

THE TEMPLE TEACHINGS

COURSE ONE A

LESSON ONE

THE SEVEN PRINCIPLES

Foreword

THE WISDOM RELIGION

The Philosophy of the Wisdom Religion antedates the philosophy of every known religion of the world. It is the font from which all other systems of religion have sprung however changed or degraded those other systems subsequently became. There is no historical word of its birth available to humanity in general, although such knowledge is preserved in the Archives of the Masters of Wisdom in places inaccessible to all but the latter. At the commencement of certain great cycles of time this Philosophy in its purity is given to man as a guide to evolution; but as the centuries pass certain phases of it are misinterpreted or changed to suit the desires of some Ruler, or the Priests of some church alter them to serve their own ends, retaining only those portions that can through such misconstruction be used to keep the people in thrall to some tenet of that church. When a new cycle of time opens this Philosophy is again sent forth by the White Lodge for the help of a new race of humanity.

Such a cyclic period occurred in the year 1875, and one of the disciples of the Masters of Wisdom was given access to these records and then sent into the world, only to meet with the same kind of treatment that has been accorded to every great religious teacher sent to us with a new revelation of Truth. As time passed and the truth and purity of the philosophy became evident to scholars, scientists and awakened souls, an organization was formed which spread the tenets of the philosophy over the greater portion of the world. But the death of the original teachers resulted in dissension among many of the members of the original organization and within the last quarter of a century that organization split into many. The Teachings of the so-called New Thought and Occult organizations, in their many forms, have all sprung from some aspect of this Philosophy.

In the year 1898, some of the same Masters who sent the first disciple out into the world to teach, came to a small group of people with a request that they take up the work laid down by that disciple at death, as they had been especially prepared for it. Around this group from time to time has gathered other earnest souls and so was formed the organization known as "The Temple of the People."

We gladly acknowledge our great indebtedness to that disciple, Helena P. Blavatsky, whose untiring efforts, under the direction and help of the Masters of Wisdom, gave to the world that great exposition of the Wisdom Religion entitled, "The Secret Doctrine".

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QUESTIONS TO BE ANSWERED BY CORRESPONDENCE COURSE STUDENTS

THE SEVEN PRINCIPLES

Lesson one -- Course One A

1. Why is an understanding of the Seven Principles necessary?
2. Name the four Planes of Consciousness.
3. What Qualities do the three principles constituting the Higher Triad reflect in man?
4. On what Plane of Consciousness does the Higher Triad function?
5. What relationship does Man, the Microcosm, bear to Universal Man, the Macrocosm?
6. What is the Human Soul?
7. On what Plane of Consciousness does the "Thinker" function?
8. What principles constitute the Thinker?
9. What principles function on the Astral Plane?
10. Name the principles composing the "Quartenary".
11. What are the "Fiery lives", and what is their function?
12. Describe the Etheric Double.

INSTRUCTIONS TO STUDENTS CONCERNING METHOD OF ANSWERING QUESTIONS

1. Place your name, address and date at top of page whereon answers are to be written.
2. Place number of Course and number of Lesson next.
3. Write on one side of the paper only, and leave space for comments of Teacher between your answers to each question.
4. Enclose postage stamp for return of answers.
5. Retain the questions. Do not rewrite them; simply number your answers correctly.
6. Address answers to the General Secretary, Temple of the People, Halcyon, Calif.

T H E S E V E N P R I N C I P L E S

of

THE UNIVERSE AND MAN

The philosophy of the Temple of the People is the philosophy of the Ancient Wisdom Religion, the font from which all true religious systems spring, however degraded some of them subsequently become. This philosophy is founded on the universality of all life and on the seven-fold division of all Matter, Force and Consciousness. Without some understanding of the seven Principles it is very difficult to gain anything like a true comprehension of the phenomena of life, and of the relation and inter-relation of Matter and Spirit.

In one respect both the Universe and Man may be said to be synthetic expressions of Seven Principles. These Seven Principles of life manifest in four states or planes of consciousness as follows:- Spiritual, Manasic, Astral and Physical. Some schools of philosophy number the principles from seven to one, others from one to five, still others from one to seven. We will use the last mentioned enumeration.

In the Sanscrit language these Principles are named as follows:-

1. Atma
2. Buddhi
3. Manas
4. Kama (kama manas, kama rupa) - Desire
5. Prana
6. Lingua Sharira - Etheric double
7. Sthula Sharira - Physical body

THE TRINITY

First: Atma, or Pure Spirit, is the Absolute in manifestation. It is the All Father; Creator, Preserver and Destroyer in One, permeating all things.

Second: Buddhi is the Spiritual Soul, the vehicle through which Atma expresses itself. It is the Spiritual Mother and Child in one - The Higher Self. Atma-Buddhi is the reincarnating Ego.

Third: Manas is the Universal Mind or Ideation, the consciousness of Identity. It is the Thinker.

The Higher Triad, as these first three principles are termed, can be only relatively understood by man in his present state of development. It is the Father, Son and Holy Spirit,--the Central Spiritual Sun whose rays penetrate and give life to all creatures. Macrocosmically it is THE God; microcosmically a God.

THE QUATERNARY

Fourth: Kama is the principle through which Desire manifests in two aspects, Kama Manas and Kama Rupa, i. e., Mentality and Form. It is the Thinker in action. In connection with Manas and Buddhi

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it is the Higher Astral or Soul. Kama Manas--Mentality, or lower mind--corresponds to a bridge uniting Manas--Higher Mind--with Kama Rupa, thus uniting Mind and Form which, in Theosophical parlance, is the Kama Manasic body or the human soul. The Kama Manasic body is sometimes called the Desire Body.

Kama Manas and Kama Rupa, i.e., lower Mind and Form, are so intimately related that it is difficult to make any distinction. "The Breath needed a form, the Fathers gave it", says one of the Stanzas of the Secret Doctrine. Kama Rupa is Form, Dimension, Proportion, first, of the Universe as a whole, and second, of every living thing and being in that Universe.

Fifth: Prana, the Vital Spark or Life Principle, is the life stream in all manifestation. It is said "the lowest subdivisions of Prana are the microbes of science". There is a life spark, a little life, in every atom or molecule of Fire, Air, Earth or Water. These are the fiery lives, the constructors and devourers of Form.

Sixth: Linga Sharira is the Etheric Double or the Lower Astral body. This principle or state of matter is just beyond the solid, liquid and gaseous substances of the physical plane. It is much rarer and more subtle than any of the last named states of matter. The etheric double is attached to the grosser forms of matter, atom by atom, molecule by molecule, but the attachment is so slight that it is easily broken and the etheric double may be withdrawn and, under certain circumstances, appear at some distance from the physical body. Much of the phenomena produced at spiritualistic seances is brought about by the etheric double of the medium, when the phenomena is genuine. Its substance is very fluidic and can be elongated and expanded at the will of the medium. It will reflect the image of any picture in the mind of the medium, when it has been withdrawn at the instance of a highly developed will, even while the senses of the physical body are stilled as in sleep or in trance. A trained psychic can reflect the images of each one in a room full of people, on his own etheric double and so deceive them into believing they have seen some deceased relative or friend.

The Etheric Double has no will nor mind apart from the will and mind of the physical man. It forms a medium of communication between the soul and body of man similar to that of the etheric waves set in motion between wireless telegraph stations. It is this etheric double that is sometimes seen hovering over the grave of a body recently buried. It cannot entirely leave the place until all the gross matter of the body has disintegrated and returned to the elements, and it is primarily for this reason that many Occultists insist on cremation. However, this belief does not universally obtain for the reason that the process of disintegration, however accomplished, is the work of the fiery elementals and, if undisturbed, they will do it in nature's own way; otherwise through cremation there may be an interference with karmic action. The etheric body has a certain life of its own and the average man is not wise enough to know whether he has a right to take that life and more than he has the right to take the life of the physical body. He does not know just what part the etheric double may play in the regeneration of the soul. It was the persistence of the etheric double after the death of the physical form that led the ancient Egyptians to preserve the latter.

(End of Part One)

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QUESTIONS TO BE ANSWERED BY CORRESPONDENCE COURSE STUDENTS

THE SEVEN PRINCIPLES

Lesson two -- Course one A

1. Why is a knowledge of Physiology of importance to the Occult student?
2. What is meant by the term "The Great Breath"?
3. What is Matter? Force? Consciousness?
4. How was the Humanity of the Third Root Race raised from the animal state to the human?
5. What is back of the "will to Create"? How does it operate?
6. What is added to your EGO, your Divine Being, by your many incarnations in personal forms?
7. Did the illustrations of the tree, branches, etc., or of the Central Spiritual Sun and its divisions, clarify your mind regarding the Seven Principles? If not, what is your difficulty?
8. Do we live and function on more than one Plane of Life at the same time?
9. What is meant by the idea that all planes or states of matter penetrate and interpenetrate each other?
10. Give an illustration of this interpenetration.
11. Interpret the words "Correlation of Consciousness".
12. Why is this correlation of consciousness one of the great aims of the Occult Student?

THE TEMPLE TEACHINGS

COURSE ONE A

LESSON TWO

THE SEVEN PRINCIPLES

Part Two

Seventh: The Sthula Sharira, or physical body which is not, strictly speaking, a principle.

When the fiery lives,--the elementals,--are withdrawn by the disintegration of the physical form there is nothing visible left. It is but a temporary vehicle through which the interior forces of life may play at the will of the Ego informing it, in order that the experience so gained may aid in the development of a Spiritual Body. Without a Spiritual Body the Ego could have no individuality, and this is the only reason behind reincarnation; otherwise it would be impossible for the Ego to gain the knowledge and experience requisite for eternal life in form in order to become, in its turn, the ruler of races and worlds. Consequently, while it is the least important from one point of view, the physical body is of incalculable importance from another, and some knowledge of Physiology is very important in the case of a student if he is to understand thoroughly the principles above enumerated, as the physical body is a microcosm of a macrocosm,--a little universe in a greater universe.

It must be understood that all life in manifestation is the result of Motion and Vibration, or The Great Breath. In the realm of the Real there is only one Life and that is Atma, or Spirit. Matter, Force and Consciousness is Spirit in motion and vibration.

Desire is back of all will to create,--the Universal Will as well as the will of man. Whether the creation is an angel, an atom, a form of gross matter or an universe, the principle of Desire has moved Will to action in its creation. In man, Lower Mind operates primarily in the centers of the brain and secondarily through corresponding centers in all the little fiery or elemental lives which animate each molecule and cell of the body. In animals, Lower Mind controls the instincts; in plants it is the urge upward towards the sun; in metals it is the impulse towards chrysalization and in all other degrees of matter it is the impulse towards Form.

It is written that the Sons of Mind,--the Manasa Putra,--are "the Angels who fell from Heaven"; that is, the spirits who descended from their perfect state in order to incarnate in the mindless men of the Third Root Race and thus raise that Race from its animal state into that of the human. Whether it be literally or only figuratively true that those angels are the mentalities of the human race to-day, as well as in preceding races, it is interesting to consider the differences in the mentality of the men of one race and those of another from that standpoint. For it is also written that such differences are due to the fact that some of the Orders of the Manasa

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Putra incarnated in one cycle, and other Orders in other cycles, of the Third Root Race, thus making it a question of age. Modern science imputes such differences to the size of the brain and the amount of grey matter therein. Both may be right. It is clear that Heredity alone does not account for the vast differences in the emntalities of the savage, or even of the average man, and that of the great leaders of spiritual and material thought.

In considering the principles and their co-relations as bodies, it would be a mistake to imagine them as separate forms of geometric construction independent of each other. If we take two glasses of pure water and pour into each one three chemicals which gradually change the color of the water of one glass from yellow to blue and then to green, and of the other from yellow to red and then to orange and then pour the water from both glasses together, we have a correspondence to the creation of a physical body and the planes of its constituent ions, atoms, molecules, cells, etc., etc. Then if, by some chemical process, each one of the colors of the primary and secondary rays resulting from the whole mixture could be withdrawn, one from the other, at intermediary periods of time, we would have a correspondence to the separation of the Seven Principles or colors at death and disintegration; but the pure water would not be changed by the withdrawal of the colors. That water would correspond to the first manifested vehicle of the Ego. The lower principles are withdrawn gradually at the death of the physical; the Ego having gained all necessary experience by other means throughout a cycle of many incarnations

This illustration is by no means perfect and is only intended to illustrate the universality of the principles and their formlessness apart from the forms created by motion and vibration within the Ocean of Life,--the menstrum of all form,--the Akasha, to use a Sanscrit term.

By discerning with the eye of intuition the world of outer nature, we may understand by analogy the deepest spiritual truths of life. Seek, for instance, the seven principles in the most common objects around us. Take a tree or plant. Here we note seven main divisions, Root, Trunk, Branches, Leaves, Blossom, Fruit and Seed. From the seed the cycle is again repeated. The Root,--the First Principle,--corresponds to Atma which is the Root of all things and pervades all things. The Trunk corresponds to the second, or Buddhic Principle, the first emanation of the Root. The Trunk is Universal. All life currents up or down must pass through it, and so it is with the Buddhic Principle. The Branches are the Third, or the Principle of Manas or Higher Mind, a direct emanation from the Trunk. In the Third Principle, represented by the Branches, the first differentiation (from the Trunk) appears. The Spiritual Self--the Three--represented by Atma, Buddhi, Manas, is now ready to fall--materialize--into the Four, which is the Plane of Matter. The Fourth Principle is dual and corresponds to the leaf of the tree or plant, and is represented in the Seven Principles by the Kamic Principles, the two aspects of which are called Kama Manas, or Lower Mind whose color is Green, and Kama Rupa, or the body of Desires and Passions whose color is Red. The Leaf with these two ensouling principles corresponds to the personality which buds forth on the Tree of Life and falls in its season. Myriad personalities are thus budded forth on the Great Tree and fall in time, but each one

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was added something to the Tree of Life. By its living, something has been added to the Divine Trunk of Being.

The Fifth Principle, or Prana, is the Life Principle and pervades all these other principles. It is an aspect of Atma whose essence is in the Root but differentiated as Prana throughout the whole Tree. The functioning of the Leaves, the Kamic Principle, helps to organize the Sixth, or Astral Body, which seeks to express the glory of the inner life externally in Form, Color, Fragrance and Beauty. But as the Sixth, or Astral Body, matures or condenses, the Seventh, the Fruit or Physical Body, is made manifest. This Fruit contains the Seed, which is the doorway through which Atma may again involve ITSELF in the world of matter, in terms of the Seven Principles.

Until the Fourth Principle, or Plane, represented by the Leaf, is evolved, the forces are downward, but once the Fourth is passed the ascent begins. The Astral, Physical Body and the Seed, is the attempt of the Higher Self to manifest Itself--the Trinity--on the Plane of Matter, and this is attained potentially in the Seed, which to the plant or tree is as synthetic as Atma is in the Universal Being.

This is working out the sevenfold correspondence on the plane of an outer organism, that is, the outer body of a tree or plant. It should be born in mind that every tree and plant has also its definite principles, Astral Body and so on up to Atma, existing on inner planes, but as yet intangible to the five senses of man.

To illustrate the action of the Seven Principles on their various planes of action, let us imagine a Central Spiritual Sun as the higher triad of Atma, Buddhi and Manas, unmanifest, yet reflecting itself in Space as a second Sun. Then imagine this reflected Sun, the second Sun, as emanating seven great creative energies as Rays of Light. Then picture each one of those Rays of Light as breaking into seven colors, each color manifesting the energies of the Rays of Light. Then picture each one of the seven Color Rays as breaking into seven secondary colors or shades of color, mingling and intermingling with each other. This makes forty-nine colors which, in turn, would correspond to the physical plane and all things existing therein; the seven Rays of Color correspond to the Astral Plane and to all beings in form on the Physical Plane; the seven Rays of Light to the Manasic Plane, the Plane of all souls; the Second Sun--the reflected Sun--to the Spiritual Plane, the plane of manifestation for all incarnating Egos, whether in or out of manifestation on the physical plane.

We must understand that no one separate state of matter or energy contributes a plane of action. The manifestations of life,--the incarnating Egos and their creations in form,--are themselves the four planes or states of substance and force.

Consciousness itself--Spirit--the higher triad of the seven principles, represented by the First Sun, is moved to action in four states or planes. All states of matter and energy penetrate and interpenetrate each other. Consequently, man is at all times alive on four planes even when only conscious of life on the physical plane. As his consciousness--his soul--awakens more and more, he becomes conscious of all these planes, and thus correlation of consciousness is one of the great aims of the Occult Student.

QUESTIONS TO BE ANSWERED BY CORRESPONDENCE COURSE STUDENTS

REINCARNATION

COURSE ONE A - LESSON THREE

1. Silence your thoughts, quiet your emotions and try to gain a realization of the Consciousness within. What are the results?
2. With what Principles is this inner consciousness identified?
3. What constitutes the Reincarnating Ego?
4. Which Principles create the body to be used by the Ego?
5. Why are so few students conscious of their previous incarnations?
6. What is the permanent vehicle of the Ego called?
7. What often will revive memories of a past incarnation?
8. Do all Souls enter Devachan after death? If not, why not?
9. Have we ever been conscious of our REAL identity?
10. Have you ever for a moment been conscious of the Timeless "I AM"?
11. Will a change of bodies make any greater difference in our consciousness than the daily changing of the physical atoms makes?
12. Can we ever lose that which we truly love? If not, why not?
13. State the difference between Reincarnation and Transmigration.
14. How is the place where the Reincarnating Ego to incarnate determined?
15. Is Karnic Law ever unjust? Show why it is not.

THE TEMPLE TEACHINGS

COURSE ONE A

COURSE FOR BEGINNERS

LESSON THREE

REINCARNATION

The subject of Reincarnation has been freely discussed in all forms of literature of late years, to such an extent, that there is hardly an excuse to be found for those who have not formed some definite opinion as to the truth or falsity of the world-old Teachings in regard to it.

Many passages of the Sacred Books of the East, the Vedas, the Upanishads, the Secret Doctrine and the Bible, as well as the writings of many modern Mystics and Philosophers, contain references to reincarnation as to an obvious fact in nature beyond chance of refutation. But notwithstanding the available teachings on this subject, it is surprising how little is known concerning those parts of the seven-fold being, termed man, which persist after death, and which reincarnate in another body when certain cycles of time have elapsed.

If one has the power to silence the thronging thoughts of the mind, quiet the emotions of the body, and close the eyes or gaze out unseeingly at some point in space, there will gradually come a realization that there is a consciousness within, totally distinct from that of the physical body. In other words, a consciousness of Be-ness apart from all material things and conditions, yet which is the moving power behind the mind and body. This Consciousness of Be-ness is primarily identified with the principles of Atma, Buddhi and Manas--Desire, Will and Mind--and manifests in its first individual vehicle, Divine Soul, as differentiated from Human Soul,--a mental vehicle.

This three-fold Being,--Atma, Buddhi, Manas,--is the Reincarnating Ego; the "I AM", or Individuality, the Eternal Self,--God in Man. It is independent of Time and Space and all limitations of matter. It meets the four lower of the Seven Principles,--Kama Manas, Kama Rupa, Linga Sharira and Sthula Sharira,--which are creating the body in each incarnation, on the Threshold of Time and Space, and becomes thereafter the guiding intelligence, the Higher Mind or Divine Soul of the individual man through all his lives.

As the vehicle of memory is still only a partially developed organ in the brain of the average man, he is not conscious of the events of previous incarnations and cannot become so until that center has attained a much higher stage of development than is now the case. These particular brain centers in all the bodies of a single line of incarnations may be compared to the many reels of a large moving picture film; the Reincarnating Ego as the power which throws the scenes on the screen. The lower mind is only cognizant of the events of a single life-cycle,--the scenes on one of the reels,--but when the line of incarnations in flesh is complete, the whole film, figuratively speaking, is unrolled before the then fully enlightened Soul, or permanent vehicle of the Ego; the Nirmanakaya Body. The then perfectly developed Screen of Memory

will be found to have recorded every act and thought of each one of the many personalities.

In the case of a Master, the screen of Memory is thrown open to his inner gaze at will; consequently he can trace the events of any of his previous incarnations, and this is possible because of his conscious identification with his Higher Self, the Ego.

In fact, every normal human being may catch glimpses of the pictures--the events--cast upon that memory screen in past lives, although he may not be able to make the correlations between those lives and his present one. He sees places, people or objects; or he interiorly hears voices, strains of music, or other sounds, which are strangely familiar, yet he cannot recall where or when he first saw or heard them. They generally are latent memories, revived as a result of contacting the same or similar environments to those in which the scenes or sounds occurred during some previous incarnation. Sometime he will evolve a brain center that will be a perfect vehicle through which Memory will flash all the stored-up records of all the lives he has ever lived, from the time which his first visible form, created from protoplasmic substance, came into manifestation as a single cell to his present status. Sometime he will become fully conscious of his own real identity, whereas he is now only conscious of a body and mind, which he mistakenly terms, Self.

After the death and disintegration of the physical body, the before mentioned divine Soul enters upon a Devachanic--Heavenly--condition of rest; a condition sometimes mistakenly termed a "state of dream life", as opposed to the active life of the physical plane; or, it voluntarily remains in the aura of the place it has left, for the purpose of giving assistance to those souls who are passing from the physical plane, or to humanity in general. When its natural term of rest is ended, it enters upon another period of incarnation in the manner previously described. Karmic law chooses the location and the parentage of the body it will ensoul, as well as fixes the term of the life of that body, until such time as it may transcend all matter and become a Law unto itself, when it chooses its own parentage and environment.

The great objection to Reincarnation in general seems to be the fear of losing personal identity. If one could realize that up to this time one never has been fully conscious of his own identity, it should dissipate that fear. Who can say that he knows anything about that part of the personality which, apart from instinct, emotion, passion, flesh and blood, is the real consciousness of the Identity? If it is possible to perceive that the consciousness--the "I AM", or the Ego--was just as closely connected, atom by atom, with countless forms in the past as it is now with the present body, that it is as fully aware of all that ever took place while in those other forms as it now is in the present body, would not faith in final realization take the place of fear? Would not the Truth of Eternal Life appeal more forcibly than it now does?

Your belief in the identity of your body is just as complete today as it was last week or last year. The fact that you have changed your clothes many times; that the molecules of your blood and flesh have been replaced over and over again by others slightly different in quality and quantity; that changes are made in your environment, does not change your belief in your Identity.

Another stumbling-block to belief in reincarnation is the fear of eternal separation from loved ones. If one could only realize how little he had known of the real man or woman, the Soul behind all the changing externals of his loved ones, and could imagine what the

communion of two souls may be when stripped of all substance of the "earth earthy"; a communion devoid of all possibility of misunderstanding for the reason that each one had learned all that it was possible to learn from earth life, its higher possibilities as well as its deceptions and delusions, during its many incarnations; then, and then only would it be possible to imagine what a true recognition might be.

Occasionally we meet those whom we recognize at once as friends. We have not known them in this life, but at once we recognize a kindred soul. We never have any reason to doubt the truth and loyalty of such friendships. We have been bound together in some close relationship during many lives, and the recognition of such a kindred soul on earth prefigures the recognition of friends after death.

Students sometimes make the mistake of thinking reincarnation and transmigration are identical. This is a serious mistake. Some schools of philosophy in the far East teach that by persistent evil the human soul may descend through all the ranks of the lower kingdoms of nature and it is common to see great reverence shown to animals who are supposed to be the reincarnation of friends, or of great characters of the past, who through their own evil acts or the superhuman power of some enemy who seeks revenge, have been so reincarnated.

The Secret Doctrine teaches that the soul of man--the real individual--cannot reincarnate in an animal body, for it is a spiritual being. By long-continued evil, through many incarnations, it is possible for a separation to occur between the Divine Soul and the lower principles; the then soulless being sinks lower and lower until the four lower principles which have held it in incarnation, in form, have finally separated and the matter which constituted the various sheaths or bodies has been disintegrated and returned to the elements. After long cycles of time, the lost soul has another opportunity for reincarnation, but it must build up its vehicles of incarnation again from the beginning by overshadowing its countless forms through all the lower kingdoms of nature until a human form is builded in which it can reincarnate. The Esoteric teachings regarding the "Lost Soul" are very secret and are not given to man before reaching a certain stage of evolution.

The race, family and nation, into which the reincarnating Ego enters after the Devachanic experience of the soul, is determined by the Lords of Karma--the Keepers of the Cosmic Tablets--in other words, The Masters of Wisdom. They guide the then awakened soul to the race and family where it can best work out the good and bad Karma of preceding incarnations. As that karma has been made in connection with others of the same race and nation, it partakes of the racial karma; consequently it must rise or fall to a great degree with the race itself. It is only when a Great Soul transcends the race to which it last belonged that it enters a superior race; and only when a race, as a whole, has risen above the conditions it had created in a former age, does it rise to a higher state of life and civilization.

When a whole race has sunk into great spiritual evil, as was the case with the Atlantean Race, it is utterly destroyed as a race and removed from the face of the earth, and Karmic Law deals with its units thereafter according to their deserts.

The Absolute Justice, the exactitude of the findings of Karmic Law is beyond our power of imagination, and however hard the present life of a man may be, however feeble or illy-equipped his present body may be to cope with the conditions of his environment, a full understanding of the Law of Karma and Reincarnation will destroy that sense of injustice, which is one of the most soul destroying beliefs man has forced himself to accept, and will permit him to glimpse the Beauty, the Wisdom, the Perfection of Life, as it is in Reality.

QUESTIONS TO BE ANSWERED BY CORRESPONDENCE COURSE STUDENTS

KARMA

Course One A

Lesson Four

1. Show why Action and Re-action are equal.
2. On what plane must the final effects of all Causes appear, and why?
3. Is Karma ever other than individual?
4. "If evil must end, then good must end." Explain the Law governing this fact.
5. Show how evil seeds resulting in evil Karma may bring good results.
6. Give an illustration of the above other than the one in the lesson.
7. What makes the basic elements and creations of Nature either good or bad? Are they so in their essential selves?
8. Why does every motion we make set in motion the Law of Karma?
9. What is the difference between an act which is the result of conscious will and intent, and one that is not?
10. Are we now a synthesis of all that we have created in past incarnations? If so, show how it is so and how we may build for the future.
11. What mode of motion does Matter en masse follow?
12. Does exact Justice reign? Show why?
13. What can you say concerning Cyclic Law?
14. What determines the power and duration of Karmic Effects?

THE TEMPLE TEACHINGS

COURSE ONE

COURSE FOR BEGINNERS

LESSON FOUR

THE LAW OF KARMA
or
ACTION AND REACTION

"To the last jot or tittle", says the Bible, must man pay for broken Law. If this is true, as it unquestionably is, the reverse must be equally true. Obedience to Law brings its corresponding reward; for action and reaction are equal. By the breaking of either a moral, a physical or a spiritual law, a cause has been set up which must invariably bring about its natural effect on its corresponding plane of action.

The Sanskrit word, "Karma", has been used for ages by the Philosophers of the far East to designate the Law of Cause and Effect, and, owing to its common use in Theosophical literature, it has now become a part of the English language. In scientific nomenclature it is the Law of Causation, of Compensation or Consequence. Its companion law is the Law of Reincarnation or Re-embodiment.

The Laws of Karma and Reincarnation are closely interrelated. One is the natural concomitant of the other. It is evident that the natural effects of many causes have neither time nor place for fulfillment during a single life cycle. Eastern Philosophers teach that the effects of given causes must appear on the plane of their causation. The final result of causes set up on the physical plane must appear on that plane. The consequences of mental causation must work out on the mental plane; those of the Spirit on the Plane of Pure Energy. The elemental forces and beings which bring about the effects may work out the details on intermediary planes of action, but the final effects of the cause will appear on the plane of causation.

There is Universal, Planetary, National, Racial and Individual Karma; the results of the action of the positive and negative poles of the Life Energies,--the Laws which control the motion of mass and vibration.

It is said that there is no such thing as a beginning without an ending. The orthodox teachings of Christianity declare that there is to be an end to evil, and yet fail to tell what evil is in itself, or what the process of its ending will be. If good and evil exist as realities, and the one ends, then both must end. The disappearance of one presupposes the disappearance of the other. But if both are seen to be but operations of the positive and negative poles of the Life Energies and to be directly under the action of divine laws, it is possible to imagine that such action might bring about another aspect of life in which both would disappear, or, rather, cohere, and thus become a third, or a neutral state, which would be a SYNTHETIC state, where the pure energies of what we ignorantly term "good" and "evil" would be fully apprehended by the developed Ego.

a spring. The Law which governs this mode of motion is commonly termed, the Cyclic Law. It is the Law of Equalization, the Law which combines causes and their effects, and satisfies the debts, whether they be debts of Nature or of man.

As the Principle of Desire is the Generator,--the Creative Force which sets up the cause,--it follows that Desire must be satisfied, but in the process of satisfying a specific desire, elemental forms of life have been called into action which are antagonistic as far as that specific desire is concerned. And these forces of action and reaction together work out the effects of the original cause set up by Desire. This struggle between opposing forces is essential to manifestation in matter.

The idea of Justice held by the average mind is something of an abstraction which appears to be relative in its application. That exact Justice may reign in a world of apparent injustice would appear contradictory; yet with some understanding of the universal Law, such seeming contradiction disappears.

It is unfortunate that the word "Karma" has been extensively used to indicate what is merely the negative aspect of that Law,--so-called evil,--for there is as much, if not more, good Karma than there is evil Karma. If we believe in the omnipotent power of Good--God--and that it is greater than the power of evil,--Satan,--it is evident that the good must over-rule the evil eventually, and the process by which it is accomplished is indicated in the following illustration given by the Master Hilarion:

"The Law of Opposites,--Action and Reaction,--Karma,--makes no provision for lasting evil or injustice, but man is so bound by his illusions in regard to Time and Space, and by his ignorance of the basic constitution of matter, that he is apt to perceive injustice in anything which thwarts desire and will, especially if he has set up a cause, looking for certain definite effects, and finds his efforts unavailing.

"If he had a perfect understanding of the action of Cyclic Law,--the circulatory motion of mass,--and could perceive that the degree of the arc of the circle of the cause he had set in motion by his act was entirely dependent upon the degree of Motive Power, (Desire) and Will, (Direction) he had expressed in that act, he could see that injustice was impossible. The natural effect would be a mathematical certainty. Farther exertion might be necessary in order to carry his point, but the initial impulse,--the cause,--would also determine the character of the elemental forces that would be attracted to him by the Law of Affinity, and they would work for and with him. Thus the natural effects of the Cause would appear to a certainty, but the dimension of the circle of operation might be so great, owing to the degree of motive power which had been generated by his causal act, that his life might not be long enough to enable him to perceive its final results in that one incarnation. However, he would reap his reward,--the effect,--in another life, in such an instance. If the cause of an initial act was of mediocre importance, and but little energy was expended in the act, the cycle would be shorter, the effect of less consequence, and he more certain of satisfaction."

When some great national or world-wide calamity falls upon humanity as that which fell in the year 1914 and still continues, we hear one here and one there commenting upon the original cause for the same, and attributing that cause to a comparatively trifling event which occurred somewhere near the time of the precipitation of the calamity. But this trifling event, trifling in comparison to the terrible results, was due to the action of a single Skanda,--the brought-over, concentrated results,--of some calamity which was drawn down upon the then existing races by themselves, it may be ten thousand years ago, and is now developing in the races engaged in war. Cyclic Law has been the hand-maid of Karma in bringing all this about, and it is as inevitable as the setting of the sun.

We cannot raise an arm, pick up a pin from the ground, or perform any other movement of the body, without displacing some amount of air and ether from the position it previously held. And no matter in what direction the motion points, we have thus created a vortex in space, and the air, ether or star-dust so displaced will demand satisfaction from the law of Karma. Every time the compressed energy of that vortex increases its rate of vibration on its pathway inward we will feel an impulse to perform the same act, and finally by repetition of the act, it will have become a settled habit, unless the impulse to overcome is made by a stronger act of will and mind. If the movement made by us has been the result of an act of conscious Will and Mind, we have set up a physical, mental and spiritual cause the final result of which is beyond our power of computation. The forces of action and reaction--Karma--have been set up in the act, and to whatever degree we have helped or hindered the evolution of the substance and force displaced by that act, we will receive our deserts in the end.

It is very difficult for the average man to accept the fact that the Cosmos is a unit and that every motion or act of mind or matter has some effect on every other unit of the mass. Karmic Law is even now bringing into our lives some of the Fruits of every action we have ever committed. Into the physical, mental and spiritual vortices we have created throughout our past incarnations, is now, and will be ever pouring the Seed,--the First Causes,--of all that we have done or will do in the future, until a perfect balance is created.

If we now hold in mind some ideal of the man or woman we would like to be in the future, we must pour into the mental vortices made by the ideal, the Seed,--the First Causes,--of every quality and characteristic we wish that ideal to possess, and must decrease the action of the energies we have set up and allowed to grow into qualities or characteristics antagonistic to that ideal, or we never can attain to its altitude.

One of the duties devolving upon the accepted personal high Chela of the Great White Lodge is the formation of such an ideal in his mentality, (generally built on his concept of his Master), and using some moments of his hours of meditation in planting the seed,--the First Causes,--of that which will eventually be his permanent Self.

All matter, in mass, moves in a circular mode of motion, yet the circle does not close on the return of the mass to its starting point. It over-laps and takes a spiral course, corresponding to the rounds of

a spring. The Law which governs this mode of motion is commonly termed, the Cyclic Law. It is the Law of Equalization, the Law which combines causes and their effects, and satisfies the debts, whether they be debts of Nature or of man.

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QUESTIONS TO BE ANSWERED BY CORRESPONDENCE COURSE STUDENTS

DEVACHAN

LESSON FIVE -- -- -- COURSE ONE A

1. .What is the real meaning of the term "illusion" as used in Occult literature?
2. Is the consciousness of the Real Self in any way changed or inhibited upon the death of any of its forms?
3. Where is the Seat of Memory?
4. What Law decides the groupings of any individuals on any plane of life?
5. What aspects of life are left behind when the Soul enters Devachan?
6. What recognition precedes the Power to control the expressions of Life?
7. What is it that moves from one plane of life to another?
8. What acts form the basis of the Soul's realization during the Devachanic interludes?
9. Is it any more possible to renounce Devachan than it is to renounce the time elapsing between meals? Why not?
10. Why are so few students able to correlate the consciousness of the Higher and lower selves?
11. Can the Soul ever unroll the pages of Memory and recall the many incarnations it has experienced in the various Kingdoms of the world?
12. Is life in Devachan a dream life? Wherein lies the difference?
13. What is meant by "States of Consciousness"?
14. What is the Great Realization unfolded in Devachan to the individual soul?

THE TEMPLE TEACHINGS

COURSE ONE

COURSE FOR BEGINNERS

LESSON FIVE

D. E V A C H A N

The application of the term Illusion to the Devachanic State by many writers of Occult literature, without qualifying it and so distinguishing it from the same term as it is applied to the manifested universe, has led to many erroneous ideas concerning life in that State of Existence. In the same sense that life on the physical plane is illusory, so life in Devachan is illusory. One might say that the robe he was wearing was illusory in comparison with the body it clothed. The robe is not the body, although it may have taken on the imprint of the body; neither is the incarnating Ego the body, although it is functioning temporarily in that body. The different states of substance of which the Ego, the Soul and the body, or robe, are composed are created by different rates of vibration. Each one of the three mentioned forms may be illusory to the others, yet be perfectly real on their own plane.

One difficulty which often arises in the mind of a new student when considering the life of a Devachanee is caused by his strong sense of separateness, his inability to realize that he, the Real self or incarnating Ego, does not pass from one of the states or planes of matter at any time. He is manifesting on all of these planes all of the time. He is reflecting just as much of his Real Self as it is possible for him to reflect within the forms he has builded of substance and energy by differing rates of vibration. Symbolically, those forms are robes in which he has clothed his identity; yet each one of those forms has a consciousness of its own which identifies it with all other forms of the same rate of vibration. When one of the forms is dissipated after death, the consciousness of the real self is not changed. It is just as much alive and functions just as consciously in the other forms on Interior planes as it has previously done; nor is the Self-consciousness of any one of those other forms in any sense depleted by the dissipation of that one form. Since the seat of Memory is in the Soul, the vehicle of the incarnating Ego-the real Individuality-all the experiences of the Ego in those reflected forms are fixed in that Soul Memory, -whether it be the experiences of that one incarnation or a hundred thousand incarnations.

When the Self-consciousness of the Astral form is functioning in one of the Locas, or sub-planes, of the Astral Plane, as is often the case immediately after the dissolution of the physical body, or in sleep, it is conscious of, and in contact with, all other forms on the same sub-plane in-so-far as they have been drawn together by the Law of Affinity. This association occurs under the same Laws as those which govern the groupings of individuals on the physical plane who are drawn together by the same interests and by family or social relationships.

The above illustrations will serve to point out the corresponding relationships between forms on planes of still higher rates of vibration and possibly make it somewhat easier to understand that when those different forms in which the reincarnating Ego, or Soul, have been functioning have been dissipated, the individual consciousness of the Soul alone is functioning in Devachan, leaving only the Skandas-

the results of action- or the hereditary germs, to meet the reincarnating Ego at the threshold of a new incarnation. The negative aspects, the failures of that one life's experiences, are all summed up in the Skandas and must be left behind, because only the positive aspects, the successes, or stored-up memories of of Love, of Beauty, of Truth and all the finer qualities of life are at the command of the Devachanee. The negative qualities, aspects, etc., of that one life experience are of slower rates of vibration; consequently when the Soul has temporarily withdrawn from those lower states of matter, it is not conscious of those planes until it again reenters them at the commencement of a new incarnation. However, there is an exception to the above rule in the Masters of Wisdom, the Nirvanees. These Lords of Compassion are the Great Souls who have trodden the hard Path of Renunciation and thus have the Power to enter and leave the Devachanic Plane at will. There comes a period in the life of every human being when, in some incarnation, he consciously chooses either the right or the left-hand paths of development; a time when he chooses between a life of active, self-conscious effort to reach the heights of development and a passive drifting with the tides of experience. If he chooses the former, he bares his breast to the storms of life and pushes on through every obstacle, with his eyes fixed on the heights. He develops every part of his nature. He comes into contact with the Great Souls on all the other planes of life and humbly asks their guidance and obeys their injunctions. He delves into every avenue he has reason to believe may lead to the discovery of the secret Laws of Nature, and finally reaches a point where he is able to control his own Life Forces. He then can choose the time and place of incarnation and can even leave the Devachanic, and every other manifested plane of life at will. "He has become one with the Law". He has accomplished this first of all because of his recognition of the Unity of Life and his perception of the Truth that only as he gives himself to all that lives can he truly live.

It is these Great Souls who make the Devachanic Plane a place of Peace, of Rest and of Soul Satisfaction for those lesser souls whose earth lives have been devoted to material things because of poverty or undeveloped mentality, and therefore whose Devachanic experiences would less illuminating and satisfactory were it not for the help thus received.

A well known Atheist has said: "Every man makes his own God". In one sense this is true, but it is even more true that every man makes his own Devachan. The results of his kindest acts, his highest and purest Ideals and Desires, form the basis of his Realizations in the the Devachanic Interludes. The wider and more Universal his Ideals and Desires have been, the greater will be the variety and character of his Devachanic Experience.

It is possible to attain inter-communion with the Souls of others who are functioning in the same Devachanic State with us which is indescribably beautiful and comforting.

It must be remembered that each one of the planes, or states of consciousness, has seven sub-planes and as many Locas, or subdivisions, of those sub-planes. For instance; if the earth life of any one individual had largely been given up to Music, and he had but little real interest in anything else, his Devachanic experience would be passed on one of the sub-planes where Music was the prevailing motif. The works of great musicians, his favorite musical instruments would all be at his command. He would be conscious of other musicians; in fact, all his highest ideals of music and musicians would be perfectly realized. When his Devachanic period was passed, he would enter earth life better qualified for the profession of music, for he would have

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assimilated all that he had hitherto only idealized. In fact the Devachanic Plane may be more fittingly entitled "The Plane of Realization and Assimilation" than any thing else, because all that the individual has longed for, but failed to realize in material life will be attained and assimilated.

The musical genius we sometimes contact in physical life is such a genius because he has brought back into material life the results of his Devachanic Assimilation. This is equally true of other idealized forms of expression in Art, Religion, Science in their relation to the Human Soul. The Devachan of an ardent Monk whose devotion to the Sainth, the Virgin Mary, the Church, and all that it signifies, has been phenomenal, will be passed in those surroundings and with those who have called our that devotion. Such an one comes back into earth life far better fitted for understanding and taking advantage of opportunities which would lead to greater development in that earth life.

If the above seems to be a contradiction to the previous statement concerning Illusion, I would again call your attention to the fact that the Astral or Super-astral Forms do not pass from one plane to another. It is self-consciousness that moves, and the Devachanee is as truly in such close companionship with others in that State of Life, as two or more persons would be who were magnetically drawn to gether and interested in the same study or line of work on the physical plane; and indeed far more so, for the limitations of gross matter would not obtain in the higher States of Consciousness.

We sometimes hear the expression: I wish to renounce Devachan--mere dream life--and come back to earth life quickly in order to work, from the lips of comparatively new students, but they know little of that which they so glibly renounce. The Devachanic period is as necessary for the Soul as sleep and rest are for the body, until such time when one has reached the State of Mastery, which gives free access to all the planes.

Many of the Masters pass much time in the State of Devachan for the benefit of those in incarnation on earth. The beautiful dreams and visions, and many of the psychic experiences of people are pure Devachanic experiences which the Masters have aided the seer in passing through, or beholding, in order to teach or encourage them to perceive some important truth, or to help some poor struggling mortal to stand the strain of earthly existence by giving the emntality a change in vibration.

It is simply a matter of correlating the brain consciousness with the consciousness of the Soul to enable one in physical life to contact and experience any phase of Devachanic Life; but the Bridge between the Higher and Lower Manas remains blocked in the majority of instances, consequently there is no realization of the possibility of such a correlation, and man, as a general thing, places his beautiful dreams or visions in the category of delusions.

When one considers how much of his life experience is identified more or less with various forms of gross matter; how greatly he becomes attached to lower forms of life; for instance, to growing things and to animals who are not supposed to have individual souls and therefore who could not find expression on the Devachanic plane, he finds it difficult to believe that he could be perfectly happy if all of these lower forms of life were shut out of his consciousness; but his conclusions would not be based on right premises. To understand he must take into consideration the fact not only of the existence of Group Souls, but of a Universal Soul. For instance, the informing consciousness of each swarm of bees, flock of birds, school of fishes, and all other groups, minor families, etc., etc., of animal, insect and plant

life, is a group soul in whose memory is stored the experiences of the evolving lives of the said groups, and so far as any individual soul has been related to or connected with any such group or unit of that group, during a life on earth, there is an identification of the consciousness of that soul and the group soul to which that group or unit belonged, and all the pleasant relations between the two are revived and relived in consciousness during the Devachanic period. While we frequently voice the statement that "there is no death", it is not always easy to bear in mind its literal truth when our eyes fall on the rapidly changing lives of Nature and of Man. But if we can realize that those changes must take place in this Universe which also contains us, and that there is no other place for those lives to go even if they pass temporarily from our sight, it is not so difficult to realize that the very laws of Attraction, Repulsion and Cohesion which draw together and cohere the atoms of that universe which karmically belong to some one geometrical figure or division and repel those which belong to some other figure, must inevitably draw together those forms of life which the Divine Power of Love has created and attuned to some one of the keys of life, whatever be the temporary forms assumed by the incarnating Egos which collectively form any single group soul.

Each human being possesses some organ, some quality, some characteristic motion or habit of a plant, a mineral, a bird, a fish, an animal and every other life form which has been instrumental in evolving the body now informed by the individual Ego, and there is no reason to believe that the divine law which has preserved all these living records of evolution will cut them short at the human stage. Therefore there must come a time in the future milleniums when every individual Ego will be the informing consciousness of a single group soul. And if this be true there is a point or degree where the human will can assert itself and unroll the pages of soul memory to permit a conscious recognition of its relationship to all the lower forms of life by the soul. If these relationships exist that record cannot be totally eliminated from any plane of manifestation. Therefore, if it was only by reflection, all the pleasant memories connected with any or all of the lesser lives would necessarily become a part of the Devachanee's experience.

While some of the statements herein made may, on their surface, appear to contradict earlier Teachings of the Masters concerning the Devachanic plane, it is not so in fact, for they only elaborate rather obscure points and bring out more definitely the fact of the actuality of and necessity for that experience.

The idea*of Devachan as a mere dream has led to much misunderstanding in the minds of those to whom the nature and purpose of dreams are vague. When consciousness creates Form, and therefore Illusion, every phase of form becomes real to the created, and the reality of any form or state of matter is more or less a fact, as it approaches or recedes from the first point of demarkation between Spirit--Divine Consciousness--and Matter; in other words, as the mass motion and vibration of any form or state of matter is increased or decreased. While the mental plane is higher than the Devachanic from the point of view of intense action, it is lower than the Devachanic from another point, for the latter approaches more nearly the spiritual state of equilibrium, the point where manifestation ceases, the neutral point between the positive and negative aspects of life, which is higher from the Spiritual point of view.

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The objection of many Eastern mystics to accentuation of the Devachanic state is largely based on the confusion of that state in the minds of many with the orthodox idea of Heaven, that is, the idea of a definite place, built up of definite materials wherein the redeemed, in bodies as gross in comparison to the said materials, spend their eternity in playing on harps and singing hymns. If one who was thoroughly acquainted with human nature would be consistent he must acknowledge that to meet all the requirements for personal happiness, if heaven or Devachan is a place there would have to be as many heavens as there are or have been individuals upon the earth; and in fact the Occultist who believes in states of consciousness instead of definite places for resting souls, may truthfully state that there are as many Devachans as there are individual souls. For he only allows for one homogeneous primordial state of matter, or rather state of energy and that the different degrees and rates of mass motion and vibration of that one substance or energy constitute all manifested forms. He believes there is but one life, one Consciousness, one Reality, --God, --in whom, by whom and of whom all things, all creatures are made and "in whom they live, move and have their being". Consequently the closer man is identified with and conscious of that God, the nearer he comes to omnipotence and Spiritual Consciousness which is the consciousness of every living being and of every state or plane of manifestation. His whole aim and ambition is the attainment of that Consciousness.

QUESTIONS TO BE ANSWERED BY CORRESPONDENCE COURSE STUDENTS

SOLIDARITY

LESSON SIX -- -- -- COURSE ONE A

1. Define "Solid" from a mathematical and physical view point.
2. Define "Solid" from a metaphysical and spiritual point of view.
3. Define "Solidarity".
4. What is the Law of Solidarity?
5. Sum up the teachings of modern science on this subject.
6. What is the particular function of Science?
7. Give an example of the Philosophical aspect aspect of Solidarity?
8. What is the first Key to the World problem? Why?
9. State the function of Religion.
10. From what point of view are we One with All that Is?
11. Sum up the Religious aspect of Solidarity.
12. In your own words give a pen picture of the Solidarity of the Cosmos, or the Grand Man of the Universe.

THE TEMPLE TEACHINGS

COURSE ONE A

COURSE FOR BEGINNERS

LESSON SIX

SOLIDARITY

The word SOLIDARITY is derived from the Latin word Solidus, signifying solid.

A Solid is a body that has its parts firmly and strongly knit together. A perfect solid would be a body whose parts are so close and dense that no outside force or body could penetrate and separate them.

Mathematically and physically, a solid is a body which has the THREE DIMENSIONS of length, breadth and thickness.

Metaphysically and spiritually, a perfect solid is a body that has SEVEN DIMENSIONS. Humanity knows of the three dimensions with but a slight glimmering or sensing of the Fourth Dimension. Therefore, the Fifth, Sixth and Seventh Dimensions are as yet unthinkable and unimaginable to all save the very few. So much for the root meaning of the word Solidarity.

SOLIDARITY may be defined as an union of interests, rights and duties in which each participating person, thing or force has a common share. Synonyms of the word Solidarity are: ONENESS, CONSOLIDATION, COMMUNITY, UNIFICATION.

THE LAW OF SOLIDARITY is the fundamental Law of Nature, Physical and Divine. This Law has been expressed in a great variety of forms by the sages and great teachers of the past, as well as by philosophers and scientists of the present. Hermes expressed it in the words, "As above, so Below". In Genesis we find, "God created man in his own image, in the image of God created He him; male and female created He them". We have also the words of Jesus: "I am in the Father and the Father in me"; likewise the saying of Paul, "He hath made of one blood all nations of men". Again, in the Bhagavad Gita, Krishna represented as the Supreme Self says: "I am the Ego which is seated in the hearts of all beings; I am the beginning, the middle, and the end of all existing things". Again, in the "Voice of the Silence" we read: "Alaya is reflected by the small and by the great, is mirrored in the tiniest atom.... Of teachers there are many; the Master-Soul is One, Alaya, the Universal Soul. Live in that Master as Its ray in thee. Live in thy fellows as they live in IT." By the term Alaya, Master-Soul, is meant, the Universal Soul or Atma.

Modern Science for many years has taught the Unity of Nature, the correlation and conservation of forces, and that all forces are modifications or differentiations of One Primal Force; and within the past few years, because of evidence that has come to hand through the action of Radium, science is ready to accept the fact that there is but one Element, of which all other elements are aspects or differentiations. Thus Gold, Silver, Lead, Iron and so on are but modifications of that one primal, but as yet undiscovered, element.

Much more could be adduced to show the wide spread and almost universal acceptance of the truth of the Solidarity of all life and forces on all planes, but it will suffice to close this part of the lesson by calling the student's attention to the general postulate of the "Secret Doctrine" by H. P. Blavatsky that the One Life runs through and connects all in one vast continuous unbroken existence summed up specifically in the Third Fundamental Proposition of the "Secret Doctrine" as follows:

"The Fundamental identity (Solidarity) of all Souls with the Universal Oversoul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every soul--spark of the former--through the Cycle of Incarnation or Necessity in accordance with Cyclic Karmic Law, during the whole term".

THE SCIENTIFIC ASPECT OF SOLIDARITY

SCIENCE ANALYZES. Every truth may be found in man himself. Our physical bodies are composed of myriad lesser lives called cells. Each cell is a living entity though of microscopic size. Each tissue has its different type of cells or lives, as nerve cells, muscle cells, bone cells, liver cells and so on. The cells of the various tissues and organs have each their special functions to perform in the economy of the body. Interdependence is the law of our cellular and organic life. No one organ or part can exist without the vital help of the others. If any one organ, say, the liver or spleen, were to appropriate the life force which belongs to other parts, there would be confusion and inharmony in the universe of our organism, and disease and death of the body as a whole would occur. But with all the organs and tissues working together, co-operating EACH FOR ALL AND ALL FOR EACH, health and harmony prevails and the Solidarity of the body is maintained, constituting, according to the definition of the word, A TRUE UNION OF RIGHTS AND INTERESTS SHARED IN COMMON by all the lesser lives composing it. On the plane of consciousness the collective consciousness of all the cells make up the consciousness of the body as a whole. One of these living microscopic cells of our bodies bears the same relationship to our total consciousness as one human being bears to Deific Consciousness--or God. In Deity we live, move and have our being, as each cell life lives, moves and has its being in us. As with the physical body, so with the Astral, Mental and Spiritual Bodies; the same correspondence operating on all planes of being.

This same fundamental truth is found in inorganic matter, in the rocks and all the elements of which worlds are composed. Iron, lead, gold, silver, calcium and so on are congeries of atoms and molecules held in manifestation by a common consciousness.

There is the SOLIDARITY of the mountain brought about by countless numbers of infinitesimal grains of matter heaped together. And the SOLIDARITY OF THE ROSE BY THE UNITY of the cells composing its petals. And then there is the SOLIDARITY OF THE UNIVERSE as a whole composed of countless suns and systems of worlds, each solar system and world being no more than an atom or a speck of sand relative to the whole, yet each particle functioning its forces, and all together making a

Universe--an Universal Entity--of infinite parts and members, all acting and interacting together in one great, unified, glorious and harmonious whole, through which Deific consciousness works eternally.

THE PHILOSOPHICAL ASPECT OF SOLIDARITY

PHILOSOPHY SYNTHESIZES. The "Secret Doctrine" teaches that: "From Gods to men, from Worlds to atoms, from a Star to a rush-light, from the Sun to the vital heat of the meanest organic being--the world of form and existence is an immense chain, the links of which are all connected. The Law of Analogy is the first Key to the world problem, and these links have to be studied co-ordinately in their Occult relations to each other."

Farthermore, the "Secret Doctrine" postulates that conditioned or limited Space (Location) has no real being except in the world of Illusion, or, in other words, in our perceptive faculties, and that every one of the higher as of the lower worlds is interblended with our own objective world; that millions of things and beings are, in point of localization, AROUND AND IN US, as we are AROUND, WITH, AND IN THEM. This is no mere metaphysical figure of speech, but a sober fact however incomprehensible to our senses.

Thus it is seen that what we call empty space is really solid, that All that Is, ONE VAST SOLIDARITY--an interblending and interpenetrating of lives, and life essences, in the ONE UNIVERSAL LIFE, and that as our senses and consciousnesses evolve and unfold on various planes, we find universes within universes, centers within centers, veils within veils, changes within changes, glories of life within glories of life to Infinity itself.

The basic essence of SOLIDARITY is UNITY. In perfect Unity all factors are interchangeable. Anything may evolve, change into or take on the attributes of anything else. Spirit becomes Matter and Matter may rebecome Spirit. Hence the basis of the Law of Evolution is found in the Law of Solidarity. Inorganic matter becomes organic. The Stone becomes a Plant, the Plant an Animal, the Animal a Man, the Man a God. This is because more and more of Deific consciousness is drawn to some one point until that point is raised to supernal states of consciousness, form and power.

Reduced to definite terms, there is one great synthetic Truth that is consciously realized when the fundamentals of the philosophy of SOLIDARITY are grasped. This Truth, However overwhelming and staggering in its vastness, is both literal and symbolic. Once understood, it dignifies and glorifies all things and creatures, great and small. It levels the freest, highest god or being and exalts the meanest serf. This synthetic Truth comprehends Infinity and Finiteness as One. It reveals that in the SOLIDARITY OF THE COSMOS, all lives and things blend and interblend, penetrate and interpenetrate, applied either to things or beings, to worlds or universes, visible and invisible; and that from this intimate INTERCHANGEABILITY OF THE ATOMS AND CONSCIOUSNESSES of all that is, great and small, finite and

infinite, comes the basic Truth which every creature from God to the tiniest life may voice, namely:

I AM ETERNALLY IN THE ALL AND THE ALL IS ETERNALLY IN ME.

This concept, as mystical as it is natural, vindicates Deity to the reason and intuition, and justifies the Divine and Natural plan of creation and manifestation from every angle once the basic lines are understood and realized. And these basic lines, the inner senses and intuition have the power to know interiorly, and the outer Reason, the power to corroborate exteriorly.

THE RELIGIOUS ASPECT OF SOLIDARITY

RELIGION APPLIES. The function of religion is to apply the basic truths of science and philosophy to all life around and in us, giving thus, a guide to conduct based on eternal verity. Knowing the Great Law, we become one with it. This correlation with Truth should make us a channel for the same universal moral forces of light and life on which the Cosmos is built, and with the indrawing and assimilation of this MORAL FORCE OR FOOD INTO OUR BEING we must grow more and more into the DIVINE IMAGE OF TRUTH. Being in tune with the Divine plan we work with it and thus increasingly become more conscious creators and workers with God--our All-Self--in building the Universal Temple of Life. Being fundamentally One with the Whole, our religious duty is to the whole WITHOUT DISTINCTIONS. To teach, to help, to uplift, to unify, to redeem any part of our lesser or greater self as opportunity comes, and likewise we have the right to be taught, to be helped, to be uplifted, to be unified and redeemed by any part or parts of our Greater Self in and around us.

In the truth of the Solidarity of all life, therefore, every particle of the One Life has a union of rights, interests and duties each to the other and to the whole, and when this is applied in daily life, thought, aspiration and action, we RE-LEGATE ourselves to the whole, that is we tie or bind ourselves back to the whole, to the God Consciousness--our Universal Divine Self. This is true Religion. The rock, the tree, the blade of grass, the fallen sister or brother, the brother or sister unfallen, the star, the god, are all a part of ourselves from the standpoint of the Solidarity of all life, meaning in essence, the One in the All and the All in the One, in every field of consciousness, on every plane of Being.