

THE INCANDESCENT PATH - The Existence of the Invisible

I

First of all, may I thank you deeply for your kindness and the cordial manner with which you have received my lectures. Kindly accept my thanks in memory of the Messenger of Light in Whose wake flow the most secret desires of our hearts during the "night" of this existence. The objects of our research, as vast as the Infinite, emit an imperious, inexhaustible, and ever-more blazing attraction, similar to the divine Mystery of which they are the indefinitely revived efflorescence's.

All of you are cognizant of the principal theoretical points of psychism and of esotericism; many of you have even delved deeply into one or another of the ancient Wisdoms. Your souls, wearied of the monotonous quotidian horizons have dashed with candid fervor, in search of the ideal peaks, of the distant recognized sublimities, of the fields in the dream-world where gods move, where superhuman colossi shine in glories of the will whose every beam means a triumph over beings and over parts of matter. You have aspired for the ivory towers of integral Cognizance. You have coveted the wand of the hierophant, the invincible sword of the magus, you have craved for the ecstasy of the contemplative, and the all-powerful nudity of the solitary anchorite, silent and immobile in the profuse luxuriance of the jungle — sublime dreams, hopes to be respected.

This is somewhat like the little boy who, witnessing a 14th of July parade* and seeing the generals, plumed and tufted astride their prancing steeds, cries out that he wants to be an officer. So, for the next three days, he behaves, works hard and gets good marks at school. He does not anticipate the years of study, the difficult internship at Saint-Cyr (the French

*Tran. The Fall of the Bastille, 1789.

West Point), the fastidious difficulties, the forced marches, the privations of war, the wounds. So, the neophyte pursuing spiritual studies, at the beginning also visualizes himself as a general. This enthusiasm is fortunate because, we need illusions, from time to time, to keep our zeal alive. Man does not love God sufficiently to work by obedience alone.

When some initiators state: "That which you want to be, you are", they make use of a grandiloquent hyperbole. Truth, more reasonably, states: "That which you want to be, you shall be, if you will it with perseverance".

We are going to study these tirelessly reiterated expressions of the will, these obscure perseverance's and constraints borne silently. We shall see how to ennoble the picayune anxieties of life, how to render our daily tasks more attractive; finally, how to discover within them the highest luminosities which is granted man to perceive and the deepest mysteries upon which he may focus his intelligence.

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When certain tradition teach that matter is a scoria of the mind; this view does not conform to inner reality; it only conforms to the a priori opinion that some occultist has conceived regarding the nature of things. If one accepts the natural philosophies, the emanationistic or subjectivistic pantheisms which many of the esoteric systems have done - - these systems being but the shattered limbs of the antediluvian patriarchal synthesis - - logically, the universe appears as an immense assemblage of concentric and dependent spheres where the pure Light of the Spirit dims as it approaches the limits of Creation. And yet this picture is visible only when we contemplate the world solely through the eyes of the intellect, And yet this picture is visible only when we contemplate the world solely through the eyes of the intellect, when one studies it by the progressive process of inner and outer experience, and by reasoning; when, in short, one sees in the work of the Creator moving forces instead of living beings.

Were. we able to discover the central platform of our Self and sit down to observe the Universe from there; were we to look upon all creatures with the eye of the eternal light which is always open in our heart, we would be pleasantly surprised to note that everything is equal in the eyes of the Father, that to Him, everything is equally close and precious, this stone as well as Sirius, the bandit as well as the saint; that there is no high nor low, no distance nor time, according to the eternal mode of Creation. One would also perceive with serenity, with felicity, that the experimental cognizance of Verity is as easy as seeing the sun at midday. Let us take note of this: we must become more simple; we must forget, in order to hear the voice of the Gospel, the mixed voices which come to us from Schools and Sanctuaries; finally, we must remember that to do something well, one must do it with all one's might.

Constitutional miseries surround us and oppress us from all sides; how frail we are! But; if, to some Invisibles which come and go in our vicinity, we are such puny little things, other invisibles, just as close, loop upon us as very powerful and splendid gods. Man is a disconcerting antithesis -- he too -- in the image of God finds all pairs of antinomies gathered in his person.

Man is everything and nothing; at present he is ignorance, someday he shall be omniscience; I am speaking of this live, acts (which no million times more the Messiah brought omniscience He knocks at the door of our soul lived, and speculative science, realized by creature can teach us, were this creature a spiritual than we are). this science which us out from the Treasure of His Father: an still offers us daily, as with divine patience.

It is because we are so weak, so gauche, and still so close to animality that the Father is moved by the spectacle of our miserable efforts, even though He is the principle and the secret goal of these efforts) and because He is the Absolute, each compassionate beat from His unfathomable heart creates an angel of mercy, of solicitude and of love; therefore our poor trembling heart composes itself beneath the cooling breeze wafting from the great wings of the invisible Envoy. Remember that the chief of these consoling multitudes is none other than our Jesus -- the Eternal Son, the Alpha and Omega.

Thus we are helped; a leguminous force counterbalances the rigid force of

Destiny, which in the lands of Bharat is known as Karma. However, in order to perceive divine Compassion, we must have some relationship with it, which means, that one must have performed some acts of human compassion.

On the other hand, the Lord is not a capricious nor a whimsical tyrant. When He gives us a work to do, He furnishes us with the necessary tools; that is self-evident. However, many men, known as sages, think differently. According to them, this physical body, this sensorium, this mental body and all that enables us to have full consciousness of the physical plane -- all of this, would exist merely for us to have to destroy later, in order that we might make contact with planes other than those upon which Nature has given us birth.

'When an apprentice has botched his work, the foreman does not give him a more difficult task to do; he makes him do the same one over again. Those wise men deny God having equivalent wisdom.

Hence, it is on earth that our first duties -- the inevitable and indispensable tasks have to be faced; virtually, we first have to know our terrestrial personality; secondly, we shall have to experimentalize the rapports of that self with the milieu it inhabits -- that is to be our first experiment. This is the path we are going to walk along together.

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However, if one separates the ponderable Universe from the imponderable, there remains in the crucibles and in the scales of analysis nothing but void. The recognized scientists of today admit a thesis which the initiates of ancient temples have been teaching from time immemorial: the existence of a veritable world of unknown, imperceptible, and incomprehensible forces. Psychics are convinced of that. But scientists revolt against the idea that the universe is inhabited; and all the proofs which spiritual searchers have accumulated has not convinced them.* These negations are not important; they are as should be. Remember how the Academicians received the steamboat, the railroads and the telephone! The impossible of today is the commonplace of tomorrow.

Yet, I want to drag you beyond these regions which magnetism, spiritualism, magic and occult sciences reveal. You are pioneers; you must advance ceaselessly, ever forward, as fearless of any new horizons we might discover together, as you were of those you have explored so far.

The Invisible exists, but the world of fluids constitutes only one of its thousands of divisions: Fluids are to the imponderable what were, to the ponderables, the four elements of the Ancients -- these are milieux, and habitats. So, it is with the beings who people those unknown territories that we are going to try to converse. Evidently a bold enterprise, but perhaps less chimerical than trying to establish material relations with the inhabitants of Mars. Ethnology dignifies the various means of looking at the invisible which we are going to study with such titles as fetishism and anthropomorphism; and speaks of them as characteristics of the most rudimentary civilization. Let us

courageously or modestly grant that savages are not always wrong; they are not total ignoramuses; they know many things we have forgotten; they possess sensitivities that have been obliterated in us, that we might develop others.

*Tran. This was written prior to 1925.

The savage -- the aborigine believes that every thing has its spirit; he adores material phenomena, meteorological forces, while the over-civilized man sees in all of this but metaphysical principles or combinations of energy. We --spiritually-gearred men -- who, by definition or rather by vocation, are impartial searchers, free thinkers in the etymological sense of the word, we are able to recognize that the philosopher and the savage each merely perceives but the reverse side of a central verity.

Yes, the abstract idea does exist; the metaphysical concept is a living being; but, there are also invisible worlds which evolve around our earth, throughout our world, peopled with innumerable races, among whom are creatures more fantastic than all of those which mythology or folklore have told us about.

The Invisible is all around us, it penetrates all, vivifies all. This tangible world, even if it includes the 450,000 stars of the Bonner catalogue, in relation to universal creation is but one grain of sand upon the shore. Just as in the inter-molecular spaces of the most compact bodies one finds air, so does one find the physical world bathed, penetrated by, saturated by invisible oceans of unknown forces, on the earths and in the fluidic skies of which, armies of mysterious creatures come and go, fight, love, scream and sing. Contemplatives, hermits, solitaires, occasionally perceive some of those unities, and this rapid vision suffices to dazzle their eyes forever; eyes forever blinded to the spectacles of the here-below.

Without the Invisible, the visible would be vaporized in a second into the original Nothingness. The Invisible is the great reservoir of life, the generator of terrestrial forces, the seed of all forces, the immense alembic wherein their incessant metamorphoses take place.

Just like the fish in the sea, or like birds in the air, we are swimming in the Invisible; it is through the Invisible that all things come to us: food, ideas, passions, illnesses, catastrophes and joys; all of our radiations empty into the Invisible. Our body, our works, our sciences and arts subsist only because of the plastic cement that the Invisible furnishes us with.

The subjects we are going to study together are the following.- How the Invisible intervenes into our physiology, our family, society, science, art and religion; how it is the thread itself of these things; how it is the Invisible which brings souls down; how it takes them to other cosmic lands; how it prepares, within us, the necessary release of our conscience; finally, how it undeceives the eyes of our soul, enabling them to gaze at the ecstatic splendors of our veritable homeland -- this is the tremendous course which opens up to our investigations. But I need your help to cover it all; I ask that the leaven, the fervent desire for Light and the imperious vocation of becoming its servant will rise in you.

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What rapports, what relationships does our physical being maintain with the Invisible? Unquestionably as many as our intelligence or personality do. The Invisible is everywhere, equally close to everything; only its adaptations differ.

To his milieu, an individual has both rights and duties. We know our rights only too well; we even invent a few, according to our selfish needs. So we shall solely study our duties.

First of all, what is an individual? It cannot be a physical body, since, without life, it is inert; it cannot be the mentality alone, since it displays its forces only through the means of the psychic reactive. known as conscience. Hence, it is the Self which is the root of the individual.

All the forces which surround this center are but instruments, organs of perception, organs of emotion, of intelligence and of action. Our first duty hence must be directed to the most necessary of these instruments--our human body. The Ancients had understood that thoroughly. But here lies a subtle trap I must unmask for you.

Since, the wise men said, -- and their successors still repeat it today, -- since the pure light of the soul, in order to manifest itself to the conscience, needs to be sifted through the more and more opaque screens of the intellectual, anemic and sensorial organisms, so, when we make these diaphanous, the work of the soul is greatly facilitated. Consequently, a whole series of rules was instituted in order to obtain more perfect co-ordination, and greater suppleness in the biological movements of the three terrestrial envelopes of the Self.

This seems to be irrefutable logic. But let us dig a bit deeper. The mechanic who wants to perfect his motor must know it thoroughly a priori; if he is not familiar with the tiniest screw, or does not know whether to file here or oil there, how to take the motor apart and re-assemble it, he will grope in the dark and provoke accidents. The disciple who submits his physical body to a diet or regimen; his fluidic body to a pneumatological regimen; his sentimental . body to a contemplative regimen, his mental body to a psychological regimen -- no matter how scrupulously regulated these regimens might be beforehand, this disciple is like the mechanic who files, planes, hammers and greases haphazardly and who ends by causing the machine to blow-up. If his motor works, it is purely by chance.

That is how the majority of those who follow pseudo esoteric training usually abut consumption, phthisis, some nervous pathogenesis, or still worse, a mental pathogenesis because it entails the post mortem future of the individual. Let us find the safe middle-ground. I want to acquaint you with the risks of fanatical vegetarianism, personal magnetism, ceremonial magic, and systematized meditation. This does not imply that taking good care of the body is superfluous, cleanliness useless, or any therapeutics negligible. We must neither render cult to our body as the Greeks did, nor condemn it to perpetual

martyrdom as some religious ascetics have done.

Here again the maxim of supreme Wisdom as found in the Gospel stands. When shall we stop looking afar for the pearls that Providence has placed within our reach?

"You are of more value than a sparrow; and all the hairs of your head are numbered," said Jesus. The problem is quite simple. To purify a material organism with matter demands total knowledge of our body and of medicine; to want to purify it by fluids, by mental power, or by the will demands the same complete knowledge of these forces, because they are only secondary; but to employ to this end the force-principle from which this body and these forces derive their origin will give us definitely, a perfect result, because the purification will have been spontaneous, automatic, free from the awkward ministrations of our immense ignorance.

"What is this force-principle? It is the Spirit. Is it possible that we might have at our plenary disposal that which is the supreme goal of all the works of the sages? Yes -- because the Spirit is Love, is Life, and that Jesus has given us all of that for the past two thousand years.

The conquest of Heaven is not dependent on any physiological regimen or diet but depends upon the transformation of our heart. Only this heart belongs to us; the other parts of our being are nothing but valuables entrusted to our safekeeping. We must take care of our body, feed it, clothe it, give it rest, remedies and also. work; all of which is necessary to keep it healthy and to permit the evolution of its vital principles.

Let us give it, when the proper time comes, a little of what is superfluous -- elegance and eurhythmics; but let us not hesitate, when duty calls, to impose upon it, with Heaven's permission, fatigues and privations.

Embellish your body because it is the masterpiece of Nature; weed or root out all of its laziness: because it is the temple of the Spirit.

And -- if any temple conceals a mystery, so much more so our body conceals and contains the crystallization itself of the great cosmic mystery. One must remember that it is God Who has given the gods the order and the power to build our body. The most elementary book on physiology confounds us with the minute details of the complexity, wealth, inferiority and delicacy of the various parts of our body; earthly science and human industry, in their worthiest efforts, have but copied a function or an organ of physical man. A muscle, is. the whole science of mechanics; an artery, the hydraulics; a nerve-current, the whole electric system; a sensation which becomes conscious and an idea expressed is the whole of cosmology. And how many more functions are there which we have not yet understood nor been able to reproduce!

Matter in the rough which the soul. fashions, flowers of natural evolution, crystallizations of the Word -- our bodies are irefaiait the limbs of Christ.

Each of us may become physically, through divine alchemy, one of the molecules of the living and intelligent gems out of which the Celestial City shall be built. This flesh body may become, through the sublimating fire of true work, a dazzling cell of the glorious body of the Word, in which the Holy-Spirit will really dwell.

Allow me to be more precise. This Holy-Spirit about Whose existence Christ tells the world, is not the astral light of the Paracelsuses nor of the Eliphas Levis; He differs from the Shekinah of the Kabbalists, from the Hindu elements, from the Soul of the platonic or hermetic world; He is neither the great goddesses of China or of Egypt, nor is He the Paradise of the Christians, nor the luminous oceans of the Soufis; He is the essential, the inducible reality from which all these splendid substances and these great dazzling beings are but the reflected shadows upon the veils of the mystical kingdom of the various religions.

We cannot imagine the great dignity of the true man; man can do anything he wills; and this terrible, this formidable privilege thereby imposes upon us the most assiduous surveillance, and the most rigorous control over our wills. Desire -- father of the will, and intention -- its mother, give to acts their value both in the relative state and in the absolute. It is here that the craving for analysis becomes dangerous. Do not separate, unify; do not evaluate the physico-chemical dynamisms, the electrical, magnetic, emotive, intellectual, volitive dynamisms to find what are the motives behind your determinations; because, the more scholarly you become, the more these factors will increase. Whether you find 613 factors as have the Kabbalists, 4,032 as the Taoists, less as the Memphites, a great many more as certain Yogis, you will still be way below the possible number of divisions of the human composite, and always as far from the real point of view.

Nature has, in fact, from all provenances -concentrated. around the Self energies by the tens of thousands; man must not dissect this harmonious organic whole ; above all, he does not have the right to suppress a certain number of these energies under the pretext of bringing them back to life in a higher form. The pugilist who transforms too many fatty cells into muscular fiber is a cruel tyrant; so is the alchemist who in a year's time changes the curve which Nature grants the mineral a century to follow; so is the fakir who transmutes his sexual forces into magnetic waves. This is merely the human wisdom of scientists and of initiates -- a short sighted wisdom, a long col.

If the gods assemble in the circumference of one sole individuality so many beings, fluids, and disparate substances, it is to mold them into a state of homogeneous synthesis. Let us not betray providential designs; let us not separate what God has united. To give the Father one's intelligence, for instance, and to try to make the offering more worthy by enriching it through the suppression of a physical faculty, is like wanting to enter into the realm of Peace holding in one's hand weapons which are still bloody; it is like growing celestial plants in a hot-house for the first wind coming down the mountain will cause them to perish.

On the contrary, our whole being must collaborate in all of our activities. When the peasant tills the soil, let him till with his intelligence and his heart, also. When the scholar thinks, the spirit of his body must accompany the spirit of his mind; when the saint loves, his thoughts and limbs must collaborate with his charity.

The housewife cleans and dusts her house every day. Dirt, which comes from decomposition and waste, is a creature of darkness; cleanliness, result of vigilance and .care, is a creature of light. The body needs the one and suffers

from the other.

Everything in this world works by contraries. That is why we must take care of our lungs, our stomach, our muscles and skin. Scrupulous cleanliness may prevent many a weakness and diseases. The skin is an exutary, we must keep our pores open; this activates` the circulation gradually closer and closer to the cardiac center.

Cleanliness also obtains other results in the long run; for example -- we find a proletarian, a laborer, who, having slept in a tiny bedroom, must rise before dawn; he hastily dons his clothes coated with dust; he washes sparingly, yet he remains vigorous and healthy. Nature helps him; his body receives from the secondary atmosphere the supplemental forces necessary to compensate his body for the time and care he fails to give it.

Another example is that of an office employee who comes home late from some night club: his first weakness. He gets up tired: second weakness. He rushes out after a cursory washing: third weakness; and so, years later, it will add up to a withered body, an empty shell, a pusillanimous and wavering old man, whose ideal is: to do nothing.

We also find a man who sacrifices everything for show. By dint of being overly cautious in being too well groomed, he draws to himself the spirit of banality; he becomes a neuter, an obsequious, inexistent personality, incapable of having any personal opinions, or preoccupations other than for ostentatiousness; he is imprisoned in a status symbol.

On the other hand, the scholar, the ideologue, the artist, who are lost in a dream-world are wrong in being so totally engrossed. If they would only come down from that sphere for a half-hour each morning and give their body and clothes some attention, it would be for the best. Nothing in Nature is constant; nothing continuous; the Sorbonne laboratories prove it; the same holds good in the domain of psychic forces. The brain or the heart constantly tensed feel fatigue and hallucinate.

But, when we find the one man in a thousand who has dedicated himself to the service of God -- we find our ideal. This man loves his body as a good workman loves his tools; he gives his body: the dignified care it needs, with reason; he gives it the essentials and occasionally a little of the superfluous. He knows that an organism is not a machine of steel or cast iron; a steady, uniform rendering wears him out; he must have a few excesses occasionally both in work and in rest.

Moreover, the servant of the Father knows that people judge by appearances; he would be doing a dis-service to the Ideal he represents were he to show ostentatious luxury or present a shabby front; he observes the golden mean; he makes use of everything which life permits him to receive. If today he is well off, healthy and successful, he is happy and thanks the Father -- if on the morrow he is poor, ill and a dotterel, has a streak of bad luck, he will still be happy and thank God effusively.

Thus, for the common of mortals, wisdom is to conform to destiny, to be content with circumstances. If a man is born a proletarian -- he should accept it

joyfully; the laborer has joys the rich man cannot procure for himself. If another is born with a "silver-spoon in his mouth", and the emptiness of a life of luxury bores him, let him, bear it, and use that wealth to acquire culture, and to benefit social causes. The rich people have sorrows and duties that the proletarians have no concept of.

The rich man who would give his fortune away, so as to be rid of the responsibilities it, entails, would not be any wiser than the poor man who wants to get rich so as to enjoy life. If you are rich -- look calmly at the possible poverty you might face someday; if you are poor -- don't become envious of the other man's sacks of gold. Do not be slaves either of you, and not just because these things are but appearances! On the contrary, everything is real; but everything, in our eyes, must only be looked upon as a sign of Divine Will; do not adore the signs, neither should you fear them; rather, love the One Who gives them.

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These are the essentials I wanted to tell you about Let us now broach the curious or mysterious side of the question, but very quickly, to enable you to judge for yourself that "one thing only is necessary".

If you have ever read the laws of Manou, the Mohave Dharma Shasta, you will remember, doubtless, the long chapter, which minutely describes the rites of the daily ablutions of the Hindu... It is stupefying. Hundreds of gods are involved; twenty odd gestures are made; each drop of water with which the naked Brahman sprinkles himself receives a blessing; each portion of the face and of the limbs is mentioned; the whole Olympus of the Merou is called into action.

Open the Talmud; you shall find just as startling a complication for the act of bathing, or washing one's hands. No religion has forgotten to ritualize these natural acts. Even Catholicism gives, in its Ritual, formulae to consecrate, purify and sanctify all things: foods, bread, butter, fruits, cheese, seeds, water, houses, sheds, horses, cattle, fountains, railroads, telegraph, electric machines, clothing, etc.

The sequence of these rites is the same in all religions. First, an invocation to the supreme Deity, a formula explaining the demand regarding the object and what concerns it, then a significant act follows: aspersion, incantation, laying on of hands hieratic gestures; and other prayers, taken from the Scriptures having some connection with the same object, either by direct mention or by symbol; requests to intermediary gods or to some intercessors -- defunct holy men. Thus do the Brahman, the Priest and the Rabbi function. Needless to give you all the details -- one would have to study the composition of the invisible collective of each religion, the magic side of the sacred tongue it uses, the sound of Latin, Hebrew or Sanskrit words, the value of their hieroglyphs, the dynamism of the gestures of the sacerdos and many other elements.

But, what I have just mentioned suffices to show you that, if theologies do not mention it, the inventors of these rites believed that things have life.

Among a thousand priests who recite: "Exorcizo te, creatura aquae", or "auri", or "thuris", etc -- 999 of them see in it but a literary formula and not the expression of a reality. And how many officiants who recite on the steps of the altar: "Asperses me, Domine, hyssopo, et mundabor - " are aware that if their prayer is truly humble, at that very second descends from the hidden corners of the Invisible. a purificator who really cleanses the occult form of their souls?

From this digression remember but one thing: the Invisible exists and that It moves by the voice of man. Do not address It needlessly; keep away from idolatry of forms and from the superstition of esotericism; if you need rites to lean upon, use those of Catholicism, there are none better. If you do not need them, leave them alone; but, all day long, remember the profound words of Jesus: "It is what comes out of the mouth of man which defiles him."

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Forgive me for evoking venerable words, and the personified Symbol of all holiness, when touching a subject as commonplace as hygiene; However, all is in all; and things grow in proportion to the ardor with which the eye contemplates them. We must accord dignity to objects; but before the veils of Divine light, we must kneel and bow. Thus we shall be able to escape from the opinions of the moment, philosophies, empiricism, constrictive astigmatic experiments, and myopic reason.

No explorer, no alpinist, and no aeronaut can encompass in one glance even half of the surface of the earth. Neither can the scientist nor the metaphysician grasp the ensemble of Nature. Let us suppose an idealistic seer, seated in the very center of this globe, whose eyes could pierce through all the limpid abysses and geological crusts -- that man could understand what terrestrial life is in toto, This hypothesis, impossible materially, is possible spiritually: by abandoning all the systems of knowledge as revealed by the gods or invented by men; by renouncing their self in every way; and by "following" the Word Jesus to His abode -- via these means one reaches the central observation post, the confluent Junction of biology, metaphysics, ontogeny, and morphology; where beings appear unveiled; where the very blood of universal life flows; finally, where all antinomy is resolved in the equilibrium of the Being, of Nothingness, and Knowledge.

This platform -- heart of the world -- is also our spiritual heart illumined by the divine spark, the seed of Light, the soul by which we can call ourselves men. It is the plane of unity, of verity, of life; it is the state wherein our intellect, our sensorium and our feelings are but one sole force in the grasp of the Will; it is the Light which the evangelical verses diffuse; it is the system of canals which links one creature with all others; it is the rock of our inner stability; it is the imperceptible path, the shortest of all paths.

The soul is the absolute in the bosom of the Relative, the Eternal immersed in time, the Infinite with which space is saturated. Just as by turning the central pinion of a clock, all the cog-wheels turn, so must you modify' they get of your heart and its motives; thus you will modify your meditations, your affections,

your actions, down to your sensations. That is why this saying is true: "Love first, and then do as you will". Joining my obscure voice to the powerful exhortations of the ancient Knights of God -- I too am adjuring you, now.

Choose your ideal. It is impossible to find one greater than service to others. First, choose what form that service is to take; then go to work and realize it on all planes, and by all means. Do not look back, look forward, "To serve -- to serve and nothing more". Love is synonymous with the Master, with God, with the supreme Mystery; Love is Nothingness, Ignorance, All-Powerfulness, and Omniscience. Love is the initiator for man as well as for the world; Love is its own reason of being, the beginning and the end of everything. It is suffering and recompense, folly and wisdom, death and life. To you, I propose this philosophical stone, which is a living fire -- the elixir which heals everything, the weapon which shines in the eyes of children and of saints, its presence changes hell into paradise; its absence freezes, and shrouds the most radiant splendors in tenebrae.

May you receive the ineffable initiation of Love! From it you would acquire the live sense of your identity; you would place your body's needs in their right perspective, (since the body is our concern of the moment); you would give it the care one gives a precious and beautiful cloak. Just as princes and beautiful women fascinate the crowd by the beauty of their garments, the sight of our body often enchants some invisible beings; we must then keep this masterpiece of God healthy and pure. In respect to its Maker, let us treat it with solicitude and firmness; but, if we let the fear of tiring, sensuality and vanity control us, these nefarious goddesses, evoked by our heart will someday come to inhabit this ill-treated body, bringing disease and ugliness to it.

This is the great lesson that I would like to inculcate on you, to the very depths of your intelligence but especially of your heart's. Man is made in the image of God; he bears the seal of Unity and he can fulfill his purpose only in proportion to the manner with which he consummates this Unity in and around him.

You will of course raise the objection that everything in Creation is multiple; that everything can be divided, is in opposition, combats, kills or devours itself; that nothing agglomerates nor is organized except to become later, decomposition, and putrefaction again. People seem to love one another as if they hated one another; they are in a state of furor; life is an incessant slaughter. Minerals, plants, animals, society, the waters, mountains, sentiments, ideas, religions, peoples, continents, planets, each execrates the other, breathes only for destruction, and seems to have no other goal save the return to primordial chaos.

Such is the law of matter, of course. But the law of the Spirit is unification, synthesis and love. Both obey their own nature. To suppress the body for the sake of intelligence, and intelligence for the sake of the will, would not solve the problem of man's unification. One would obtain an abstract entity, and not a living organism. It would be regression, not progress, a murder, not creation.

To make this body homo igneous or this will immutable is not a solution either; this would create immobility, inertia, something; anti-natural, primarily anti-vital.

The solution is that, on its plane, each organism should cooperate to the central movement, for the general evolution of the being of whom it is a part.

Our bodies come from the realm of multiplicity; our hearts come from the realm of unity. The work to be undertaken, regarding the subject we are discussing, is definitely to assemble into one sheaf the divers movements of the muscles, of the organs, of the nerves, of our whole physical being, and have them converge for the perfect expression of the central activity and unity of our soul. Let us practice sincerity. The cleanliness of our body, the elegance of our mien, our neatness in dress must not be masks of an obtuse mind, a wicked heart, or a lackadaisical will, but the true image of the virtues of the inner man.

The Jesuits' doctrine, which is as old as esotericism, ascertains that acts finally produce in us the feeling to which they correspond; that is quite true; but its application remains delicate, while Jesus' doctrine can be placed, without any danger, into the weakest or even the most corrupt hands. This doctrine demands the purification of the inner man, and the outer man will take care of itself; it advises us not to add new cloth to an old cloak, and the Father will have the new cloak woven by His angels; it orders to submit in patience, and after having gained full control over the self in that manner, the Lord will let us govern one of His domains. Taking care of the smallest details is indispensable for the success of such an immense enterprise. That is why I drew this rapid sketch on the esotericisms of hygiene as being worthy of your attention.

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THE INCANDESCENT PATH - Our Professional Work

II

Man has, toward collectivity, both rights and duties. Our rights we know all about, as the greatest concern of our time is to defend them. We, the spiritually geared people, must be a little more original; let us leave rights aside and have more concernment about our duties.

This will be the only way to become MEN, to fill the role -- the purpose for which we came on earth, to collaborate to the world's progress, to develop our power healthfully, to face with calm the disconcerting presence of death. In all of these prerogatives, the one denominator common to all, is work.

Although one might say it in fun, work is really liberty, or more exactly, it is the path that leads to freedom. No one is freed from paying his debts by denying them, but by paying them. And, whoever is alive, by that very fact, is a debtor to Life. One owes one's parents, one's ancestors, teachers, country, natal soil; the sun, cosmic forces, civilization, art, science and one's religion; we also owe a debt to many entities still outside of our consciousness. Nature, which aspires after harmony as much as the ocean seeks the equilibrium of its waters,

waits for the individual to rotund part of what it has loaned him. If man does not pay off his debts willingly, Nature knows how to force him. The bailiffs are not an invention of our legislators; there are sheriffs deputies in the Invisible, who are more pitiless than those of our Tribunal of Commerce. Hence, it is only by restitutions at least equivalent to the deposits entrusted to him by the ministers of the Father that man escapes the clutches of harsh Necessitude, or rather renders; them impotent; but there still remains his spontaneous and hearty rendition. The parables in the Bible relating to these stewards explain that catenated law. Very few people understand, and that is why so many chains, hindrances, barriers, civil, commercial, religious, political, moral and physical ordinances tie us up, seemingly making slaves of us. To tell the truth, these shackles only nettle our selfishness, and the cruel and turbulent hordes of its children. Were laws useless they would not exist in the Here-after, and the visible and invisible legislators could not give them embodiment Here-below.

Man -- the individual -- liberates himself from debts in two ways. The first way is for him to submit to the reactions of his past evil actions, and pay back what he took from people unduly, through illness, catastrophe, sorrow, ruin, setbacks, infirmity. These are the principal modes of passive restitution.

Through active restitution -- the second way -- man enables the loans of Destiny to fructify. So he earns money, founds enterprises, begets a family, develops science, elevates art, strives to augment the forces of Nature, in short -- he works. Thus, his being increases after having been purified; the inner limitations of his spirit recede as the scope of his material power increases. He is alive, in the broadest and highest sense of the word. And if man's heart is strong enough for the fruits of his efforts and fatigues not to lead him into the slavery of some form of avariciousness, man truly accomplishes the will of the Father and prepares efficaciously for the descent of the Celestial Kingdom,

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I am not worthy of intoning a hymn to work. But let me, for a moment, help you lift your eyes toward the celestial realms. There, in the streams of light which flow from the awe-inspiring hands of the Word, the pathetic and vibrant form of the Angel of Labor may be seen. He is the arm of God; found sketched upon the web of Cosmic dawns his supernatural stature moves flamboyantly, and the mountains of diamonds which are the spiritual bony-framework of the world soften and fuse between his fingers; from them comets flash. He harasses all creatures and pours for the lukewarm the fiery wines of desires, because he knows that inertia is the worst evil. Indefatigable, he kneads the dough, the substance wherein ferments the leaven of eternal life; he never sits, never stops; his eyes kindle conflagrations, and his thunderous voice carries-intermittently, from one end of the earth to the other the salutary terror of primordial Nothingness.

Sometimes, without leaving his chief sojourn, he appears simultaneously at divers points of Space, billions of miles apart. Beneath his naked incandescent

feet, life abounds, he grasps all chaos in his arms, and the fracas of this wrestling reaches the clouds. Then, the Angel looks around, smiles and soars winged-spread toward another planet where the inclination for hard labor has been slackening.

This fomenter of Life is always accompanied by a fraternal companion. This one's form is far too dazzling and almost too subtle for even the eyes of the elect to reflect it distinctly. It is a presence rather than a form. From him emanates a victorious peacefulness which no violence can resist; he holds close to him the vast crystalline gold chalice in which he gathers the tears of ecstasy, the tears of suffering, the sweat and blood which gush from the men inebriated by the philter given them by the Angel of Labor. So it is, that in eyes kindled by his splendor, the Angel of Prayer appears: tender, fraternal and compassionate.

This is the origin of the intuition which makes of work a prayer. We shall study this aphorism carefully a bit later; but today, let us realize the gravity, the grandeur, the virtue of work; how it elevates us to our own veritable stature, and permits us to fulfill the blessed Will of the Father.

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How should the studies of a child be geared? Some parents impose their will upon him; sometimes it is left up to circumstances, or else an irresistible vocation impels that child to action, in spite of anything.

In the first case, which was paramount years ago, the child benefited from atavism, from the secrets kept in the family, from ancestral experiences. This gives a more solid base to social collectivity and contributes to national unity. But such conservative forms easily degenerate into stagnation; they foment-swarms of mediocrities, weaken initiatives, and weigh élans down.

On the other hand, if an imperious vocation regenerates professions, careers and crafts; if, occasionally, it exerts a Salvatory influence upon the public's welfare, upon science, art and religion, these self-propelled vocations would soon drain the vital force of a people, were they to act independently. Nature, the gods or the Father have given proof of their admirable wisdom by causing the same law of harmonious alternating currents, which guide the "Idea", civilization, physical life, and, in general, all biological revolutions of this universe, to govern the determination of the terrestrial destinies of individuals. This law is always expressed schematically by the conical spiral whose logarithmic spiral is a projection there-from upon one plane. (1)

(1) This is an explanation of the symbolic conch which most Hindu gods carry.

Each of the three methods, heretofore mentioned, regarding the choice of a profession, hence presents some advantages and disadvantages. If one adds spiritual incertitude's to material and practical considerations, perplexity augments. Where will parents or children, anxious to do right, find a rule?

Jesus said: "You must be wary then as serpents, and yet innocent as a dove". Be as cautious, wary, and shrewd as those who crawl on the ground of temporal self-interests; be as anxious to succeed as the greedy; examine all the facets of your projects as do those who believe only in common sense, motives, and palpable goods; but, once your plans have ripened as they would have under a cautious capitalist, take wing like a dove to the heaven of intuition. Forget your prudence, recognize your ignorance, put yourself into the hands of divine solitudes just as the bird entrusts himself to the earth, to the trees, and the fields. You shall have done your "possible", you will have helped yourself; Heaven, in turn will help you by modifying the pattern of your destiny as best can be.

You, men both young and mature, please do not believe yourselves unjustly imprisoned in a vise unworthy of your talents. In this era, most people have talent; but there is less genius apparent than in the past. It could be said that Nature levels. The "dear Doctors" are legion. Talent maybe acquired; but genius is something else than applied patience. Talent produces expressive, ingenious, scholarly works which are full of finesse and taste; genius commands, it possesses style; genius is not pretty, it is beautiful; it is not "correct", but it speaks to the soul; it may shock the current trend, but it is poignant; it has little success, but it shall become the beacon light for centuries to come; it does not work with ready-made formulae, it invents its procedures. Critics, grammarians, commentators, industrial moguls, business men will dissect it, and from it will fabricate formulae, sciences and social wheelwork.

The fate of any Light is to be crucified. How much could be said here! But let us return to our subject. Beware not to rebuff the wretched, obstinate and unlucky utopist when he comes to you! Help him, or at least, comfort him; his dreams, no matter how senseless they seem to his contemporaries, will probably become the magnificent realizations of the next generation.

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In any case, do not despise the work which brings you your daily bread; do not become weary of renewing your attempts. Even the useless has its usefulness; it is a plant whose roots are invisible to us, and whose fruits we cannot foresee, for, everything is linked in this vast universe. The woodcutter's only aim is to provide firewood to heat a few homes; yet he changes the form and place of thousands of little existences, not only as to their solid, liquid or gaseous state, but also as to their spiritual identity. For example, when a man is but for a stroll -- his limbs and muscles are working; cells are dying; toxins spring up, due to heat, electricity and a dozen other causes; his clothes show wear, he is filled with mirth, he kills insects and tramples the grass; he modifies the milieu, and the roadside inn makes money because of him. So -- we find an agglomeration of physical vigor, moral force, healthful exchanges, deaths, sufferings and joys. The crushed insect saw an enormous body, the broken twig, and a cane, the tavern-keeper earned a few coins; the body, the cane, the coins -- these three things are one and the same -- an afternoon stroll.

Extend these. ramifications of a solitary cause to the innumerable series of the

occult planes of Nature, you will become aware how the thrust of a spade may, somewhere or other in the unknown corner of interim space, kill, heal, transform, produce sounds, colors and catastrophes. A ruler, who in half a second signs a decree, determines probable battles. The hecatomb and the signature are but two forms of the same entity of the same "cliché".

Let us again remember that everything interpenetrates; that, if I may use this image, the universe is an elastic milieu (sphere); but we have not as yet given Nature sufficient proof of our wisdom, for her to let us perceive her mysterious cog-wheels. We must content ourselves with the knowledge that the visible and the invisible reciprocally influence each other.

Any work is honorable by the simple fact that it is work. The dignity of the individual lies in the extent of his cooperation with universal activity. The vilest of men are not those who perform repugnant work; neither are they the criminals -- the executioners of Destiny; it is they who, without working, are living off the labor of others -- these parasites and vampires, that one meets, alas, everywhere, in palaces as well as in the gutter!

Moreover, the Father wants us to pass through a great many varied experiences. All kinds of physical, social, sentimental, intellectual and ontological combinations are awaiting us--as the furrow awaits the sower. Hence there is neither shame nor vanity to be derived from the fluctuations of life. The Father gives; the Father takes away; praised be He in fortune as in distress! Our sole concern today is to bring the task He has entrusted us with, to fruition.

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To find assurance that a secret influence from the Invisible really does exist, one must look for a synthetic grouping of the forms which comprise the professional activities of man.

Some forms pursue their work with material substance: these are the trades. Other forms manipulate and transform money: these are commerce, industry and finance. Others watch over the first two through civil or political administrations: these are the bench and the army. Finally, come the canals through which the quintessence of national activity rises, and through which descend the unknown forces which constantly revitalize the collective body of the State. These are what we find in the careers of the scholars, philosophers, artists, and priests.

All you need do is to open a treatise of elementary physiology to see that these quadruple wheelworks offer a complete analogy with the functions of nutrition, of respiration, of rapports, (relation) and of Innervation in animal life.

All you need is to open an elementary book of astronomy to find that the same law rules the day, the cycle of the moon, the year and the great cosmic cycles. Thought functions along this pattern only, and whatever the eye of the searcher sees in the universe, unfold along in the order of these four periods. (1)

This is the intelligible Invisible, the one that Lao Tusk, Buddha, and

Pythagoras perceived and glorified.

If, to this hastily drawn outline we add the analogous symbols as represented in the State by its chief, in the individual by his will; by the collective mind of the nation with its two counselors, and by the mind of man with its good and bad angel; we shall have a mystical overall-view upon the origin and the mode of invisible forces whose forces and visible acts seem to be but. The crystallizations thereof. Thus man invents nothing; he merely copies the ontological forms which surround him. Most of the time, he is unaware that he is guilty of plagiarism; and that the most vigorous efforts of his genius are merely attempting to reproduce or to adapt some kind of admirable mechanism which Nature has so profusely multiplied examples thereof around him.

We must now seek what rapports exist between these professional classifications and the central Invisible. According to the Kabbala, each blade of grass has its genii. I would add: each cell, each molecule, even each atom possesses a spirit which infuses them with life, intelligence

(1) Instead of using the quaternary key, the esoteric students can use the ternary, quinary, centenary or any other key numbers. All is in all. The aspect of things changes solely according to the place from which one stands to observe them. At least, this is so, as long as one has not entered into the plane of Unity, into the Kingdom of God.

and will in variable proportions. But, for an observer to perceive that spirit, the laboratory retorts and instruments do not suffice, neither does having clairvoyance of auras and of fluids. That searcher must first have penetrated into the Temple of universal Life; everything in him, from the mysterious summits of his own spirit down to the smallest dynamisms of his physiology, must be in accord with the organic Law of the World, which means: with the Will of the Father; his heart must beat in unison with the heart of the Universe; he must have mastered the myriads of individualities the total of which constitutes his individuality; in short, that, though still on this Earth he must already have reintegrated his eternal homeland -- the Kingdom of God.

Such a being is rare; seldom is there one on earth per century. But let us forget these vertiginous peaks and come down to our subject. May the idea of such a possibility and the witness I give you suffice to canalize your intuitions and revive in you :a ardent thirst for Heaven.

Nothing is left to chance in this immense Nature. The tree which silently grows in the vast forest, the ore which slumbers in the entrails of its maternal mountain, the animal which stalks in the jungle -- for each of them the hour is already set -- for them to feel the axe, the dynamite or the arrow. Even the exact moment when the enormous trunk will undergo the torture of the saw, when the ore will suffer the blast-furnace, the flattening-mill or the anvil and hammer.

The marvel is that the genii, which animated the oak tree or the rock, leaves them at the moment they fall so that each of the planks, each of the objects human industry transforms them into, receives a new spirit, at the moment of these diverse transformations.

This spirit is more refined than the first, more intelligent and more receptive

to the influences which are communicated to it by the men who make use of it.

So that the assassin's dagger, the traveler's walking-stick, the nail, the file or the plane of the workman accumulate and store some of the cruelty, fatigue, joy, laziness and any other mental state from those who make use of them.

Not only do the objects we touch, but the places we live in become saturated with our fluidic emanations, but we also confer upon them the spiritual quality of our hearts. If, as I am walking on a street, a good or evil thought crosses my mind suddenly, it may be that perhaps a saint or a criminal had stopped on the pavement I am on. (1) Let us, here, take cognizance of our power and responsibility, and how important it is to live in purity.

That which involves commerce, industry and finance lives with just as much intensity and keeps just as close rapport with the Invisible. But it is another quality of Life. In this sphere, movements are faster; fever prevails at an endemic stage; covetousness rages, and the spirits which direct this vast ensemble of transactions move, die and are reborn with such rapidity that it startles, so it seems, the eye of the seer. As long as the business of raw materials and of commerce per se are involved things go along normally. But, when it approaches pure speculation, high finance, all goes berserk; this is the reason why people give such uncertain prognostication on lottery, gambling or the stock market.

The head chief of this army of multiform genii is called Mammon, in the terminology of Occidental mysticism,

(1) This kind of suggestion or contagion does not always work; it demands certain conditions. More often than not these sudden thrusts which arise in us may come from anterior acts; somewhat similarly to the man who jumps into the water, disappears and then re-appears on the other bank without the spectator -- his conscience -- being able to follow his course under water.

He is, himself, one of the generals of the Prince of this world. The vertiginous rapidity of movements of all these dispensers of wealth demands that the men who want to conciliate for themselves their good will have either an excessively quick discerning and penetrating eye; or a great force of stability; such are, for example, the mercurial or Jupiterian temperaments as described by astrologers.

The professions which deal with the general interests of the Nation, those which legislate, administer, defend, or guard the State have a calmer Invisible life, yet not any more accessible nor tractable. These professions form the terrestrial body of cosmic Justice, of this equilibrating force which links the effects to causes and reactions to actions. The men who represent this equilibrating force are not sentimental; they know only the regulations, the text, the pass-word; they understand neither indulgence nor mercy. All of this is clearly seen in the forms assumed by the genii of administrations, of ministries, of tribunals; of the police, the army and other corps of the same category when they appear in spontaneous dreams or in the development of certain chemurgical operations.

But the awareness of these forms often throws too harsh a light upon the secret

machinations of such public offices -- so, it is preferable to leave the rest unsaid. I, do not mean to imply that the function of the magistrate, the soldier, the policeman is evil in itself; but that, for the present, its state is imperfect. These are organisms in a state of evolution; we must give them time; and anyhow nothing could subsist without the Father's authorization.

As to the professions wherein the intelligence of the social collectivity incarnates, they are the highest but not necessarily the most alive. In man, the intellect is the pole opposite to matter, but the speculative abstraction from which it springs freezes the intellect. The white race suffered, for a long time, from a hypertrophied brutal force; today, she may be still more dangerously ill from a cerebral hypertrophy.

Be that as it may, the invisible substratum of the liberal professions is to be found in the superior regions of the soul of the earth. It is hardly perceptible. It is the habitat of creatures, who receive from the empyrean spheres the esthetic forms of color, sounds and lines, inventions, and metaphysics, who acclimate. them, and make them easily assailable to the inhabitants of the earth whose spirit possesses the qualities required for their ingestion.

This is why the inventor, the philosopher, and the artist truly ingenious, truly worthy of wearing these titles as a crown, belong to the aristocracy of the human species; and because their self really dwells in regions where the air is diamond-like, where unknown suns are shining, and where forms are eurhythmic, these men, being ceaselessly in a state of involuntary ecstasy, fall beyond the norm of practical life. That is why this whole civilized regime, nourished solely from the essence of matter hurts and wounds these men in a thousand ways, and that other men, "more stable" and prosaic trample them under pitilessly in the rat race for wealth and power.

To incarnate the cherubim's and seraphim's of Beauty and Verity, one must give one's whole self. Even this total offering is often insufficient. To divide one's life, one's day and one's forces into different parts is a holocaust unworthy of such sublimities. Our earth is very far from Beauty and Verity; almost nothing in the earth, comes from these immaterial stars. The true artists and the true scientists are therefore unable to find, here below, neither food nor support; they must throw themselves whole heartedly into the immense ether in the depths of which their ideals scintillate. At that all of their powers, physical, intellectual and especially the anemic, are not superfluous.

Since the modern State, disregarding the obligation it owes them, leaves these hardy explorers to their own resources, it is up to private individuals to come to their aid. Hence you, husbands, wives, children, sisters or friends of some of these torchbearers, take care not to shirk the responsibility which Destiny has given you by placing you near them. Remove the stones from their path, brush the mosquito away from their forehead; give them bread; but, above all pour them the comforting wine of your enthusiasm and admiration.

If the integral exercise of a liberal profession demands such lofty virtue, how much purer and more ardent should be the one who dares to become a minister of the Divinity? He should be a saint. And if religions become corrupt and die, it is due to the spiritual inadequacy of their clergy. A priest need not be

eloquent, clever, nor scholarly; but it is indispensable that he should be a true disciple of Christ.

The religious sphere in the Invisible shines with a limpidity which is unique. A whole new world is unveiled; the wonder it rusticates places the contemplator upon the path of the supernatural Temple wherein the Word dwells in Person, permanently.

The sacerdotal functions are the only ones, in our society, which do not rely upon matter, or rather which should never, at any time, stress it. Their root is in the Invisible-Above, while the root of the other corps of professions is in the Invisible-Below.

Leaving these generalities aside, we shall now see the practical consequences of these hypotheses in our daily life.

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Generally, one is aware that the employer and the employee look upon each other as enemies.

The former lives suspicious of the latter; and the employee complains about the avarice or tyranny of the employer. The boss is sure that his workmen waste time and cheat him; the workmen, in turn, talk themselves into believing that they are defenseless victims; and these suspicions, cleverly cultivated by the fervent apostles who rake their sustenance from such puerilities, are aggravated and bring about violence.

Yet, how simple would everything be, with a little calm and common sense! One man may be the master today, the other man the unskilled laborer; today, yes. But yesterday, what were they? And tomorrow, what will they be? Do you believe for one instant, that it is merely due to your own merits that you are now the owner of a flourishing factory? That your intelligence, ability and vigor were the instruments of your fortune? Perhaps; but where does this business sense, this vigor come from? All you did was to develop these latent forces and the very force for this development does not come from you. Do not scorn your inferiors, do not mistrust them; they shall be towards you that which is right they should be. And you, workmen, do not hate your bosses; they are what is needed for the good of your soul.

We all are collaborators of one another; humanity as a whole works to achieve the same masterpiece, no matter how divergent particular types of work may seem.

The goal is not that of amassing a few more bundles of money to be deposited in a safe or of having one's children make a richer marriage; let us open our eyes wide to see life in its broadest scope. We are merely cells of the social body, nothing but atoms from the "nominal" kingdom -- puny little things. From the vantage point of the sociologist, does not the whole toil of a people concur to the same work? Hence; should not all spiritually minded people pool their efforts?

In our body, the cells of the intestines and the cells of the brain work in the

same direction; whenever they diverge, an illness occurs. In the same manner, if the farmer, the mason, and the man of letters do not forego their personal inclinations for the needs of their country, or still worse, do not submit to the Will of God, that too causes an illness which breaks out as a economic crisis, intrigues, disequilibrium of power or a revolution.

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Now is the time to find out what are the duties of the superiors toward the lower classes, the minority groups.

As a principle, let us establish the fact that the former are responsible for the latter. Their whole conduct must be to put this maxim into practice. It is not man who invented hierarchies, nor is it the play of-circumstances which scaled created beings and ontological functions in some kind of order of dependency. The hierarchical law is divine; and the boss, the foreman, the manager, the Prince as well as the Head-of-State, hold-their authority from God; the secondary causes, which seemingly placed them at their respective posts, such as intelligence, energy, ability, birth, are nothing but appearances through which the divine decree reveals itself, subject to the lack of comprehension or the debility of judgment on our part.

If this state of things subjects the subordinate to submission, it weighs heavily upon the shoulders of the executive loaded with this grave responsibility. What must the scruples, examens, and prayerful implorations to the Light be on the part of a man who finds himself endowed with such crushing dignity as that of God's representative on earth?

The common people as a whole do not know how easy it is to have only to obey. The crowd may be poor in goods, poor money-wise, and education-wise, but it certainly can offer the legislators the alms of its docility, of its resignation and of its simple heart. Thus it collaborates in a more efficacious manner to the great social and humanitarian advancement.

As to the leaders, they must be just; neither weak nor tyrannical. They are, in a sense, partly responsible for the conduct of their subordinates. They must help them overcome their shortcomings, and be their guides during difficult times. They also must give them of their time, money, knowledge and education -- treasures which they must realize they do not own, but which are theirs in trust; neither must they be masters but rather caretakers.

They should take care of the people, not because of any moral or material advantage which could result from their solicitude but because of love deep in their heart; because we are all brothers; because our Master came down even for the most miserable of men. For instance, when a father prevents his son from playing truant from school, to the child it seems to be a punishment but in which to come a greater good will efface, in years to come.

The classes at the helm, the leaders, should not consider themselves as cast in a different mold, extracted from an extra-fine limous (clay). A soul incarnates in a rich, noble or powerful family not because of any merits she might have acquired previously but because that is where her destiny is to be enacted. The

physical, nervous or intellectual faculties or attributes which differentiate the social classes are but cloaks or working-tools; they do not imply at all any kind of a correspondent state, spiritually elevated or lowly. The athlete, the genial politician, the artist, the scholar and even the thaumaturgist might possibly be considered monsters on the plane of supernatural Light. In reality, we know nothing about our neighbor; hence it is equitable, strictly speaking, to treat him as an equal.

Here, I would like to stress the difference existing between humanitarian philanthropy and divine charity. Today, at long last, we have understood that we must first meet the material needs of the poor, then subsequently, take care of their moral and intellectual needs. Yet, this does not suffice for the dawn of universal brotherhood to rise on this earth of killings and murders.

Look around you; look at yourself. Note how many persons, more evolved, stronger and more intelligent than you are, have already helped you! Your parents, teachers; inventors; your nation's heroes; the luminaries of art, of thought and of the divine, have all worked and suffered for you. How many have died at the task? The culture you take so much pride in, the material commodities you find so natural to make use of, are woven one and all out of the lives of innumerable ancestors, of anonymous contemporaries, and of invisible cohorts which far exceed in number the grains of sand on the beach.

The clamor of all these beings at work forms a powerful voice whose imperious accent I want you to listen to. You must give; go forth to the little ones just as your elders have come to you. You are strictly obligated, if even the slightest feeling of justice palpitates in you. And this obligation increases if, not satisfied with what you already possess, you desire to increase the living treasure of forces, of sensations, of feelings, of ideas, of powers and of intuitions which the Father entrusted to your stewardship. If you do not go to your inferiors, the angels will not approach you. Hence, you -- office manager, owner, or director of the firm, accept the invitation of your bookkeeper, your workman, your artisan; even bring it about; go kindly to the modest house. Give with tact; but as to giving advice, wait to be asked. If you show yourself to be a man of common sense, judicious, inaccessible to flattery, your subordinates will notice it quickly, and seek your advice.

In philanthropic matters, the first precaution is to establish confidence; the second is to make you do not expect gratitude; nor should you benefactor. This may seem simple but it is this end, one must first become imbued with axiom which conveys the invisible mechanism precision, meaning: that the one who gives of the one who receives.

In other words, and in a broader sense, the best procedure to follow, the one by which our act has both the most valuable results and is adapted to its milieu, yet without binding its giver to the chain of subsequent consequences, is the procedure stated in the Gospels -- to do good secretly, in a totally selfless manner, with the greatest humility.

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By applying the above remarks to the study of the duties of the subordinates toward their superiors, you will quickly find all epitomes of the numerous treatises that have been written on that subject. For, a great deal more ink has been spilt on this subject than for the preceding one.

Heaven places a man in a subordinate position, primarily to teach him submission. Other lessons will follow; but this one condenses them all. We have within us, an inextinguishable and lively fire of revolt; it is useless to learn about revolt, we know it from birth. That explains and is the reason for the tremendous chain of our transmigrations, for the desolate lands lost beyond the confines of the universe even to the unimaginable suns, for hells and paradises, for the densest sojourns up to the most ethereal ones -- these billions of rebirths, of deaths, joys, tears, unions, separations -- all this is the tedious curriculum of the school of obedience.

To obey by constraint, is not obeying; to obey because our conscience tells us, is better; but to obey, because one perceives God behind the teacher, is perfect.

The Rules of the great religious orders contain veritable treatises on obedience; their strict application is too rigid for the laic, as secular life demands a certain elasticity to face the eventualities brought about through its thousands of involvements. Accomplishing divine will or law is much more difficult for the layman than for the conventual recluse; it is another kind of difficulty; the merits and virtues one acquires are different in each.

So, we shall not follow the Doctors of the Church in their minute and admirable analyses which dissect the most hidden steps of our capital sins and lay them bare. We shall limit ourselves to making a résumé from one or two of their most characteristic writings. This is just to satisfy the legitimate curiosity of those among you who have both the time and means of following speculative studies. The majority among you probably need nothing but a few maxims garnered from a still smaller number of general principles.

No matter in what position man finds himself, he should examine his rapports with his fellow-men, with the Invisible and with God. When he truly attempts to carry out evangelical precepts to the letter, this probing is not indispensable anymore; but it might help him to understand the inner meaning on how to apply the words of the Divine Friend.

In our case, we observe that to obey means to conform to the universal biological laws; and it means helping all creatures to fully carry out their task.

The essential precaution is to remedy our incompetence by imploring help from Heaven; before undertaking any task, ask succor from the Word -- this great Workman of the cosmic work. We should perform all of our acts, pronounce each word, cultivate our sentiments, and elaborate all of our thoughts in the name of God; make use of our powers and those of other auxiliary beings, for His service only. Otherwise, these dynamisms, whether objective or subjective will be put into motion for the service of a god -- a god of pride, of selfishness, of honors-due; a god of money or of vices and these energies, which are not directed toward the eternal center of the world will become centers of

individualizations, of parasitisms, and of vampirerisms.

For the offering of our hardships to be transmitted directly to the steps of the Throne of God, it is useless to become logged in the formal complications which Oriental rites prescribe. We need not combine the sounds and articulations of hieratic formulae; it is just as useless to master Sanskrit, Hebrew or even Latin; useless to observe the hour, place or

THE INCANDESCENT PATH - Our Professional Work

our body's position. Christ has liberated us from all these shackles. The gods, to whom our polytheists of ancient times and esoteric scholars addressed themselves, are jealous gods; the Father alone is kind, and that is why the yoke of Jesus is light.

How can we better our relationship -- our collaboration with the world as a whole? By not putting off that which should be done today. In fact, we are never alone; no mason cements a single stone, nor does a bookkeeper write a figure down, without invisible beings being there to help them; without other invisible beings profiting from their act. Everything in the immense cosmic machinery is so well regulated that, for each act performed by each man, any time and at any place, there are veritable tribes of Nature spirits and genii, even gods which come down, either as collaborators to learn something or to be fed by the mysterious emanations of human actions.

If our destiny, represented by the command from one of our superiors or by the impulse from our conscience, gives us a certain work to accomplish today -- no matter what it is: to pay a visit, write a letter, take a trip, or forge a nail -- if we put it off till tomorrow, all these visitors will then be gone; the next day, we shall find ourselves alone, or rather, far worse, surrounded by other visitors sent for the act which was inscribed before our birth, as having to be accomplished on that tomorrow. The correspondence has been broken, that which corresponded to our work is gone; the work suffers, remains incomplete; as a result, through our own fault chaos reigns in at least two groups of invisibles; and to repair that disorder, we shall have to wait for the moment when future combinations of events will reproduce, at an undetermined time, the same coincidences of the act we postponed. with the designated invisibles which were to have been the witnesses thereof.

The same reasons impose upon us not to be lazy, not to try to escape from drudgery, since the natural chain of events of circumstances always brings us the occasion for producing our best effort for our own progress, yes, ours, not our fellow-man's. Moreover, the simplest notion of charity prescribes that we perform any thankless, any bothersome, fatiguing task yourself rather than put our brother under the obligation of shouldering it.

Any man who tries to love his neighbor as himself can go very far and reach perfection through three arduous means. The first is for us to do the work which is repugnant to our associate; the second, is to help the clumsy worker with advice, even help with our hands, and not tell the boss; the third effort is finally, that when an unskillful and ill disposed colleague causes havoc in the factory or to the administration, for us to redress these losses by giving of our time and even of our money without anyone knowing about it. This is an example among a thousand occasions man faces in his daily life to become a true

Christian; and this unsung heroic gesture has, quite often, much more value in the eyes of the Father than the one whose renown magnifies its merits.

When the workman comprehends at last the fecundating, vivifying and salubrious influence of effort, and finds he has a few moments of leisure and that his body is not exhausted with fatigue -- because we must be charitable toward this body through which celestial marvels are accomplished --, this man must look around him and find something to do rather than remain inactive. Please understand that one must not be constantly on the move, with 'more haste less speed', nor with artificial and incessant restlessness; of course not; far better to remain still, but beware that this calm might degenerate into indolence. Let us remember the old adage "make haste slowly".

A final consequence of the axiomatic fact that everything which crosses the path of a heart devoted to Heavenly purposes is a sure sign of the Father's Will, obliges us to work at our trade or at our profession the best we know how.

If we claim to love God, we must love His works, which means our fellowman and all beings. If we love the works of God, we must accomplish them. And, the first, the easiest of all is our profession. Let us then apply ourselves to that task, as it is written that we must love God -- with all our heart, soul, mind and strength -- no matter how tedious our labor might seem. The one who seeks to do the will of God rather than satisfy his personal desires, no matter how noble this might be, knows that Destiny will give him a new task only after he has demonstrated his submission and good will. No matter how capable a workman is, there is always someone more capable. And in the great School of Life, we are permitted to pass into the next grade only after having mastered the lessons of the preceding grade.

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Nothing happens on earth save through the express permission of Heaven. Men modify the web of destiny through the quality of their acts; and when they come back on earth, they find anew, the just reactions of the energies expanded by them interiorly. Let me repeat this. "There is no injustice, everything is motivated, even the most extraordinary circumstances". Everything has been determined before our birth our race, country, religion; our parents, our house, even to the furniture which fills it; our life has been mapped out even to its smallest details. And yet our liberty exists, infinitesimal, but real. We almost always make a blundering use of it. Were we wise, we would employ this precious faculty, our most divine faculty through which we are essentially sons of God, yes -- we would employ it to do God's will. How much shorter the road, how lessened would our anguish be;

We are vain; steeped in a lofty notion of our intelligence. Many believe themselves cleverer than others by forcing the door to the world of the Spirits of Nature; by trying to bind a few spirits to themselves through ceremonials, talismans or the science of numbers; or by following the indications given by Bonzes, Tantrums and by Kabbalists; by Agrippa, and others more recent. They hope to become the masters of the genii of their persons, of their profession, of their place of residence, but they delude themselves deliberately, when they

state that they made all of those operations with divine permission or in the name of Christ.

Their common illusion begins with "Thy Will be Done" which is said aloud; but with the silent reservation "Not before I have accomplished what I want". How ridiculous and pitiful can man be!

Let us stop these evasions and miserable ruses. God sees everything and has foreseen it all. Why not place our confidence in Him?

You have certainly met fine, kindly do-gooders full of Untimely zeal, who run back and forth, hurry, shout, who accumulate all sorts of blunders and who prevent their companions from doing their work because of their hasty and vain agitation. People finally run away from them. These are the naive or the egotistical who try to find in occultism the means of accomplishing something, or who try to be useful at a task for which they were not destined. The student who tries to study literature during his algebra class, or chemistry during his English class is either a dunce or a hot-head. If destiny compels us to plane a piece of wood, or plough the soil, it is because we are only able to be carpenters or farmers. If through energy and flexibility, that man reaches a higher position, whatever may be the advantages he gets from that elevation, no matter what advantages his countrymen derive from it, these will be nothing but apparent and temporary benefits, because no matter how noble or good his efforts were, he did his will and not the Father's.

And later, when that man's spirit reviews his whole career, he will see with bitter regrets, all the good he could have done by his submission to God, and all the evil he caused his milieu and himself, under the guise of the apparent good for which men might even have erected statues to him.

All the spirits which esotericisms list exist; baser are many more than thirty-three million gods. But, for the time being our only concern should be with the material plane because that is the only one we know. Above all the spirits who bring us food, clothing, ideas and sensations, who bring to us our parents and friends; events, honors and sorrows, there is the solicitude of the Father; the solicitude He tenders each of us,

Moreover, each thought of the Father is a living angel, a separate, intelligent, sensitive-being, about whom this very thought is the immortal soul. Each time that God sends a man to earth, He retches over him with love, just like a mother stands at the threshold lovingly watching her son walking to the school she sent him to. This gaze of God is our guardian angel.

We should not try to feel his presence, nor see his radiant form, nor his tender face. We should know he is there, and that his eyes ceaselessly oscillate between us and the Lord oh holy lord, and from the Word to us, No potentate is better shielded and protected by his wards in his palace, than the unworthiness man is by whose side stands this ineffable presence.

Let us summarize. The Invisibles cooperate in our professional work to a much greater extent with more continuity, and in a more active and sound manner than they do for the mysterious works of illuminism, spiritualism and magnetism. If we could only realize how the Father's solicitude helps us to progress, we would

never fear the pangs of existence, But then our merit would be zero and we would not increase the supernatural seed of faith, So let us accept the blessed ignorance in which God leaves us; everything essential for us to know, Heaven teaches us, in accordance with the proof we give Him of our good will.

THE INCANDESCENT PATH - Dietetics

DIETETICS ACCORDING TO THE SCRIPTURES

III

Man receives several kinds of foods. Each one of his bodies -- his physical, enteric, astral, passional, mental, and spiritual and dozens of other bodies which no one on earth yet knows about -- are organisms, which spend themselves and which, consequently, need to recuperate: everything in Nature gives and receives. Where animals and plants are concerned that is taken for granted; but minerals also assimilate ponderable and imponderable substances and reject what is superfluous to their needs. From planets to planets, from suns to suns, from nebulae to nebulae there are constant interchanges of absorptions and radiations. The whole of Creation feeds itself continuously from the Life of the Father, it returns something to the Nothingness upon which it floats, thereby little by little it encroaches upon its infinite Tenebrae.

Let us not get beyond our depths. The sole interchanges within "animal-man" are such a complicated phenomenon already that physiology barely succeeds at listing the elements involved, and is still unable of giving precisions regarding the ultimate processes of digestion.

"Spiritual-man" feeds upon pangs; "intellectual-man" feeds upon ideas; "man-man" upon feelings; "astral-man" upon fluids; "man-man" upon sensations. The will grows by means of our acts; the body grows by means of matter. Thus, each created being feeds from the milieu which engendered it.

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For the time being, I shall limit my remarks solely to physical nourishment, in the simplest way possible. It might even be too simple or vague for those who are scientists and who know systems of esotericism which seemingly are much more concrete and positive than the flexible notions I shall tell you about. I know that the Initiation-schools give precise information, thereby proving how well aware they are of the psychology of curiosity. The man avid for mysteries feels a dire need for his avidity to grasp precisions; but he who aspires only for God, is not tempted anymore by the mysteries of Creation.

It would be very easy for me to search my memory and give you precise details. I could make an expose of the Kabbalists' physiology; enumerate the 613

physiological functions the Rabbis have catalogued; make a list of the clean and unclean animals; tell you how the clean become unclean, and how even the unclean may still be used by the faithful Israelites; also tell you how fountains are polluted and what the words are which the Israelite must pronounce as he drinks out of the palm, of his hand, or out of a container; also about the words which bring down upon each repast the blessings of the Ancient one, or those said when washing one's hands, etc. Along with the Brahman, I would also enumerate the 108 kinds of cosmic substances, tell you about the Acacias, the Apes, the Pithiest and the Lukas plus all of the combinations of the forty-nine Tat was, and many other things not to be found in any French or English books; I could also give you the pneumatological of the Taoists, give you an inventory of their dragons; their tigers, and all of the astral turtles which go back and forth between the sixty-four Kolas; but it would merely cause you to admire my erudition, and you would retain nothing practical out of this exotic display of knowledge.

The tendency is to believe that what has been told us in scientific terms and with so-called reasoning is true. And yet, nothing is more variable than scientific systems, if not the objective realities they claim to account for. Verity for man in his present state of development -- is almost unassimilable to him; he cannot understand it integrally (which means totally as to quantity, nor purely as to quality). A science per se is a proportionate medium between a percipient (the person), a perceived object, and a transmitting milieu. Anyway, not one of these three terms is fixed; they change each minute; and we cannot foresee nor measure the deformation due to the transmitting milieu; besides which, the instrument of perception which is our self, with our senses, our intelligential, our intuition and nerves, plus our conscience, never is a perfect mirror. So, a priori, do not believe a scholar, a philosopher, an adept, or a discoverer who whenever he comes along and affirms that molecules are composed in such and such a manner, that there is such a number of elements, of planes, of races and that only such procedures are exact. Accept this, subject to verification.

One sole revealer has dared state: am the Way, the Truth, the Life", and there is no possible margin of error in his statement, otherwise God would not be our Father any more. When speaking of Himself as Truth, the Word explained a reality, literally; at the same time He teaches us that one cannot achieve mastery achieve mastery of Verity save through that Way and by living that Life which are Himself.

So, please do not resent my speaking to you in very clear terms; know that the highest among initiates does not even understand the billionth part of integral Knowledge, also please understand that knowing something, does not mean having a concept of it but it means having experienced it.

If you are not in accord with me on this point, you will not be surprised to know that Nature refuses to give us any new lights until we have fully utilized all those we have already received.

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These rules are not absolute per se, neither are they absolute as they concern

us; they vary, as to the first factor; according to the country, the climacteric conditions, the races, their habits and morals. They vary, as to the second factor, insofar as the individual believes in medical science, . or in his church, or in an esoteric system, or believes in the words of Christ.

Dietetics has made giant steps in our day; books and pamphlets abound, permitting each man to map out his regime according to his physiological diathesis. We need go no further here.

This is only to state that the science of dietetics, of hygiene, which recognizes nothing but matter, its physical properties and the chemical reactions in the processes of digestion, does not enter into the frame of our exposé.

However, this purely physiological side offers the amateur of Hermetic definite information of primordial importance regarding one of the most celebrated branches of this system--to wit: Alchemy.

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After scrutinizing alchemical legends, what do we find? That a certain primary matter, suitably prepared, is subjected to the action of a secret fire. It passes through important modifications, at the end of which, the "artist" gathers up a worthless residue and a red substance of enormous dynamism. Needless for me to bother you with the technical details of the "royal" processes. There exists, (just to mention only the French and Latin texts) about four thousand books wherein you can follow these transformations of matter. With applied constancy you will learn what the 'raven's wing', the 'peacock's tail', the 'philosophical milk', the 'eagle's gluten', the 'lion', the 'king', the 'queen', 'mercury' and what the `Rebis' and others are -- they are the numerous names under which all of the alchemists have hidden their secret.

Once these analytical studies have been terminated, by making a synthesis, you will convince yourselves that all of the methods for the preparation of the philosopher's stone are the artificial reproductions of the biological march of Nature. Among other things, to remain within our subject, what do we see in digestion? A primary matter -- foods -- prepared through cooking, plus mastication and saliva, which finally arrives into a retort -- the stomach. There this matter goes through a mechanical and chemical treatment as the Hindus say, it cooks under the action of the gastric fire at a constant temperature. In this alambic, our intestinal tube being the worm, it goes through minute distillations; and ferments furnished by accessory "apparatus" separate the assimilable portion from the residue.

The old scholars of the Hindu and Egyptian crypts, inventors of the Hermetic art, had admirably understood the unity of Nature's method in its innumerable operations. There is ample room for a totally new study to elucidate the interventions of the Invisibles in these research of occult chemistry. But now is not the time, as we must continue our subject.

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There are three questions we have to answer: What should we eat? How? Why? When?

The answers vary according to the spiritual milieu in which our heart is located. First, we must admit that our opinions differ, not because of the intellectual system we have elaborated to defend them, but because of the difference in the invisible point-of-view which our spirit has attained. Reasoning always springs from an axiomatic intuition; in experimental positivism, where the searcher merely seems to examine facts, the aspect of these facts as well as their ensemble change according to the degree of Light which the Self of the observer possesses.

That man may comprehend nothing but the medical science of the Schools, or the esoteric science to which he has been initiated, or the religious science of his race. Still, within those three principal avenues, there are multitudinous and varying points of view. Because, neither esotericisms nor religions know the ideal unity toward which our contemporary utopists strive for any better than the purely syncretistic science of the experimentalists. There exists but one solitary means of reaching, in study as well as in action, that supreme Unity of which we carry within ourselves an inextinguishable spark -- and that is to follow the method indicated by the Word Jesus, step by step.

The three questions mentioned above hence may receive a materialistic answer, an esoteric answer or a religious one. The books dealing on the subjects are legion. We shall particularly try to discover the fourth answer, the one of unity, in the words of Christ wherein shine all Truth, and all Life.

Among the observances of Moses and of Manou, the most numerous are merely rules of physiological hygiene; the others deal with the hygiene of our double, of our astral body and of our mental body. The whole religious ceremonial was enacted to that end. Perfumes, beverages, animals offered in sacrifice were chosen for scientific reasons. The great doctrine of correspondences regulated these immeasurable details, with that of signatures. One finds in the occult books and in popular traditions the ruins of these vast monuments. However, each religion, with an initiatory system of its own which was its very marrow, possessed its own correspondences between its particular invisible collective and the physical, or material beings which incarnated it. But, students of occultism must become aware that for the past two thousand years, these correspondences have been annihilated and these signatures falsified. The man genii whose living hieroglyphs were represented, for example, by the horse, oats, incense, or diamonds, today overshadows other animals, other plants, other stones. That is why the modern magic or papyri experiments have such poor results.

If one wanted to follow the initiatory evolution of the Ancients further, it would be necessary to establish a new system of correspondences and of signatures. There, we should be able to choose, as one did in the Colleges of old, whether we wanted our instinctive, our passionate, our intellectual, or our volitive center to predominate. These experiments, which seem marvelous to the one who has just entered into the labyrinth of occult sciences, become totally useless to the disciple of Christ; they may even endanger him.

For example, if one abstains from meat or wine in order to master one's sensual appetites, in reality, one does not master them; one has only evaded them, but not forever. A Time will- come when these forces will face us again, even increased through the rest our illusory precaution gave them, and we shall very probably succumb beneath their attack. From the spiritual point of view, such is the uselessness of vegetarianism.

The religious observances, particularly those of Catholicism, feared to the common mortal present a better-equilibrated character. But, from the vantage point of the Absolute, they seem to be merely a little easier road than others.

Just as it happens to all divine Lights, the teachings of Jesus have suffered from numerous inventories and refractions; but among all the theologies of the past Catholic theology remains as the truest and most complete; the so-called initiates who want to demolish it prove thereby that they have not understood Christ's work.

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What or how should one eat?

To comprehend the answer given this question by the ancient sages, one must examine the mythologies a little closer. At the same time, we shall clarify the third question: When should one take nourishment?

The material world, with all of its forms and creatures, is the image, of the world of forces. Each stone, each plant, each animal, each place, each organ, and each hour constitutes the incarnation, the sign, the virtue of a spirit, of a genii, or of a god. Just as when one grasps a rheostat one feels the current, so it is that when one acts upon a sign, one receives, calls or stirs up the force it represents.

Consequently, as regards this topic, all sorts of things had to be taken into consideration by the ancient initiates. In their eyes, the physiological circulars of life varied in the individual as well as in the year, in the moon cycle, and in the day. The four seasons of cosmic life were reflected in the four temperaments, in the four great basic physiological functions as well as in the castes of social life.

Hence, one had to choose foods according to the seasons, the phases of the moon, the hours of the day; according to the complexion of the individual, the place he lived in, and the work he had in mind; according to these particularities, he had to be told which purification rite, which gods to invoke, the postures he had to do that for determining in his body the opportune magnetic currents; told which material to use for the vessels, etc.

You can see how these minute details given by Moses and Manou -- minutiae augmented that much more when they concerned the sacerdotal caste, whose nervous system had to be kept in a state of extreme sensitivity and purity; because through that means the priests of old perceived the Invisible and modified it --

I repeat, you can see why these regulations were necessary, useful and logical.

Among the religions of today, Catholicism is the one where formalism has less importance and where the true cult of the, spirit is practiced; Catholicism, because its spiritual head is truly the Son, of God-made-flesh, has discarded most of these observances. However, it does possess its own hermeneutics and liturgy; these are truer than those of other religions, because they are more closely akin to the state of the Invisible of our race. At the present time, Catholicism indicates implicitly but not expressly three meals per day, and that is one of the notions of astrology which one finds from time immemorial. If the year is a circular of force divided into four periods, the lunar cycle obeys the same law, and so does the day. So that, sunrise and sunset, the middle of the day and the middle of the night are, just as the Brahmans had noticed it six thousand years ago, the times when the magneto-telluric currents change their directions and quality; and the short empty interval (the vacuum) during which this change of polarity occurs is utilized by their followers to send a current of appeal through a more subtle nature; therefore by the state of this vacuity, this current will reach its goal easier. This is what the Angelus of Catholicism recited three times a day, the three Brahmanic Sandy's and the four panoramas of the Yogi correspond to.

Here, I can give you only the alphabet of the question; a whole lifetime would not suffice to delineate it in toto. However, one may, in a few words, dive the organogenic significance of the Angelus and of the Benedictine.

According to regulations, the Angelus should be recited at sunrise, at sunset and at the astronomical hour of noon. This prayer is divided into three principal parts: the angelus, the verse, and the or emus. The first part contains three verses of the Gospel each separated from the other by an Ave Maria. The verses state the Annunciation, the miraculous Conception, the acceptance of Mary, and the Incarnation of the Word. The first part addresses itself to the Virgin as intercessor, and the second part to God,

The Church wants its faithful to thus commemorate three times a day, the triple Incarnation of the Word which occurred, is occurring, or will occur in the Cosmos, in the physical realm and in the heart of man. Each of these miracles is announced by an angel of the corresponding hierarchy and is received, either by the Virgin of eternal Sapience, of whom the Nature-essence of the philosophers, the Sophia of Jacob Boehme and the Shekinah of Kabbalists are but some of her aspects perceived, either by a perfectly humble woman, (which means perfectly pure) or by this part of the human spirit which contains all of her passive faculties, especially sensitivity, memory and imagination. Such are the three virgins who can withstand the fulgurant visit of the Holy Spirit of God.

No man can project his thought up to the sojourn of the cosmic Virgin; and no man either, without having re-entered Heaven, can understand the mystical generation of the Word within himself. Hence, it is only the historical birth of Jesus of Nazareth that we shall study so as to comprehend something about the Incarnation of the Word.

What do we find in the evangelical story? One planet, with its four kingdoms of visible creatures, and its invisible realms of undeterminable numbers, being drawn, through its own fault, toward the abyss of Nothingness with irresistible acceleration. This planet cannot stop, because to do so would mean having to

grasp a point of support, an anchorage outside of itself. It is hence necessary for its savior to be from the beyond. This is the reason that Christ had nothing terrestrial either in His body or in His spirit. Christ is truly, physiologically, the Son of God. On the other hand, the seed--the germ of His human body a perfect body-,T in itself, would have annihilated an impure foster-parent organisms as the other principles of the Ivan-Jesus, all perfect in themselves, would have volatilized the corresponding, principles of the woman in whom they would have incarnated, had that woman not been preserved from this dissociation through the greatest humility and purity that can ever subsist on earth.

Thus, our Lord could be born only through the operation of the Holy Spirit and in the womb of the Virgin. He had to be born at that short moment when the earth, suspended at the extremity of the incline over the abyss, would undergo a sudden and radical transformation. Our religion which distributes within the framework of the liturgical year the series of the symbols of cosmology, of psychology and of theurgy (of which the Scriptures contain the true symbols thereof) recalls this generation of the word, not only at Christmas, but also at the three other times when the solar force, through its changes, determines the succession of the seasons. Also, in the analogous cycle of the day, our religion reiterates this recall at the intervals which separate the night from the dawn, the dawn from the morning, the morning from the vesper and the vesper from the night. The four periods are the four changes in the wheels of the magneto-telluric forces; the minute which separates them being empty* of the wave which recedes and not yet filled by the oncoming one. No vacuum can exist in Nature; the glass receiver from which the pneumatic machine sucks away the air is filled with a far more subtle substance. In the same manner, the interval between two forces succeeding each other is filled with a superior essence; this is a partial descent of a higher form of Life. This descent takes place in all of the physical, man, mental and psychic realms where any kind of transformation operates. That is why all esoteric and esoteric liturgies celebrate the solstices, the equinoxes, the lunation's, the periods of the day; and in the kingdom of souls -- the births, deaths and conversions.

*Tran: The Atmen, the Vacuum.

This is the reason that the Angelus is recited three times a day; why that prayer is addressed to the Virgin Mary --human prototype of all pure vital stasis, hence, by that very fact is literally fit to become the fixation-point to which a superior energy attaches itself. Thus, Catholicism gives a place to the Virgin at each and every moment where in Nature and Man are being modified. In than winter, the Church celebrates the feast of the Immaculate Conception on December 8; in the spring, the Annunciation, March 25; in the summer, the Visitation, July 2, and the Assumption, August 15; in the fall, the Nativity, September 8. As for man, he should always beseech the Mother of Christ to intercede for him at the time of a birth; a marriage and a death.

The three daily meals take place after each Angelus. One should before each meal implore a divine blessing upon ourselves and our food. Upon ourselves, so that our entire being might receive these foods in all of their plenitude as to their matter and life, in our body and spirit. Evil may enter into us through the food we eat. From the standpoint of the Gospel, everything is alive; the stones themselves have intelligence and free will; vegetables, meats and beverages

might have been blessed or damned on their own, or by contamination. The farmer, though unwillingly, exercises an influence upon his wheat; the shepherd and the butcher has a similar influence over his animals. The life which permeates us may desire these foods either to accomplish divine law or to reinforce its own covetousness. Hence, it is prudent to ask Heaven to keep an eye over this complicated ensemble.

Saying Grace is as important as the Benedicite. We really do not merit the "daily bread" we eat. What I mean to say, is that this bread is the product of a sum of hours of work far more important than the sum of our personal work. Christ told us: "You are unworthy servants"; and this severe remark is scientifically correct. Let us never forget to give thanks.

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We have just taken a cursory view of the perfecting which human sapience has believed necessary to introduce into the regulations of divine Wisdom. Had we had the time to peruse the innumerable prescriptions in the Talmud, in the Brahmanic, Zoroastrian, Confucian, Mahometan or Christian collected works, soon we would have become discouraged before the mountain of regulations, differentiations, exceptions and subtleties. All you need do is to read the Gospel over again to be convinced that Jesus demands nothing more than a pure heart. Common sense agrees with the Master: "It is not what goes into man which defiles him". To the disciple nothing is impure, not a meat, not a drink, not a sensation, not an idea, not even a temptation. That which defiles, is how one uses the physical or mental nourishment after it has been assimilated. To what use do we put our muscles after they have been rested? What use do we make of the passionate force which the Adversary brought us as temptation? What use do we make of thoughts after sensation and intuition have fed our brain? Saint Paul gives explicit and lengthy answers to all this.

Regarding that subject, let me, in parenthesis, broach another. Many among you, having already delved into initiatory studies, may be rightly surprised that I attribute so little importance to the mass of sacred teachings transmitted to dustbin; various traditions. I admire these venerable monuments of ancient Wisdom, while denying its right to the title of "Divine Wisdom" which is usually given it. It is a natural and human sapience; human, because it is not God Who transmits it directly; and natural, because it cannot go beyond the confines do created Nature, even if it ever does reach these confines. I do not scorn the extraordinary volitive and intellectual effort through which some men have reached a gigantic spiritual stature; I admire these athletes, being that I have had the opportunity of knowing some of them well. But, I have had the greatest chance, the unmerited, inestimable and frightful chance, because of the heavy responsibilities it entails, not to succumb to, or be fascinated by these-Occult magnificences, but to meet the Light of Christ in all of its pure and permanent Beauty -- the Light which quenches the thirst and satiates the hunger of hearts avid for ineffable bliss; the unseizable Force which cancels the impossible; the super-intellectual Science; the Beatitude, more profound than any dolor; the Liberty of Love, the Slavery to Love, the Absolute of Love.

In the glorious phalanx of saviors, Jesus occupies a unique position. His title of Christ is the simple qualification of a spiritual state, such as the names of the other messiahs. The words: Manou, Rama, Zoroaster, Lao Tsu, Dionysos, Orpheus, Osiris, Hermes, etc. are not proper names but titles of the spiritual functions, such as one can say: mayor, professor, commissioner.

I repeat, since the creation of this earth, Christ is the only being Who has descended from the plane of the Absolute and who has built for Himself bodies to fulfill His intellectual, spiritual and physical work; Who has spoken as a Master to all other creatures, Who knew all things without having had to learn them, Who was able to do all things without going through any training.

It has been said that Jesus might have been a man who had received some divine principle at the age of seven, or at twelve or at thirty years of age; that He had made use of the discoveries of the previous teachers, or that He had learned various initiatory secrets from some Egyptian, Essenian, Kabbalistic, Brahmanism, Buddhist or Taoist colleges and other.

He is also represented as a dreamer whose symbolistic teachings have been travestied by the people into objective facts; as a misnomer sufficient only unto his time, to be replaced and surpassed by later teachers, or again as a simple agitator, and finally as a mythical person, created of all parts.

All of these systems, which I shall not enumerate so as not to advertise them nor their protagonists, these systems have all been elaborated upon by some sincere persons, often well educated, yet having inner obstacles, which I shall not name either in order not to pass judgment, which have prevented them from perceiving the simple light of Truth.

You will ask me: What proof have you of these affirmations?

When a chemist communicates a new formula to his colleagues, in order to verify it, they test it from the starting point. When Gabriel Delanne or Dr. Breton observed positive psychic phenomena which officials did not accept, they replied: "Place yourselves in the identical conditions necessary to produce this phenomenon". I shall answer in the same manner: You want to know what Christ is? Go to the invisible kingdom where He resides, and to do it, use the method He Himself gave us: "If anyone wants to come with Me, let him renounce the self, shoulder his cross and follow Me." Hence he who in all circumstances has chosen to do the opposite of what he craved for, who has accepted everything without complaining, if Jesus does not manifest Himself to him, that man has the right to admonish God vehemently for his disappointed trust.

Jesus lives within us in a center situated outside of our intellect; and reasoning, (though many theologians and philosophers have believed the contrary) is powerless to furnish us any proof whatever regarding His divinity. For those of you, who do not agree with me regarding that last question, in order for you to accept it, you would have to use the processus that I have just mentioned; or else Jesus Himself would have to take hold of your spirit, and transport it to the realm of His splendour.

Anyone who speaks or lectures confers to his words something of his tenebrae or of his inner light. The words of Jesus are as much above the teachings of the

other saviors as His person was anterior to theirs and His inner dwelling superior to their palaces. The words of a financier act upon the realm of finance; the words of a leader of a country have their repercussion upon all planes of social life; the words of an adept who, in his ecstasies, has been visiting a sun or a star, are impregnated with the light of that particular sun; but the words of Him Who, dwelling in the Absolute, descended among us, awakens in our listening hearts echoes of eternity.

This is how the words in the Gospel explain the closest approximation to the prototypes of Verity, of Good and of Beauty which is ever possible for us to experience; in short, that is the reason why you so often hear me cite or refer to the words and acts of the Son of Man.

Again -- let us return to our subject, which we but apparently left aside for a moment.

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Being that we are bodies of flesh and bones living in matter, plain common sense tells us that whenever our stomach has pangs of hunger it is signaling that it is time for us to eat, just as feeling sleepy tells us it is time for us to go to bed. Never shall I repeat often enough that it is the perfection of our physical life which is important today, not the perfection of our astral or ecstatic life, on condition, however, that this perfecting be obtained through conformity and obedience, as close as possible to the organic law of this terrestrial life.

One notices that, in business, success generally follows the one who grasps opportunities. An opportunity is the material sign that, on the other side of the veil grouped together are all of the invisible auxiliaries empowered to bring into fruition, an event or an enterprise still in limbo. For the same reason, all of the solicitations from the web of Destiny, are waiting for us to understand their demand. This is similar to the bugle call at the barracks which sounds at mealtime; it tells you that the potatoes have been peeled, the stew is ready, and that unless you hurry, there won't be anything else to eat until tomorrow. All we have to do is listen to the calls of our stomach; they signify that at that moment, in our double and in the secondary atmosphere, all the little genii necessary are ready to perform the mechanical and chemical fulfillments of the functions of nutrition,

The Gospel does not list any forbidden foods; one finds that Christ ate mostly what the rest of the common people ate: (bread, fish and fruits. We are free to eat what we like, except what charity restricts us from, St. Paul gives an expose of this doctrine.

Our first duty is charity; our second, humanly speaking, is to take care of our body. Consequently, we can follow any diet we please, or the one the doctor prescribes for us, within the limits wherein it will not bother anyone nor where our choice of foods provokes others to slander. Whether we eat or do not eat meat -- any special meat, drink, wine, spirits, or coffee, or use tobacco when we are alone, matters not; but when in society, it is better to eat as they do.

Heavenly peace does not depend upon food, regardless of what naturalistic initiations state.

Whenever a man has total plenary faith in Divine love, he does not bother about his diet nor of its reactions upon his psychic life. He will share the water and rice of the ascetic, the stew and wine of the laborer, the venison and vintage wines of the rich, if he thinks that abstention might prejudice others against his Master Whose word he proclaims.

If one wants to serve God, one needs courage far more than fear of illness or of temptation. Also, we are not on Earth to save ourselves by means of good works but rather to accomplish charitable works. Our salvation is really not the goal but the recompense: "Whoever wants to save his soul loses it."

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Now we are aware that the Gospel does not request any rites to be performed before meals. However, Christ never broke bread without first thanking His Father; and if ever one being in the world ever earned his bread, it was He. I knew a man who used to spend his days and nights-working for others; he discovered new remedies, prayed, and exercised the most extraordinary powers of healing; his life was an incessant miracle; all of his money went to the poor and his heart to the afflicted. One day, as he stood eating a piece of dry bread, he said to me: "Can you see how good Heaven is: I have not earned this bread and yet I am eating it, and tonight I shall also have enough to eat.

These are the sentiments in which the beings of Light live. Let us never forget to thank God for what He permits us to have on our table. Let us try to fight against gourmandism; if our body does need sustenance, it does not mean it should be overfed, except in case of illness.

The Gospel does not indicate any specific time for meals either. The disciple of Christ, with his whole being in contact with the central plane of the world, does not need to observe the astrological aspects nor the magneto-telluric movements. He will simply obey the orders of his superior, follow the customs of the country, the convenience of his commensala and, when alone and free, the call of his physical needs. A materialist sees in each event nothing but a chain of circumstances; the man who attributes to man a preponderant place sees willful designs in each event; but the mystic deems everything to be a sign of providential action. He will shake off his antipathies, sympathies, worries, reasoning, desires and fears and will conduct himself, in solemn situations as well as in insignificant ones, by this rule: renounce your personal will and love your neighbor.

Because, over and above any prayer, a fraternal and pure act of love sanctifies.

As the Soar teaches, have at your feast the share of Clod, which means the share for the poor, otherwise the accusing angel will enter into your house. Better still, obey the evangelical precept: invite to your table not so much your equals, your superiors nor those from whom you can expect to derive advantage, but your inferiors, especially those who cannot return the favor received. Thus

you will imitate our Master Jesus, and not expecting any tangible recompense from your kind actions, you shall obtain one at the Table of the Father.

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We shall now consider fasting.

All religions and initiations have considered fasting as an efficacious practice, and the Scriptures do not forget to stress its importance in exceptional cases.

Just as each of our bodies nourishes itself in its own way, there are just as many corresponding kinds of fasts. To treat this matter in full, it would be necessary to first write a complete anthropology, describe the physical body and its double, the astral, mental, volitive and spiritual bodies, the soul, and the reciprocal rapports between these diverse organisms. Then, one would have to make a complete bio-chemical test of the corresponding nutritive substances: in the hyperphysical, hyper-chemical and hyper-psychical realms.

I am not that presumptuous. So we shall simply examine the two kinds of fasts which everyone understands the physical fast, the moral fast.

When a meal has been skipped, the body restores its losses by calling upon its reserve of fatty cells. Since there isn't any digestion, the pneumogastric and its derivatives are not working, consequently an excess of nervous force is formed from which thought, will or passion may draw. The bonds of animal life which tie the spirit to the body are loosened. Psychic activities flow easier and meditation becomes more intense; that which the occultists call "going out in an astral body" -- telepathy, telepsychy, mediumship and magic effort can all take place, either under the influence of sheer will, or under the influence of man exaltation, whatever its origin may be, passionate or devotional.

In an analogous fashion, any abstinence engenders a fever upon the plane where it takes place, with some contribution from the plane directly below it, and a descent from the plane immediately above it. Moreover, the external forces and beings (objectives of the non-self) sent as the natural collaborators to the act which one has abstained from, pass over to the determinative powers of the intention, of the will, or the passion and thereby become their energetic auxiliaries, even if only temporary ones. This is how a corporal fast helps prayer and helps our resistance to temptations.

The deeper and more subtle is the plane upon which abstinence takes place, the more active will the released dynamisms become, thus, the fast of the self is the most powerful since it develops its reactions in the central sphere of our being. Any corporal, magnetic, mental or psychic discipline is but a systematic series of abstinences. The fast of the self constitutes the best cultivation of the will; yet, be very careful as to the intention with which you start these exercise*. Before putting your hand to the plow remember these three eternal sentences:

"Whoever wants to save his soul loses it; but whoever will lose it because of me will find it",

"This species of demons can only be driven away through prayer and fasting",

"Whoever wants to walk in my footsteps, let him renounce himself, let him shoulder his cross and follow me". Lastly, for the voluntary or involuntary practices of penance, or tests to have full effect, for them to really erase sin within and outside of us, for them to bear fruits in eternity, we must obey the Christ's recommendation: "When you fast, do not show it by gloomy looks, as hypocrites do, because they do so in order to show when they are fasting. Truly, I tell you, they have already had their recompense. But you, when you fast, anoint your head and wash your face, so that men will not be aware that you are fasting, only your Father Who is in the secret will know; and your Father Who sees what is done in secret, will recompense you,"

This precaution must indeed be important for it to have been transmitted in such an explicit manner. In fact, what did Christ come on earth to do? Has He brought us the means of conquering one of the citadels from whence the gods govern us? The secrets of Nature? Material happiness? No -but-He has shown us the unknown, lonely and steep road which leads directly to God.

Messenger of the Absolute, the Savior leads us back to the Absolute. Jesus desires that we abandon and forget the splendors of suns, stars, paradises, the inebriations of the revealed cosmic mysteries, and ignore the beauty of the invisible princes which the priests and adepts exalt. The Father is not there; these are but creatures, and Jesus has constituted Himself as the living connecting link between the unknowable, inducible, ineffable Father and ourselves. It is extremely important that we should not undo that which the Savior has taken pains to establish. Let us be ever watchful that all our thoughts, sentiments and acts will be directed by intention toward the one God and not toward any of the gods which people the universe, no matter how fascinating they might be.

The goal of our work must be our rebirth to eternal life. It is Christ Who transplants us upon the earth of the living, but it is we, who must tear ourselves away from the earth of this world. That is why any spiritual athlete, to prove his domination, is obliged to go out from the circle of Nature, away from instinctive and animalistic life, must renounce money, honors and any base forms of love. There are two doors by which one can exit from these circles. The first is the exterior door -- by means of alimentary, respiratory, passion and mental disciplines; by suppressing desires, and by establishing the will in a fixed, impassible and immobile state. This is the wrong method which we shall analyze later.

The other door is the central one; to go through it one must prevent one's heart from following its natural inclinations in order to direct these inclinations toward the supernatural, yet without ceasing to fan the flame by means of the nourishing substance of action; while continuing to live a regular domestic, familial, social, intellectual and artistic life. This is the right path. One ceases to look for a selfish retreat, as before; now one directs a host of beings and forces, whether visible or invisible, toward the eternal center from which they came. If we fast, if we give up licit pleasures in order to increase

our will power, we advance toward the kingdom of pride. But if we perform these same things in order to give the Father proofs of our submission, our love, and prayer, we are headed toward Heaven. Forgive me for insisting upon making this definite distinction; it is essential to thoroughly understand the necessity for keeping any acts of virtue secret. Moreover, it would be preferable to be mute; and still better, to forget these acts; because there is still a possibility of taking pride in having done good in secret; pride creeps so, cleverly into the folds of our, conscience.

Finally, let us not forget that these precautions of moral integrity do not influence merely us but also the invisible witnesses of our conduct; and this is not the least among the disciple's prerogatives.

As we noted when we began, each of the envelopes of the human being receives its own food. The word envelope is not quite exact because it does not carry along the idea of the organism; the word body is preferable. There are, in fact, outside the man of flesh, a fluidic man, a man of astral matter, a man of mental substance, and still many others, attached to the same self; in turn, the divine soul frequently governs several planetary selves; it is connected to each of them through our spiritual heart which is the inner temple; and that temple is localized in the physical heart.

During our earthly life, it is the earthly self, the earthly personality which must be educated. This education essentially consists in subjecting all the energies of the bodies loaned by the earth to the lava of the eternal man, to the law of the soul. Hence the physical, the fluidic, astral and mental foods have far less importance than spiritual foods; and yet these are the ones we are least concerned about.

The soul per se is free, eternal and divine. It can only feed upon the divine. And, how can the divine manifest itself in the world? Through sacrifice. Who has manifested it in a perfect manner? Jesus. As He gave His Life for us, let us give of ourselves to others. This implies constant suffering, but it is the only means of furnishing oil to the eternal lamp whose unworthy bearers we are.,

Christ, alone, has given the example of this charity put into action. It is not sufficient to give advice to the ignorant or to the corrupt; one must accept to live among them, to bear their stupidity, their coarseness, in order to slowly heal them of it. The Word was not content to merely send us forces from the heights of His celestial Throne; He humbled Himself to our biological level, suffering from the promiscuities, the ugliness and cruelties of men. This is how He differs from all other missionaries. Let us try to do the same in our small circle during our life-time, and we will not need to learn any-thing else. Heaven in turn will descend into our heart, transfiguring every thing in us and about us,

"My meat is to do the will of the One Who sent me,"

THE INCANDESCENT PATH - Attitude toward Society

WHAT OUR ATTITUDE SHOULD BE TOWARD SOCIETY

There is not a single act one might call indifferent, because there is not an act which does not have consequences. Everything is important; because everything draws us either toward Light, or toward Darkness. The god we serve utilizes the least of our gestures, because our devotion enchains our heart to him. The gods of today are no longer called Jupiter, Apollo or Ganges. They have changed the form of their immortal spirit, but though anonymous, these gods continue to rule over power, glory, wealth and love. They have lost none of their power. They demand offerings just as in times past; but they are not content with calves or lambs anymore; they demand our forces, our anxieties, our thoughts; in short, our very life.

To have abandoned them so as to serve the true God only is already a sign of great wisdom. It is understood that all of you who are listening to me have already acquired that wisdom; and it is logical that you should extract the consequences thereof and use them for a practical purpose in daily life in this manner.

If a god of darkness, limited and perishable, does take care of his followers, how much more will the Father protect His servants? Some night, when alone in your room, after having prostrated yourself at His feet, you have, from the bottom of your heart, offered your self, body and soul, you your family, your goods, and everything over which you have control, to your adorable Father, you well know that He has heard you, that His Son has gazed upon all these beings that you were offering to Him, and that the whole has been purified, reorganized, comforted, in order to start marching again on the narrow path that you were permitted to perceive

Were this not so, this Father would not exist.

So, have the unshakable belief that you are in the hands of the supreme Father, and that this hand of solicitude and love is His Son. From then on, your life will be totally transmuted even to its deepest roots. You shall not utter one word, you shall not permit your self one single gesture, one desire, one thought, or one act save with the single desire that all benefits accrued will go to God; you shall have but one concern: to know His Will and to obey it. In this way, all the manifestations of the life which is within you become nourishment for your soul, and lights which overcome the corresponding tenebrae.

These are the arcane which Jesus explains in the formula for prayer which He has given us. They are difficult to conceive, it is true, but still more difficult to master. They belong to the Absolute, to the super intellectual domain known as Faith since God alone is beyond, out of reach of the mental; they belong to this world which alone merits to be called the Invisible, because there is no part of Nature which man cannot explore given time.

The arcane of Heretics can be conquered by means of a wise and strong will; the real arcane of the eternal Kingdom can only be received. It is the sole Supernatural arcane. The supernatural of magic, of secret sciences, and of religions is not 'the supernatural'; these are merely some of the unknown regions of Nature. The Gospel alone announces the true Supernatural; and to have sensed this distinction is the sign of an enviable destiny.

Hence, if you want to go toward the Kingdom of God, free your heart from the bonds which keep it shackled to the forms of time and space; act with the energy of the ambitious, but with obedience; study with the true intensity of the scientist, but with the benighted darkness of "faith"; love as the passionate do, but with the constant sacrifice of your total self.

Upon this planet, unfortunately, no one knows how to obey, no one knows how to act, no one knows how to love; were it otherwise, the earth could not bear us; our fire would volatilize it. We never obey totally with all of our might; we fear the unforeseen and we think that the impossible exists; finally, while we seemingly love others, it is always part of ourselves that we cherish in them,

As the Father is kind to us beyond all measures, He takes our little efforts into account, He smiles at our puerile accomplishments, He sympathizes with our pitiful discouragements; and according to the charming comparison of Christ, He opens His treasure vault and occasionally takes out a scintillating jewel or a precious vase. The wearied spirit of the inquiring man receives this jewel during the ravishing states of ecstasy and, once having re-integrated his physical body, the mentality of that man builds out of this memory a religion, an initiation, or a more or less spiritual system.

You might think that I am belittling the magnificent monuments of the human spirit, but I am not; I am only placing them in proper scale. We judge all things from the terrestrial point of view; sometimes it is well to consider them from the Heavenly point of view; that brings us back to a qualified modesty.

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Though I seem to have wandered away from the subject at hand, it is not so. I only wanted to justify it by showing the unimportance of great things, and the grandeur of the little ones. What is more banal than a social visit? I hope I may let you perceive how this banality may become the seed of a fecund, beautiful and divine work.

Let us take a group of visitors assembled in a living room. Their fluids, thoughts, desires, angels, devils and ancestors are there, along with what the Taoists call 'errant influences' -- agents having been brought there because of their personal work. The furniture, objects, even the six walls of this very room add, to this already numerous assembly, their particular genii, and all of the anterior images attached thereto: those of the preceding residents, of their passions, and the events which those walls and things were the silent witnesses thereof; of the births, illnesses and deaths which occurred therein -- and this in all of its latitude.

William Denton and Joseph Rhodes Buchanan, the discoverers of psychometric have proven the quasi-perpetuity of astral images; and ever since, other searchers have corroborated their revelations in proportion to their clairvoyance. Moreover, the possibilities of the future also float in the secondary atmosphere of that living-room: the words which are to be spoken, the sentiments which are to be born from them, the acts which will occur there, are clearly fixed there, sometimes ten years before their realization. The seer may be quite aware of it.

The future of all parts of the Universe has already been mapped out from the beginning of time; but these innumerable clichés do not settle at the precise spot where they are to be embodied till shortly before that incarnation. A room only contains the clichés of events which are close; the others exist, but are far away; the prophet may discern them, it is true, and he also sees the place where they are held in abeyance; but the magnetic faculties of clairvoyance do not penetrate any deeper.

You might think that all of this is fatalism; and that free will does not exist. But, please stop a moment; -- it does exist in this manner. For instance, here is a cliché which approaches a man; notice that, for this meeting, it is not the cliché which goes out of its way, it is the man who comes and places himself on that path, automatically drawn, so to speak, by the living consequences of his prior acts, the impulsion of which combines the influence of the providential decree relative to his present life-time. You can understand that this life is less than the other impulsion hence, that man's free-will has the constant tendency of leaning toward his acceptance of the cliché. This may permit the man to pay his spiritual debts, it is true, just as it might increase them, since the force acquired and habits which are a living energy are both impelling him along the same line to which his acts of the past have already drawn him for hundreds of years probably. Yet, simultaneously with this cliché there may surge into this invisible central space two other influences, similar to each other, but opposed to him. If the soul is young, or the free-will still very weak, still liable to be fatally drawn to a fall, that man's guardian-angel, keeps him for a time away from the route of the cliché, just as a mother keeps her child out of the path of the automobile. Now, if the soul has the strength to fight, it receives, simultaneously with the approach of the fatidic cliché, the vision of the opposite cliché, no matter how far away it is; and it is then that the soul makes the decision.

It is only afterward, in the conscious sphere, that the diverse phenomena of cerebration and of meditation (only known to psychology) take place.

In the Pythagorean language, the world is a binary or rather the battlefield of the Binary; wisdom consists in the re-establishment of harmony which is the Ternary. This opposition -- this Lucifer -- the one who stands contrariwise, is to be found in the heart of man as well as in the smallest parcels of the non-self; but the severity of the combat is always proportionate to the force of the self in whose theater it takes place. That is how no one is tempted beyond his energy. Temptation anyway constitutes the most fructuous spiritual exercise there is even when one succumbs, and even, might I add, were one to overcome it -- counter-clockwise -- through pride. Destiny, viewed as a cosmic entity, resembles a huge ship, which carries a large number of created beings from insects to officers within its hull.

All are linked together with more or less extensible chains; the immigrant has to stay put in the hold; the millionaire is free to go where he wishes except to the apartments of the gods: the machines and the bridge-deck. In a similar way, our freewill develops proportionately with the increasing number of successive incarnations; but, in order to govern this destiny, one must leave the ship, land upon earth, enter into the

Naval Academy and study to become a captain.

Let us now return to the living room we had left.

Now that you can see that it is a veritable battlefield, choose your camp. If you join the ranks of the Prince of this world, you shall have to obey its by-laws; you will use intrigues, you will cajole the powerful, you will try to annihilate your competitors, you will try to reach "top place", or more cleverly have someone offer it to you.

But, if you enroll in the camp of Light, you will on the contrary choose the last place, you will keep in the background, let others get the limelight. Some might call this 'playing a dupe's role', it is true; but no one will enter Heaven until he has been scoffed at on earth.

A spiritual combat is something absolutely unbelievable; it consists in exposing our self to attacks, in receiving blows without returning them, and also to offer our self so as to spare our neighbor from receiving them. From the human standpoint this is called pure folly, and how many of you will share this opinion when I tell you that the true soldier will give up his wealth when asked, will give up his sentimental happiness, will even sacrifice what is commonly called honor, were the conservation of this most precious possession to cause him to act in a way contrary to the Law of Heaven? So you can see can't you, how one may find heroes at a ball, at a club as well as behind the teller's window in a bank?

The combat is sometimes frightful when we listen to the stories of those who have passed through the preliminary skirmishes; because, the soldier lost in the midst of the melee does not speak anymore -- he acts. Most of us are not yet ready to confront these magnificent perils; we have only begun marching toward the battlefield; and we have to march; that is why I beg of you to make the effort, not to neglect the smallest efforts; each one is a step forward,

Provided with these general indications, let us examine the details. First of all, which visits should we confine ourselves to? To those that filial love, social hierarchy and politeness demand. The desire for solitude, which is prevalent among mystics, must not prevent our observing proprieties and good breeding; but if, on the contrary; we are drawn to festivities and resorts of gossip, we should wisely choose to attend only the necessary ones. What is, in fact, having a yen for or being attracted to something? This signifies that certain beings and certain forces within us do find a savory satisfaction in that one thing. So, our conscience must, ahead of time, examine whether this thing lies in the direction of Light, lies in the direction of Darkness, or is at a crossroad. In the latter case, it must be . steered in the right direction. In short, go forward, act, no matter what the cost may be.

Once the social calls have been made, then choose the ones where you know you will be bored; you will find several spiritual benefits to be derived there from. Nine times out of ten, a difficult task begun with courage but without bravado, becomes less difficult and generally promises some satisfaction.

To entertain intruders, the tiresome people one dislikes, and downright fools, is one of the elementary facets of moral fasting; our refined qualities which suffer from the vulgar tone of the conversation feed the secret flame of our,

heart; our patience sows in the narrow minds or the unintelligent minds some seed of Light which shall surely sprout someday, whether in a month or in a hundred years. The smallest effort is never lost.

Another form of this secret fast, after the necessary proprieties have been observed, is for us to pay a visit we think useless. Remember how human prudence and previsions are limited; no sage can foresee the hundred thousandth part of the results of one of his acts. How often have you noticed in your life how the improbable happens! Let's constantly be aware that we know nothing. This inner frame of mind is what Jesus speaks about as: 'The innocence of the dove'; but also, 'you must have the prudence of the serpent'. Moreover, just as it is said in the Scriptures, 'the man who fasts, perfumes and adorns himself so that no one will notice his abstinence so you too must take care to hide the annoyances that the fastidious, boring social amenities cause you; good breeding is usually sufficient for that, I know; but try to ameliorate your sentiments so that your amiability will not, be a lie.

Make a stronger attempt when you have to face people who are antipathetic to you or people you know to be hostile. That is grating. But a victory over antipathy or resentment produces such fructuous efforts! So many things in us become modified, harmonized, dynamited; so many beings among those surrounding us, which precede or follow us on the path of many lives are benefited! This attempt saves us from many quagmires and shortens our road so much, that the abundance of these results certainly merits a few hours of acerbity, irritation and bitterness.

Again, remember that man is never alone; neither is he born, nor lives nor dies alone. Each of his acts is reproduced by other men, by the invisibles, animals, plants and stones. The web of our life, in proportion as we form each link of its mesh, imprints itself upon a thousand others in universal Nature. And what is more important is that each word, each thought, and each act either scars or consolidates our communication with the Father, by means of His Son.

When two persons hurt each other, even slightly, because of slander, they immediately erect a wall between their guardian angels and themselves; they intercept divine Light. Only the lights of Nature and of the gods can still reach them; and you know what a mixture they consist of! Having observed these preceding factors, let us remember that it is better to pay a visit to a subordinate than to an equal or to one's superior. This is indispensable if one wants to walk in the wake of Christ and have our invisible superiors come down to us. I do not mean to imply that the mystic be an obstinate condemner of the ruling classes; on the contrary, he must respect every hierarchy, even a tyrannical one as, after all, established by God. From the spiritual point of view all men are brothers; but from the social point of view, each man must be given the respect or honor due his function in the collective organism. Salute in each man the child of God and the burden he has been invested with.

Observe this also. For instance, a new contact is to be made; that person had been given the finest references and in spite of this, an indefinable fear makes you hesitate at the moment of receiving that person. All the spiritualists will advise you to heed the obscure presentiment that something disagreeable will come to you via that stranger. But if you want to tread the path of Heaven, go contrary to the repulsion, do not listen to it. Do not drive it away, thinking

meanwhile that you are cleverer and stronger, but telling yourself: "If sorrow must be undergone because of this man, it is better that it be I who bears it, rather than an unknown -- my brother, with whom these contacts, which I refuse, will be sure to take place." The feeling of antipathy one experiences toward someone or something is always caused by laziness, either of the body or of the mind. As the Kingdom of God is eternal life -- absolute movement -- so the one who proffers immobility cannot enter into this Kingdom.

For this and many other motives, the leanings and preferences of the disciple will go toward those who are laggards, from the social, intellectual or moral point of view. Philanthropy, the scientific, rational and layman type of charity, is very much in vogue today; it stands as the props which prevent our civilization from sinking. But there is still something better to be done. Go to the poor and the corrupt, as friends; do not leave their garrets nor their hovels the minute the dressing is made nor the advice given; stay to talk with them. You shall reap insults, mockery, you may be duped, months at a time; do not take offense, it is quite natural; continue with patience; little by little you will win them over; they might return a thousand times to the cabarets, of course. But persist. It is better to ameliorate one single man than to help fifty half way. The sculptor who finishes one statue sells it; the one who has a dozen unfinished, dies of hunger.

To steer our social conduct one fact should be deeply become one of the innate axioms that we

were impossible for us to be ourselves without is that nothing in the universe can cause us its correspondence is already within us. For feel, and conceive anything there has to be

rooted in us and possess, as if it them. That fact suffering unless man to perceive, one cell of the same force within him. To smell certain odors, to feel colors, pride, beauty and to experience the divine, it is necessary that something within that individual be constituted with light, odors, pride, harmony or with the divine.

Did we not have the least notion of what avariciousness is, we would not even be aware that our neighbor is avaricious. In human beings, the properties, the qualities and faults are living things, which attract one another or repulse one another. The proverb "Birds of a feather flock together" expresses a universal law. When an engineer, in the colonies, equates for curves or grades, the native does not understand what he is doing, though it might be explained to him, because the organ of calculation in his brain lies dormant. Let us be well aware that if some so-and-so seems stupid and another seems vain, it is because our own stupidity and vanity recognize their kin.

This is a precious observation for the practice of our examen of conscience, a discipline which is so important that all moralists recommend it, from Marcus-Aurelius to Benjamin Franklin, not forgetting Saint Ignatius de Loyola.

The tiresome bores, the worst gossips, even our enemies become thereby very precious auxiliaries; especially the latter, because malice and hatred see more penetratingly into us than does sympathy and love. We should not only forgive

them but thank them.

However, let us not be too exacting. To forgive suddenly and from the bottom of one's heart is already very difficult for the majority of men. Were we truly humble we would forgive easily, as we would be convinced of having merited all attacks. But forms of pride have been installed in us for so long that they end by becoming one with our spirit, just as the parasitic ivy, so closely twines around the oak tree that it finally chokes the tree. Simply forgetting an insult is a great thing in itself, since the destiny of thousands of creatures are closely linked to our decisions.

Each of our decisions is either a reviviscence or an inner assassination, since each brings to us either heaven or hell. This conjures angels or demons, much faster and much more positively than rites of magic do. Despite the contrary opinion, held by adepts, these rites are but simple haphazard means, used as best can be according to the occult knowledge one possesses, which means by hit or miss, to permit the conscience to become aware of the spiritual perceptions of the Self. The spirit of man resides where it wants to be. For instance, if one thinks about New York, or about the Alpha of the Centaur, or about the subterranean cities beneath the Gobi desert, or about the law of Marietta -- a part of one's spirit effectively goes to these various physical and mental spheres. But, so that a result of this trip may benefit our personality, and modify our terrestrial milieu, it must incarnate into an act.

Reconciliation cannot exist as long as the memory of the offense subsists. The cell of our body wherein this memory incarnates can always be utilized by the genii of vengeance, of rancor, of suspicion; the genii of infirmity has an open door to our self. If there is called mnemotechny, so must forgive as soul, strength, an art in how to learn and is there an art in how to forgo should do everything, with intelligence -- with one's door into memorize, get. Hence, one all one's heart, whole being.

In all likelihood it is far more difficult not to slander than to forgive. Fortitude is necessary to abstain from voicing a nasty or witty remark. Slander bemires the intellect, the heart and the body; it attracts evil, weakens our prayer which turns into a blunder. As most people are guilty of this fault, it is almost impossible to repair the havoc it has caused. As in the case of resentment, so does slander isolate us from the Light by preventing our angels from communicating with us.

In order to overcome that fault, I know but one method never to speak about absent persons save to say what you would were they present. The objection might be that conversation would be impossible; That only goes to prove how accustomed we are to seeing nothing but evil. Moreover, it is not merely sufficient to keep quiet in order to fight the genii of slander (in that case a mute person would be the most virtuous of men). One must prepare before paying a visit as one prepares for any act in life. Feed your intelligence and your heart. Instead of reading worthless novels, and newspapers still more devoid of value, let us seek culture; make of masterpieces your daily companions. Take an interest in useful projects, not in intrigues. Resuscitate the lost art of conversation for- which men and women of the past deployed such exquisite talent. If you prove yourself to be constantly affable and kind the bitter will go elsewhere. That is a suggestion to do one's best.

See to it that your living room -- or your bedroom, if you have no living room -- becomes known as a place where one can relax, where one can rest; so that your friends may cease, whenever they pass your threshold, to be on the defensive. For that, be sure you defend the absent ones; prevent and forbid any tattle-tales; see to it that this proscription be total. Do not expect anyone to adopt your sympathies or antipathies. Find excuses to defend those who are attacked. This is an excellent exercise to refine your intelligence and to broaden your sensibilities. Do not judge anyone, since it is impossible to fully know the motive power which impels a man, or the reason why he acts. To judge means the seizure of another and a ligature one binds oneself with. Do not criticize. Each man follows the path he has to follow. As no man really lows his own path, how can he possibly know the path of another. We are judged by our own words and deeds. Even the Father does not concern Himself with that. Remember that a word is not only a vibration, a fluidic force, a stone upon the lake of the mental world; it is a living being.

See that all your words amount to something. Nature does not like waste. It is a universal law of energetic that any force, after a variable trajectory, returns to its point of emission. This law rules the moral world as well. All the sacred texts state this. But we seldom take into consideration that this also applies to the smallest circumstances in our daily lives; and yet it is in this sphere that this law functions. It is easy to understand that any energy spent for futile purposes ends in being a loss as it concerns the true goal of life, and that it is a positive obstacle which we sow beneath our own feet. If divine love truly lived in us, all these remarks and pedagogic precautions would be unnecessary. We would become a straight, inflexible and incandescent flame; all of our powers would be ablaze, and all of our faculties would of themselves burn fervently on that brazier. But where are the lovers of eternal Love?

He who has at long last become master of his tongue, after many struggles, many slips, regrets, and innumerable starts, -- that man has made of his heart a strong citadel. The discreet man becomes a safe refuge to all sorts of troubled souls; his calm comforts them; the rectitude of his conduct educates them; and little by little he gives them courage.

The guilty confess to him, the malevolent stop their evildoings; the irresolute heed him, and all become auxiliaries to his illuminating task. If these noble results are easily detected around us, they are still far more numerous in the inner worlds where the springs of Life are spurting.

Among spiritually geared people, many try unknown processes for perfection, either in view of acquiring dramaturgical privileges, or for the nobler goal of collaborating to the collective evolution. Yet not one of the renowned methods discovered in esoteric sanctuaries gives quicker and more durable results, nor guarantees the disciple invisible and totally devoted auxiliaries, better than the arch-known rules of ethics. Moral philosophy or ethics is, by and large, the art of re-planting our heart in the living earth of the Kingdom of God and of making it face the rays of the Sun of spirits. How that operates, we do not really know, since we are still blind. But a day is coming when angels will open our eyes; you will then be able to verify to what extent all that I am stating which sounds incredible is true.

When Jesus recommends that, at a meeting, we choose the lesser seat, his advice still holds good for all circumstances where competing is involved. If we are thought to be negligible, of little worth, devoid of ambition and intelligence, how many worries do we save, ourselves from; How many forces do we find released within us for eternal conquests, And does not this calm permit a much clearer judgment? Will not our corporeal and spiritual senses become more refined and vibrate at the slightest exquisite touch of celestial messengers, if, meanwhile, ambition -- the burning desire of men's climb, does not devour its sap! When the army band passes by our window, does not the music and the drums prevent our hearing the delicate verses a friend might be reciting in a soft murmur? When the fanfares of pride, the calls of the flesh, and the shouts of ambition are deploying their tumultuous passions beneath the window of our heart, how can we hear the ineffable words which the Friend of souls is whispering in our ears?

Then later, the blessed day shall come, when we shall become the servants of each other. Could we only surmise what the beatitude of this slavery is, we would ask for it day and night; we would force the immutable march of Time by our constant vigilant quest for humiliations. Saints, never satiated from opprobrium, burned with a desire for the dawn of that day. Hence, if a ruffian attacks you, defend yourself, since your body does not belong to you. But if slanderers exercise their maliciousness at the expense of your reputation and character, in short, of your moral integrity, do not defend yourself since they are after all telling the truth. If calumniators tarnish your good name, yours and the name of those you are in charge of, do not defend yourself either, since your very first impulse would be to do just that. Injustice is only apparently so; in reality, it is justice the consider ants of which we do not perceive. It is the victim himself: *had, due-to dopier act, arms the hand of the assassin. If you are concerned with freeing man from the ball and chain we are all dragging, accept all the wrongs done you, and the evil attributed to you. The more vile a man is according to Nature, the more precious he is according to Heaven. Man sees nothing but the gangue; God alone sees the concealed diamond.

It is also essential not to take the goods of others; not just his purse or his furniture but his intellectual and moral properties -- his ideas, his discoveries, his affections and pleasures, Not only should we not take them but we should not covet them either. Evil does not lie in the intention which motivates the fought brings about a fall that much a benighted conscience does not warn

Anger in all of its stages, is always a murder. Murder attracts thrift. Why should we fret everything that happens to us is the immanent justice?

Do not take an oath.

own masters. Say I promise you I will do this, if God permits". If Heaven does not want that promise to be held, it will see to it that an insurmountable obstacle comes along and you shall be freed. Outside of that,

'let no trouble or inconvenience stand in your ray of fulfilling -pour promise, So, do not give it lightly. in the act alone, but act. An evil desire not more disastrous because about such results. From impatience to furor, murder just as thrift and become angry, since strict expression of We do not have the right of enchaining ourselves, since we are not our

in all sincerity: "I shall do thus and so,

If your heart yearns for the Light, Light will reside within your heart and in all your acts. Politeness, which in general is but a sequence of white lies, from then on shall become a living and been beneficent force. Each lie perpetrated poisons cells within us. Be sincere; and in order to be sincere yet without wounding anyone, cultivate indulgence. This means that, the visitors you see to the door, will carry away with them some of the peace which hovers over your home; and whenever you pay a visit you will bring along some of that peace.

One can extricate a general idea from' all this. The human being, at a given time of his evolution, to an observer shows himself to be a very complex combination of physiological and psychic elements both visible and invisible. The acts he executes depend upon the state of this composite whole; but Providence ameliorates this state at the moment of deliberation, which always precedes each of these acts; that moment may be of long or short duration. The amelioration varies and depends upon whether the providential light has been accepted, more or less totally by the volitive center. It is possible to establish the algebraic formula of these modifications.

This act brings about the material results and the invisible dynamisms which are inversely analogous to it. That is why a shopkeeper may confine himself and work in his dimly lit store for some twenty-five years, in order that he may be able to enjoy to satiety, a life in the country, under the sun and breathing fresh air, in his later years. These reactions have been influencing their very center of origin from the moment they were launched. Hence any act modifies our whole conscious being -- from our physical body to our intellectual body -- plus the whole tribe of invisibles-which are bound to us from birth.

Therefore it follows that our rapports with the Word -- Center and motor of the Universe -- are changing incessantly according to the quality of bur works. If these conform to the Divine or the verbal mode of life, our individualistic life is ameliorated in its essence, though outwardly, it might seem to suffer from this identification.

Hence, it is especially by our acts that the Light augments in us and that harmony settles about us. To act well, concordingly, is the sole, preliminary and necessary condition for our rapport with God to remain permanent; and this rapport is nothing but a union with -- Christ -the Being Who is the visible form of God.

The mere presence of a saint in a ballroom may bring Heaven down into it momentarily; just as the presence of a devil in a church transforms it into hell. In lieu of a saint, two persons who meet at a public gathering with the will firmly ensconced of obeying God thereby draw the ineffable Presence. It is well known that when a malicious and caustic gossip comes into a room the cutting remarks are doubled. Look at the man whose mere presence causes the scandal-mongers to hush up; you will very quickly notice that a light emanates from him.

This is the wish I ask your permission to formulate before this chapter ends. May we all conceive an idea that is so true, so just of the Father; may we recognize His Love -- Christ -- so sincerely that our whole being will become

ablaze from the rays of this love; so that our life in all circumstances will become what would be that life of love. If a human passion transfigures us, how transfigured should we be when passion for Heaven exalts us! With our upraised hands now bearing a torch, Light will emanate from our eyes, and our words will spread peace. Now the eternal Friend does not leave us anymore; the dazzling halo under which He veils the unbearable brilliance of His presence moves and trembles with us; we become dispensers of His blessings. Wherever we go, He goes; whatever we want, it is He Who accomplishes it; whatever our brothers ask of us, it is He Who grants it to them. Our life expands in virtue of a permanent and very inward ecstasy; and around us floats a subtle atmosphere which heals, consoles, enlightens and for the activity of which time and space are no longer obstacles.

In order to gain these prerogatives, an extraordinary type of life is useless. Heaven is far too benevolent to have placed us on certain paths for a series of lives without having also placed along these paths all the nourishment necessary to our soul. Nature is simple; so is the enigma of the world simple; Truth is simple. Therefore, keep your faith, your confidence joyous; keep your courage. Our Friend, our older Brother will do the rest.