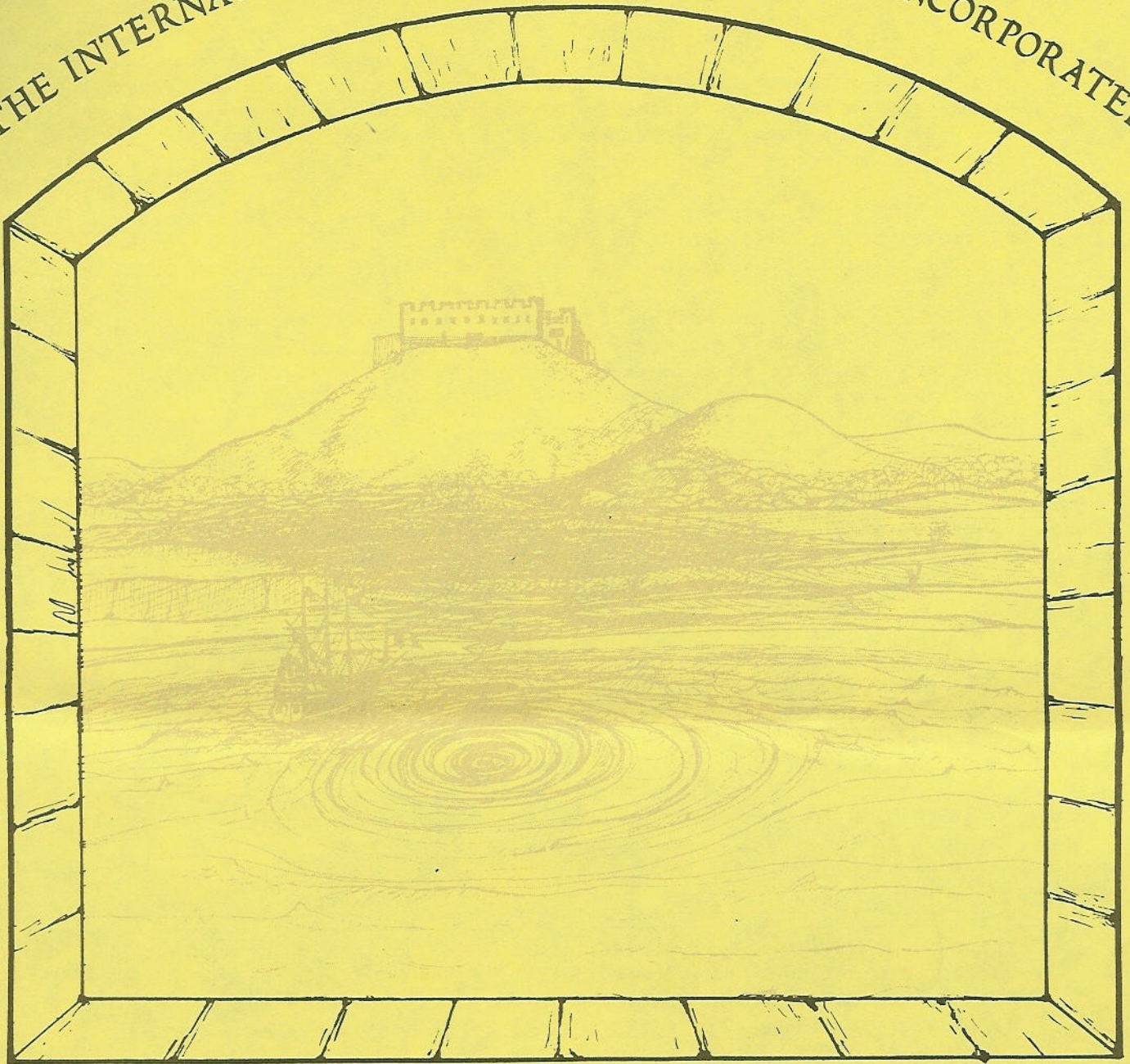


# THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED

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PLANE III

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

P E R F E C T   P E A C E

Whatever the circumstances or conditions may be, wherever we may go, we must have mental purity to such a degree to regard everyone as the Image of God. We must also train our minds to be unattached to worldly temptations.

We are not the mere product of environmental influences or slaves to our instinctive passions and impulses. We have a divine faculty to think rightly in the Light of our Wisdom before we act.

We are responsible for all our sufferings and we ourselves have to rid ourselves from the clutches of pains and miseries. It is to be understood that true religion begins in ourselves when our hearts become pure and clean through silent meditation.

What we call "REALITY" is that which cannot be assessed through our intellectual ability. If we are intensely aware of our thoughts, we will discover that our thoughts themselves are dying. We must have a pure heart which is not contaminated by past psychological memories to understand reality.

What is most important is not the material prosperity or scientific advancement but the purification of heart and the realisation of Divinity. This does not mean that we should neglect science or worldly activities.

Self-Realisation is our goal and we must utilise all our energy in attaining this goal. We have a potential power within ourselves and to open that Spiritual Reservoir we must delve deeply into meditation.

Whether we like it or not, there is an urge in us which seeks fulfillment only in PERFECT PEACE; one must be able to empty the mind at will; this is not difficult to do but the mind, like a child, or a pet dog, or a tree, must be trained. Simple persistence with the exercises which are being given quickly develop one's capability to control one's mind. This is the message I have for fellow Companions: Stick with them!

From a student-member

## Respected Companions

This is Liber 45 and we continue with the fourth in the series of doctrinal exegeses: 'Purificatio' or Purification, interpreted Alchemically.

Companions should be seated in their Oratories

"Purify your hearts, ye double minded". James 4:8

## "P U R I F I C A T I O"

DEFINITION & MEANING                      Academically defined, 'Purificatio' is the operational act of purifying, said of things physical or spiritual. In its ecclesiastical usage, it is the act or observance of formal cleansing from defilement. And spiritually, it is the first of the three successive degrees of ascent to union with God, mystically represented by *Baptism*.

But regardless of its particular usage, it will be found always to mean the act or process of freeing from admixture with foreign or vitiating elements; freeing from extraneous matter; making pure and clean; cleansing ceremonially for sacred service; clarifying, cleansing, cleaning, refining, washing; delivering from all that can contaminate, deprave, corrupt, debase, defile, infect, make foul, taint, poison, or vitiate.

"FREEING FROM FOREIGN OR VITIATING ELEMENTS; FREEING FROM EXTRANEEOUS MATTER". These are the words that convey the utmost significance to occultists. For when we stop to consider what a composite creature is man, with all his vehicles of varying densities, each with its own specific properties and attributes, its nature and method of functioning, then we can easily see how important this matter of purificatio becomes, in order that, like an engine of complex mechanism, every part may co-ordinate in its designated functions, with every other part, which can only be possible as every part is kept pure and clean, and free from admixture with any extraneous matter or foreign substance.

THE EFFECTS OF ASTRAL DESIRE MATTER                      Just how impure each human being really is, can be known only by those who have developed the clairvoyant faculty. Yet each human being *senses* the result without being able always to locate the actual cause. The feeling of heaviness, unrest, dissatisfaction, discontent, lack of courage of conviction, doubt as to the fundamentals of life and its activities, mental depression, morbidity and foreboding; all these are due primarily to individual impurity brought about by the activity of the astral body and its impulsion to desire, which acts to attract to itself extraneous desire matter from the astral world, which in turn

clogs and inhibits the freedom of mental reflection of the higher commands and urges of the Ego. And between the fatigue and weakness resultant upon this invisible conflict going on insensibly to us in our waking consciousness and the aspirations of the Inner Man or Ego to union with God, come all the conditions of daily life and activity that blind us to the actuality and nearness of His presence.

CLEANSING THE ASTRAL BODY      Purification therefore, may be said to be the act or process of cleansing the astral body, which is the seat of all desire, and which, therefore, by its very nature, draws to itself and to the other vehicles of man, such an amount of extraneous matter both physical and spiritual, that it becomes a sure preventive to union with God, for above all we are taught that CLEANLINESS is next to Godliness, and no unclean thing (or person) shall see God.

The nature and characteristics of the astral body which causes it to draw to itself such a large amount of the desire stuff, or extraneous matter of the Astral World leads us to another concept. The Astral World you may remember, is composed of seven sub-regions, ranging from that of coarse passion to the higher soul-powers. Thus, not only does the astral body draw matter to itself from *specific* sub-regions, according to its desire nature -- but from *all* of them as well -- for some element of each sub-region necessarily enters into the sum and substance of daily human life.

EFFECTS OF EXCESSIVE HIGHER TYPE ASTRAL MATTER      And so it is that many of the most earnest and well-intentioned men and women, through continuous contemplation, meditation, and concentration, do actually draw to themselves such an excess of even the highest form of Astral Matter that their spiritual and even physical activities are inhibited thereby. Then we have the recluse, the hermit, the anchorite, the monk, the nun, the community brethren, the religious fanatic, the narrow-minded bigot, the sincere religious enthusiast who is perfectly sure that he is right and can see salvation for his brethren only by their conversion to his particular point of view.....

The process of purification may be accomplished by means of five definite steps: the five "a's" -

1. Ablution
2. Abstention
3. Assimilation
4. Assertion
5. Aspiration

The practice of these five "steps" will involve all the principal Alchemic Arts and Principles, our Salt, Sulphur, and Mercury; our Maiden, Red Lion and the Four Elements.

First of all, in the application of the Alchemic Salt, we must have the WILL and WISDOM to enter upon the Path, for

the process of Purification is the most difficult of all spiritual practices, and being the most difficult, it is therefore at the same time, the most necessary.

**THE REQUIREMENTS** The Aspirant must have the WILL to DO, to KNOW, and to Keep Silent; also the Courage to Dare, and to TRY. He must have the WISDOM born of EXPERIENCE, for innocence does not sense the need for purification that really applies to every spirit that incarnates in mortal flesh. In this usage the term "innocence" is intended to be synonymous with ignorance, with which indeed it is often confounded.

**TRUE PURIFICATION** The Aspirant may not expect to attain purification and the blessing that it brings if he establishes his desire on any material basis, however laudable that basis may at the time appear to him. True purification comes only as the result of genuine love in the abstract — that is, love for spiritual things because they are spiritual, not for the power or powers that spiritual things are commonly supposed to convey; love that is the reflection of the Divine Love which brought into manifestation in the Divine Mind — ourselves — that Divinity might not be alone in Cosmos, but witness Itself reflected, recreated, and — these manifestations — ourselves — finally returned unto the bosom of the Father, self-conscious, creative Gods, even as Himself; capable of assisting Him in the ordering of new universes yet to be, in the unfathomable depths of Cosmos.

**GREATEST TRANSMUTATION TAKES PLACE ON THE MENTAL PLANE** Likewise in the application of our Mercury, the Aspirant must keep always in his consciousness the fact that the greatest miracles, the greatest Hermetic and Alchemic Transmutation, is to be effected only on the Mental Plane, and that after accomplishment on that plane, the result will be reflected in the lower vehicles. For our Mercury, wherewith we are to work these spiritual reformations and reconstructions is that great unorganized force now known as MIND, the Astral Light, the Spiritual Quintessence of all things.

THE  
ASTRAL  
LIGHT

When beginning the process of returning to the purely spiritual status we must retrace our steps and work from the without to the within. Thus ablution, or the cleansing of the body, fits our minds for the proper apprehension and conception of the important work before us. And this cleansing of the body applies to the inside as well as the outside, for only by the purification of the entire organism, both within and without, can make our bodies fit temples for the Indwelling God in each. Thus through our alchemical Salt we have the Will and the WISDOM both to enter upon the Path, and the ability to accomplish it.

**ABSTINENCE FROM IMPURITIES** Secondly, we must thereafter abstain from those conditions as much as possible that make for uncleanness. This may seem irrelevant, but it is a fact that

much of our personal daily uncleanness might be avoided if we took the proper steps to do so, and had it constantly in mind to contact soilation and impurity as little as possible. It need not inhibit our daily activities, but contact with honest soil of Mother Earth is a vastly different thing from contact with the dirt of unsanitary impurities met within our every day lives. How many of us stop to realize that in a subway, surface car, bus, store, office — and in almost every possible place in which our daily duties may find us — we are constantly contacting with our sensitive flesh, moist with its excretions, and a fertile colonizing ground for bacterial forms and germ growths, the plasmic conditions that are fraught not only with their own individual dangers, but ensouling portions of the auras of both beings and environments fatal to higher spiritual clarity and purity? This does not mean that one should in self-holiness avoid the filth of unfortunate placements in life and withhold the helping hand, *but it is not necessary to take on the impurity itself in seeking to lift an unfortunate brother out of it.*

Abstention means not only abstention from anything that can befoul the physical structure externally, but also in our food, that the internal man be not made impure thereby. And as we must be careful of the food for the body, so also must we be even more careful of the food for the mind, in what we read, associate with or contact through our sense perception. (There is no telling what, and to what extent "programmes" on t.v. programme us into accepting and believing.) Remember "As a man thinketh IN his heart, so is he." And again, "Only the pure in HEART shall see God."

EFFECT OF HOLDING PURE THOUGHTS                      If we hold the thought of purity inwardly, and are positive of our bodily purity outwardly, we shall train our physical and spiritual organisms to assimilate only that which is pure and the forces of repulsion set in motion by the co-ordination of the intricate physio-spiritual mechanisms of our complex being, will repel and refuse to assimilate or permit the assimilation of any extraneous or foreign matter or substance.

Thus the process continues from the exterior inwardly. First the Ablutions of the physical body both within and without. Then the Abstention from contact with impurity of both physical, mental and spiritual food, environment and associations; next Assimilation only of that which is invigorating, revivifying and spiritually strengthening — to the requisite degree — not beyond it, to a surfeit of that which seems even to be goodly. In this way the Physical Body becomes purified, the Etheric Body is free to function in the subtlest ethers in its work upon the Physical, and we reach the Astral which has already, to a large extent become attuned to the new order of things and is prepared for the expression of its desires in the shape of definite, constructive Assertion.

Assertion of the thought, desire for, and intent to attain complete physical and spiritual purity. Then it is that a

man begins to THINK in his heart of purity, and in thinking OF purity it begins to expand itself in his consciousness until he becomes actuated by the DESIRE for greater spiritual and mental purity, a desire born not of cold logic, or definitely formulated plans, both of which are negative in their ultimate results, but spontaneously, from his nearer approach to that God whom only the "Pure in Heart Shall See."

ANCIENT TEACHINGS CONCERNING THE APPROACH TO ONE'S PROTO-TYPE      Among the ancients it was taught that from the Sun, in its spiritual, not physical aspect, proceeded certain "rays" affecting all the planes and grades of human evolution, from the highest of which emanated the Saviors, Avatars, Messiahs, Buddhas, etc. And thus the closer to one's approach to his Prototype in "Heaven", the better it was for the mortal whose Personality was chosen by his "OWN PERSONAL DEITY" or Seventh Principle, as its terrestrial abode.

"For with every effort of will toward purification and unity with that self-God, one of the lower rays was said to break, and the spiritual entity of man drawn higher and ever higher to the Ray that supersedes the first, until from Ray to Ray, the Inner Man is drawn into the one and highest Beam of the Parent Sun". (Secret Doctrine, Vol 1, p. 700).

We have already stated that true purification must be the practice resultant upon the desire for union with God. Therefore we are not surprised when we find in the Great Arcana, the mandate (James 4:8) "Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double minded".

BIBLICAL ENDORSEMENTS      Thus even in the Scripture we find the same steps outlined; the necessity for the cleansing of the body, mind and soul; the assertion that if we seek to draw nigh to God He will draw nigh to us, and above all, the injunction twice stated, to be active.

First, those who are purified are said to be a "peculiar" people, zealous of good works. *No aspirant need to expect to attain real purification and least of all union with God, who seeks the mysteries and enters upon these studies, only to confine his learning within himself.* It is only when, in his zeal for good works, he seeks and studies that he may go out actively into the world, carrying his message, not timidly, and only when questioned, and even then in a hesitating, half-hearted manner, but boldly and with the power of real assertion, that comes from the consciousness of possessing the truth within himself. That indeed will be the proof, the sure test of whether or not he loves his neighbor with a pure heart, fervently.

We are purified by FIRE; not the material aspect of fire, which is merely the physical body of its essential spirit, but the ternal FIRE of the Absolute, the Cosmic Flame which burns in each incarnate, which is the motive power, energizer,

and sustainer. In our assimilation of that which will assist the process of purification, we sense the activity of the FIRE OF EXPERIENCE. Just as each entity must pass through the fires of Purgatory in the after death state, so do we in mortal life, purify ourselves by the FIRE of Experience and Suffering, for only these in addition to Pleasure and Joy open wide the Gates of Knowledge. Knowledge itself is not an incentive to the spiritual life, and the necessity for purification. Indeed, it is often otherwise. Knowledge opens the door to opportunity, but only experience and suffering give us strength and desire and will to turn our backs upon the preferred opportunity when such an opportunity is not in alignment with constructive living.

THE WISDOM BORN OF SUFFERING            Therefore we may truly say that the innocence that consists of ignorance cannot know the necessity for purification, but only the Wisdom born of suffering and experience can furnish the proper and adequate incentive to purer lives, and the bodily and soul cleansing that make for perfect purification. We have said that the process will require the co-operation of all the Four Elements. Let us see.

In the legend of Isis and Osiris, it was said that once each year Osiris was shut up or confined in the Ark at which time she (Isis) entered into him, for the purpose of regenerating him.

Egyptologists, in their ignorance of the esoteric and occult interpretations of hieratic writing and glyphs, have been unable to understand how this could be. Isis, represents in Egyptian spiritual science, the Maiden — Water. Osiris was the Lion, earth. Annually, this phenomenon was illustrated by the overflow of the Nile — Isis, the Maiden, Water, covering Osiris, the Earth, suppressing the Lion, and entering into him, absorbed by him. Thus the Maiden entered into and conquered the Lion.

HERMETIC DESCRIPTION OF SEPARATION OF PRINCIPLES Hermetically, we find the same mythos preserved. Adam the Lion, or Earth; Eve being the Maiden, Water, or Water of Life, or Life. The Water, Life, or Maiden entered into the earth and conquered the Lion. In other words, to adhere closely to the scriptural sequence, the Elohim (Fire and Air) moved upon the face of CHAOS (mud); Water tempered the mixture; producing by circulation a separation. Result: a sediment of denser matter called Earth (Aretz) which had fallen DOWNWARD; while the lighter, purer water (mem) remains above.

This is the Hermetic description of the separation of Adam and Eve.

But Eve, (Water, the Maiden) loved the Earth, and returned to its embrace, each time purifying and refining it, until at last forming our Earth as we now know it. The ancient bones are now covered with flesh (ancient mud) through which courses the blood (water of primal Chaos). The highest expression of the original mem or Men (Fire-air-water) is



Men-tality, (Will-conception-mind).

In our modern alchemy, our Maiden is the water in vaporized form or Air, our Virgo. The RED Lion is the BLOOD. By our Maiden Air, the Red Lion, Blood, is energized into wonderful living organisms and tissues.

Again, our Maiden, Air, is also the Mercury, Aether, of the Alchemists. Blood is also the alchemical Sulphur. Applying our Mercury, Maiden or Air as the first Principle of all metals we find that in Coagulating Sulphur we have flesh, for flesh may be said to be generated by Coagulated blood.

Now Mercury is also Water, as by analysis of the above paragraphs. Sulphur is also Earth, or flesh. Mercury in its highest aspect is God or Christ. Now when the Christ is freed, born again, or enters into flesh or earth, that earth or mortal flesh is verily born again. Thus we have the true ecclesiastical trinity:

1	2	3
The Elohim	Mary—Water	Jesus
Fire—Air	from which issued	Earth - both being vehicles for the Christ or Sun-Initiate.

and the biblical "being born again" means the Earth ultimately resolved into Water (its original womb) and the Water into Air (its original Father).

By "Father" is here meant, the SUPERNATURAL FATHER-MOTHER. Father (Aether), Mother (Water, Hydrogen) of all things. Of this Father-Mother the hands are the volatile principles, Fire and Air — Gemini; the Feet are the Fixed Principles; Water and Earth — Pisces.

Let us take an illustration of the interaction of these figures of the Elements. Our Maiden as above is Luna, Azoth, Air or Water. Our Lion is Sol, Sulphur, or Fire. Now -

Water, no matter how cold, has SOME heat (Fire) or it would be ice.

Water, no matter how hot, has SOME COLD, or it would evaporate.

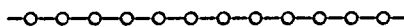
Thus, Water is a state of equilibrium between Cold and Heat. Now, take Water and some Plaster of Paris. Plaster of Paris is Earth, dry, (from calcination. The moisture is driven out). Plaster of Paris was formerly a stone.

Now, pour Water upon it and we unite Isis to Osiris, Eve to Adam, Female to the Male, in fast and indissoluble union. The wedding is instantaneous. The bride disappears into the husband but gives to the latter a NEW FORM. For now we have

a NEW WHITE STONE which is composed of two substances comprising our four elements.

THE GOAL In this way God made Earth. In this way each of us must, by the waters of the material world, cleanse and purify our bodies that they may become living Temples for that Divine Spirit which is ourselves, incarnate. And likewise, Brethren, must we also cleanse our minds and spirits by the Mercurial Waters, that, the Heavenly Bride may be so joined to Her Earthly Bridegroom, entering into him, giving to him a new form of living, giving to him a White Stone with a new name written thereon which no man knoweth save he that receiveth it. So may the highest aspect of the Four Elements from which all things are composed, enter into each of us, purifying by Fire, Water and Air the Earth of our bodies and vehicles, that the Alchemical Maiden of the Celestial World may be joined in instantaneous and indissoluble marriage with the Lion of her Earthly mortal Bridegroom, that a new light may come to each of us in the parable of the Bride and Bridegroom in the ancient Scriptures, and that we may by this union become so purified that all earthly obstacles that can prevent or inhibit our union with God — shall be swept away.

With all good wishes for your progress towards the  
Light



Brethren

Just a reminder about the Martinist Tradition. Do try to obtain the various Volumes as soon as you are able because they are as much a part of the curriculum as are these Libers!



# FRATERNITAS ROSÆ CRUCIS

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No 173

## THE ROSICRUCIAN CONCEPT OF THE LIVING FIRE

*Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;*

*Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 1 Cor. iii, 12-13.*



IN the Greek version, the last verse is rendered—"is revealed by fire," making such revelation a matter of present incident, and fact.

Thruout all Rosicrucian, Alchemic and Hermetic teachings, the student is often confronted by direct and indirect references to Fire, a phase of it not in consonance with the ordinary acceptance of the term and which evidently has a truly occult interpretation. Sometimes these references are direct, sometimes they are clothed in the obscure verbiage often employed by early Philosophers, which requires careful study for elucidation. Yet the Rosicrucian Doctrine while grand, is truly sublime in its simplicity.

To the Rosicrucian, all that is, is Fire. Whether he contemplates the fiery solar orb, the celestial galaxy at night, or the slow movements of infinitesimal animalculæ,—all is fire in different phases of manifestation.

In orthodox academic interpretation, Fire is regarded as "the evolution of heat and light by combustion; also, the combustion thus manifested, especially the flame, or the fuel as burning; as fire in a stove, a building on fire; a forest fire." And the *Standard Dictionary* compilers naively concede that if we find "*agni*" meaning fire in Sanskrit, and "*ignis*," meaning fire in Latin, we may safely conclude that fire was known to the undivided Aryans.

Continuing, Fire is held to be any flash or lustre, as the "fire of the eye" or the "fire of the diamond." Liveliness or intensity of thought, feeling or action; ardor, passion; vivacity; as "the fire of love," or hate.

A raging evil; severe affliction; sore trial, or "fires of persecution" have a similar classification.

"Fire is also said to be synonymous with blaze, burning or combustion, conflagration or flame. Combustion is said to be the essential fact that is the basis of the visible phenomenon which we call fire; combustion being the chemical combination evolving heat, and extending from slow processes, such as those by which the heat of the human body is maintained, to the processes producing the most intense light, as in a blast furnace, or on the surface of the Sun. Fire is always attended with light as well as heat. Blaze, flame, etc., designate the mingled light and heat of a fire. Combustion is the scientific, fire the popular term. A conflagration is an extensive fire."

Now, aside from the statement that Fire is synonymous with blaze, which the occultist strenuously combats, the remainder of the paragraph defining combustion contains many facts with which the occultist is in hearty accord, stipulating however, that the academic definition does not go far enough. If combustion, which the occultist regards solely as a result, not an essential cause, is at the bottom or basis of the visible phenomena commonly called fire, then the Rosicrucian teachings assert that the inner, secret, invisible fire is the *cause*, not the result of combustion, and that what commonly passes for fire, as synonymous with flame is the visible aftermath of combustion, and therefore fire and flame are two distinct and separate things.

Occultly, fire is defined as "an internal activity whose external manifestations are heat and light. This activity differs in character according to the plane on which it manifests itself. Fire, on the spiritual plane represents Love or Hate; on the astral plane it represents Desire and Passion; on the physical plane Combustion. IT IS THE PURIFYING ELEMENT, AND IN A CERTAIN ASPECT IS IDENTICAL WITH LIFE.' As one of the Four Elements, it pertains to and represents the realm of the Spirit or Life.

The Rosicrucian in his sublime Hermetic concept of the actual UNITY of all things, and the homogeneity of all Matter visible and invisible, sees in fire not only the manifestations ascribed to the various planes, celestial and mundane, but also the actual and veritable Body, Wisdom and Activity of the Absolute Itself, for in its activities Fire exhibits all the properties and qualities which we must also admit are possessed and utilized by the Absolute. True Fire is invisible. The academic scientist knows that the true Fire in his laboratory is not the flame of his Bunsen burner, but the invisible space of most intense heat. The same is true experimentally with the alcohol lamp. The same holds true in regard to steam. True steam is invisible. Observe an ordinary hot water or tea kettle. Between the nozzle and the cloud is a small apparently blank space. That is where the true steam is escaping. The cloud formed is not steam, only vapor, a product of steam condensing by contact with the cooler outer air.

This vapor has comparatively little energy. The true steam, invisible, has tremendous energy when properly applied and no human or other living organism can come in contact with it and remain unscathed or unharmed. In sufficient quantity it dissociates the life principle from its immediate containing form.

The same is true of Fire. Flame has little or no energy. The true Fire, invisible, has tremendous energy when properly applied either by visible, human agency or invisible celestial or Divine agency, and no human or other living organism can come in contact with it *IGNORANTLY* and remain unscathed or unharmed. Like steam, one of

its resultants under proper conditions, Fire is most potent in its power to dissociate the life principle from its immediate containing form.

For this very reason, its power to dissociate the life-force or principle from given forms, destroy those forms and recreate new forms, Fire is a most obvious Divine agency or property.

Fire is the basic creative force—considered as a characteristic, property, attribute or quality of the Absolute, and as such is at once of note as the most powerful and most potent Constructive and Destructive Force in all Cosmos. Yet its very destructive aspect must be regarded as essentially Constructive, for, like the true builder, it destroys only that it may recreate, reconstruct and build anew. Its destructive activity is merely the breaking down of old or present forms and its constructive activity is manifest as chemical affinity, atomic or molecular attraction causing re-assemblages of Matter and thus the building up of new forms. For every form that it destroys, it builds an almost infinite number of new forms and thus releases the life principle from a circumscribed environment to function in an amplified sphere of useful activity.

Fire is the ultimate test of all of Nature's works, and Man being included in these works, Man's works must of themselves come also under the test of Fire. For while Fire builds up by its invisible activities new forms and endows them with an influx of the life principle seeking greater scope of activity, by its very nature Fire drives these newly created forms to higher and higher states of relative and comparative perfection, and thus only those which do actually attain such comparative perfection are able to resist its breaking down influence. Thus Gold, whether produced by Nature's slow, laborious process in the Earth, or by the equally slow laborious conscious process in the Human Character, attains the highest degree of perfection possible to evolution on our planet and withstands Fire both visible and invisible, unless of course the latter is applied in degree far beyond that of natural processes. Yet Gold when brot to the fusing point by Fire can be made only to change its immediate form, BUT IT DOES NOT SURRENDER THE LIFE PRINCIPLE that tenants it. It remains Gold forever. Human Gold, when brot to the fusing point by the Fire of mundane conditions can be made to change its form but it remains Human Gold in spite of all adversity and does not surrender the life principle involved with it, for it has become of the nature of the Divine, and the King of Metals with the King of Men responds to the King of the Elements but as all are Divine, neither has the power to cause the other to surrender one modicum of the Divine Nature inherent.

Thus the King of the Metals cannot be degraded even by association with alloys, but remains always inherently—Gold. The King of Men cannot be degraded by association with the alloy of lesser develop Humanity but remains always Gold, and a leader among Men. The King of the Elements, cannot be degraded by association with the other Elements or by its contact with the forms upon which it is acting, but remains always the Fire—the Gold of the Elements and the motive power of all their activities.

The Fire is everywhere about us. It is subtler than the rarest ether and pervades and interpenetrates all Cosmos. We breathe it with every inhalation. Without it, the life principle could not manifest. To it, our planet owes its existence; to it the Mineral Kingdom is peculiarly vassal. Without it, neither plant, animal or Man could exist or function. As children of Fire, it is our Mother, who nourishes, warms, maintains and

even disciplines us. In the human organism its importance is paramount. In one manifestation, the Blood may be truthfully called the Liquid Fire of the Body. In another manifestation, invisibly, the *Kundalini* is the invisible serpentine Fire, ascending to unite the psychic centers in him who has arrived at the point of true spiritual attainment.

The "consuming Fire" of which so much is written in occult literature is really Man's most beneficent helper. In mortal life, Man, by his desires and the gratification of them is enveloping himself in this consuming Fire, consuming because it takes from him or consumes the substance from which other and more profitable conditions should be evolved. After death, he is confronted with the structure he has erected around himself and what is more, he sees then the real nature and essence of those desires, and were it not for this consuming Fire which will in due time consume even the structure of his desires, he would be thus crystallized within their environment for an eternity, which would of course be unthinkable. With those who are to any extent awakened, the ascending *Kundalini*, the Central Flame of the *Homo Microcosm*, burns away the illusion of desire.

It is by virtue of this omnipresent Fire that we exist. In it, we live, and move and have our being. A sponge thrown into the ocean soon becomes permeated with ocean water. Each separate spore therein holds its modicum of ocean water, yet the whole sponge is immerst in and interpenetrated by the ocean. Each individual human being is a spore of the Great Body of Humanity, holding its own modicum of the Divine Fire, yet immerst in and interpenetrated by the omnipresent Fire of the Cosmic Ocean—the Absolute.

In any city or town, innumerable electric lights shine by the transmitted power of a Central Station, yet each, while apparently separated, is in circuit or connection with every other light. And all, tho animated individually, are simply parts of the whole, luminous emanations of the Central Source. Similarly, we too, are born into Space and Time so-called, as Children of the Great Central Flame or Fire, our individual Egos being the sparks thereof and each fiery human entity being immerst in and a part of the Great Fiery Entity that brot all worlds into being because all worlds are contained within Himself.

Man depends for his very life upon Fire. He breathes it. It courses thru his veins. From the combustion of tissue that it produces, comes the smoke of carbonic acid gas. The ashes are the human faeces. And when engaging in the practice of fasting, man, like a good engineer is simply permitting the bodily fires to die down, that he may have opportunity to thoroly clean out the human ash pan, obtain a clearer draught, then take in fresh fuel with better combustion and exhaust.

The Fire Doctrine was the basis of one of the world's oldest traditions, that of the Creation of Adam and Eve, the first man and the first woman of the Human species. It is written that God took a rib out of Man and fashioned Woman. When Man awoke, he recognized the Woman AS A PART OF HIMSELF. *Ash*, in Hebrew means Fire. "*Aish*" means man. Therefore the first human was the "FIRE-MAN" which fully agrees with the Rosicrucian cosmology. When Man awoke and recognized the Woman as a part of himself, he called her "*Asha*," meaning, a Female Fire," because he was "*Ash*," a Male Fire. And if Adam could have given birth to a Woman then, Man could do so now. But the whole tradition is simply the manner of expressing the division of the hermaphroditic Fire-Entity into two sexual manifestations, and *Asha* is simply the offspring of *Ash*, the product of a natural sexation; an interaction of the wonderful dual Fire animating the Human Furnace.

Knowing this, we can understand the mythological accounts of how Minerva is said to have sprung from the brow of Jupiter, Christ from the Virgin, Galatea from the statue of Pygmalion and many others.

It is our knowledge of the Divine Nature and character of Fire that gives us a clue to the identity of the Christ Principle itself for this Son of David, as Rosicrucians know, now exists thruout our planet as Individualized Energy in a ceaselessly formative state.

That Fire in its cosmic activities is associated with or directed by well defined Superior Intelligence, is shown by the fact that the Fire conditions which brot about the states and forms of Matter which ultimately became coal, at a time when it was of no value to the then existing world as such, now, after incredible time periods is "brot to Light," that from it may, by the action of Fire again, producing combustion, release the stored up Solar Energy lockt therein for thousands and thousands of years. Alchemically, it is the spirit of the Lord (the Fire) called forth, and resurrected, that it may fly again to the bosom of its Father (Oxygen) signified by the Hebrew letter *Aleph*. Thus, in a common lump of coal, we have not only a symbol but an actual illustration of a tangible resurrection, overcoming death, returning to life and activity; the conquest of the Solar God over darkness and inertia.

The Egyptians and Greeks dug holes in the earth and placed food and poured libations therein to the *Manes* (minds) or Fiery Souls of the departed, trusting to the fire processes of the earth to separate from the gross substance the spiritual element and transmit it as nourishment to those who lived upon the inner side of life. So too, we, daily place food and pour libations into the great hole in the Human Temple, the stomach, from the Greek "*Stoma*" meaning "a mouth." The stomach is the great mouth of the body, the human charnel house and the place of burning, refining and combustion, wherein the fiery spirit element is liberated for absorption into the body, and the ashes cast out thence.

Alchemically, we say that this bodily fire is tempered by the moist air inbreathed, and the burning and refining takes place thru chemical action, but it is a genuine burning nevertheless. Chemically, we say an acid burns, and is therefore to be considered as being a visible manifestation of Fire, the same as many of its other manifestations.

The true Rosicrucian seeks the *Elixir of Life*, not theoretically, but actually; not for longevity, but for regeneration. Now the word *Elixir* means, "from ashes." The Rosicrucian magical and cosmological substances originally called Chaos and Mist slowly undergo changes and differentiations until they are resolved into black, fetid ashes. Yet worlds are formed from this cosmic ash, and the new and regenerate Man is formed from the ashes of the Old Adam, when the *Elixir of Life* in the form of spiritual wine of illumination and Divine revelation flows anew thru awakened centers of the successful seeker. Hence the legend and mythos of the Phoenix, a truly Rosicrucian symbol of Life rising from the ashes, into liberty and Light.

Certain atoms refuse to combine with other atoms, they are hostile to each other, while still other atoms rush into each others' arms. How do the atoms know? We cannot ascribe intelligence to the atom but we can see that they are *directed* by intelligence and the modus of that direction is Fire. All the Elements are to be found in the Human Body, particularly that of Fire. And the human being who worships a given Element, seeks that Element in particular and retains it to the utmost within himself, becomes born of that Element, a Child of that Element. And we see about us every day those who have unconsciously placed themselves in such a position. The Sons of Fire are obvious. They may

break and glow, and flame with Energies sufficient to regenerate many of their fellow mortals, yet they remain silent and outcast from humanity in general, for they are misunderstood and are not assimilated by Humanity. Such unfortunate beings remain untouched by love or sorrow, aloof, impersonal, until they regain the balance of Elemental forces within them.

It is by the action of the Fire principle in maintaining the process of continuous organic change, that the soul is able to forget during a given incarnation, the things of the previous incarnation, otherwise it would never have the courage to go forward with the new.

The persistence and predominance of the Fire Principle in all manifestations may be noted on the most casual inquiry. Every manifestation of Deity to Man has been with a fiery accompaniment, the Flaming Swords of Eden, the Burning Bush of Moses, the Fiery Chariots of Elijah, the Pillar of Fire of Israel, the Tongues of Fire of the Apostles, the Fire from Heaven consuming the Ancient sacrifices, and today the Fiery radiance and the halo of the Consecrated Host in the true Sacramental Eucharist, are witnesses of the Fire-Nature, substance and character of Divinity in all its aspects. As the internal Fire has made Gold the King of the Metals, expressing perfection, so also has it made the Diamond the King of the Minerals, for it is the action of the Divine Fire itself that has transmuted the atomic constituents of this wonderful gem, in the matrix of its earth-womb, thru crystallization into the dazzling glory of its fiery Light.

This fiery gem, the diamond, is another Rosicrucian symbol of the perfected Man who has passed thru the Fire and withstood the test of endurance. The Diamond is formed by the coalescing of an almost infinite aggregation of infinitesimal crystals, a coalescing that in itself is truly wonderful, but the gem has little commercial value or esteem among men unless it is absolutely flawless. Such flawlessness is possible only when the coalescing of the crystals is so perfect that no trace of separation can be detected among them. This perfection has been made possible only by the age-long action and welding power of the internal Fire. Similarly, no Man can hope to attain to the comparative perfection possible to our phase of earth-evolution, until he has crystallized individually all the component ethical units and elements of his character and caused them to coalesce into one apparently perfect whole, in which no flaw can be detected by the judgment of his fellow men; acknowledging always, that human judgment is fallible, just as the judgment of the diamond expert is fallible when it can no longer apply to the visible. The real nature of the diamond and the real nature of the Diamond Man must be left to the greater judgment of the higher powers. As the Diamond is what it is, a thing of great value, due solely to its age long conflict with the fiery powers, so the comparatively perfect Man is of value to the world and his fellow Men only when he has learned suffering and trial thru the fires of adversity.

Nor is the action of the invisible Fire confined only to chemic and physical manifestations. It is the Fire of Divine Love, prompting to Self-manifestation that urges Humankind to reproduce and to perpetrate its species. It is the Fire of Divine Revelation that Flames up in the prepared homo as Inspiration. It is the Fire of Divine Creative Power and Potentiality that Flames up in a Race, Community or Individual, prompting either of the three or all of them to strive for constructive effort in developing, beautifying, improving and refining the Nation, State or Home.



Understood as invisible in its essential nature and character, it will be seen how easily the early Hermetists and Rosicrucians conceived of it as the Eternal Flame, the Always Existent. No wonder then, that Zoroastrian, Parsee, Chaldean, Assyrian, Egyptian and Druid saw always in the tiniest as well as the greatest Flame, the most perfect and unadulterated reflection of the One, Sublime, Ineffable Fire of Heaven. All who can pierce the mystery of Fire, see in it Life and Death, with Life Triumphant; the Origin and the End of every material thing and the Substance of all Eternal Things.

There is a tremendous significance little dreamed of, much less recognized by orthodox theologians, in the apparently simple passage, —*Hebrews i, 7*,—“He maketh his ministers a Flame of Fire.” After the centuries of formative process which our planet underwent before its crust was suitable for the development and maintenance of organic life, another vast time period of ages almost beyond the power of mortal mind to comprehend ensued, before the greatest discovery ever yet made upon this planet was accomplished,—the discovery of Fire, how to make it, produce it, maintain it and USE it. Fire was God’s Material and Motive Power for the production of Man’s habitation. Fire was God’s greatest gift to his Creature, Man, the gift, unknown to Man, of God Himself. All human progress from sheer animalism, savagery and anthropoidal conditions dates from the first discovery and use of Fire by the Human species, and of all God’s multiform departments of Creation, Man alone, made in his image, is entrusted with it, like the very Sacraments, familiarity with its exoteric manifestations, has in the ages, bred the almost unfailling contempt associated with it.

Like all Rosicrucian Principles, Fire is Threefold in its Nature;

Terrestrially, it manifests as Flame and Heat.  
Celestially, it manifests as Light,—Solar Fire.  
Elementally, it manifests as Electricity.

These are the Three Great Creative potencies or factors and in Rosicrucian Teachings, correlate with the Body, Soul and Spirit respectively. Individually, they further correlate with the basis of color spectra, Heat representing the Body and symbolized by the color Red. Light represents the Soul, and is symbolized by the color Yellow. Electricity represents the Spirit, and is symbolized by the color Blue, thus correlating all the Three Primary Colors, again the Trinity in Unity evident.

On the spiritual and ethical planes this same Fire manifests, as we have stated, as Love, Will Force and the Life Principle in its Constructive aspects, and as Hate, Anger and Death in its apparent Destructive aspects. In its unified aspect, Fire is to the Rosicrucian, Operative Intelligence.

Fire is the Essence of the Seven Sacraments and correlates with them most closely. according to our ancient brethren, Fire had Seven Expressions, Four Human or Terrestrial and Three Divine or Celestial, the Lesser and the Greater correlating with the Lesser and the Greater Sacraments.

The Four Lesser Expressions were;

Light, which brot Order out of Chaos. The Creator.  
Heat, resulting from the impact of Radiant Energy. The Preserver.  
Electricity, the physical expression of Fire, and the vitalizer of Mind stuff. The Regenerator.  
Volcanic or Subterranean Fire, the transmuting agency of the earth. The Destroyer.

The Greater Expressions are;

The Central Orb or Sphere of Cold Fire, or Light without Heat. Our Sun, with the Spiritual Essence inherent.

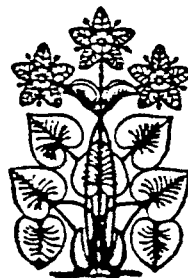
The Sphere of Spiritual Energy surrounding the Solar Orb, calling to our minds the Sea of Molten Glass before the Throne, invisible, Etheric, transparent, but, wonderfully potent.

The Sphere of Invisible Essence, from which Cosmic Root Substance and the Matter of Mind Stuff is emanated and crystallized.

Truly Man is indeed a Microcosm, summing up within himself all the factors that make up a solar system or an universe. All the wonderful powers of creative force, procreative, inventive, constructive, preservative and conservative are his to command, reproducing in miniature for his world, what Deity has done for many worlds, if he use his Fiery Power and Force righteously. All the evil power of satanology is his if he unloose the fire of spite, hate, anger, bitterness, destructiveness and permit the fire of passion to be kindled in the lower hells of his physical body in unbridled lust and passion.

If we call to our minds all that we have learned Hermetically of man, his works and operations both conscious and unconscious, we shall realize the supreme truth of the Scripture which forms our text. "Every man's work shall be tried by fire, of what sort they are. Every man's work shall be made manifest," because it not only shall be, but IS revealed by Fire, and the Fire element in every Man's life will unfaillingly and impartially demonstrate with strict justice whether that man hath built upon the foundation of the higher spiritual knowledge the transmuted man of Gold, Silver, Diamond or other Precious Stones, Wood, Hay, Stubble.

Let us learn the lessons that the study of Fire may teach us. Let us note that the spark which shoots off at a tangent from the parent flame is apparently lost in space and darkness and soon ceases to shine. Let us remember that each Human Ego is a Spark of the Divine Fire, but that it is immortal—not by itself, but only as it is in unity with its parent Flame, the Great Central Flame of the Universe. Woe to the Human Ego that becomes temporarily lost in darkness and ceases to shine as a Divine Spark. Some such are always with us. It is the mission of each Ego to be Immortal, but Immortality consists primarily and forever in the attainment and maintenance of Unity with the Cosmic Fiery Source of all Life, Light, Power and Might; the Fire which was without Beginning and which in consequence can have no Ending.





#174

## YOUR EXTRA SENSES

Many of us have a compelling curiosity about so-called extrasensory, or psychic, perception and involvement. Certainly our quest for Truth is set in a framework of many unexplained phenomena. Indeed there is more to man than merely a brain and a body; he is not purely a sensuous creature. There are areas beyond the five senses, and they have to do with us much more than we know.

Looking back to the early days of man's experience on earth, we find his frame of reference quite narrow. To the primitive man, life was simple and basic. Natural things were pretty obvious. But man was surrounded by much that he did not understand, such as the movement of the sun, the ebb and flow of the tides, heavenly manifestations such as shooting stars and comets, lightning and thunder. All of these he held to be governed by supernatural forces.

As man's knowledge of the universe has expanded, his supernatural world has contracted. By the nineteenth century, science had pretty well explained the cosmos in mechanical terms. In some things such as dreams and the seeing of apparitions, scientific explanation was difficult. But by and large, man was committed to a mechanical theory of life and the workings of the universe, and so his research was generally in physics and chemistry, biology and medicine. However, as Emerson once put it, there was always an "un-analyzable residuum." Man came to know a great deal about man, but very little about himself; much about the processes of the brain, but little or nothing about mind.

Gradually, this led to unorthodox searching beyond, into metaphysics--beyond the obvious senses into extrasensory perception. There has been much resistance to this search, by religionists, psychiatrists and just plain debunkers. But a great deal of research has been done, and a lot of evidence is undeniable, in the transference of thought, precognition, and psycho-kinetic influences, such as the mental power to cause dice to come up in a certain way more often than not. From our study of biology, we know that all of our five senses were developed from an original general sensitivity, a sort of basic sense of touch. From this evolved smell and taste, then a wider world was revealed through hearing and seeing; each of the five senses is thus a specialization of some primal psychism or sensitivity. There are occasions when there is an interchange of these special attributes. Professor Lombroso tells of an hysterical girl who lost her sight, but in some unexplainable way found that she could read with the lobe of her left ear. I read in a Russian medical journal of a woman who developed the ability to read with her fingertips. Sceptical medical experts were utterly astonished to see that she could indeed, while blindfolded, read with ease and perfect comprehension, simply by holding her fingers over the pages. Such phenomena are most unusual, but obviously they demonstrate something of a possibility within man that he is not fully aware of. For example, does every cell have latent possibilities for all the senses? One feels that great possibilities lie in store for man as he comes to know more about this.

Does this mean that each of us should strive to develop extrasensory perception? Let us be wary of getting off the track. I say that we should not attempt to develop ESP, for the senses will develop in proportion to the need and the consciousness to handle them. Many a difficulty can come into the experience of people who prematurely seek abilities that may be latent in the individual. Some people suggest courses investigating the psychic realm, and spirit communication. "Is it possible that such things exist?" is the question of many. I think that here we tend to lose our perspective; we ask the wrong questions. Certainly it may well be possible; however, in terms of our own consciousness, I question the relevance of such a course. If we should find that it is possible to communicate with the world beyond, would it be useful to get involved with doing so? This resembles the question, "Is mind expansion possible through drugs?" If the answer is yes, does this

mean that we should all start taking drugs? Spirit communication may well be possible, but is it advisable?

My main concern is that there is a tendency to deal with life outside of the context of the whole person in a whole universe--what Teilhard de Chardin calls "the unimpeachable wholeness of the universe." The attraction of unexplained phenomena is similar to what Jesus spoke of as the "interest in signs and wonders." He deplored this, asking, "Why stand ye looking to the heavens?" Many of us have a tendency to carry over in consciousness the belief in what I would term a "dualistic universe." In this we are on the outside, looking in. Thus we try to understand the "para-normal" on the outside, as if we were peering at it through a window. This is motivated by a feeling of lack of meaning; we are looking for reality, for self worth, for Truth. The one thing a fish can never find is water; the one thing man can never find is God, or reality, because this is not to be found. God is the expression of reality, in it and of it. God is reality. To continue looking for it is to continue titillating ourselves with curiosities and strange happenings, deluding ourselves that we are on the path of spiritual unfoldment. Meaning is not to be found in para-normal phenomena; it is only to be found within ourselves, in the realization that each of us is an integral part of an entire, harmonious, orderly universe. It is good to be on the quest, and one needs guidance and a compass. But this guidance need not come from a holy person or a holy book or a psychic. The only adequate leadership is the Spirit revealing itself within us and as us, Infinite Intelligence specializing itself at the heart of our being.

We need to contemplate this great, dynamic universe in which we dwell, and put ourselves in the picture, see ourselves at the center of the cosmos. Then, whatever we give attention to, we are exploring the dimensions of our inner self; we are not just outside looking in. We want to think of an Allness which is God, and that every individual is an each-ness within the Allness of the infinite process. The flesh-and-blood body is simply an instrument; it is not me, rather it is mine. And the senses are a conduit that the greater self uses. When we see ourselves in the context of wholeness, then really there is no extrasensory perception. ESP takes place only when we hold a limited concept of the senses in the first place, and of the self as a sensuous creature. We have accepted a norm far beneath the comprehensive reality of the whole person. We want to challenge ourselves with a new insight in which we do not deal with phenomena but with the larger awareness of our oneness with the Infinite.

Involvement in the smorgasbord of delving into psychic claims is a trap, a danger. I like the great idea of Plotinus: we are at a central point where the whole universe is rushing, streaming, pouring into us from all sides, while we stand quiet. The goal is not to find something or reach something, not to "get into meditation," for such can be an escape. Be still, and try to get the sense that you are at the heart of it all, without trying to feel anything, find anything, understand anything. "Be still, and know that I am God." Jesus said, "It is the Father's good pleasure to give you the Kingdom."

Our need is to let go and get the idea of ourselves at the center, in a kind of spiritual weightlessness, involved in the creative process. In this realization we come to know that we do not have to look to others for understanding, but will find within ourselves our own specific, rightful relationship with the infinite process. The purpose of life is to evolve that which is involved--to release the imprisoned splendor, as the poet said--rather than to search for answers in some future time or place, or in some unexplained occurrence in this place. We want to get in tune with the upward, progressive sweep of life from within.

The research into psychic phenomena is valuable and interesting, and I am not decrying it. I am simply teaching that the focus should always be the realization of our own personal need to be in a conscious state of oneness with God, and to know that our inspiration, our guidance, comes from the Spirit within.



#175

## HUMAN POTENTIAL AND DIVINE

So much is said about the world today that is gloomy and negative. Many talk and act as if man were the victim of circumstances. Emerson once sighed in this same negative vein: "Things are in the saddle, and ride mankind." But I think that it is high time we stood up to our full stature, and began to harness our potentiality, realizing that the key to the kind of world we dream of is within ourselves.

There is a great deal of thought about human potential today, and I think this is excellent. Potentialities often refer to creative output, so we might begin by considering the function of the human cerebrum. Some people talk about the possibilities of computers enslaving the human race. Do you know that there are 13.6 billion nerve cells in the cerebrum, each of them able to perform a function comparable to the circuit element in an electronic computer? The largest computer that man has created has only 100,000 elements in it. So the capacity of the cerebrum, that which is in the skull of your own body, is many times greater than the greatest computer man has ever developed. We are told that the number of nerve cells of the cerebrum that we actually put to work in a lifetime is only about one-third of the total. And of these, only about two- to five-percent are constantly in use. But even so, you are still thousands of times greater in potentiality than the most active computer fully utilizing every circuit element. So I say, don't downgrade yourself. You are a wonderful manifestation of the creative process of the universe.

We have been dealing thus far only with the physical brain, the human potential. In the superconscious level of mind, each of us, as Emerson says, "...is an inlet, and may become an outlet, of all there is in God." Gautama, the Buddha, after going through his own growth process, and releasing his spiritual potential, once said, "All human beings in the world possess divine wisdom and divine virtue." And Jesus, after attaining the ultimate in the development of the Christ consciousness, said, "The Kingdom of God is within you." Now the important thing is that they made these claims for man not denotatively, to mean a special human being, but connotatively, referring to that which is omnipresent in all persons.

When we talk about human and divine potential, we might ask, "Potential for what?" Well, we're not referring to vague and abstract things, because man is certainly not a vague and abstract being. Man is mental and physical; he loves, and has feelings. His life is set in the framework of human relations, with other mental and physical and emotional creatures. Everyone has the desire for greater health, love, creativity, wisdom--and greater realization of abundant living. Man is involved in a life of continuity, and has the ability to make it vital and vibrant.

We are coming to know more about ourselves as physical creatures, to know that the physical organism has built-in devices for renewal and re-creation, that sickness and deterioration are not natural, but the result of some kind of breakdown of an intelligent system, usually through a resistance or confusion of our goals. Today, medicine is recognizing that a person is a process, and that we can't really separate the body from the mind, or physical processes from emotional processes. A person actually expresses his inner dis-ease by a kind of symptom called disease. And by the choice of disease, the person may be saying, symbolically, something about his inner needs--how he feels about himself, and about life. Now this is a highly complex process, and should not be oversimplified. But it can often be said, when one is experiencing asthma, for instance, something within him is saying, "I'm gasping for love," or "I'm consumed with hate." In other words, we must begin to think of disease as a total personality process, to know that there is no such thing as a purely organic disease that is unrelated to a false attitude or emotion that caused it, or to a healthy attitude or emotion that can cure it. Spiritual healing is releasement of the potential of the whole into the frustration of the part. There is no limit.

When we talk about human and divine potential, we're talking about potential for love. Love is not an influence that comes to us from another, but a spiritual energy force that flows forth from within. No one can really give us love, and yet anyone can provide us with an environment conducive to the expression of our own flow of love. No one can withhold love from us. Everyone has within him access to all the love that there is. We are always in love, in the flow of divine process.

We are also talking about the potential for creativity and success. Everyone wants to succeed in life. Even if we differ on the definition of "success," there are great creative potentialities within every person. Ignorance about potentiality has led to confusion in education, where many still follow the rote learning and memory development process, with a system that tends to go against individual creativity. The truth is you can be what you want to be, you can do what you need to do. For there is a divine potential within you that, when discovered and released, will unfold the talents, skills, opportunities and success that you yearn for.

The human and divine potential refer to potential for wisdom and guidance. You are one with the Mind of the universe. Get yourself plugged into the divine flow; tap the ceaseless unfoldment of creative ideas. You can experience what Emerson calls "lowly listening," and hear the right word--and experience wisdom and guidance--as a continuity of the divine process.

How do we realize these potentialities? First of all, we must realize that they are dimensions of our own being. They are not something that God will put in us if we are good, if we plead with him. This attitude evidences a sense of separation; then we try to deal with God, to cross that separation. We are one with the infinite process. Therefore, the health that you want is yours right now. The love that you yearn for is within you--right now. Success is within you now, as your potential. You are now one with the wisdom of the infinite. Get into the affirmative consciousness; begin to believe, and think and speak and act as if you believe. And pray... but pray through claiming and affirming, and focusing your consciousness. And remember, growth is what life is all about. The reactivation of the process of growth is the key to therapy and the overcoming of any kind of difficulty. We have been misled to believe that we are set in our ways, the we cannot change. We may say, "Well, there's nothing I can do about it...that's just the way I am." That is not the way you are, it's the way you've conditioned yourself to think and to feel. But you are always more than that. There are many challenging experiences in life, with crises as peaks. We should never forget that a crisis, whatever it is, is an opportunity to grow. So, in the face of any serious challenge, we need to ask ourselves, "What are the positive factors that I can see in these difficulties? What am I learning about myself through this? How can I use this crisis to discover my weaknesses and to develop my strengths?" We tend to feel that the most important thing is just to "get through" the experience, to muddle through somehow. But it is not how you go through the crisis that really counts, it is how you grow through it.

We also have the great potential for happiness. Happiness comes when you let life happen. Difficulties are coming to pass, and are on their way out of your life. So let them be, let them happen--and keep happy. Unhappiness comes when you resist, when you try to "unhappen" something, hold it back, refuse to face up to it, resent the intrusion. When you are filled with resentment and resistance, unhappiness is the result.

So remember, life is growth. You have all eternity to experience the unfoldment that you need, and you have all potentiality within you. So keep on, and keep on keeping on. You have the power and the potential to do and to be all that you need to do and be. The unborn possibility of limitless growth is within you, and yours is the privilege of giving birth to it.