cannot escape while the breath is held. But with the flow of breath it can withdraw. Breathing keeps the skin open. When breathing stops the skin is closed and will then prevent the mosquito from coming in and going out.

Breathing has a somewhat similar effect on the mind, in allowing influences to enter. But it is as ill-advised for one to try to keep influences out of the mind by the suspension of his breath, as it would be to stop his breath to prevent mosquitos from entering his skin. One should keep extraneous influences from his mind by the strength and steadiness of the mind's light. Like the dilation and contraction of a searchlight, the light of one who is trying to think, expands and contracts, in its effort to bring into focus and to focus its entire light on the subject it would know. Influences rush in to the light during its expansions and contractions. The light

continues to expand and contract because the mental gaze unsteadies the focus as it turns toward the influence. Knowing this, the thinker should gaze steadily on the subject on which his light is turned, without heeding the disturbance in the light caused by their efforts to rush in. Influences are kept out of the light by refusing to take the mental gaze from the subject on which the light is turned, and by the mental attitude of confidence that no outside influence shall intrude. By refusing to heed or look at anything other than the subject in question, influences are prevented from entering. Like the skin when breathing stops, the mind's light becomes impenetrable. No influence can come in, nothing can go out; its full force is focussed on the subject, and the subject reveals itself and is known.

Most persons who try are usually prevented from thinking by the disturbing influences and mental pests which disturb and vitiate their mind's light. By turning the mental gaze to the intruder it is kept out of focus from its subject, and the pest pollutes the light. The thinker often tries to oust the intruder, but does not know how; and, even if it is chased, like the mosquito from its prey, it is not before it has left corruption in its place.

Not always must influences be kept out. There will come the time in one of the degrees of meditation when the evil influences of one's creation are admitted or summoned into the light, where they will be tried, judged and transformed by the light. This should not be done until the aspirant knows how to think; not until he can focus his mind's light on a subject where he wills.

Many years will have been taken up by the aspirant for living forever, in learning how to think. His efforts have been mental, but they have produced very practical results in his physical body and in his psychic nature. The unruliness of these have made his efforts difficult. But each mental determination has produced its corresponding effect in his psychic nature and in his physical body. Though he may not readily see differences in physical structure, and though his desires are strong and unruly, still, the fact that he can turn and hold his mind's light on a subject at will, proves that he is bringing them under control. Of this he has assurance. He is ready to begin to bring about by meditation the cellular changes in his physical structure, the transmutation of the physical generative seed into the psychic germ and the physiological changes, the transmutation of the psychic germ and its raising into the life body, all necessary to living forever, as heretofore described in preceding numbers.

In the physical degree of meditation, the subjects for meditation are as seeds taken into the mind's light, there to be quickened, developed and dealt with according to the knowledge which is the result of the meditation.

By holding in the mind the subject of the fecundation of the ovum and its development, it is known how the world is created and how the body is built. The subject of food in meditation will make known how the body is nourished, maintained and changed in its constituent parts, and what food is best suited in the purpose of living forever.

When the body as a whole and its organs and individual parts are known in meditation, and through them the bodies in space and their uses

in the economy of nature is known, the psychic degree of meditation will begin. The psychic degree of meditation will make known the nature of desire, how it acts on and changes the physical structure; how it draws on the physical, how the generative seed is transmuted into the psychic germ, how the psychic body may be conceived and developed, and the power of desire over thought.

When desire is known, in its workings through the psychic nature and its correspondent forces and elements and animals active in the world, the mental degree of meditation will begin. In the mental degree is known what life is, how it enters into the formation of bodies, how it is directed by thought, what thought is, its relation to desire and its effect on the physical body, how thought brings about changes in the psychic and in the physical worlds, how thought raises the psychic germs into life and the mental world.

As these subjects are known in meditation they bring about the corresponding effects in the physical body, change the psychic nature, produce the different changes and the raising of the desires and substitution of the physical particles of the physical cells by the form body of the physical, as described in previous articles; and, finally, a life body is raised to perfection, with which the mind unites and lives forever.

THE END.



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