Mephistopheles

Walpurgis Night

The Tragedy of Faust

Part II.

By Manly P. Hall

Mephistopheles. Few people understand the Devil's place in the Great Plan and fewer still have learned to appreciate and reverence that great natural principle, the most abused of all the Divine's manifestations. The keynote of physical matter is inertia. Expression of energy is only possible on this plane of nature as the result of effort and mankind is prone to shirk activity, consequently he considers as evil all things which bring with them the necessity of exertion, mental, physical, or spiritual, and as the Devil, so-called, he is unpopular with a large percentage of people in spite of the fact that he was especially chosen by the Lord as man's most constant companion.

The Devil is always dressed in red from head to foot, the red being symbolical of the blood and iron of Mars, the energy-giving principle of the universe. It is energy which builds all things, it is energy which makes possible every manifestation of human life, and just so surely as energy creates action which promotes growth, just so surely the misapplication of this energy destroys. The Devil is nothing more or less than misplaced energy, which energy is always misplaced by the individual himself who invokes the demon by misapplying his God-given powers. This emotional demon can be transmuted, as is told in the second part of the drama of Faust, and the same power which destroys mind, soul, and body, then builds our homes and gives expression to our constructive ideals. This energy coursing through the body of all living things is the Light-bearer of the universe, but when perverted for selfish ends it becomes a ravenous demon which slowly devours and destroys all over whom it gains control.

There are two ways of bringing upon mankind the curse of Mephistopheles: The first is the careful misapplication of energy by the knowing, scientific mind which consciously sells its soul to its lower emotions for the gratification of desires; the second is the result of ignorance where the human soul not realizing its danger allows itself to be tempted by its own (Continued on Page 6, Col. 1)
tips. The stage magician of today little dreams that he carries one of the most sacred symbols in all the world, for the key to the meaning of the magic wand has been lost. The staff is symbolical of the spinal column of man, and this is the true wand of the magician: for it is through the power within this column that so-called miracles are performed. The star of light at the upper end of the staff is nothing more nor less than the flame that burns eternally at the upper end of the lamp of the true alchemist. This tiny flame is fed by the pure oil of the transmuted life-force.

Figure B shows us a wand that is said to have been used by Solomon, the King of the Israelites, and upon it are inscribed in the celestial languages sacred names and words. This drawing is taken from the Key of Solomon, the "King," a rare manuscript in the British Museum. It bears the same symbolism as the first, representing a hollow tube through which the forces of life play in an ascending and a descending stream.

Figure C shows us still another type of wand, this one made to represent a snake. It is said that during the Middle Ages when magic and sorcery rose to a tremendous height, strange rites and rituals were performed under the direction of hierophants, who carried this snake wand made of flexible wood; during the ceremony the wand was bent, and the tail of the snake was placed between its teeth. The serpent has for thousands of years been the symbol of the spirit fire in man, which was known to the ancients as the serpent power.

With this slight introduction we will take up the study of the wands and serpents as we find them in the Bible. First let us consider the serpent of Genesis. We have gone over a number of famous paintings where the Fall of Man was the theme, and in nearly every case the snake is represented as coiled around a tree, head downward. In the majority of cases the artist probably did not understand the mystery he portrayed, but in reality the downward turned serpent is the key to the problem. The serpent of Genesis is the down-going spinal fire, sent thus by Jehovah to build form. The result of the going downward of this force was crystallization and the awakening of the passion centers located at the base of the spine. This crystallization so lowered man's vibration that he was no longer able to remain in the etheric Eden but was cast out or fell, and the sword of passion (the flame of purification) stood between him and the world from which he fell.

In the same way man's life today is a contest between the higher and lower principles. When the spiritual powers are centered in the emotions and passions, man starts into action the forces that inevitably result in crystallization and death. But when he lifts them up through altruism and service, the spiritual fire flows upward and creates the five-pointed star which heralds the coming of the Christ within himself.

Two serpents, one black and the other white, were used by the ancients to symbolize this twofold use of the spirit power. That which tends at our stage of evolution toward selfishness and egotism is on the path of the black serpent, while the traits within ourselves in which altruism predominates raise the spirit powers upward through the white serpent and finally liberate the spiritual consciousness.

Now let us consider the story of how the rods were turned to serpents in the court of Pharaoh as we find it recorded in the 7th chapter of Exodus: "And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded; and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents, but Aaron's rod swallowed up their rods." For many generations Egypt had stood for black magic and evil. This is in accord with occult teachings, for we know that the ancient Egyptians were the remnants of the still older Atlanteans, and that Atlantis sank because black magic had supplanted the white forces, and the Great Ones who were guiding the destinies of men were forced to take those who remained true out of the world of darkness and onward to the promised land. The serpent of the black magicians of Egypt called up by invocation and through negative processes, represents the lower passions and desires with which the black forces are even today filling the world through the medium of thoughtless persons who allow their emotions and desires to master them. The serpent of Aaron, developed as commanded by the Lord, corresponds to the white serpent or transmuted spirit fire, the wand of the initiate which eats up (transmutes rather than kills) the lower forces of the black magicians. In Kundry, that wondrous character in the opera of Parsifal, the girl dressed in the skins of snakes, we find another symbol of the serpent power of spirit fire, for the word Kundry is evidently "taken" from Kundalinii, which means a sleeping serpent. While undeveloped or under the spell of evil it serves the black forces, but when transmuted it is true to the Knights of the Grail.

There came a time when it was necessary for man to lift the spiritual consciousness which had been sent downward to develop form, and this we find explained in the story of the brazen serpent which Moses raised up in the wilderness. The ancient Hebrew word used to signify a serpent in this part of the Bible can also be translated savior. There is a connection between this serpent which was raised, and the Christ principle which is represented by the crowned serpent.

From the standpoint of the occult student there is probably no more important explanation of spiritual unfoldment than that the rod that budded. It is said in some of the ancient books that the rod of Aaron like the spear of Odin was cut from the Tree of Life. Now let us consider the Tree of Life. It is that great tree which is said to have its roots in heaven and its branches upon the earth. When we study this carefully we find that man is the rod of Aaron, which was cut from the world tree, and his connection with the higher worlds was severed that he might better learn the lessons of individual responsibility. The student who does not seek to carry his own burdens but tries to find others to do his work for him is losing the great opportunity of learning these lessons.

Man in his fallen state is symbolized by the dead stick in which the germ of life is too weak to manifest. We know how in the early fall the sap of the tree goes to its roots, and the tree appears dead. It was the same with primitive man, for his life forces were sent downward, and the staff cut from the Tree of Life, as far as its spiritual development was concerned, was dead. But when the Christ Spirit became indwelling in the earth, man began turning his egoism to altruism, and by the power in his own life is helping to lift the spirit fire upward, contacting one by one the spiritual centers in the body. It nourishes them, and one by one the blossoms on the dead staff burst forth. One by one the centers are awakened and become blossoms. The blossoms on the rod of Aaron correspond to the roses on the Rose Cross or the lotus blossoms of the East. As told in Tannhauser, when these flowers blossom forth we know that our sins have been forgiven.

Many students of occult philosophy wonder why the Great Ones do not come to them. This is not because of neglect. These students do not understand the mystery of the rod that blossoms, and do not know that the higher ones on the invisible planes are watching breathlessly for those whom they can use for the betterment of humanity, that the way by which they identify the purified candidate is not through his words but by the blossoms on his staff or cross. These spiritual centers when awakened by right thinking

(Continued on Page 7, Col. 1)
REINCARNATION

By W. W. Harmon—(Continued)

It is estimated that a child is born into the world in every second of time and that death also marks every second of time. If so, that means 86,400 every 24 hours who are born and fall into an environment; and 86,400 every 24 hours who have an environment into which others may step and which has already been shaped to confirm to certain results which pass out are of various ages, but the average length of time before the cycle marks an appearance on earth again is about 1400 years, this latter against the short period of 70 years, we will say,—cannot be summed up in any other form.

So what is the use, in our argument backward, of trying to trace out who, as the reincarnationists say, King Arthur was in previous lives—there never was such a man before or since, any more than last year's leaf is next year's leaf; therefore that something which should be traced out are the qualities and attributes rendered impersonal during the intervals of 1400 years by the soul's functional, so to say, powers in the realms wherein the Divine individual powers and characteristics of God-like proportions prevail. That there are reactionary conditions existing is clear and indisputable; that the doings of the personality are of vital importance in this respect is also clear; furthermore, that which is of the selfish earthly existence can have no part in the soul's delights, but is stored up as impersonal re-actionary forces in the future expression in matter as environment of merit and demerit which personality undergoes time after time until the Law is fulfilled.

Soul cannot be and is not personality; for we have clearly indicated personality is only characterized by the soul through and by the latter's perfections; therefore the forces of these perfections can only act as an influence in directing the will and desires of the personality to the formation of character according to and from the influences of environment and education in which man finds himself placed.

Now as the soul cannot be personal or personality it must be impersonal and spiritual and the representative of the Spirit in the realms whose cycle corresponds to that 70 years of time, wherein the soul institutes, so to say, one of its pauses, for the purpose of carrying out certain reactionary decrees of the Spirit in the world of form as well as in the world of Spirit and Soul.

To manifest on earth as a personality, certain means action and effort on the plane of matter; action means force and this force liberated within and without, according to the will and desire, must be and is expressed in more or less perfect accord with the qualities and attributes developed with the environment and moulded by the voice of conscience. This voice of conscience is the vibratory effects of the impersonal forces of the soul and caused by the reciprocity existing between the personal will and desire and the decrees of the spiritual impulses set up by the soul for fuller expression of its perfections or imperfections. It is the Spirit which determines that the soul shall overshadow its objective representative and determines its birth, its life and its death, and that which is dear to all is not that they shall cause the death of the soul as well as of the body—as there is such a possibility. It is the Spirit which also determines that "pathway" of the soul called its "cycle of necessity" as the soul is set in that aspect of eternity called immortality, it must win that immortality by effort at every point along its pathway, otherwise what is the use of the soul?

It is possible that at the earth point of this "pathway" that if man, as a personality, rises to the conscious perception of the realities of the Spirit, through the vibratory light of the "voice" of the soul, the will and desire becomes permanently characterized and the qualities and attributes for better and better environment forms; in due and proper time, may actually lead to final liberation at the earth point of the "pathway" or "cycle of the soul's necessity." For according to the decrees of the Spirit over which the man thus has a certain control, by the vibratory reciprocity existing between himself and his soul, there comes about a positive individualization, a power and a dominion in the realms of the soul, over which it now has but very little, as proven by the imperfections of mankind in general. The whole human family are souls and all men are brothers, all alike except for the miserable imperfections; but remember, these imperfections are born of the willfulness of the will and desire of unthinking and badly taught humanity.

Each rebirth of the qualities and attributes, rendered impersonal by what we called the "faculties of the soul," becomes less and less in their power of manifesting those miserable imperfections, so the body itself, the soul and the Spirit, shall respond in a more and more perfect union and accord to the perfections of the soul's impersonal radiations and perfections and with far less of the contaminating influences of poor environment and of the unresponsiveness of the earth-born cellular constituents of the physical misrepresentations of the soul, normally considered.

So that which characterizes then must be of a spiritual inclination, rather than of the purely earthly and selfish inclination, for we may say the soul is Divinely conscious, but the characterization comes unto the soul from the Spiritual efflorescence of the man's efforts, of the good he does, of the ethical qualities of his life; the evil he does weighs against him; and the more evil, the less and less the individualization. It is this individualizing power in the highest and most spiritual sense, which constitutes the Divine Self-con (Continued on Page 7, Col 3)

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January 30th—"A Morning with the Great Minds of Greece."
January 30th—Frederick W. Roman, Ph. D., D. Litt., Professor of Economics and Education, New York University, will speak on "Why Are We Here?" The causes of progress will be considered and their practical application to modern problems.
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Preceded: Every Sunday morning, Mr. Hall will give consideration, in a prelude to his sermon, to some item of human interest or problem in our daily life.

Come and bring your friends—Silver offering.
Why is an ego sent to a family out of harmony with it?

Answer. In harmony is the basis of growth for it is the opportunity to learn to love and appreciate the thing which naturally it is not attracted to. It comes to teach the value of harmony through showing the suffering of inharmony. The ego comes to settle old scores and to make new growth rather than to find harmony.

What will be the result of present conditions of capital vs. labor in U. S.?

Answer. If the wrangling and dissenting continues it will destroy the entire country without having secured the desired results for either of the combatting parties.

Will man develop more rapidly from the spiritual standpoint in the near future than he does now?

Answer. He will never develop any faster than he does now until his whole life is better than it is now, and a few million years do not make much difference unless he changes his mode of life.

How would you treat a drug addict or a cigarette fiend?

Answer. Patching up the effects will never produce a lasting cure. The higher side of the nature must be appealed to in some way and the consciousness of the individual raised to the realization of the blasphemy of his acts.

What effect has cremation on the spirit?

Answer. Cremation about three days after death, destroying the body, severs the last tie between the higher organisms and its form and in that way frees the spiritual bodies to go on with their work.

What are the real dangers of psychic development?

Answer. The first great danger is negative development which results in mediumship and obsession. The second great danger is seeking to unfold spiritual powers before the body has been properly purified to sustain the strain.

Please name some occult literature that is good for the beginner to study.

Answer. "The Brother of the Third Degree" by Garver; "The Dweller on Two Planets" by Philes; "Miriam of the Mystic Brotherhood" by Howard; "The Romance of Two Worlds" by Barabas; "The Sorrows of Satan" and the "Life Everlasting" by Marie Corelli—are as good a fiction as can be secured on the subject. The writings of Jacob Boheme, Andrew Jackson Davis and Emanuel Swedenborg are excellent from the mystic standpoint. Sibby, Raphael, William Lilley and Nicholas Culpeper are the best in astrology; "The Secret Doctrine", "Isis Unveiled" and "The Key to Theosophy" by Madame Blavatsky; "The Cosmo Conception" by Max Heindel are the best occult works of modern times. Spencer, Huxley and Plato lead in scientific research and philosophy. And H. G. Wells has written an excellent history of the world.

Is the power of communication with the astral spirits a sign of development?

Answer. Not necessarily. Development is a positive step forward while many become conscious of superficial things through a retrogression. Crystal-gazing, magic mirrors and all those things are not developments but are degenerations which will destroy us if we continue them.

What did Christ mean when He said "In my Father's house are many mansions?"

Answer. One translation of this paragraph says "In the Father's house are..." (Continued on Page 7, Col. 2)
A great lesson is being taught to man through these allegories, but the average person is unwilling to stop and consider them. Many do not realize that they themselves are the ones whom the Elder Brothers of humanity must use in the fight against the forces of evil. They do not realize that the dragons and ogres of legend are their own lower natures which they must overcome. They do not see in the hand to hand combat of the knights of old for a lady's hand the higher man and the lower man fighting for the soul within.

The knight of today does not realize that the white armor he wears is his own purified body which is proof against all the attacks of vice and passion; nevertheless this is the meaning of the legend. His shield is truth, which is a perfect protection to the inner man. His strong right arm is the knowledge and spiritual power he has developed within; the sword he wields is the spiritual light—the pure flame of the spirit fire—which dispels the darkness of ignorance and the demons of lust.

The sacred spear and the cup which he serves are the two poles of the creative life force within, the development of which he gains as he daily serves his fellow men.

Far from the uninitiated the twelve Elder Brothers of mankind sitting around the circular table of the universe watch the knights in their battle of life. In due course of time, the student having finished his work here is liberated at the foot of the Grail. There the candidate stands robed from head to foot in the armor of spirit and in the pure white of a body that has been cleansed. Then the cloth is lifted from the sacred cup and he is illuminated by the light which would otherwise have killed him had he seen it without purification. Then taking his place among the Knights of the Round Table, he joins those who give up all to labor for humanity.

When in sickness and in suffering we beseech the great Unknown to send us help, then indeed our knight comes to us as Lohengrin came to Elsa. When our loved ones pass into the Unknown, there their work is not completed. Each one carefully fitted into place. Here is the first likeness between the pyramid and man. We ordinarily consider man to be a unit, but when we examine him more closely we find that he is an aggregation of infinitely smaller units, each working in harmony with the others. The analogy prevails everywhere. We take a successful life and think of it as an entirety, but when we analyze it we find it composed of a vast number of lesser achievements, each contributing its mite to the masterpiece.

As thousands of workmen were used in the building of the pyramid, so unnumbered workmen are engaged in the building of our bodies, which are symbolic of the same building.

There are many pyramids all over the world. We find them in South America and Mexico; we find mounds also which were made to represent them among the American Indians, and in Europe and Britain we find remnants of the same things. However, there is but one real pyramid among them all. Even the others in Egypt are but copies of the Great Pyramid and were used as tombs for the Pharaohs, but no body was ever found in Cheops nor were there ever any signs that it had been so used.

Now let us continue our analogy between the pyramid and man. In the accompanying illustration you will see the pyramid laid flat and that it is made of four triangles laid around the base square. The four-sided base of the pyramid represents the four primary elements of which man's body is composed. These are hydrogen, nitrogen, oxygen, and carbon, or earth, water, fire, and air. These are called the base of all things and upon this base the four bodies of man are raised, each from its own element. Thus, the physical body (Continued on Page 7, Col. 2)
THE TRAGEDY OF FAUST

This tragedy in five acts is played out through the regions of the five senses by mind, spirit, body, soul, and emotions, which constitute the cast of this eternal drama. All the elements of human passion and desire from the divine prologue at the footstool of God to the infernal Sabbath of Walpurgis night are phases in the expression of the ever evolving individuality of man. In it we find that the human spirit of man, Faust, the one hidden in the laboratory of crystallized vehicles where the light shines through but dimly, seeks greater liberty and expression and so invokes the spirit of the earth and the higher powers to liberate him from the narrow confines of his laboratory; but he is not yet prepared for the higher liberation and so seeks expression through the lower.

We find the human spiritual consciousness in man pledging its soul to the bodies of emotion at the present time in the world where thousands of people, millions in fact, are searching for happiness, the eternal goal of the lower man. In many ways humanity seeks to forget its cares and sorrows by drowning them in emotional excesses, but eternally its misery is only sleeping to wake again until the individual takes the path which leads him upward to the light.

The vehicle which Faust, the human spirit, decides to use and pervert to his own ends represents Marguerite, the body, which it destroys in order that it may carry on its degeneracy, and the inevitable result of his mental and emotional excesses is the destruction of the body which he betrays and a karmic reaction of sickness and death. We see this exemplified around us where the burning of the candle at both ends results in the destruction of the body, as symbolized by the betrayal of Marguerite. But this betrayal and the resultant suffering bring with them growth and life, as we see it today; the betrayal of the lower by the higher, as it is around us at every moment, brings with it constructive results, as is symbolized by Faust who as the result of his final repentance earns the right to eternal salvation, as Marguerite is also immortalized when she masters the temptations of the emotional man.

Walpurgis Night. There is no more impressive feature in the entire opera than what is called the ride to hell and the witch's Sabbath where Faust and the Devil ride through the storms and thunderclouds to where the lower emotional creatures of our creation are battling, twisting and writhing in a demoniacal frenzy. This ride to hell, as it is called, is the inevitable result of the pact in which Faust, the human spirit, binds himself to his emotional body. The result of this union and the degeneracy which comes with it, is that the spiral currents and powers in man go down the spine to the darkness of the lower man on the ride to hell, and here in the conscious centers of the lower emotions is celebrated the witch's Sabbath. When man becomes the slave of his emotional centers above the meridian point fail to function and his consciousness is carried downward to the centers of the lower body, where among the seething flames of the sacralplexuses, the lower passion centers, he celebrates the orgies of the lower astral planes.

The entire drama is wound around the one series of natural laws, as are all dramas of the universe, this particular phase being the price that man must pay when he allows the lower bodies to master the higher principles. In most every thought and action of our lives we are betraying our own being, which betrayal
brings with it years and often lives of suffering. If man will only realize his duty to his own bodies as it really is to him he will not have to pass through the terrible drama which Goethe, the great mystic, has presented in the story of Faust; but when he abuses any part of his being he must pay as Faust paid when he sold his higher spiritual nature to his lower bodies and betrayed the principles within himself, leaving behind him a stream of suffering and death.

Faust is still being played out in the world as it was played out in the worlds above, which we have recorded in the Fall of the Angels. Many of the lives of his life essences created the Devil and that which he destroyed and redeems of his creation until he redeems himself. He sold his higher spiritual nature to his beings as Faust did in the last act of Walpurgis Night, known as the second half of the drama. In the first part of the drama Faust buries his higher nature in the process of involution; in the second he lifts itself, leaving behind him a stream of suffering and death.

There are also twelve lines used in the drawing of the four triangles, which stand for the twelvefold constitution of man when it is complete; the threefold body, the threefold mind, the threefold soul, and the threefold spirit. It also gives us the twelve signs of the Zodiac, divided into their respective groups.

Out on the desert stands the Sphinx, the Guardian of the Threshold mentioned by Bulwer-Lytton. It represents the bodies of man and is that strange being which must be passed before the student can go on in his development. The four fixed signs of which the Sphinx is a symbol are: Taurus, the Bull; Leo, the Lion; Scorpio, the Eagle; Aquarius, the Man, or the human head.

(To be continued)

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consciousness must have absolute control and
dominion over its individualization, its
supreme, sublime and magnificent powers.
The logical conclusion must be that it has
not, for it is still bound to the "imperfection,
imperfections" of the personalities or the
non-spiritual forces liberated from the life
in matter, which constantly nullifies the
reciprocity of one side at the expense of
the other and which determines the bal-
ice of power.

Man is a responsible being, i.e., true
man, for there are many beasts masquer-
dading as men, and sad as it may seem they
are doomed to destruction, for according
to those great Teachers of humanity, who
appear from time to time, that unless the
soul overshadows the physical being there
can be no life, i.e., true human life,
therefore all the imperfections which do
not belong to the impersonal and spiritual
requirements of the soul is destroyed at
the death of the earthly body, or, in case
of an overshadowing soul, they are tran-
mitted and rendered impersonal by the
faculties of the soul, as noted.

It may be said in conclusion, as a sum-
mary, and for the sake of scientific de-
duction, that action of whatever nature,
liberates force; force means power and
power means vibration and vibration
means time or number. If this force is
generated by man, it means intelligent
power; intelligent power, means first, im-
personal power, such as ideation; purely
ethical qualities, the love of all good for
the sake of good; or second, it means per-
sonal power, such as selfishness, domi-
nation and destruction of all good for the
sake of doing evil, injustice and no con-
sideration for human welfare. The former
characterizes the over-shadowing soul by
reciprocal reactions. The latter character-
izes the beast and nullifies the reciprocal
reactions of the soul until finally it re-
sults in severance and the beast destroyed.

That the soul has certain functional
duties to perform after the death of its
physical form is clear; for between what
we have termed personality and the in-
terval of the time elapsing between the
death of the personality and the return
of the impersonal forces, such as the qual-
ities and attributes of that which falls
into a new physical body and environment,
there lies a period of deep mystery, but
that portion which immediately concerns
us is that period within every attribute
and quality, which includes memory and
all the senses of the personality that was,
is rendered impersonal.

As soon as the Soul is always on its
own plane, i.e., life and being, while over-
shadowing the body, is more or less mag-
netically affected by the evil and the good
manifesting outwardly through the per-
sonality; and when released from these
evil magnetic and reciprocal reactions, the
soul then, for a longer or shorter period is

in what man calls heaven. This heaven
is that state wherein the soul, having just
enough of the good qualities of the ex-
personality to still lead it to believe it to
be the same (until released) and lives in
the fullness and joyousness of its un-
realized good.

Furthermore, none of the idealistic
tendencies, none of the grand aspirations,
none of the good deeds or pure and lovely
thoughts, none of the spiritual and ethical
foundations of right living can come into
the brain of the physical being and settle
there, except as a direct force emanating
from the soul and through the personality.

All the rest as beautiful as it may seem
to some, proceeds from the former im-
perfections, as they expand and grow into
the formation of the personality in the
three epochs of its life, viz: childhood,
middle age and old age. This as an
identity then passes away. But the good,
the true and the spiritual ideation of the
personal "I" arising from all this, remains
as the soul which informs and gradu-
ally blending with all the other personal
"I"s" which preceded it in past ages sur-
vive and eventually characterizes the pil-
grim; this is the "functional" process of
the soul wherein the forces are all rend-
ermed impersonal by this continual process
of "blending."

There can be no distinct or separate im-
mortality for the men of earth outside of
that which informs and overshadows them.
This is the sole representative of all its
personalities on earth. This is that which
the sole representative in that state men
meters the harvest of each earth life and
call heaven. As each last personality has
a right to its own special state of bliss,
unaloed and free from the memories of
all others, it is this last life which is fully
and realistically vivid. The intensity of its
happiness, if there is anything worthy ac-
cord it, causes the entity to forget all
things else until it is blended with and
fades into the Divine Self—the eternal
"I."

All this constitutes the teachings of the
hazy Christian notion of Paradise, which
was built and borrowed with many other
things from the Egyptian mysteries where-
in the doctrines were staged, to illustrate
the Journevings of the soul and passed
down through the ages, but like all things
spiritual, the truth of the matter becomes
lost in the leavening tendencies of the evil
propensities of the personalities, so full of
self. Therefore, it should be manifest to
all thinking people that unless there comes
a balance, called good, into a man's life,
there can be but little left after death for
identification by the soul. Much depend-
ence in the future must be placed upon
Spiritualized science and humanity.
They must create different systems of life,
which will further the welfare of the etern-
al pilgrim. It has got to be done and
man himself has got to do it. There is a
time limit for all things and as said before
and to repeat it again, there is no distinct
and separate immortality for the man of
dearth outside of that which informs and
overshadows, and the perfection can only
come through the many personalities blend-
ing. When the time arrives for the
return of the soul to the scenes of further
effort it is always in accordance to the de-
crees of the Spirit, wherein is determined
that the evolution of the soul to the Divine
perfections of Its "Father in Heaven"
must be gathered from the harvest of the
soil, from the seeds of every imperfection
planted therein. As these seeds rendered
impersonal and having all the attributes
and qualities of the environment, sprout
and grow in the system of the earthly body,
yield the reactionary force there-
from, these determine the tendencies of
the will and desire, together with educa-
tion and environment. These then mould
being who again and again makes another
attempt at the earth point of its "cycle of
necessity"; therefore there can be no re-
turn of that which man thinks he is, it
is as impossible as it is for last year's leaf
to appear again in the spring. But the
soul can and does manifest the attributes
and qualities of the earthly elementary
forces of the soul many times until the
true Divine Individualization and protean
powers thereof are under the dominion of
the Divine Ego, as decreed by the Spirit
in the beginning of the aspect of eternity,
called the immortal Kingdom of the Soul,
and shape the new personality accordingly
and with new senses and memory. Then
Spirit, together with whatever added
power and dominion the soul may have
derived from the blended power of re-
peated rebirths as personalities, charac-
terizes and expresses the new person-
ality absolutely anew. Thus the seeds of
imperfections may obtain more and more
favorable opportunities for betterment,
that the forces thereof may characterize
more fully to individualization of the
Divine consciousness and have a greater
dominion over it, whereby it may live in
the immortal Kingdom in full possession
of that which Its Father in Heaven desires
for as Jesus says: "I and My
Father in Heaven are one and the self
same."

And so man is not what he thinks he is,
thus he, as a personality never appears
again—or incarncates, it is the Spirit, the
soul which overshadows; that is the true
(The End)