

Three worlds surround, penetrate and bear up this physical world, which is the lowest, and the sediment of the three.

THE ZODIAC.

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CONSCIOUSNESS THROUGH KNOWLEDGE.

THIS article will attempt to show what the mind is and its connection with the physical body. It will point out the immediate relationship of the mind to the worlds within and about us, indicate and depict the actual existence of the abstract world of knowledge, show how the mind may consciously live in it, and how, with knowledge, one may become conscious of Consciousness.

Many a man will say that he knows he has a body, that he has life, desires, sensations, and that he has a mind and uses it and thinks with it; but if questioned as to what his body actually is, what his life, desires and sensations are, what thought is, what his mind is, and what the processes of its operations are when he thinks, he will not be confident of his answers, just as many are ready to assert that they know a person, place, thing or subject, but if they have to tell what they know about them and how they know, they will be less certain in their statements. If a man has to explain what the world is in its constituent parts and as a whole, how and why the earth produces its flora and fauna, what causes the ocean currents, the winds, the fire and the forces by which the earth performs its operations, what causes the distribution of the races of mankind, the rise and fall of civilizations, and what causes man to think, then he is at a standstill, if for the first time his mind is directed to such questions.

The animal man comes into the world; conditions and environments prescribe his mode of life. While he remains the animal man, he is satisfied to get along in the easiest way in a happy-go-lucky manner. So long as his immediate wants are satisfied, he takes the things which he sees without questioning as to their causes, and lives an ordinary happy animal life. There comes a time in his evolution when he begins to wonder. He wonders at the mountains, the chasms, the roar of the ocean, he wonders at the fire and its all-consuming power, he wonders at the

In the last editorial on "Sleep," the words "involuntary muscles and nerves" were inadvertently used.

The muscles employed during waking and sleeping are the same, but during sleep the impulses causing the movements of the body are primarily due to the sympathetic nervous system, while in the waking state the impulses are solely carried by way of the cerebro-spinal nervous system. This idea holds good through the whole editorial "Sleep."

tempest, the winds, the thunder, lightning, and at the battling elements. He observes and wonders at the changing seasons, the growing plants, the coloring of the flowers, he wonders at the stars twinkling, at the moon and at its changing phases, and he gazes and wonders at the sun and adores it as the giver of light and life.

The ability to wonder changes him from an animal to a human, for wonder is the first indication of the awakening mind; but the mind must not always wonder. The second stage is the endeavor to understand and make use of the object of wonder. When animal man reached this stage in evolution, he watched the rising sun and the changing seasons, and marked the progress of time. By his methods of observation, he learned to make use of the seasons according to their cyclic recurrence, and he was assisted in his efforts to know by beings who, aeons before, had passed through the school which he was then entering. To judge correctly the recurring phenomena of nature, this is what men to-day call knowledge. Their knowledge is of such things and events as are demonstrated and understood according to and in terms of the senses.

It has taken ages for the mind to build up and cultivate the senses and to gain a knowledge of the physical world through them; but in gaining a knowledge of the world the mind has lost the knowledge of itself, because its functions and faculties have been so trained and adjusted to and by the senses that it is unable to perceive anything which does not come through or appeal to the senses.

To real knowledge, the ordinary mind stands in the same relation as did the mind of the animal man to the world in his period. Man is to-day awakening to the possibilities of the inner world as the animal man awoke to those of the physical world. During the last century, the human mind has passed through many cycles and stages of development. Man was contented to be born, to be nursed, to breathe, to eat and drink, do business, marry and die, with the hope of heaven, but he is not now so contented. He does all this as he did it before and will continue to do in civilizations yet to come, but the mind of man is in a state of awakening to something else than the humdrum affairs of life. The mind is moved and agitated by an unrest which demands something beyond the limitations of its immediate possibilities. This very demand is an evidence that it is possible for the mind to do and to know more than it has known. Man questions himself as to who and what he is.

Finding himself in certain conditions, growing up in these and being educated according to his wishes, he enters business, but if he continues in business he finds that business will not satisfy him however successful he may be. He demands more success, he gets it, and still he is not satisfied. He may demand society and the gayeties, pleasures, ambitions and the attainments of social life, and he may demand and reach position and power, but he is still unsatisfied. Scientific research satisfies for a time because it answers the inquiries of the mind concerning the appearance of phenomena and of certain of the immediate laws controlling phenomena. The mind may then say that it knows, but when it seeks to know the causes of phenomena, it is again unsatisfied. Art assists the mind in its wanderings into nature, but it ends in dissatisfaction to the mind because the more beautiful the ideal, the less it can be demonstrated to the senses. Religions are among the least satisfying sources of

knowledge, for though the theme be sublime, it is degraded by an interpretation through the senses, and though the representatives of religion speak of their religions as being above the senses, they contradict their claims by the theologies which are compounded by means of, and through the senses. Wherever one is and under whatever condition he may be, he cannot escape the same inquiry: What does it all mean the pain, pleasure, success, adversity, friendship, hatred, love, anger, lust; the frivolities, illusions, delusions, ambitions, aspirations? He may have attained success in business, education, position, he may have great learning, but if he asks himself what he knows from what he has learned, his answer is unsatisfactory. Though he might have great knowledge of the world, he knows that he does not know what he at first thought he knew. By wondering what it all means, he manifests the possibility of his entering into a realization of another world within the physical world. But the task is made difficult by his not knowing how to begin. This need not be long wondered at because the entrance into a new world requires the development of faculties by which the new world can be understood. If these faculties were developed, the world would be already known, and not new. But inasmuch as it is new and the faculties necessary to conscious existence in the new world are the only means by which he may know the new world, he must develop these faculties. That is done by effort and the endeavor to use the faculties. As the mind has learned to know the physical world, so must it, the mind, learn to know its physical body, form body, life, and its desire principles, as distinct principles, and as different from itself. In trying to learn what the physical body is, the mind naturally distinguishes itself from the physical body and can thus the more readily become aware of the composition and structure of the physical and the part the physical body plays and will have to take in the future. As it continues to experience, the mind learns the lessons which the pains and pleasures of the world teach through its physical body, and learning these it begins to learn to identify itself as apart from the body. But not until after many lives and long ages is it able to so identify itself. As he awakens to the lessons of pain and joy and sorrow, health and disease, and begins to look into his own heart, man discovers that this world, beautiful and permanent as it may seem, is only the coarsest and hardest of the many worlds which are within and about it. As he becomes enabled to use his mind, he may perceive and understand the worlds within and around this physical body and his earth, even as he perceives and understands the physical things which he now thinks he knows, but which he in reality knows so little of. As he learns to know his body and the other principles which make him what he is, he will learn to know of the other worlds because each one of the factors which enters into his constitution as man, has its corresponding world from which it draws its sustenance and in which it lives and moves.

There are three worlds which surround, penetrate and bear up this physical world of ours, which is the lowest and the crystallization of those three. This physical world represents the result of immense periods as counted by our notions of time, and represents the results of the involution of older worlds of attenuated etherial matters of varying densities. The elements and forces which now operate through this physical earth are the representatives of those early worlds.

The three worlds which preceded ours are still with us and were known to the ancients as fire, air and water, but the fire, air, water, and also earth, are not those of which we know in the ordinary use of the terms. They are the occult elements which are the substrata of that matter which we know by those terms.

That these worlds might be easier of comprehension we will again introduce Figure 30. It represents the four worlds of which we must speak, in their involutionary and evolutionary aspects, and it shows also the four aspects or principles of man, each acting in its own world, and all operative in the physical.

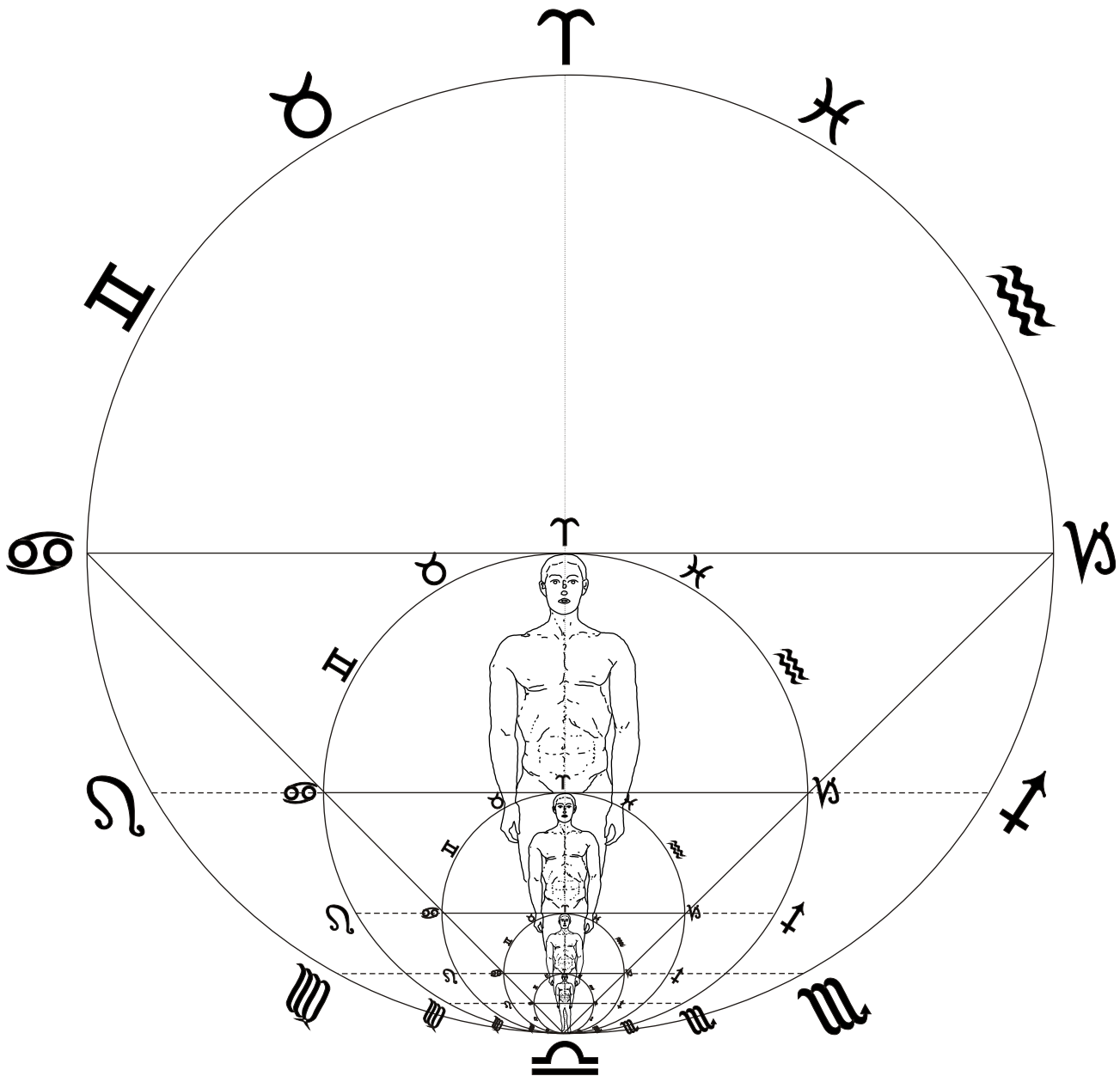


FIGURE 30.

Of the four, the first and highest world, the occult element of which was fire, has not yet been speculated about by modern science, the reason for which will be shown later on. This first world was a world of one element which was fire, but which contained the possibilities of all things

which were manifested thereafter. The one element of fire is not that laya center which allows the passage of the visible into the invisible, and the transit of which we call fire, but it was, and it still is, a world which is beyond our conception of form or elements. Its characteristic is breath and is represented by the sign cancer (♋) in Figure 30. It, breath, contained the potentiality of all things and was called and is called fire because fire is the moving power in all bodies. But the fire we speak of is not the flame which burns or illuminates our world.

In the course of involution, the fire, or breath world, infolded within itself, and there was called into existence the life world, represented in the figure by the sign leo (♌), life, the occult element of which is air. There was then the life world, the element of which is air, surrounded and borne up by the breath world, the element of which is fire. The life world has been speculated on and theories have been advanced by modern science, though the theories as to what life is have not been satisfactory to the theorists. It is likely, however, that they are correct in many of their speculations. Substance, which is homogeneous, through breath, manifests duality in the life world, and this manifestation is spirit-matter. Spirit-matter is the occult element of air in the life world, leo (♌); it is that with which scientists have dealt in their metaphysical speculations and which they have called the atomic state of matter. The scientific definition of an atom has been: the smallest conceivable part of matter which can enter into the formation of a molecule or take part in a chemical reaction, that is to say, a particle of matter which cannot be divided. This definition will answer for the manifestation of substance in the life world (♌), which we have called spirit-matter. It, spirit-matter, an atom, an indivisible particle, is not subject to examination by the physical senses, though it may be perceived through thought by one who can perceive thought, as thought (♎) is on the opposite, evolutionary side of the plane of which spirit-matter, life (♌), is the involutionary side, life-thought (♌-♎), as will be seen in Figure 30. In later developments of scientific experimentation and speculation, it has been supposed that an atom was not indivisible after all, because it could be divided into many parts, each part of which could be again divided; but all this only proves that the subject of their experiment and theory was not an atom, but matter much denser than a real atom, which is indivisible. It is this elusive atomic spirit-matter which is the matter of the world of life, the element of which is the occult element known to the ancients as air.

As the cycle of involution proceeded, the life world, leo (♌), precipitated and crystallized its particles of spirit-matter or atoms, and these precipitations and crystallizations are now spoken of as astral. This astral is the world of form, symbolized by the sign virgo (♍), form. The form, or astral world contains the abstract forms of, on, and in which the physical world is built. The element of the form world is water, but not the water which is a combination of two physical constituents which physicists call elements. This astral, or form world, is the world which, by scientists, is mistaken for the life world of atomic matter. It, the astral form world, is composed of molecular matter and is not visible to the eye, which is susceptible to physical vibrations only; it is within, and holds together all forms which, in their materialization, become physical.

And last we have our physical world represented by the sign libra (♎). The occult element of our physical world was known to the ancients as earth; not the earth which we know, but that invisible earth which is held in the astral form world, and which is the cause of the remaining together of the particles of matter and their appearing as the visible earth. Thus, in our visible physical earth, we have, first the astral earth (♎), then the astral form (♍), then the elements of which these are composed, which are life (♌), pulsing through both these, and breath (♊), which is of the fire world and which sustains and keeps all things in constant motion.

In our physical world are focussed the forces and elements of the four worlds, and it is our privilege to come into the knowledge and use of these if we will. Of itself, the physical world is a crumbling shell, a colorless shadow, if it is seen or perceived in itself, as it is seen after pain and sorrow and misery and desolation have withdrawn the glamour of the senses and compelled the mind to see the emptiness of the world. This comes when the mind has sought and exhausted their opposites. These gone, and nothing to take their place, the world loses all color and beauty and becomes a bleak, arid desert.

When the mind comes to this state, where all color has gone out of life and life itself seems to be to no purpose other than to produce misery, death soon follows unless some event occurs which will throw the mind back on itself or awaken it to some feeling of sympathy, or to show it some purpose in thus suffering. When this does occur, the life is changed from that of former habits, and according to the new light which has come to it, it interprets the world and itself. Then that which was without color takes on new colors and life begins over again. Everything and all things in the world have a different meaning than formerly. There is a fullness in that which before seemed empty. The future seems to hold new prospects and ideals appear which lead unto new and higher fields of thought and purpose.

In Figure 30, the three worlds are shown with their respective men standing in the fourth and lowest, the physical body, in the sign libra (♎). The physical man of libra, sex, is limited to the world of virgo-scorpio (♍-♏), form-desire. When a mind conceives itself to be only the physical body and its senses, it attempts to contract all of the worlds of its various men into the physical body and it acts through its senses, which are those avenues of its body which lead into the physical world; so that it relates all its faculties and possibilities to the physical world alone, and thereby shuts out the light from the higher worlds. The physical nature of man, therefore, does not, or will not, conceive of anything higher than its physical life in this physical world. It should be well borne in mind that we have reached the lowest period in involution into the physical world and body of sex, libra (♎), having originally come from the breath, or fire world, conceived by the sign cancer (♋), breath, involuted and builded in the sign of leo (♌), life, precipitated and fashioned in the sign virgo (♍), form, and born into the sign libra (♎), sex.

The fiery world of breath is the beginning of the development of mind in the absolute zodiac; it is the beginning of the involution of nascent mind of the highest, the spiritual man, which had begun in the zodiac of the spiritual man at aries (♈), descended through taurus (♉) and gemini (♊) to the sign cancer (♋), of the spiritual zodiac, which is on the plane of the sign

leo (♌) of the absolute zodiac. This sign leo (♌), life, of the absolute zodiac is the cancer (♋), breath, of the spiritual zodiac, and is the beginning of the involution of the mental zodiac; this begins at the sign aries (♈), of the mental zodiac, involves through taurus (♉) to cancer (♋) of the mental zodiac, which is life, leo (♌), of the spiritual zodiac, and thence downward to the sign leo (♌), of the mental zodiac, which is on the plane of virgo (♍), form, of the absolute zodiac, on the plane of cancer (♋), of the psychic zodiac, and the limit of the physical zodiac as marked by the sign aries (♈), of the physical man and his zodiac.

In the distant past of the history of humanity, the mind of man incarnated into the human form, prepared to receive it; it still is marked by the same sign, stage, degree of development and of birth, so that it continues to reincarnate in our age. At this point it is difficult to follow the complications involved into physical man, but continued thought on the four men and their zodiacs within the absolute zodiac, as shown in Figure 30, will reveal many of the truths represented in the figure.

Evolution of the mind of man and the bodies heretofore involved into his physical body, began from the physical, as shown by libra (♎), sex, the physical body. Evolution proceeds, first through desire, as marked by the sign scorpio (♏), desire, of the absolute zodiac. It will be seen that this sign scorpio (♏) of the absolute zodiac, is the complement to and on the opposite side of the sign virgo (♍), form. This plane, virgo-scorpio (♍-♏), of the absolute zodiac, passes through the plane of life-thought, leo-sagittary (♌-♐), of the mental zodiac, which is the plane cancer-capricorn, breath-individuality (♋-♑), of the psychic zodiac, which is the limit and boundary of the physical man and his zodiac. It is therefore possible, owing to the involution into the physical body of the corresponding bodies, elements and their forces of the different worlds, for physical man to conceive himself as a physical body; the reason that he may think and think of himself as a thinking physical body is due to the fact that his head touches the plane of leo-sagittary (♌-♐), life-thought, of the mental zodiac, and also the plane of cancer-capricorn (♋-♑), breath-individuality, of the psychic zodiac; but all this is limited to the plane of form-desire, virgo-scorpio (♍-♏), of the absolute zodiac. Owing to his mental potentialities, physical man is able, therefore, to live in the sign scorpio (♏), desire and perceive the world and the forms of the world, the plane of virgo (♍), form, but while living in this sign and restricting himself by his thoughts to the plane of leo-sagittary (♌-♐), of his mental world, or zodiac, he can perceive no more than the physical forms and the life and thought of his mental world as represented by the breath and individuality of his psychic personality, through his physical body in libra (♎). This is the animal man of which we have spoken.

Now, when the strictly animal man, be it in a primitive condition, or in civilized life, begins to wonder at the mystery of life and to speculate on the possible causes of the phenomena which he sees, he has burst the shell of his physical zodiac and world and extended his mind from the physical to the psychic world; then the development of his psychic man begins. This is shown in our symbol. It is marked by aries (♈) of the physical man in his zodiac, which is on the plane of cancer-capricorn (♋-♑) of the psychic man, and leo-sagittary (♌-♐), life-thought, of the mental man. Acting from the sign capricorn (♑), which is the limit of the physical man, he rises

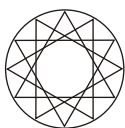
upward in the zodiac in the psychic world and passes through the phases and signs of aquarius (♊), soul, pisces (♓), will, to aries (♈), consciousness, in the psychic man, which is on the plane of cancer-capricorn (♋-♑), breath-individuality, of the mental man and leo-sagittary (♌-♐), life-thought, of the spiritual zodiac. The psychic man may develop, therefore, within and about the physical body and may, by his thought and action, furnish the material and lay the plans for its continued development, which begins at the sign capricorn (♑) of the mental zodiac and extends upward through the signs aquarius, soul, pisces, will, to aries (♈), of the mental man and his zodiac. He is now on the plane cancer-capricorn (♋-♑), breath-individuality, of the spiritual zodiac, which is also the plane leo-sagittary (♌-♐), life-thought, of the absolute zodiac.

It is possible for one, when he has developed his mind to the mental zodiac, to mentally perceive the life and thought of the world. This is the limit and boundary line of the man of science. He may rise by his intellectual development to the plane of the thought of the world, which is the individuality of the mental man, and speculate about the breath and life of the same plane. If, however, the mental man should not restrict himself by his thoughts to the strictly mental zodiac, but should endeavor to rise above it, he would begin at the limit of the plane and sign from which he functions, which is the capricorn (♑) of his spiritual zodiac, and rise through the signs aquarius (♊), soul, pisces (♓), will, to aries (♈), consciousness, which is the full development of the spiritual man in his spiritual zodiac, which extends and is bounded by the plane cancer-capricorn (♋-♑) breath-individuality, of the absolute zodiac. This is the height of attainment and development of the mind through the physical body. When this is reached, individual immortality is an established fact and reality; never again, under any circumstance or condition, will the mind, who has thus attained, ever cease to be continuously conscious.

To be Continued.

This is one of a number of editorials that first appeared in Harold W. Percival's monthly magazine, The Word, between 1904 and 1917. By the time his books were published - between 1946 and 1952 - he had developed a new terminology that would enable him to better convey the results of his thinking. This largely explains any differences between these earlier writings and Percival's later works.

Mr. Percival dictated most of the editorials that appeared in The Word. Occasional typos were not uncommon and likely due to tight monthly deadlines and the necessity of typesetting each letter by hand. In the interest of preserving the authenticity of these documents, we have reproduced them here in their original format, including typographical errors and the punctuation usage and style of a different era. As much as possible, we have also retained the typestyle and layout of the pages as they appeared in the early years of the twentieth century. More of the Percival editorials are available at www.TandD.org.



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CONSCIOUSNESS THROUGH KNOWLEDGE.

II.

(Continued from page 8.)

IT will be seen from the foregoing, as shown in Figure 30, that the evolutionary signs from libra (♎) to capricorn (♐) are complementary to the involutionary signs from cancer (♋) to libra (♎). That whereas the highest descended to, and acted through, the lowest by involution, the lowest now unfolds and ascends again to the highest; that each sign is equal to the other on its own plane; that the involutionary signs do not comprehend themselves by involution; that each requires the complementary sign to comprehend it. As, for instance, form cannot of itself act on form (♌), it requires the desire (♍), which is on the plane of evolution, what it, on the same plane is, when involuting, and, therefore, form cannot act without desire, but desire acts through form; so that virgo (♍), form, is complete and functioning when scorpio (♏), desire, is active. Again, sagittary (♐), thought, is the complement to leo (♌), life; sagittary (♐), thought, is, on the ascending evolutionary plane, what leo (♌), life, is in involution, on the same plane; but leo (♌), life, cannot perceive itself or direct itself by itself. It requires the universal thought, sagittary (♐), acting through the individuality (♐) of the spiritual man to consciously breathe out the thought into the life of the absolute zodiac and to guide and direct life according to the thought. It will be seen that the scientist cannot speculate about the primeval fire world of breath because he restricts himself to the thought world, and therefore shuts out all light from the spiritual man of the spiritual zodiac. Only for him who has reached in development any one sign on the evolutionary arc is it possible

to understand the plane on which he is and make known to himself all that is below that plane, but he cannot understand that which is above the plane of his action.

The physical man is made up of the seven constituents of skin, flesh, blood, fat, bone, marrow, seminal fluid, all of which are perceptible to the physical senses. The first six are drawn and extracted from the foods of the earth and the elements. The last is the precipitation of the principle by which bodies are generated and through which the ego contacts the body and projects that spark which unites the two germs, and is the plan according to which is built up the new body, into which it incarnates in the course of time.

The physical body is represented by the sign libra (♎), sex, through which it is born into the physical world, but the form body is symbolized by the sign virgo (♍), womb, where the form has, previous to birth, been built up and elaborated as a physical body. The sign leo (♌), life, is that through which the material is precipitated into the form body, which gradually develops and increases in size. It is through the blood of the mother that the physical body of the foetus is built; by the constant precipitations of the life blood the body continues to grow and develop until it reaches the limit of development in its physical zodiac, the womb, then the life (♌) continues to surge and finally forces it from its physical matrix (♍) into the physical outside world as the body of sex, libra (♎). But none of these processes could be carried on were it not for the inclusive world of breath symbolized by the sign cancer (♋), breath, through which and by means of which the blood is oxygenated and kept in constant circulation. After birth the form of the child continues its growth and development, but it is still due to the four signs and principles already enumerated that its form is built up.

The physical body was the thing to be produced up to the time of birth. The next principle to be developed and to which all the others lend their aid is desire. The breath continues to stimulate the blood which circulates through its entire physical body within the astral form body of the physical. The physical proceeds with its organic development and as it does so calls into action the principle of desire. Desire in the child marks the stage in the evolution of humanity which was that of the typical animal man who was guided only by his instincts and desires.

At this period in development the power of thought becomes manifest, and, aside from physical hereditary tendencies, it depends on the nature of the thought as to its limitations and activities. If the thought is turned to the gratification of the physical senses only, the activity of man is limited to the psychic zodiac through the physical man in his physical world and zodiac, but if there is also an intellectual desire and pursuits of an intellectual nature then the activities of man extend also to the mental zodiac in his mental world. If this mental development should be applied to the physical world then the mental would act through the psychic and both through the physical. But not without knowledge can the spiritual man, from his spiritual zodiac and world, act through the mental man and the spiritual man and all through the physical body.

The spiritual zodiac is the world of knowledge and the man acting in that zodiac consciously, must also be a man of knowledge. The mental zodiac is the world of thought. Only a man of thought can act consciously

in that world. The psychic man represents the psychic or astral world and anyone who is psychic may operate in that world. The physical body is the physical man in its physical world or zodiac. A physical body is needed to act in the physical world.

There is but one road to orderly and consecutive development; that is, that man should develop all his faculties and powers evenly. One-sided development causes failure. All sides of the character should be well rounded out and developed evenly. The first requirement therefore for one who desires to enter into the world of real knowledge must be the development of a whole and healthy body. This is a duty which he owes to the physical world. The food which is taken into the physical body partakes of the nature of the physical body. The physical body of man impresses the matter that is taken into it, and when this matter is thrown off again it carries the impress and nature of that body with it. If it is impressed with disease, it carries the impress of that disease off with it and contaminates the matter of the world. If it carries the impress of health, it improves the matter of the world.

Another duty to the world is the education of the body. The education of the physical body consists in the exercises necessary to maintain health, by constant and conscious activities and functions of the body and to train the body to respond willingly to the dictates of the governing principle. For the ordinary man, in the course of his evolutionary cycle, there is another and a very important duty to perform. It relates to his marriage and family life. This duty consists in the furnishing of two bodies by himself and wife, for reincarnating egos, even as he and his wife have been furnished with the bodies which they occupy. Family life is a very important feature in the life of the physical world and should not be neglected by the man who for the first time seeks to know and enter into the world of knowledge.

Business must be engaged in, else the mind lacks that keenness and appreciation for values, and the ability to provide for one's family and dependents which business experience brings.

The arts must be appreciated and developed, for it is by the acquiring of the arts that the senses reach their highest state of perfection and development; it is through the arts, such as sculpture, painting and music, that the physical world is seen in its most beautiful forms, delightful colors and harmonious movements.

The dangers of the arts are that they throw a glamour over the mind and lead it captive into the enchanted realms of nature, for through the arts the mind often falls a prey to the forms and colors and sounds of the world's great chorus. But they benefit that mind who is able by their beauty to soar above the enchanted garden of the senses through which the arts beguile, and to wind its way into the ideals of which the arts are but imitations. The benefit of art to the mind so freed from ensnarements is that it loves the world and the things of the world, not for the sake of their enjoyment, but for the possibility of raising the world to a higher plane and by a diviner art than that of the senses.

The politics of the world cannot be ignored and should not be neglected, for it is by law and order in communities that the rights of each and all are preserved; the duty to the country requires that the benefits of the best experiences of a man shall be given to his country.

The sciences should be comprehended that the physical world of matter might be analyzed into its component parts and these seen in their relationships to each other, and that the laws governing the physical phenomena should be known.

The religion or the religions of one's country should be known, that the devotional life and aspiration of one's fellows be appreciated.

Philosophy is necessary in order that the mind may be so trained as to be able to look for truth in all things, through all forms of belief irrespective of their source, and that truth, when perceived, should be followed wherever it may lead.

These are most of the necessary drillings and qualifications of one who would seek the world of real knowledge and consciously enter therein. But there are many dangers attached to qualifying in these branches of learning, for they are merely learning, they are not knowledge.

The danger of physical health is that it is liable to run riot. When the body is strong and healthy the desires are usually fierce, and it requires a strong hand to hold the body in check and prevent its being hurled into dissipation and debauchery. If the body is controlled, the benefits derived from physical health are that it furnishes the material which by a process of alchemy may be used in the preparation of that body with which one may enter safely into the psychic world.

In performing the duties of family life there are many attendant dangers. First there is the danger of prostitution. The purpose of marriage is not a license for unholy indulgence. The conjugal relation should be one of duty to the world, not of submission to passion. Where one so submits he leaves the path to the world of knowledge and is preparing for himself terrible conditions and circumstances which he must experience and work out in the wilds of the world. Then there are the dangers of irritability, anger, impatience, carelessness, imprudence, unkindness to one's wife or husband or children; these are fetters around one which lead and keep him in the jungle of the world. The benefits to be derived from household life are: a love of one's kind, patience, forbearance, equanimity of temper, strength of purpose, firmness of character, the understanding of the duties and cares of the life of humanity, and to be able to see in one's mate the reflection or reverse side of one's self.

The dangers of business are: selfishness, the tendency to dishonesty in dealing with and taking advantage of one's fellow, the desire to gamble, for amusement, or the inordinate desire for the accumulation of money. But the benefits to be had through the business world are: keenness of the mind, the schooling which it gives in dealing with the nature of man, showing as it does, the meannesses, deceptions and cunning of the human mind in its competition with others for the best of the bargain. It enables the mind to deal with the commonplace affairs of life in an active and energetic manner; business should not be engaged in for the purpose of being greater than one's fellow by the power of money, but rather for the ability to provide that which is needed.

The dangers attending the entrance into politics are: an exultation in the power and influence which go with it, the possibility of exercising political influence to the detriment of others and the consuming desire to be a leader of men and control others. The benefits to be derived from political ability and power are: taking advantage of the opportunities which it offers to provide the best possible conditions for the people of one's

country, to provide them with the opportunities of education, to afford freedom of thought and action and a realization of man's responsibilities.

The dangers of religion are: to suppose that the religion in which one is born is the only true religion, to regard the religions of others as heretical or heathen, to accept the creed of one's religion as the final statement of truth concerning the soul of man and the absoluteness of the divinity of one's religion. The benefits of religion are: that it teaches the particular school and class through which any people are passing, it enables one to feel the aspirations, hopes and yearnings of that people and through it to help them into a fuller conception of their ideals, it enables one to see that any religion is but one of the many-sided facets of the truth to which the soul of a people aspires as to the source of their being.

The dangers of philosophy are: it may be misused to base purposes, such as debating without definite purpose, or argument to support one's views without regard for right, and by its misuse, to acquire mental power over another. The benefits to be derived from philosophy are: that its love of truth frees the mind from prejudice and enables it to see the truth from every side.

Thus far we have spoken of the breath, life, form, the physical body, desires, of the training of the mind through the various schools of learning; all this to be done while in the physical body. The physical body is the condensation of the worlds about it and all is related to and included in the sign libra (♎). But an examination of matter in its physical aspect will not reveal the causes of its appearance and disappearance. That from which the matter of the physical world condenses and appears visible in the physical world comes from the world immediately within and about the physical. This is the astral world in which the forms and desires of the physical are first born and are later expressed through the physical.

The astral or psychic world is the model and form on which the physical world has been built, from which the forms of the physical are drawn; it contains the plan on which and by which the physical world will be changed and the new forms which are to appear in the course of its change. The astral or psychic world is to the physical what the *linga sharira* or form body is to the physical body of man. Within the astral world are contained the forces which play through the physical. Such forces as light, heat, sound, electricity, magnetism, are all active in the astral world and only appear in the physical world when a channel is made which allows the astral force to operate through that channel into the physical world. So electricity can be precipitated in any part of the world. The only requirement is to furnish the medium between the two worlds. This opens the door to the astral world and the force is immediately manifested. The astral world is the storehouse of all forms and the centralization of desires. The earth and all that appears on it is by comparison as a small patch only from an immense canvas of colors and forms. The forces often appear as entities in the astral world because all things in the astral world tend to take form. The astral world is different from the physical in that forms are more beautiful and more horrible, more alluring and terrifying than those in the physical world, and desires rage more fiercely than any storms of the physical. The colors are more full of life and character than any seen in the physical world. All physical colors are but pale shadows as compared with the colors of the astral world. Feelings are more intense and matter is more easily acted on. In the

physical world a man when moved by some fierce desire or frenzy of passion will assume and to a degree express through his features the nature and face of a tiger or other animal, but the form of the face is still preserved. In the astral world the form is changed instantly as the desire is changed, so that what appears as a beautiful form may suddenly take on the form of a wild beast or of a devil. When commanded by the human mind to show its true nature, a figure, for instance, which appears to be that of a beautiful human cannot fail to obey even though the entity afterwards wreaks vengeance on the one who commanded it. There is no simulation in the astral world for one who knows his duties in the physical world and performs them.

As the astral body of man is that form which is constituted of molecular matter and which holds the cells of the physical body together, so the astral world is that form which holds the physical particles together and which appears as the physical world. As the physical body of man contacts the physical things of earth, so the astral or form body of man contacts the astral world. As the forces and elements acting through the astral world operate into the physical world, so these forces acting through the astral form body of man move him by instincts and impulses, and by the storms of anger and passion which are induced or appear from time to time. The astral world is a world of learning and the physical world is a world of equilibrium of duties, of the balancing of accounts.

As the astral world is a world of the causes of which the physical world is the effects, so in turn the astral world is a world of the effects of which another world is the cause. This world is the life and thought world. The life world is that atomic spirit-matter which is the distributor of all the forces of the astral world. The astral world serves as a battery in which these forces are held, and through which they are liberated into the physical world. As the astral world is the storage battery of all the forces which are liberated and used into the physical world, so the *linga sharira* or form body of man is the storage battery of life. Life is not appropriated by the physical body direct from its life principle and the life principle of the world; life is stored up by man in his *linga sharira* or form body from his life sphere and the life sphere of the world, and is distributed into the physical body according to the use and the demands made on it by the actions of the physical body.

The atomic spirit-matter of life has no form of itself, as it is the primordial element and force which enters into the composition of all things. But it is directed and precipitated by thought, which is used by the mental man described in figure 30. The totality of the thought of the humanity of the world directs the life into form which is precipitated into the astral world and there takes form according to the nature of the thought. The forms, therefore, which appear in the astral world are the precipitated and crystallized thoughts of the individuals and of collective humanity. The cause of the sorrows and miseries, the pestilences and many of the diseases which are known to man are the results of the collective thought of humanity which appear into the physical world as his karma, for karma is thought, as the cause and as the effect. It is owing to the power of thought that man is able by a continued thought to direct the current of life into his psychic form body and thence to the physical and to remove a physical ill, but the cure may be worse than the disease, if the current of life is improperly directed, and especially if the motive behind

the thought is not pure. This thought world is the realm which is reflected into the astral world and which there appears in all manner of forms. The thought world is the world in which the man of thought wanders when speculating on abstruse problems or seeks to know or speculate upon the mystery of life and the causes of phenomena.

The reason why he is unable to know is due to his endeavor to locate the subject of his search in the object of his experiment and analysis. His mind is searching for the causes in one realm while attempting to discover them in a shadow. The scientist examines the object of his investigation from its surface and tries to locate its life in its form, but he cannot succeed because the life which supplies the matter of its form is not a visible object; it is within and around it and cannot be found unless better instruments are used than those furnished by the materialist.

But higher than the life and the thought world is that realm symbolized by the signs cancer-capricorn (♋-♏), the realm of knowledge, which is beyond the conflicting thoughts of the human world. The world of knowledge contains the abstract ideas of all things which have been and which are to become manifested through the lower worlds, or known to man. It is a world of calm. In its primeval state it was and is the universal mind; the parent mind of all the minds of men. The parent mind from which have come and come the minds of men, each appearing to separate from the parent mind as a crystal sphere of breath within the all inclusive sphere.

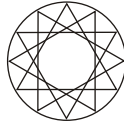
These breaths are the individual minds of men. These breaths, incarnated a portion of themselves in the forms of animal man and endowed and surrounded those forms with minds. The crystal-like spheres are those who still endow mankind with mind and through the human form attempt to regenerate the world.

The world of knowledge is the world of pure reason, of abstract transcendental mathematics, of the law of harmony, the absolute law by which all manifested worlds are ruled. This is the world man enters when he knows himself as an individuality, a fully self-conscious being. As this physical world is to man, so the world of knowledge is to the self-conscious individuality. But this physical world appears so differently according to the moods of physical man. At one time the world is bright and full of splendor, at another moment the life and light have gone out of the world and left it a dreary waste. The world of knowledge is not subject to such changes to the self-conscious individuality. To him it is a world of permanence, a world on which he may depend, a world which throws no shadows and where all things are as they appear. It is a world where things are known instead of being speculated upon or thought of. It is not a world of passion and pleasure, but it is a world of power and peace for the one who acts therein intelligently. It cannot be described as is a city or a house, because a city or a house is only the concrete form of the abstract plan, whereas knowledge is the cause of both the plan and the structure.

This is one of a number of editorials that first appeared in Harold W. Percival's monthly magazine, The Word, between 1904 and 1917. By the time his books were published - between 1946 and 1952 - he had developed a new terminology that would enable him to better convey the results of his thinking. This largely explains any differences between

these earlier writings and Percival's later works.

Mr. Percival dictated most of the editorials that appeared in The Word. Occasional typos were not uncommon and likely due to tight monthly deadlines and the necessity of typesetting each letter by hand. In the interest of preserving the authenticity of these documents, we have reproduced them here in their original format, including typographical errors and the punctuation usage and style of a different era. As much as possible, we have also retained the typestyle and layout of the pages as they appeared in the early years of the twentieth century. More of the Percival editorials are available at www.TandD.org.



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Three worlds surround, penetrate and bear up this physical world, which is the lowest, and the sediment of the three.

THE ZODIAC.

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CONSCIOUSNESS THROUGH KNOWLEDGE.

III.

(Continued from page 16.)

AN intelligence uses the medium of communication appropriate to the world or plane on which it is functioning. An intelligence acting in the world of knowledge would communicate with mind by a breath speech and not a word speech as is ours. In such a case the communication would not be one of words, yet if the subject were relative to the world and the senses the subject would be communicated no less accurately. The difference would be that instead of using the ordinary vibrations of air which the mind has learned to use and understand when working through the senses, a far more subtle medium would be employed. Now, while we are not able to speak of or describe the mind in its spiritual world here called the spiritual zodiac in the speech of that world, yet we may be able to describe it in our own word language.

Our senses do not perceive spiritual things, yet there is a medium of communication between the spiritual world of mind (☉-♊) and the world of the senses (♌). Symbols are the means of communication; and symbols can be perceived by the senses. Although symbols can be perceived through the senses, the senses cannot understand nor interpret them. We shall use symbols to describe the mind in such terms as may be grasped by the senses, but the reason must understand and interpret through the senses that which it is impossible for the senses or the nascent mind (☉) to know.

Each one knows that he has a mind, and many ask what the mind is like, whether it has color and form and movement similar to such as we know, whether the mind exists before birth and after death, and if so where, and how the mind comes into existence?

Before what is called the creation of the world there existed what religions call God. Philosophers and sages speak of it in different terms. Some have called it the Over-soul, others the Demiurgus, and others have called it the Universal Mind. Any name will do. We shall use the term Universal Mind (☉-♈). Much of what is said of Deity or God, or Over-soul, or Demiurgus, or Universal Mind, is to be here applied. It is all-containing, all-inclusive and absolute in itself, because it contains in itself everything which during a period known as a manvantara is or is to become manifested and is known under such terms as emanation, or, involution and evolution. The Universal Mind, though absolute in itself as regards the things to be, is not absolute in reality, but it comes from that source of being which has in previous editorials been described as substance (II). The Universal Mind is the source of all the manifested worlds; in it “we live and move and have our being.” According to the zodiac the Universal Mind is represented by the sign cancer (☉), extends to capricorn (♈) and includes all the signs below these, in the absolute zodiac. See figure 30.

Let us consider the Universal Mind under the symbol of boundless space, and that space to be in the form of a crystal sphere. We select a crystal sphere to represent space and the Universal Mind, because the human mind, although it can put no limit to space, yet when it thinks of space it naturally conceives it to be in the form of a sphere. The crystal is used because it is transparent. Let us then symbolize the Universal Mind as a boundless crystal, or space, in which no object nor beings nor anything existed except boundless light. This we may believe to have been the state before any effort at creation or emanation or involution of the worlds was determined by Universal Mind.

Let our next conception be that of motion or breath within Universal Mind, and that by motion or breath within this boundless crystal sphere or space there appeared in outline many crystal spheres as miniatures of the all-inclusive parent sphere, and that which caused them to appear as distinct from the parent sphere was the motion of the breath. These individual crystal spheres are the individual minds, within the Universal Mind, the sons of Mind also called the Sons of God, each differing from the other according to the state and degree of perfection which each respectively had attained (♈) in the previous period of manifestation within the Universal Mind. When that period had ended and all had returned into the bosom of Universal Mind, there came the period of heaven, pralaya, rest or night, spoken of in many of the ancient scriptures.

In the course of events the transparent space or Universal Mind (☉-♈) took on a different appearance. As a cloud may gradually appear in a cloudless sky, so was matter condensed and solidified within the Universal Mind and the worlds came into existence (♈, ♉, ♊). Each potency within the Universal Mind becomes active at the appropriate time.

We can speak of the individual minds as being crystal spheres of more or less brilliance and glory according to their development (♈). These individual minds or crystal spheres were not all developed alike. Some had attained to a full and complete knowledge of themselves and their relation to their parent sphere, the Universal Mind (☉-♈). Others were ignorant of the Universal Mind as their parent and only dimly conscious of themselves as individual beings. Those minds who were perfect in attainment (♈) were and are the rulers, the great intelligences, sometimes

called archangels or sons of wisdom, and are the agents of the great Universal Mind who see to the enactment of law and who control and regulate the affairs of the world according to the law of justice. Those minds or crystal spheres whose duty it was to incarnate, evolved within themselves the ideal pattern of a set of other bodies which were to be formed, by which and into which they should incarnate a portion of themselves.¹

Now, the stages through which the individual mind passes in its various phases of development are as follows: As the Universal Mind contains all that was and is to become manifested, so also does the individual mind contain within itself the ideal pattern of all phases through which it will pass in its development. The individual mind is not separated from the Universal Mind, but it is directly related to the Universal Mind and all that is in it.

It is not our purpose to describe here the formation of the world (Ꮝ, Ꮝ, Ꮝ) and the development of the forms thereon. Suffice it to say that at the proper stage of development of this earth world (Ꮝ), it became the duty of the minds as crystal spheres (Ꮝ) to carry on its and their development on it.² Within and from each of the crystal spheres or breath, different bodies were developed of varying density (Ꮝ, Ꮝ, Ꮝ) and form until at last the physical body (Ꮝ) was produced such as we now have it. There are many spheres within each crystal mind-sphere. Each such sphere has to do with the principles involved into the constitution of the physical body, such as the form, life and desire.³

It will be remembered that there is a perennial, invisible, physical germ (Ꮝ, Ꮝ, Ꮝ). That at the building of each physical body this invisible, physical germ leaves its particular sphere in the crystal mind-sphere, and, contacting a couple, is the bond by which the two germs unite and from which the physical body is built. The spheres within the crystal mind-sphere⁴ act on the foetus, watch over prenatal (Ꮝ) development, and, through a silver-like thread by which they are connected with the new life, they transfer such essences and principles as are needed in the building of the miniature universe. As such essences have to do with the constitution of the future body and the tendencies (Ꮝ-Ꮝ) of the future personality they are often so different and distinct from the nature of the mother as to cause certain strange emotions, tastes and desires, which most mothers have experienced. This is not due to the mother nor to the physical heredity of the father or mother. Although the parents have considerable to do with the inherent tendencies of the child, yet these promptings, impulses and emotions, are caused by an inflowing into the foetus from its parent spheres. Such tendencies must appear in its later physical development in the world as have been engendered by the incarnating mind in a previous life or lives. The mind when incarnate may change or continue, as it sees fit, the inheritance from such previous life or lives.

¹ This has been described in "The Word," Vol. 4, No. 3 and No. 4.

² The gradual stages in the development of the mind have been described in previous articles, such as that of "Personality," see "The Word," Vol. 5, No. 5 and No. 6.

³ In this connection we would advise the reading of the articles "Birth-Death" "Death-Birth," see "The Word," Vol. 5, No. 2 and No. 3.

⁴ The crystal mind-sphere cannot be seen through the physical eye nor by the astral sense of clairvoyance, but can be perceived by the mind only, as it is on the plane of the mind.

Any aura seen by clairvoyants, however pure they may be, is far below that which is here symbolized as the crystal sphere of the mind.

Thus the incarnating mind comes into life and into its inheritance, left by itself; this is its own heredity. During the entire period of prenatal development the crystal sphere of mind (☉-☿) transfers from its corresponding spheres within itself the respective principles which enter into the constitution of the physical body. The communication finds its channel through the breath. By the breath the invisible germ enters during copulation, and is the bond by which the two germs unite. This bond remains throughout the whole period of prenatal life and is the connection between the crystal mind-sphere and the physical body, which is being developed within its physical matrix. Life (☿) is transmitted from the life sphere in the crystal sphere of the mind through the breath (☉) of the mother to her blood (☿) and through her blood, life precipitates into and around the invisible form of the foetus as the physical body (☿). This physical body within its matrix (☿) develops according to the invisible germ of form, and, although following the type in which it is formed, it is not yet an independent physical body and does not draw its life directly from its own parent mind, because it has as yet no separate breath. Its blood (☿) is oxygenated by proxy through the lungs and heart (☉-☿) of the mother (☿).

During the period of gestation, the foetus is not within its mind nor is its mind within it. It is outside the crystal sphere of mind and is connected with the mind sphere by a subtle, invisible line or silvery cord only. At the proper life cycle the body is borne forth from its matrix and is born into the world. Then is made the direct connection between it and the particular sphere of the crystal sphere of the mind to which the physical body belongs. This connection is made through the breath, and through the breath the connection continues throughout the cycle of the life of that body.

It has taken ages for the mind to develop a physical body such as we have today. The physical body is to be the instrument through which man becomes a God. Without the physical body man must remain an imperfect being. The physical body therefore is not a thing to be disregarded, despised, abused, or indifferently treated. It is the laboratory and divine workshop of the Individuality, of God, the Over-Soul, the Universal Mind. But the laboratory, workshop, temple, or sanctuary of the body is not perfect. The body is often used for diabolical and infernal rather than godlike purposes. The organs of the body have many functions and uses. While they are used for sensuous purposes, they produce results for the senses only. When they are used in a god-like manner the results will be noble and divine.

All matter within the crystal sphere of the mind is changed with each varying thought, but not so the physical body. Matter crystallized in the form of the body is so held and formed after much thinking and acting. To change our thinking and our bodies will therefore require much greater thinking and living than is now done, where our mode of thought (☿) is along the line of the senses and the cells of our bodies (☿) are keyed to the tune of the senses. With the present line of thought and with the body keyed to the senses, the matter of our bodies resists all effort of the mind to change its actions. This resistance of the body represents the accumulated thoughts and actions of all previous incarnations in which we have lived sensuous and sensual lives, as well as the resistance of the forces and elements of nature within the Universal Mind. All this must man overcome; all the resistance now offered by matter in its various forms

will, when overcome, be so much strength and power and knowledge gained by the individual mind. If looked at in this light, all the obstacles of life, all its troubles and afflictions now regarded as evil will be appreciated as necessary to progress, and resistance in whatever form will be regarded as a step to power.

The birth of a child, the various stages of its growth from infancy to childhood, to the schoolboy days and early manhood, to fatherhood and old age, are such commonplace occurrences that no mystery is seen underlying the phenomena of such a life, as they are passed through, yet mystery appears the moment one thinks of the matter. How can a flabby, noisy infant transform milk into living tissue? then other foods into a full-grown man or woman? How is it that its form gradually changes from that of a crawling little thing, with soft bones and void features, to a person of adult stature with features expressing character and intelligence? Is it an answer to say: this is the course of nature? or to ask: why should it not be so?

It is the crystal sphere of the mind with its spheres within that have to do with the building of the body, the digestion and assimilation of the foods, the vigor of the emotions and desires, the processes of thought, the development of the intellect, the unfoldment of spiritual faculties into full illumination and enlightenment. All of this is accomplished by the action of the spheres of the mind on and through the little physical body.

The breath (☉) continues to keep the life (☺) in contact with the form principle (☷) of the physical body. The form body is the reservoir and storage battery of life. The body develops form and growth. With the development of the form there is called into existence the principle of desire (☵), which had not before acted independently through the body. Not until after the body and its organs are brought into their proper form does desire begin to manifest. In early youth the desires become apparent, and still more apparent with advancing age. Only after desire has become manifest through the physical body does the mind incarnate. That which we call desire is the uncreate stuff which exists in the sphere of the nascent mind (☉) and from which sphere it surrounds and operates through the physical body. It is this matter, desire (☵), which surges through, disturbs, stimulates and drives the form (☷) and physical body (☶) to action. Desire is the distinctive animal in man. Often has it been called the devil or the evil principle in nature, because it intoxicates the mind and compels it to furnish the means for its gratification. This desire principle is necessary for the mind to work with, that by so working the nascent mind as cancer (☉) may become the individuality, the mind, as capricorn (♊).

When desire (☵) has become operative in the physical body and mind incarnate, then begins that process known as thought (♂), which is the result of the action of the mind and the desires. At the present stage all the spheres in the crystal sphere of the individual mind are concerned with the physical body, for the form and the organs of the physical body are the means by which the mind plies the task of its and their development. The spheres are all powerful on their own planes, but to control the physical body they must labor. Little seems to be done in one life, for after great pains and much trouble in watching over the development of the form of the physical body, its life is lived out, and that portion of mind which had operated through it has not perceived nor realized the object and purpose of its being, and so it is life after life.

The mind sweeps through the physical body, suggesting thoughts of a higher and nobler life, but the desires resist the efforts of the mind which come as thoughts and aspirations. But with each action of the mind on the physical body, and with each resistance of the desires to the action of the mind, there result from the action and reaction between mind and desire, thoughts, and these thoughts are the children of mind and desire.

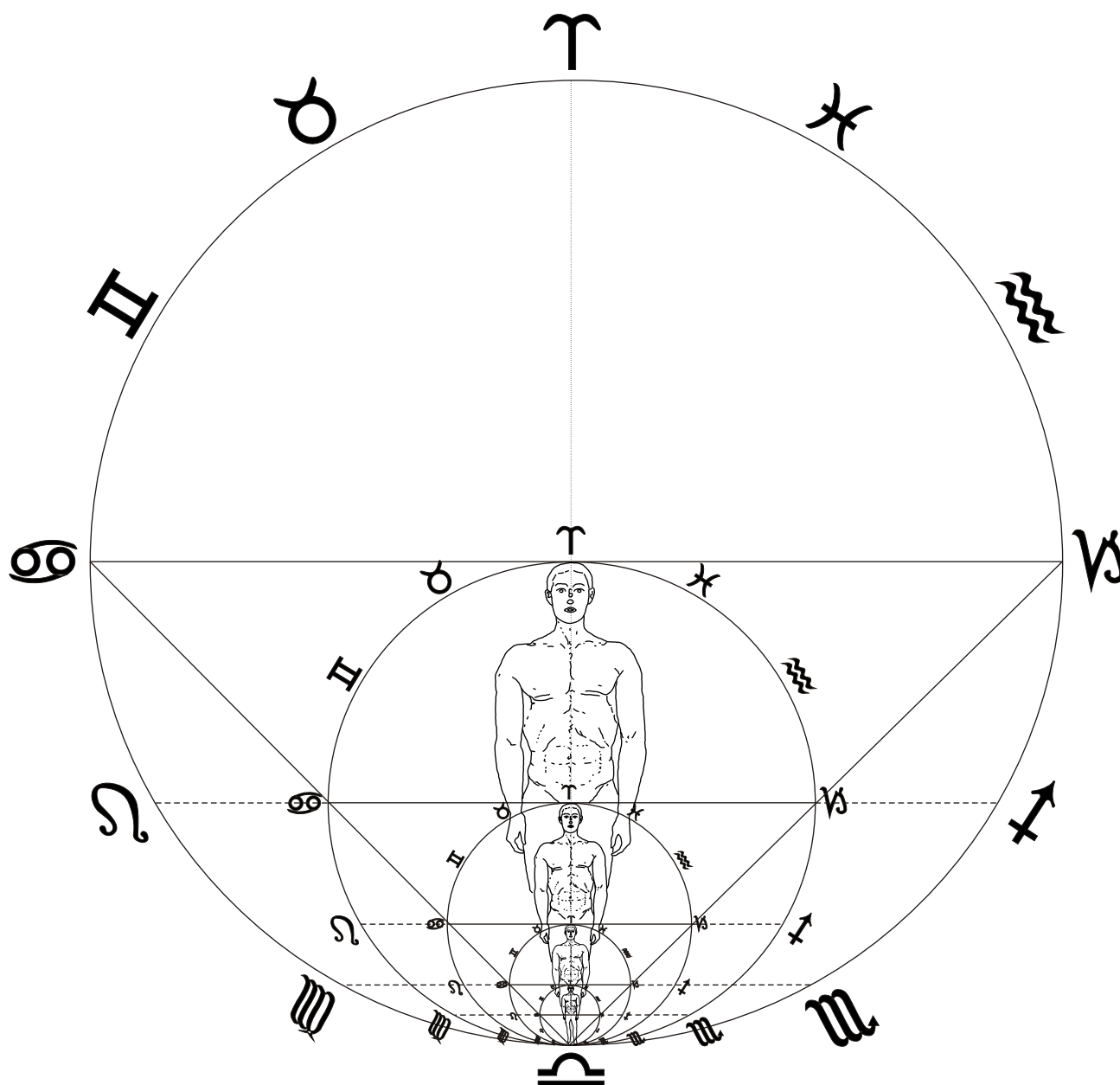


FIGURE 30.

The thoughts so generated persist after death, and, entering the spheres of the mind⁵ according to their nature, are there retained. When the incarnating mind leaves the body at the end of the life of the body, it, the discarnate mind, passes through these spheres of the mind and reviews the thoughts which were the product of its earth-life. There it remains for a period proportionate to the nature of the thoughts, when the

⁵The spheres of the mind which influence the building of the body, into which the thoughts pass after death, and from which the inheritance of the following earth life is drawn, may be seen in figure 30.

period has expired there is again projected from the appropriate sphere of the mind that invisible physical germ which is the basis of the new physical body. Then, each in their appropriate time, there pass from the spheres of the mind, the crystallized thoughts, which enter the form body and determine the tendencies in physical life. The process of the mind's action on the body, in its effort to stimulate it to a spiritual awakening, is re-enacted, life after life, until through the course of many lives the thoughts become noble, the aspiration divine, and the thinker in the body resolves to become the knower of Self (∞) and to make the form (∞) immortal (∞).

Thenceforward, the physical body and its organs must be regenerated. The organs of the body which have been abused for sensuous pleasures and to gratify sensuality are no longer made use of for such ends, because it has then been discovered that they have many functions and that each organ of the body is the reservoir or receptacle of power, that each organ within the body can serve for occult purposes and to diviner ends. The brain, a thinking machine, hitherto used by the mind to minister to the senses, or by the mind suffered to be a mere sponge or sieve through which the thoughts of others passed in and out, is changed and stimulated. It is through the brain that man reforms his body. Through the brain the matter of the body is changed by the direction and nature of one's thoughts. Thoughts are generated through the brain, though they may have entered through any of the gates of the body. Through the brain, the inner occult brain, man receives his first illumination which is a prescience of immortality.

From the brain, the mind should control the body and its actions, though the body now usually impresses the brain with its wants. From the brain, the desires of the body should be controlled and regulated, but in man's present development the desires compel the mind to use its brain mechanism to supply their demands. Through the brain, the incarnate mind should act and communicate with the spheres related to it, instead of which the emotions yet compel the mind to go out into the world only, through the brain and the avenues of sense.

The trunk of the body has three great divisions: the thoracic, abdominal and pelvic cavities. The thoracic cavity contains the organs⁶ of emotion and respiration, which relate to the human animal world. The abdominal cavity contains the stomach, intestines, liver and pancreas, which are the organs of digestion and assimilation. The pelvic cavity contains the organs of generation and reproduction. These regions of the body have their correspondences in the spheres of the crystal sphere of the mind.⁷ Above the body is placed the head, containing the organs which are the types of those in the trunk of the body.

The head contains the organs through which the reasoning faculty (♂) operates and where the discriminating faculty (∞) should rule, but at present the strong desires (♂) of the body send up clouds of passion, which still the reasoning and prevent guidance by discrimination. The order of action must be changed if one would intelligently enter the spheres of the mind, the spiritual world of knowledge. The thoracic and abdominal

⁶These cavities contain organs, such as the thyroid gland, which are not yet fully or at all used by the mind in its present development, though they may have bodily functions.

⁷The crystal sphere of the mind is the spiritual zodiac in figure 30.

regions will then continue to perform their functions of supplying the body with its needs, but these must be controlled and determined by the reason, whose governing seat is in the head; and the generative functions must be changed from the mundane, of reproduction, to the divine, of creation. When procreation of the animal body in the animal world is discontinued according to reason, then creation in the world of the divine may begin, but not before. The pelvic region is that in which the two physical germs are united by the individual invisible physical germ, and in which it is developed and elaborated for its entrance into the physical world. When the forces of nature and the fires of life do not burn in this region they may be kindled in the region of the divine.

The region where creation may begin is the head. When the head is not merely used as a thinking machine by which the pleasures and advantages of the world are gained, as the body with its desires may dictate, but when, instead, the thoughts are turned to things of a more enduring nature than the froth and baubles on the surface of the world, then the head becomes a divine sanctuary. While the brain remains a servant of the senses, no feeling or illumination passes through the head and the head remains a dull cold region, which seems to be without feeling, except when perturbed by passion and storms of anger. All this is changed when spiritual life has begun after man has determined to enter the spiritual world of knowledge. The feelings and emotions of the body have their analogies in the head. As the stomach may suggest hunger so its corresponding region, the cerebellum, may yearn for spiritual food; as the heart may leap for joy when it is gratified by the object of its emotion, so will the inner chambers of the brain open with rapture to the light of the spheres of the mind, when these chambers are illuminated from the spheres of the body. The yearning after spiritual knowledge and the enlightenment received prepare and fit the brain for its creative functions.

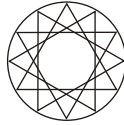
It is not our purpose to describe here this work of creation, but we state that when the brain has been changed from its sensual uses and abuses and is trained for spiritual knowledge, then it becomes a sanctuary of the divine and within its inner spaces there is a "holy of holies." As the pelvic region was a temple for the building and elaboration of a physical body for the lower mundane world, so now within the head there is a "holy of holies" in which the process is begun for the building of a psycho-spiritual body suited and adapted to the psycho-spiritual world, as the physical body is fashioned and suited for the physical world.

This psycho-spiritual body is born through its divine center. It is quite independent of the physical body, even as Jesus was independent of her, who, it is usually supposed, was his mother, Mary, and even as Jesus is said to have replied to his mother, who, it is supposed to have been a woman: "Know ye not that I must be about my father's business?" when questioned as to why he should leave her for so long a time, so the psycho-spiritual body has quite an independent existence from the physical and its purpose is to do the work of its "father in heaven" which is the crystal sphere of the mind. From this point the mind carries on its development consciously and in time enters the spiritual world of knowledge.

(To be Continued.)

between 1946 and 1952 - he had developed a new terminology that would enable him to better convey the results of his thinking. This largely explains any differences between these earlier writings and Percival's later works.

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Three Worlds surround, penetrate and bear up this physical world, which is the lowest and the sediment of the three. THE ZODIAC.

THE WORD.

VOL. 6

MARCH, 1908.

No. 6

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CONSCIOUSNESS THROUGH KNOWLEDGE.

IV.

(Continued from Vol. 5, page 25.)

ONE who would become the knower of himself, and the knower of all else, must come to this knowledge while he has a physical body: he must learn to distinguish himself from all that enters into the constitution of his physical body. To many this is not an easy task, but for one who is ready for the work, nature will provide the means. Knowledge is attained by means of a series of illusions and delusions and the becoming freed from them. In each of the worlds through which man passes he is deluded by the spirit of that world and lives in its illusions; from these he awakens only to pass through an analogous process in the world next beyond. Many worlds must be passed through, many illusions and delusions perceived and lived through, before that conscious something which man calls himself, I-am-I, shall find itself in its native world and learn to know itself and that world in a fuller degree than it now knows itself in this physical world. What is usually called knowledge is only a fragmentary knowledge and is to that of the world of knowledge as the knowledge of a child is when compared with that of the man of matured mind.

That conscious something which man calls himself has an instrument which is of the matter of the world in which he is to live. For man to live in all the worlds he must have as many bodies as there are worlds, each body being the instrument made of the nature and matter of the world to which it belongs, that he may contact each world, act in that world and have that world react in him.

The breath (☉), through long periods of involution, has provided for itself a body of life (☿); the body of form (♂) has been built; life has been

precipitated in and about the form, thus a physical body (☐), has resulted. Through the physical body made and held by breath, through form and life, desire (☐) becomes apparent; by the contact of mind with the physical body, thought (☐) is produced. The power of thought distinguishes man from the lower worlds and, by thought, he must work with himself for others.

Man, the mind, from the Sanscrit manas, is essentially a being who thinks. Man is the thinker, knowledge is his object, and he thinks in order that he may know. The thinker, manas, knows, in the world of its own being, but it knows in that world only that which is of a like nature to itself. Man, manas, the mind, is not of the same nature and matter as the physical body (☐), nor of the matter of form-desire (☐ - ☐), nor of the matter of the world of life-thought (☐ - ☐). The thinker is of the matter (if we can call this high state of being matter) of the nature of breath-individuality (☐ - ☐). As such it may be in the spiritual world of breath-individuality, when freed from the lower worlds, and know itself in the degree in which it can relate itself to them, but it cannot by itself alone in its own world know the lower worlds and their ideals. To know the ideals and worlds which are contained within the spiritual world of knowledge, the thinker, man, must have bodies in which he must live and come in touch with each of the worlds, and through those bodies learn all that the worlds can teach. For this reason, man, the thinker, finds himself in a physical body living in this world to-day. Life after life the mind will incarnate until man shall have learned all that each of the several worlds can teach him; then only may he become freed from the bonds which the lower worlds forge about him. He will become free though he be still living in all the worlds. The difference between the free-man and the bond-man or slave is that this slave or bond-man suffers in ignorance, unmindful of the cause of suffering and of the means of liberation, and remains a slave until he shall awaken to the cause of his slavery and determines to enter the path of his liberation. On the other hand, the free-man is in the world of knowledge and though he lives and acts in all of the lower worlds he is not deluded, for the light of knowledge illumines the worlds. While living in his physical body he sees through the illusions of the physical world and the worlds which lie between it and the world of knowledge, and he does not mistake one for the other. All paths are seen by him, but he walks by the light of knowledge. Men are slaves and cannot at once perceive the path to the world of knowledge, but they suppose they know the things of all the worlds as soon as they begin to see the world.

Having entered the infant body, our schooling begins with our first conscious recognition of the world and continues until the end of physical life when, still as children, we depart. During a life, as little is learned by the mind as a child learns in one of the days of its school-time. The child enters school and accepts as true what its teacher tells it. The mind enters its physical body and accepts as true what the senses, its teachers, tell it; but the teachers are able to tell only that which they have been taught. After a time, the child in school begins to question the teacher concerning the teaching; later, when the faculty of thought is more fully developed, it is able to analyze some of the teaching and to prove it a fact or fallacy, or sometime to go even farther than the teacher into the realms of thought.

In a child, the mind is taught by the senses and the mind accepts as true all that the senses tell it. As the child grows, the senses are more fully developed and impart to the mind what is called a knowledge of the world; so that the mind first awakens to the reality of the physical world by means of the physical senses. As it continues to live in the physical world the senses are more fully developed and the world appears in many-tinted shapes and figures. Sound is interpreted into noise, melody and symphony. The perfumes and savors of the earth convey to the mind the delights of the body; the palate and touch bring to the mind craving appetites and the feeling of the reality of the senses. The mind thus experiencing the world through the senses at first thinks: all these things are true, these things only are real; but as the mind continues to think it runs the gamut of the senses and reaches out for knowledge. More than the world, the senses cannot give. Then the mind begins to question. This is the condition of humanity at present.

The sciences progress to the limits of the senses, but there they must stop unless they intend to investigate more than the senses can teach.

Religions also are built on the senses, and are for those minds, infant and adult, who do not wish to leave the beaten paths where teachers of sensuous pursuits have led. Though professing to be spiritual, religions are in their doctrines and teachings materialism, though a little more spiritualized than physical science. Thus the mind is deluded through life by the teachers of all classes.

The mind cannot by sensuous perceptions become freed from the illusions of sense. After many adventures and crises, man begins to doubt the reality of the world and of the senses which he had thought so real. He learns that what is called knowledge is not real knowledge after all, that what he thought to be beyond doubt often proves to be the most unreliable. Man should not become despondent and a pessimist because he sees that all so-called knowledge is as child's play, that those who say they know are as children playing shop and soldier, quoting fables and explaining to each other how the wind blows, the stars shine and why they happen to be, and how they, the children, came into the world and from where.

One should, at this stage of his training, remember his infancy: how he then too believed the physical world unreal, as he does now. The reason that the physical world seemed unreal then was that he was not then well enough acquainted with the senses of the physical body and, therefore, the world was to him a strange place; but the strangeness gave way to familiarity as the mind worked with the senses, and so the world gradually appeared to be real. But now, having outgrown the senses, he has reached a similar plane, but opposite to the one he left in infancy; as he had grown into the reality of the world so he is now growing out of it. At this stage, man should reason that as he had at first believed the world to be unreal, then to be real, and is now convinced of its unreality, so also might he again see the reality within the present unreality; that these are stages which the mind experiences from one world to another, only to forget them again and then find them anew until all worlds are passed through, both in the coming and in the going. When the physical senses are outgrown he is at the entrance of another plane or world which to him is as uncertain and unfamiliar as the entrance to this world. When this fact is understood then life takes on a new import because man, the mind, the thinker, is destined to know all things. To the mind, ignorance is misery; to do and to know is the nature and fulfillment of its being.

Should man attempt to quit his physical body, or by asceticism torture it into submission, or to sit in a darkened room that he may see invisible things, or to develop astral senses and an astral body to sport about with in the astral world? Any or all of these practices may be indulged in and results may be obtained, but such practices will lead only away from the world of knowledge and cause the mind to wander aimlessly about, more uncertain than ever as to who, what and where it is, and cause it to be unable to distinguish the real from the unreal.

When the mind asks itself who and what it is, and the unreality of the world and the limitations of its physical senses dawn on it, then it becomes its own teacher. At first, all appears to be dark, as the light of the senses has failed. Man is now in darkness; he must find his own light before he will be able to wend his way out of the darkness.

In this darkness, man has lost sight of his own light. In the unreality of the world, his light has appeared to man as unreal as any of the objects of sense, or of the procession of illusions. The senses would teach man to consider his light to be as unreal as are all other things of which they had been the interpreters. But among all unrealities, the light of man is that alone which has remained with him, unchanged. It is by that light that he has been able to become aware of the senses. By his light only is he able to know of the littleness of his knowledge. By his light he is able to know unrealities; by his light he is able to know that he is in darkness and to perceive himself in the darkness. This light he now perceives is the only real knowledge which he has had throughout all his experiences in life. This light is all that he can be sure of at any time. This light is himself. This knowledge, this light, himself, is that he is conscious, and it is himself to the degree in which he is conscious. This is the first light: that he is conscious of himself as a conscious light. By this conscious light, himself, will he illumine his path through all the worlds if he will but see that he is a conscious light.

At first this may not strike into the understanding with the fullness of light, but it will be seen in time. Then he will begin to light his own path by his own conscious light, the only light which will unite with the source of light. By his own conscious light, man will learn to see the different lights of the worlds. Then the physical senses will take on a different meaning than that of their unreality.

To enter the world of knowledge after seeing all the worlds, man as a conscious light must remain in and know his physical body, and through his physical body he will learn to know the world as never before known. Out of the darkness of ignorance man must call all matter into the light of knowledge. As a conscious light man must stand like a column of light within his body and illuminate it and through the body interpret the world. He should leave a message in the world from the world of knowledge.

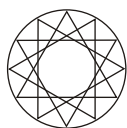
When one first awakens to the knowledge that all that he truly is is conscious, that which he truly is is not only conscious as the word is commonly used, but that he is a conscious, living and unfailing light, then or at some succeeding time it may be that he, as a conscious light, will in a moment, in a flash of light, connect himself with Consciousness, the permanent, changeless and absolute Consciousness in which universe, gods and atoms are such by reason of their development, in which they reflect or exist as conscious beings in Consciousness. If man as a

conscious light can so conceive of or come in touch with absolute Consciousness, he will never again mistake its shadows on the senses for his conscious light; and however far he may wander from his path, it will be impossible for him to be in utter darkness, because he as a light has been lit and he reflects from the indestructible, changeless Consciousness. Having become conscious that he is a conscious light, he can never cease to exist as such.

(To be continued.)

This is one of a number of editorials that first appeared in Harold W. Percival's monthly magazine, The Word, between 1904 and 1917. By the time his books were published - between 1946 and 1952 - he had developed a new terminology that would enable him to better convey the results of his thinking. This largely explains any differences between these earlier writings and Percival's later works.

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Three Worlds surround, penetrate and bear up this physical world, which is the lowest and the sediment of the three.

THE ZODIAC.

THE WORD.

VOL. 7

APRIL, 1908.

No. I

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CONSCIOUSNESS THROUGH KNOWLEDGE.

V.

(Continued from Vol. 6, page 30.)

AS a conscious light, man then lights up and makes clear everything which he will shine through. Eternity is on all sides; here appear no limitations. Time itself is only the matter with which he works.

He fears neither death nor failure, but time, as matter, he must work with. This is done first with the physical body. He who as a conscious light would really enter the world of knowledge must improve and perfect the different bodies in his keeping before leaving them. He will see that each body is of a particular quality, and that among all bodies of his lower worlds he is the only one who is conscious of himself as a conscious light. He must see each in itself and the light which is in it; he must distinguish the physical from the form body, the form from the life, the life from desire, and see himself amidst all these in the different worlds to which they belong. He must attune each body to breathe and live in its own worlds, and through them learn their secrets and leave with them the message of their destiny.

The first is the physical body. Through the physical body all parts of the physical world may be reached. By processes of circulation, assimilation and excretion, the world and the physical body is made up of the precipitations, the sediments and the dregs of all the other worlds. The physical body is dead matter, in the sense that it has ceased to live in the higher worlds; the particles of which it is composed have been retarded in their movements in the worlds of life and breath and have become dark and heavy, hence the particles of which the physical body are composed must be revived and relighted. This is the work of man when he is conscious that he is a conscious light, and it is done in a lesser degree by the ordinary man before he discovers that great truth. Man, as a

conscious light, must shine through this heavy, dark, physical body, and so raise its particles stage by stage by the impress of his thought.

It is comparatively easy for man to so raise the matter of his physical body, as well as his astral and life bodies, once he is conscious of himself as a conscious light.

Thus man, the thinker, shining through the body, perceives the physical particles of matter clustered within and about a form. Each of the particles of that which is called the physical is a little life. Many of these, around one as the center, form a cluster and this cluster of minute lives is bounded together by their magnetic affinity and held together by the one in the center. These clusters are drawn into vortices through which they precipitate and are held together by the magnetic form body which gives outline and figure to the heretofore invisible clusters of particles and causes them, when brought into the proper relation with each other, to become visible. The form body of man is a magnetic body. The magnetic form body of man is the seat of all the senses to be developed. As a magnetic form body it attracts to itself particles of life-matter, and the particles so attracted precipitate into clusters and crystallize within and about the magnetic form body: so the invisible becomes visible after this precipitation and crystallization. The precipitated particles may be said to be imprisoned or even dead, so far as their freedom of action is concerned, but, by their close contact with other particles and with the magnetic body, there is impressed on them somewhat of the nature of the magnetic body. Within the physical particles of bound life-matter held in place and given outline and figure by the magnetic form body, there surges in and through this combination the unbound life, which vitalizes the precipitated life-matter and the form body, and so keeps up a constant circulation. Through the circulating life and form and physical particles, breathes the desire.

Ordinarily all these together appear to be the man, but when man is conscious of himself as a conscious light each is perceived as distinct from the other though all are related to each other, and each serves its purpose. Alone, the magnetic form body is unable to come in contact with the physical world, but life-matter is precipitated into physical matter around and through the form body, so that the form body may have a physical body of the nature of the world. The physical body serves as the instrument to connect with the physical world, and the form body senses the world by means of the contact of the physical body with the physical world.

All of the bodies are as musical instruments: each body acts in its own world and, being connected with the other, translates to the body next it what it received from the one below or above. The physical body is keyed to receive all impressions which come from the physical world. The impressions are received through the physical organs and their senses and are transferred to the magnetic form body. These sensations and impressions feed desire, which surges through the magnetic form body. The incarnate mind in contact with these is whirled about and bewildered and is unable to perceive itself in the bodies. But when it becomes conscious of itself as a conscious light it is gradually able to perceive each body as it really is, and by its own conscious light it brings order out of the seeming confusion which existed. That which offers the greatest obstacle

to man is desire, but, with desire controlled, man, as the conscious light, illumines all and is then able to perform his duty to each of his bodies and to learn from their worlds what they hold for him.

The physical body which in the hour of man's darkness had appeared as the house of pain, the cause of his sorrows and misery, is now seen in a different light. In the unreality of things it had seemed his prison house, within and without which all was darkness. Becoming conscious of himself as a conscious light he dispels the darkness; the unreality of things shows him the reality to be within the unreal. The pain and sorrow may continue, but they do not produce the same effect on him. He listens to them and by his light he perceives the lessons which they teach. He hears in them the song of the world. Gladness and sorrow are the flats and sharps of the song. It is the song of life-matter in bondage: a fretfulness of its bondage, but a gladness that it lives. From this state man as conscious light, shining into imprisoned life-matter, learns of nature in her grossest and most ignorant forms and in her lowest school.

The lowest school of nature, or the first degree of matter, is the school into which all unformed matter of nature must enter by involution, before it may progress into higher stages by evolution. The terms high and low indicate the progress of matter through the different states of its development, and its development through the states marks the degrees or state of which it is conscious.

The lowest state of matter is conscious only in a very minute degree. As matter is more highly developed it becomes more conscious. Elemental life-matter, the atomic state of matter, is conscious of itself. This is not what is usually called "self-consciousness" as exhibited in man. The self-conscious man is also conscious of others about him, whereas the atom is simply conscious of itself, but is unconscious of all else; even though other forces may act on it, it is unconscious of them in its own atomic elemental condition. But the atom must be educated so that it comprehends itself and all else in the universe. The first schooling it receives is to contact others of its kind, to be bonded with atoms of another class and all bound together and imprisoned in form. Through the circulation of the magnetism of form it is impressed with the existence of form. Then gradually it becomes unaware of the existence of itself as an independent atom and becomes conscious as form only of the magnetism of form. The atom has then passed out of its conscious existence of itself as the only thing and has extended its conscious existence into the world of form, but it is none the less an atom, it is indivisible.

So the atom is held by form throughout the mineral kingdom and remains there until it is impressed and becomes conscious of the magnetism of form throughout the mineral world. It has then become conscious of form, and, as form, it is now in the molecular state of conscious form-matter, though it may as a molecule of form-matter enter into a combination with other molecules into cellular structure. As form it is only conscious of its own function of holding or attracting the atoms into its molecular form. But when it performs perfectly its function as a molecule of form it is then fitted to extend its conscious existence.

This is brought about by the action of the life principle which operates through cellular structure. The plant reaches down into the mineral world and selects such molecules as are best fitted to enter into its structure and they are taken up by and grow into a plant. By constant contact with the

cell as its governing principle, and performing its own function of the molecular attraction of atoms, the molecule gradually becomes aware of the cell. The life playing around it and through the cell impresses it with the nature of the cell and gradually its conscious existence as a molecule which is magnetic attraction, form, is extended to the conscious existence of and as life, growth. A cell performs the function of growth and guides the molecules which enter into its combination. As a cell it continues its existence throughout the world of plant life. The cell cannot of itself progress beyond its own state of cellular plant life. In order for it to progress it is necessary that it enter into a structure other than a cellular plant structure. It, therefore, enters the cellular structure in an animal body. There it gradually becomes conscious of another influence.

It is impressed by a principle different than that of its own life as a cell. In the organ or body of an animal it gradually becomes conscious of the principle of desire, which governs the organic animal structure. Desire is a restless principle which attempts to draw all forms of life to itself and consume them. The cell by its contact with an organ in the body of an animal is impressed with the nature of the animal desire and gradually extends its conscious existence as a cell of life or growth to the conscious existence of an animal as desire. As the animal, desire, it is now no longer conscious as a cell, but is conscious of itself in the state of desire-matter and it rules and controls all the cells which enter into its structure according to the nature of the animal which it is. So desire-matter is educated through organic animal bodies. This is as far as blind matter can progress during one great period of evolution, by the natural impulse inherent in blind matter. Therefore, another world, farther progressed in evolution, must be brought to the assistance of matter in order that matter may progress beyond the state of blind desire-matter in animal bodies.

The world which assists desire-matter is the human world, the world of intelligent mind. The world of intelligence in past periods of evolution had progressed to the state of intelligence, and was able to assist matter, so that when the present manifestation had involved, and had, with the assistance of a guiding intelligence, evolved to the animal state of desire-matter, it was necessary that the intelligences as minds from the world of intelligence should enter into a more intimate relationship with desire-matter. The intelligences, minds, incarnated portions of themselves into the animal-human form and endowed the human form with mind. They are the humanity in mankind. The intelligences, we are, the minds, the I-am-I in the human animal bodies. Such an intelligence is that of which we have said, that it is conscious of itself as a conscious light.

Man, conscious of himself as a conscious light, standing in his bodies, shines through them and becomes conscious of each and the world which each represents; he impresses on the materialized spirit the flash of his self-conscious light, and, thus impressing the life-matter, he causes, by the impression of his conscious light, the matter to be stimulated and to reach out toward the light, and so the atomic life-matter in the physical body is stimulated by the one who thinks of himself as a conscious light.

Man as a conscious light shining through his form perceives the unreality of that form, and that it had deluded him into identifying himself with the form. He sees the unreality of the form because he has discovered that his form is only a shadow, and this shadow is made visible only by the aggregation of particles of life, which crystallize about the shadow thrown

into their midst. He sees that, with the passing of the shadow, the particles of matter will dissipate and disappear, both being impermanent; through and by means of the shadow of his form he sees the astral invisible world which holds the particles of matter of the world together; by means of the shadow he sees that all forms and bodies in this physical world are shadows, or particles made visible by shadows. He sees that all forms of the world are shadows quickly passing; that the world itself is only a shadow-land in which beings come and go like ghosts of the night, apparently unconscious of their coming and of their going; as phantoms, the forms move to and fro in shadow-land, the physical world. Then he hears the joyous laugh and the cry of pain which add to the discord of this unreality in the physical shadow-land. From shadow-land, man, as a conscious light, learns of the unreliability and emptiness of form.

Looking for the cause within the unreality, man learns through his own form body that all living forms are the shadows thrown into matter by the light of the minds of men. That each human form (ℳ) is the shadow which is the sum total of his thoughts of the previous life; that these thoughts summed up and judged in the light of his own god, the individuality (ℴ), is the shadow or form in which he as a conscious light must return to work through, rebuild and transform it. When a man as a conscious light thus sees it, the form becomes alive with the thoughts of past lives. It is revived when he as a light so shines on it and marshals before him the actions to be performed. The senses of that shadow-form become like the strings of a musical instrument which he must and does key so that the sorrows of the world, as well as the joys, may be truly heard and dealt with as they should be. He as a conscious light shining through and enlightening his form is reflected on all forms to which his light is directed; thus he brings them into tune and causes them to take on new life. The senses within that form may be keyed high or low, as he would hear the music of the world and interpret that music to the world again. The senses he may key to the world of the inner senses, and the astral world may be seen and entered if he so wills, but that world is outside himself as a conscious light. In his path to the world of knowledge he does not tarry in the astral world, even though his senses may be keyed to it.

By the presence of himself as a conscious light within his shadow-form he may build his shadow-form so that it reflects his own conscious light, and, from a form reflecting sense, it may be strung high enough to reflect his conscious light. Thus reflecting his conscious light, the physical form receives new life from his light, and all its particles and forms thrill with a glad response by his recognition of the possibilities within their unstable form.

As a conscious light man perceives desire to be the blind untamed driving forces of nature. He perceives it to be that which stimulates all animated forms to action; that it throws a cloud about the light of the minds of men, which prevents them from seeing themselves in their own light. This cloud is of the nature of passions such as anger, envy, hatred, lust and jealousy. He perceives that it is desire which consumes all forms by the force of its action, which lives through all animal nature, driving each to act according to the nature of its form. He thus sees the world of animate beings being driven blindly about. Through the desire acting within his form he sees the animated forms of the world feeding on themselves. He sees the destruction of all forms in the world by desire and

the hopelessness of the darkness and ignorance of desire. As a conscious light he is able to see and understand the condition in which he was and from which he emerged, by holding to the one reality of his existence: that he was conscious, was conscious that he was conscious, was conscious of himself as a conscious light. But not all other minds enveloped by the seething desire are able to thus see themselves as being conscious lights.

Seeing that desire (𐍺) is a principle in himself and in the world, that it resists the action of the mind as a light to guide it, he thus perceives that desire is called evil, bad, the destroyer of men, that which is to be done away with by those who would travel the path of light. But in the light of himself as a conscious light, man perceives that he cannot act in the world, or help the world, or himself, without desire. Desire is then seen to be a power for good instead of evil, once it is brought into subjection and guided by man. So man, a self-conscious light, finds it is his duty to guide, control and enlighten the darkness and ignorance of desire by his presence. As man controls the turbulent unruly monster of desire, it acts on the desire in other forms in the world, and instead of stimulating them to anger, or lust, as before, it has the opposite effect. As the desire is controlled it is capable of assuming orderly action and becomes tamed, and is like a domesticated and civilized animal whose force is restrained or directed by knowledge, instead of being spent by waste.

The animal, desire, instead of resisting the rule of man as a conscious light, obeys willingly his dictates when it learns to reflect the light of the mind of man. Thus man, by his presence with form and desire (𐍺-𐍺) controls the desire and educates it into an orderly mode of action, and by constant contact with and action on it, so impresses it with his conscious light that it not only becomes aware of the light, but is also capable of reflecting it. So the desire is educated until its matter becomes conscious of itself.

The animal desire, then becomes conscious as human; from this point it is raised from the animal state of desire-matter (𐍺) to the human state of thought-matter (𐍺). And in the evolution where it begins its development to progress by self-effort, it may enter a primitive race of the human family; it is now human and is capable of carrying on its development, through experience, by self effort.

Man, as a self conscious light, may then enter his world of thought (𐍺). There he sees thoughts as clouds about the sphere of life (𐍺). Life moves in wave-like currents, at first apparently with the restlessness of an ocean and with the uncertainty of the wind it whirls itself into whorls and eddies, about indistinct and shadowy forms; all appears to be utter confusion. But as man remains a conscious light, steady and unfailing, he perceives an order within the confusion. His world of life (𐍺) is seen to be in a gentle movement caused by the motion of the breath (𐍺) of the crystal sphere of the mind. The confusion and turbulent restless currents and whorls were caused by the ever-changing and conflicting natures of his thoughts (𐍺). These thoughts, like birds of the day or night, when liberated from his brain, rushed into the world of life. 'Tis they who cause the seething and churning of his ocean of life, each thought directing life into a current according to its nature; and life (𐍺), following the movement of the thought (𐍺), appears as the shadowy form (𐍺), for thought is the creator of form. Thought gives direction to life and guides it in its

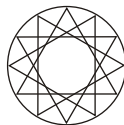
movements. Thus with the constantly changing nature of his thoughts man keeps himself in a world of change, confusion and uncertainty, while he is only conscious of each of the thoughts of himself or others and he is subject to the constant and recurring sensations which they cause him to be conscious of. But when he is conscious of himself as that steady and conscious light, he compels the thoughts to be orderly in their movements and thus brings them into conformity and harmony with the order and plan of the crystal sphere of the mind.

Then clearly seeing as a conscious light, man perceives himself as such a light extending through the physical particles and the physical world (\triangle), through the form and desires of his world, and the forms and desires (\mathbb{W} - \mathbb{W}) of the physical world, through his world of life and thought and the life and thought (\mathfrak{N} - \mathfrak{N}) of the physical and astral worlds with their life and thoughts of the beings within them. Thus as a conscious light he enters the spiritual world of knowledge of breath-individuality (\mathfrak{O} - \mathfrak{V}) wherein are contained all these and the laws and causes of their orders and the plans and possibilities of their future development.

(To be Concluded.)

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Three Worlds surround, penetrate and bear up this physical world, which is the lowest and the sediment of the three. THE ZODIAC.

THE WORD.

VOL. 7

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CONSCIOUSNESS THROUGH KNOWLEDGE.

VI.

(Concluded from Vol. VII., page 37.)

MAN, the mind, is the same in nature and essence as God, the Universal Mind, or Intelligence. He is this consciously or unconsciously, either in part or in perfection. Man is God in the proportion or degree to which he is able to know and act according to the plan in the Universal Mind. He is at one with the Universal Mind or God so far as he is able to consciously create, preserve and re-create. Without knowledge, he thinks and acts in darkness or uncertainty; as he nears perfection, he thinks and acts with the light of knowledge.

The process of passing from darkness into light, from ignorant desire (𐌚), into knowledge (𐌜) is through thought (𐌗). The mind begins to think through the primitive races. As it continues to think, it changes or improves the type of the race or its capacity to think until it creates a perfect instrument through which it thinks justly and wisely.

The crystal sphere of the mind (𐌚) begins its work in this world by trying to breathe itself into rhythmic movement through the animal human form. Each crystal sphere acts according to its development. The animal human form resists the motion of the crystal sphere of the mind. From this resistance is born a flash of thought. This flash of thought is not a well-formed thought. A well-formed thought is the product of the response of the animal human to the crystal sphere of mind. This response is made when the animal human is either compelled by, or answers readily, the motion of the crystal sphere of mind. Through many lives, through many races, the human animal forms compel by desire the incarnating mind breathed into them from the crystal sphere of the mind; by the continued breathing and incarnating, the mind gradually overcomes the resistance of desire; then the desire is, through thought, first compelled and later trained and educated to act with, not against, the mind.

The mind, incarnated from its crystal sphere, is ignorant of its bodies and the worlds to which it is related. To the mind, ignorance is darkness, but when it discerns itself, the mind knows; it is knowledge, the light of knowledge; it is a column or sphere of conscious light which knows. This light, this knowledge, may be striven for and either grown into by a persistent process of reasoning, or it may shine through and illuminate space when it comes like an infinite flash of brilliance, or it may dawn and grow into the unfailing lightness as of myriad suns, while in deep meditation. But however it comes, the mind knows itself by its own conscious light.

After it has discovered itself by its own conscious light and become aware of the world of knowledge, darkness will again come to the mind, though the knowledge remains and cannot be lost. The darkness comes when the mind leaves the world of knowledge and becomes again conscious of the bodies to which it is related, and from which it is not yet freed.

While in ignorance and darkness, the mind is on its cross of flesh and is kept in the lower worlds of matter. With knowledge, the mind loosens the bonds of flesh and is freed from the lower worlds, even though it remains in them. After the mind is freed from the bonds of the flesh it may act from the world of knowledge and still remain in its body of flesh.

All this is done through thought. Thought is the medium of communication between the spiritual world of knowledge and the lower worlds. Thought is the result of the action and reaction of mind and desire, and thought is also the cause of all phenomena appearing in all the worlds below the world of knowledge. Through thought the universe is created; through thought the universe is preserved; through thought the universe is destroyed or re-created. Thought (\mathbb{A}) is the beginning and the end of the path which leads to the world of knowledge. Entering the unformed world of life (\mathbb{N}), thought (\mathbb{A}) gives direction to life and causes it to precipitate and crystallize into the form (\mathbb{W}) appropriate to the character of the thought. In the least developed races the thought of the individual is for the preservation and perpetuation of its body. Not knowing itself and deluded by the senses into the belief that its existence depends on the body, the personality uses every means to protect and preserve the body, even at the expense of others, and, like a frightened shipwrecked man clinging to a sinking spar, it disappears; it is overcome by the ignorance of death. So the mind, in its passage through the lower to the more developed races, continues to think and act until an intense feeling of separateness and selfishness for its personality is developed and it continues to alternately live and die through civilizations and races. In this way the mind builds up and destroys civilizations in the course of its incarnations.

But there comes a time when the mind reaches its maturity; then if it is to progress instead of traveling continually around the same beaten track, it must think outside of and away from the senses. It does not know how it shall think of that which is not associated with one or more of the senses. Like a young bird which prefers to remain in its familiar nest, fears to test its wings, so the mind prefers to think of sensuous things.

Like the bird, it may flutter and fall, not having the confidence which comes with experience, but with repeated trials it finds its wings and, with

experience, confidence comes. Then it may soar and take long flights into the hitherto unknown. The first efforts of the mind to think apart from the senses are attended by many fears, pains and uncertainties, but after the first problem has been solved there comes a satisfaction which repays all efforts. The ability to enter an unknown sphere, to take part in hitherto unknown processes, brings a joy and mental exhilaration which is followed by mental strength rather than exhaustion. So with each problem solved, the confidence which comes with successful mental voyages is assured; the mind has then no fears as to its strength and ability to travel, search and discover. The mind then begins a course of reasoning as to the causes of phenomena; it discovers that it must proceed from universals to particulars, from cause to effect, instead of from effect to cause; that it must have an idea of the plan of a thing if it is to know where any particular part of that thing belongs. All difficulties are overcome by continued effort.

How then is the mind to begin a course of reasoning which is not based on sensuous perceptions and which proceeds from causes to effects rather than the reverse? One way is open to us which, though well known, is seldom used to this purpose. It is that of the study of pure mathematics, especially of pure geometry. Mathematics is the only exact science, the only one of the so-called sciences which is not based on sensuous perceptions. None of the problems in plane geometry can be proven to the senses; the proofs exist in the mind. Inasmuch as the efforts of the mind have been to experience through the senses, it has applied mathematics to the senses also. Nevertheless, mathematics is the science of the mind. All mathematical theories and problems are seen, worked out and proven to the mind, then only are they applied to the senses.

Pure mathematical processes deal with and describe the grade and development of the mind during its involution and evolution throughout the series of its reincarnations. This explains why mathematics is applied by materialistic thinkers to physical science rather than to spiritual knowledge. Geometry may properly be used to plan and construct matter in the physical world, but it should first be known that that great branch of mathematics is primarily to test and develop area and form from the mind, then to apply it to physics and relate it to the mind. Geometry, from a point to a cube, describes how the mind develops and comes into a physical body, and also indicates that the line of its evolution will be equal to the line of its involution. This is shown in the zodiac thus: the line of involution is from cancer (♋) to libra (♎), therefore the line of evolution must be from libra (♎) to capricorn (♑).

When the mind during a life first begins to think in its own world, the mental world, after having accustomed itself to the physical world of the senses, it is in a condition similar to that of the time when it acted as a child and was learning to understand and become accustomed to the physical world of the senses. As it went out into the world through the senses to gather information and experience of the world, so now, when it would enter its own world, the mental world, it has to struggle to become acquainted with the ideas of that world.

Heretofore the mind had depended on the senses to prove the information gathered in the physical world, but those senses are no longer

used when it enters its own world. It must leave the senses behind. This it finds difficult to do. Like the young bird which leaves its nest, it must depend upon its wings for flight. When a bird is old enough, an inherent inborn instinct it impels it to leave its nest and fly. This instinct causes it to inflate its lungs, whereupon a magnetic current is generated which decreases its weight. It spreads its wings, then launches itself into the air, its element. It flutters, steadies itself and flies to its objective point. When the mind is ready for flight in its own world, the mental world, it is prompted by a yearning inward and upward. It closes its senses temporarily by mental abstraction, aspires, and then, like a flame, it leaps upward. But it does not as readily become acquainted with its world as does the bird. The mental world at first appears to the mind to be dark, without color and without anything to guide it in its flight. It has, therefore, to find its poise and make its own paths through the to it pathless spaces of the mental world. This it does gradually and as it learns to think clearly. As it learns to think clearly, the mental world, which had appeared to be a chaos of darkness, becomes a cosmos of light.

By its own light the mind perceives the light of the mental world and the currents of the thoughts of other minds are seen as the roads which have been made by the world's great thinkers. These currents of thoughts are the beaten roads of the mental world along which the minds of the men in the world have moved. The mind must turn aside from the beaten tracks in the mental world. It must soar upward and upward still, and by its own light it must open the path and create a higher current of thought in order that those minds who now follow on the beaten track in the mental world may see their way to pass into higher altitudes of life and thought.

To the mind who is so able to rise in aspiration and clear sight there comes an inflow of strength and power and a feeling of ecstatic content and confidence that justice is the order of the universe. Then it is seen that as the arterial and venous blood flows through the body of man, so there are streams of life and thought which circulate through the physical world from the mental and the surrounding worlds; that the economy of nature and the health and disease of humanity is carried on by this circulation. As the venous blood returns to the heart and lungs and is purified, so what are called evil thoughts pass into the mind of man, where they should be cleansed of their impurities and sent forth as purified thoughts a power for good.

The mental world, like the incarnated mind, reflects from below and from above. The world and all which it stands for reflects itself up to the mental world and on the mind of man. As the mind is prepared it may have reflected into it the light from the spiritual world of knowledge.

Before it was capable of receiving the light of the spiritual world of knowledge, the mind had to free itself from such impediments as laziness, hatred, anger, envy, restlessness, fancy, hypocrisy, doubt, suspicion, sleep and fear. These and other impediments are the colors and lights of the life of the mind. They are like turbulent clouds which enclose and surround the mind and shut out the light from the spiritual world of knowledge. As the impediments of the mind were suppressed, the clouds vanished and the mind became more quiet and restful, and it was then possible for it to gain entrance into the world of knowledge.

The mind gained entrance and found its way into the mental world by thought (✕); but thought could take the mind to the entrance only of the

world of knowledge. The mind could not enter the world of knowledge by thought, for thought is the boundary and limit of the mental world, whereas the world of knowledge passes boundless through all the lower worlds.

The world of knowledge is entered by the knowledge of self. When one knows who and what he is he discovers the world of knowledge. It is not known before. This world of knowledge reaches into and includes all the lower worlds. The light of the spiritual world of knowledge is constantly present through all our worlds, but we have no eyes to perceive it, just as animals have no eyes to perceive the light of the mental world which thinkers enjoy. The light of knowledge is to men as darkness, even as the light of the ordinary mind is known to be the darkness of confusion and ignorance when seen by the light of knowledge.

When man as a self-conscious light first discovered himself to be such he got the first glimmer of real light. When he saw himself as a conscious light there began to dawn for him the light from the spiritual world of knowledge. As he continued to see his light, he as a conscious light became stronger and more luminous, and as the conscious light of Self continued, the impediments of the mind were burned up as dross. As the impediments were burned out, he as a conscious light became stronger, more radiant and effulgent. Then the light of the spiritual world of knowledge was perceived clearly and steadily.

Sensation ruled in the physical world, desire in the psychic or astral world, thought in the mental world, but reason only persists in the world of knowledge. Passion was the light of the physical world, desire lighted the psychic world, thought was the light of the mental world, but the light of the world of knowledge is reason. The things of the physical world are opaque and dark and dense; the things of the psychic world are dark, but not opaque; the things of the mental world are light and dark; the things of all these worlds reflect and throw shadows, but there are no shadows in the world of knowledge. Each thing is there as it really is; each thing is a light in itself and there is no thing to throw a shadow.

The manner by which the mind gained entrance into the world of knowledge was through itself, by its own light as a self-conscious light. There is a thrill and joy of strength and power when this is known. Then even as man found his place in this physical world, so the mind as a self-conscious light knows itself to be such; it becomes a law-abiding resident in the spiritual abstract world of knowledge and takes its place and order in that world. There is a place and a work for it in the world of knowledge even as there is a place and a purpose for everything in this physical world. As its place is known and its work done, it gains in strength and power as exercise causes an organ to increase in strength and efficiency in the physical world. The work of the mind who has found its place in the world of knowledge is with the worlds of phenomena. Its work is to transform darkness into light, to bring order out of seeming confusion, to prepare the worlds of darkness that they may be illuminated by the light of reason.

The conscious resident of the spiritual world of knowledge perceives each of the worlds as it is, and works with them for what they are. He knows the ideal plan existing in the world of knowledge and works with the worlds according to the plan. He is aware of the ideal forms of knowledge, which ideal forms are the ideas of form rather than forms. These ideal forms or ideas of form are perceived to be persistent and indestructible; the world of knowledge is perceived by the mind as permanent, perfect.

In the spiritual world of knowledge the identity of self is seen and the identity of ideas and ideal forms is known. Omnipotence is felt; all things are possible. The mind is immortal, a God among Gods. Now, surely man as a self-conscious light has reached the fullness of his strength and power and has attained the fullness of perfection; further progress seems impossible.

But even the high state attained in the spiritual world of knowledge is not the greatest wisdom. As the mind had experienced, matured and grown out of the physical world of the senses, passed through the psychic and mental worlds into the spiritual world of knowledge, so there is a period in the maturity of the immortal corresponding to the periods when it decided to grow upward out of the lower worlds. When this period is reached the mind decides whether it shall maintain its identity apart from those who have not attained its high estate, or else return to the worlds where other minds have not discovered themselves nor grown out of the sphere of sensuous dogmas. At this period a choice is made. It is the most important moment experienced by the immortal. Worlds may depend on the decision made, for the one who decides is an immortal. No power can destroy him. He possesses knowledge and power. He can create and destroy. He is an immortal. But even as an immortal he is not yet free from all delusion, else there would be no hesitation in choice; his decision would be spontaneous. The longer decision is deferred the less the choice is liable to be right when made. The doubt which prevents immediate choice is this: Throughout the ages required to evolve forms and build bodies, it was necessary for the mind to think of form; in thinking of form it had connected Self with form. The connecting of self with form had continued even after the mind had discovered itself as a self-conscious light, though it continued in a less degree than when man conceived himself to be his physical body. To the self-conscious light who is immortal, the idea of separateness of self remained. Knowing, therefore, the long ages which had been taken to attain to immortality, the mind may conceive that if it again mingled with poor humanity who will not seem to profit by experience there will be a waste of all its past effort and a loss to it of its high position. At this time, it may even seem to the immortal that if it again became intimate with human beings it would lose its immortality. So it continues until the choice is made.

If it chooses to remain immortal in the spiritual world of knowledge it remains there. Looking down from the light of the spiritual world of knowledge, it sees the conflicting thoughts of the world of men, the cauldron of desires of the psychic astral world and the fierce turmoil of passion in the physical world. The world with its mankind appears like so many worms or wolves who crawl and growl over each other; the littleness and futility of human effort is seen and despised and the immortal is satisfied in having chosen to remain apart from exaggerated littleness and pernicious indulgences, fierce greed and struggling ambitions and uncertain sentiments of the sensations with their attendant ever-changing ideals, which all go to make up the petty delusions of the world. The little physical world loses interest for the immortal and it disappears. He is concerned with larger affairs. Knowing his power, he deals with forces and other powers; so he continues controlling and drawing to himself more and greater power. He may wrap himself around with power and live in the world of his own creation to such a degree that all other

things may become entirely absent. To such an extent may this be carried that he may remain conscious only of his being in his world throughout the eternities.

It is different with the immortal who makes the other choice. Having reached the fullness of Self as a self-conscious light and attained his immortality, knowing himself among other immortals, he still perceives and knows the kinship between himself and all that lives; knowing that he knows, and that humanity knows not, he decides to continue with humanity that it might share his knowledge; and, though humanity should frown upon, deny or try to scourge him, he will still remain, as will a natural mother who soothes her child while it ignorantly and blindly pushes her away.

When this choice is made and the immortal wills to remain as a worker with mankind, there comes an accession of glory and a fullness of love and power that includes every existing thing. Knowledge becomes the great wisdom, the wisdom which knows the littleness of knowledge. The ideas and the ideal forms and all things in the world of knowledge are in their turn known to be as impermanent shadows wafted into infinite space. The gods and the highest gods, as forms or bodies of light and power, are seen to have the impermanence of a lightning flash. All things great or small are known to have a beginning and end, and time is but a mote or fleecy cloud that appears and disappears in boundless light. The cause of the understanding of this is due to the choice made by the immortal. The impermanence of that which had appeared permanent and indestructible is due to a greater wisdom, in having chosen wisely.

The cause of knowledge and wisdom and power is now discovered. The cause of these is Consciousness. Consciousness is that in all things from which they are enabled to act according to the capacity to comprehend and perform their functions. Now is seen that that by which one knows what is known is Consciousness. The immortal is now conscious that the cause of the light in all things is the presence in them of Consciousness.

The mind was able to conceive itself as a self-conscious light. The mind must be able to picture the details of an atom; to grasp and comprehend the fullness of a universe. Due to the presence of Consciousness the immortal was enabled to see the ideas and ideal forms which persist from age to age, and by which and according to which are reproduced universes and worlds. The fully illuminated now perceives that the immortal is only such by virtue of the sublimation of matter so that it might reflect the light which comes as the result of the presence of Consciousness, and which light appears as matter is refined and sublimated.

Matter is of seven grades. Each grade has a particular function and duty to perform in the economy of nature. All bodies are conscious, but not all bodies are conscious that they are conscious. Each body is conscious of its particular function. Each body progresses from grade to grade. The body of one grade becomes conscious of the grade above it only when it is about to enter that grade. The seven grades of matter are: breath-matter (☉), life-matter (☿), form-matter (♂), sex-matter (♀), desire-matter (♂), thought-matter (✕), and mind-matter (♂). Breath-matter (☉) is common to all grades. Its function is to be the field of the operation of all grades and its duty is to impel all bodies to act according to their grade.

Life-matter (ℳ) is the material used in the building of bodies. Its function is to expand and grow and its duty is to build up form. Form-matter (ℴ) is that grade of matter which gives figure and outline to bodies. Its function is to hold life-matter in place and its duty is to preserve its form.

Sex-matter (ℵ) is that grade which adjusts and balances matter. Its function is to give gender to form, to relate bodies to each other and to specialize or equalize matter in its downward or upward path. Its duty is to provide the bodily conditions in which beings can experience the appetites of nature.

Desire-matter (ℶ) is the sleeping energy in Universal Mind, and the ignorant, blind force in man. The function of desire-matter is to oppose any change from its grade and to resist the motion of mind. The duty of desire-matter is to impel bodies to reproduce.

Thought-matter (ℷ) is the grade or state in which mind acts with desire. Its function is to give character to life, direct it into form and to perform the circulation of life through all lower kingdoms. The duty of thought is to bring the spiritual world into the physical and raise the physical into the spiritual, to transform animal bodies into human beings and to transmute the human into an immortal.

Mind-matter (ℸ) is that state or grade of matter in which matter first feels, thinks, knows and speaks of itself as I-am-I; it is matter carried to its highest development as matter. The function of mind is to reflect Consciousness. The duty of mind is to become immortal individuality, and to raise to its grade or plane the world below it. It judges the sum total of a lifetime's thoughts and causes them to condense into one composite form, including psychic tendencies and characteristics, which is projected into life and becomes the form of the next life, which form contains in germ all the thoughts of its past life.

All worlds and planes and states and conditions, all gods and men and creatures, to the very tiniest germs, are seen linked together in a grand procession so that the most primitive element or the smallest grain of sand by an infinite series of transformations and progressions may wind its way and travel from the lowliest stages along the links in the great chain until it reaches the height where it becomes conscious of Consciousness and of the possibility of becoming at one with Consciousness. To the degree that one is conscious of Consciousness does he understand the changelessness and absoluteness of Consciousness and the impermanence and unreality of all else.

But the great wisdom of being conscious of Consciousness does not remove the immortal from the world of man. By being conscious of Consciousness man feels the universe is kin. By the presence in him of Consciousness, and by being conscious of the presence of Consciousness, the immortal sees into the heart of each thing, and is that thing more completely as he is conscious of the presence of Consciousness. Each thing is seen in its own state as it actually is, but in all things is seen the possibility of their constant progression from ignorance through thought to knowledge, from knowledge through choice to wisdom, from wisdom through love to power, from power to Consciousness. As the manifested worlds of phenomena must be passed through to attain to knowledge, so must the analogous noumenal spheres of being be entered to attain to Consciousness. Man the mortal must first get and be knowledge, for only through knowledge will it be possible for him to attain to Consciousness.

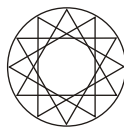
Love Consciousness above forms, possessions and ideals, above all powers, religions and gods! As you worship Consciousness intelligently, confidently and with reverent love, the mind reflects Consciousness and opens fearlessly to the deathless presence of Consciousness. Invulnerable love and power is born within one who knows. Formation and dissolution may continue through the infinitude of world systems, but, knowing illusion, you will take your place in the stream of time and aid all matter in its evolutionary course until it is able to make its own conscious choice and travel the path to Consciousness.

He who is conscious of Consciousness is not intoxicated while borne aloft on the wave of life, nor does he sink into oblivion when submerged by the returning wave called death, he passes through all conditions and remains conscious in them of the ever presence of Consciousness.

The End.

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