

DESIRE.

So long as the efforts of man are exclusively directed toward the extermination of the effects of action instead of their causes, just so long will he be bound to the wheel of change, and so long will his efforts be of little avail to kill out the passions, or habits of life he has formed, and so overcome the limitations of the physical plane. It is only here and there one who fully realizes the fact that his chief task is to change the character of those desires which excite his passions and appetites, and limit his efforts to control action. The principle of desire is back of all action, whether it be the movement of a planet in its orbit or the wish to satisfy some appetite, and only so far as man can change the character—the very substance of his desires can he change his characteristics.

The principle of desire has been so long associated with the action of that principle in regard to material things, that its larger interpretation is frequently lost sight of entirely. In its last analysis it is the power of attraction, or love, and when you consider the subject and analyse the effects of the action of that principle, by tracing some action back to its original source, you will find it is because you love the idea or ideal of a thing or subject, that you put forth any specific effort to attain it.

i) That love may be so far back in your consciousness that you may not be aware that it is the first cause of the effort you are making, but it is there, and it is because of some impulse of the indwelling energy of attraction — love which incites you to action and which is a part of your own divine nature, that you are capable of drawing to yourself, capable of attaining to, the purpose, thing or object which is a material symbol of the thought-force set into action by your desire.

The attainment of your desire and the satiation which follows upon attainment, closes up the cycle opened by the first impulse of the particular desire which has incited you to action in that particular field, and as all life, all action, moves in spirals, the round or cycle of that one desire is completed, and some other impulse of the same energy moves you to action in some higher field, i. e., compels you to follow after some desire of a higher nature. You frequently see this exemplified in the cases of people who have passed the middle point of a life-cycle. It is a commonly accepted idea that the change in the nature of the desires which have hitherto actuated men and women, is entirely

due to loss of power to fulfill those desires, but this is by no means the case with all people. Many rounds of the spirals of a life cycle may have been completed and the compelling desires which guide their conduct in later life may have risen in the scale, and the controlling motives, ambitions, guides to effort, may have changed entirely, urging them on to fields of endeavor of a much higher nature than any which had preceded them. The evolutionary laws provide for and even compel these changes, when they are not thwarted by prolonged, insatiable lust for the lower things of life, for desire has its two poles of action, as has every other principle, and the negative pole of desire is lust.

The creative Fire is the basic principle of life in every atom of manifestation. It is commensurate with the air you breathe, the food and water you eat and drink, and is concentrated in the generative organs of all organized life.

Every breath you draw is throbbing with exactly the same force as that which sent you into material life. Evolutionary force, and creative force is one and the same thing; and it is this force which incites the mind of a child to inquire into the mysteries of its being and which if set in action by the Desire principle, awakens its curiosity regarding all things commonly classed as indecent and vile.

If no mystery were thrown around the subjects of conception and birth, and the dangers of self abuse and incontinence were as clearly and simply explained to children as is the danger of burning by fire; the poison fangs of the snake of lower desire would be drawn. Instead of indulging itself and secretly encouraging others to commit wrong and harmful acts, the impulse to the reverse would be irresistible in the case of the normal child.

It is the *use* to which we put any of nature's forces or products which determine their good or evil results.

If the real purpose of continence or of celibacy were fully understood to be necessary in order to conserve and concentrate the life force, the essence of life, within lesser compass, (exactly as any gas or liquid may be concentrated for a definite purpose,) the subject could be openly and intelligently discussed instead of being hedged about with all manner of forbidden things, as is now the case, and the action of those who were striving for development by means of self control would scarcely evoke comment. Its naturalness and desirability would be so apparent there would be no controversy, and the danger of yielding to temptation to scatter the life essence would be minimized to a very great degree.

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The intelligent disciple of the White Lodge knows that he cannot squander the life forces and at the same time keep them for use in the attainment of power and spiritual development. He knows that the high alchemical process of transmuting gross matter into pure energy lies within the radius of possibility for him, and he knows that the attainment of power to accomplish such results is a question of his ability to make the sacrifices demanded by universal law, but he also ought to know that there is a right and a wrong time for the making of such sacrifices. He has no right to sacrifice another human being. He has no right to make such sacrifice at the bidding of another human being. His own Higher self should be the Arbiter in such matters. He must put away from him the false belief that celibacy and continence are only questions of morality and consequently subject to change in time, for they are questions of Physics, questions of chemical and alchemical affinity, and changes in construction of form.

Blessed is he who knowing good from evil chooses the good because his purpose is wise instead of because he fears the evil.

We would desire that once for all we could dissipate the false idea that any true Initiate is opposed to marriage between those disciples who are trying to live a natural normal life. It is the *misuse* of the rights and privileges that we condemn, as well as the ill assorted, astrologically antagonistic marriages between those who are mentally and physically unfit to propagate the human race. I bid you beware of the pseudo occultist who presumes to give you advice in such matters. The devil's own work is being done by some of that ilk.

There must inevitably come a time in some life of a disciple when the desires and passions of the lower nature must be brought under subjection if he is to gain the self control which is essential to spiritual development but he will be in no doubt about it for his higher self will echo in no uncertain tones the advice vouchsafed by his director. The Pythagorean Y, reversed, symbolizes the two paths either one of which the celibate or the wedded disciple may traverse to the point where both unite to form the one path, where "they neither marry or are given in marriage but are as the Angels," (the Masters)—Sexless—perfect.

Jan. 15, 1911.

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SPECIAL MESSAGE FROM MASTER K. H.

"Remember what I now say to you, that your power to recognize the coming Avatar, your right to his recognition of you, rests on your power of interior vision first, and secondarily on your proven desire for such recognition; proven in the only way desire can become effectual, i. e. by action.

What recognition, what interest, what love could you give to a father in the flesh if he suddenly appeared to you for the first time in later life and there were no points of mutual interest, no common experiences between you. The mere form and face would mean no more to you interiorly than would the form and face of any other individual. The form of his appearing, whether it were in daylight and with blare of trumpets, and great glory, or in the darkness and stillness of night, would make no difference to you as far as true recognition is concerned.

You will never recognize the coming Christ or meet with such recognition as you desire unless you have done your part toward building up the necessary mutual interests and memories, by obedience to his demands, thereby preparing a matrix within which the Ideal Christ may first take form and become visible to you.

If you are questioning the possibility, yet desiring the reappearance of the last great Avatar, give your own self, your Soul, as well as that great One, an opportunity of proving not only the possibility but the certainty, by preparing a place in your heart for him first, and then making what outer preparations are needful, as you have been directed.

Do not dry up the springs of life in yourselves by doubt, or starve your Soul by denial and so kill out the divine Ideal now back in your consciousness which is the basic source of your realization.

Be very sure that the Power that has built up and sustained any this universe has never left itself without witnesses. Find those the witnesses if it cost a life. There is no lasting peace, happiness of b or divine usefulness for you until you do find them, and lead now others to the source of the same".

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