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THE THREEFOLD
PATH TO PEACE





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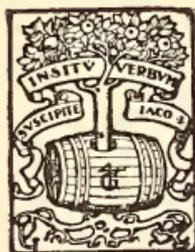
THE THREEFOLD PATH TO PEACE

WRITTEN DOWN BY XENA Δ

and

Dedicated to Disciples

Handwritten note: Dedicated to Emily (7.11.11)



THE GRAFTON PRESS

NEW YORK

BF 1999

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PREFACE

A FEW words should accompany this little book, words of explanation and of hope.

During the winter of 1903-04 a small group of earnest students met for the study of Spiritual Laws and of their application to every day life. Among them was one who, as Disciple, had been trained to listen for the Inner Voice. The Disciple solicited guidance before the meetings of the group, and weekly as the appointed day came, heard and wrote down the lessons contained in this volume. As they proved helpful to the students, it was resolved, in grateful acknowledgment of the Guidance vouchsafed, to offer them to a wider public, and they are, therefore, presented as they were given, without comment or further introduction.

To those who received them, fresh from the Stream as it were, they were a source of continual encouragement and an incentive to further effort ; many difficult steps in the Higher Path were the easier for their inspiration ; and when the farewell words were given, it was realized that a parting of the ways could lead only to wider knowledge and deeper experience.

So may this little book go forth, and may it bring to all who seek, the strength, the peace, the blessedness, its words of wisdom gave to those who, striving to hear the Voice, herewith endeavor to obey its teachings and give, even as they have received.

XENA Δ

New York City,
June 5, 1904.

INTRODUCTION

TO THE DISCIPLE

TO catch the fleeting whisper of the Master, hold thyself free. The lower self tends to contraction, the Higher ever expands, that it may wing its way to that which is Itself.

Vibration is the way, but the entrance upon the way is through that narrow gate which is in reality the contraction of all currents into one. The outflowing Spirit, in its etheric vibration, enters everywhere, but those coarser vibrations to which man's mind responds are in their nature constrictive, that is, in proportion as thought coheres vibration is tense, and must be so.

When, therefore, desire awakens for higher knowledge, the intensity of the desire brings about a contraction of vibratory currents. They draw, as it were, to a point, and the demand made of the neophyte is that he shall, at one and the same time, ardently desire, and yet overcome the constriction that his own desire has brought about. This he can only do by at once desiring and rising above the desire

—by striving and, at the same time, relaxing. The camel must enter the eye of the needle!

Now, the constructive element in Nature is that desire which, calls to itself that which it needs for expression. The body itself is built up in response to desires that bring together the necessary elements. And as it is with the body, so it is with the inner man, who, by desire, attracts to himself ever finer particles, which respond to finer vibrations.

When the inner man has arisen to a full conception of his right to demand entrance to the world of the spiritual plane, his task is twofold. He must so draw together his desires as to make them one; he must contract; all his energies must come to a focus, as it were, in order that he may pierce through their activity, the narrow opening; but, at the same time, he must himself be, at core, free even from the desire. In other words, he must be at once master and servant—master in expansion, servant in contraction.

So shall he enter the Divine Flame, so shall the Divine Flame receive him. So shall every selfish, contracting vibration find its death, so shall every aspiring vibration enter into partnership with all that, as Flame, vibrates. Free, the inner man shall travel on the Path, the selfish remaining ever bound by his desire.

I

IN TERMS OF VIBRATION

IT is wise to cling to the idea of Triune Vibration expressed as differentiation of vibrations. It is true that science recognizes seven variations, but these seven are at best but multiples or derivations from the three which we may call primitive.

Conceive then of unity, and for diversity take three discords, each representing vibrations of a different rate. You cannot readily conceive of these three as starting simultaneously. The three are one, it is true, in essence, but not, if you can so phrase it, in impulse. The earliest is the most rapid, say, super-etheric; the second is etheric; the third is atmospheric, through and only by means of it the super-etheric vibration can find vent. Coarse as atmospheric vibrations are, it is only by and through them that finer vibrations can find play.

We may then say that the physical body is the representative of the last impulse, the spiritual body of the second, the soul itself of the first; in other words, the three in one are body, spiritual body, soul, of which each in its own way is the vehicle of the three impulses of the ever non-vibrant God, i. e., of that which,

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in itself free from change, produces or permits vibration.

When you have thoroughly mastered this fact as scientific, you will see that soul life, spiritual consciousness, and physical existence are three notes in one chord, each responding to the vibratory impulse of the great Origination (Cause), and you will further see, in comprehending that, that these three notes demand for full expression a moral, a spiritual, and a divine purpose. The realm or kingdom of the physical body demands of its lord or ruler morality, the spiritual body demands of its owner the cadence of a spiritual life, the soul claims divine atmosphere.

What are these three? The first is love of self for self-attainment. The second is love of others for self-government. The third is love of God for return to or union with its like. Love of self for self-attainment demands a moral life, the life of training. Love of others demands a spiritual life, the life of sacrifice. Love of God demands a life of aspiration, in which the finest vibrations shall respond to and lead to the Divine Source.

Three, then, are the streams, three the vehicles of the streams, threefold the purpose and expression. As man, as spirit, as the Divine or God, shall impulse from the primary source express itself and show forth the triune nature of being, or, if you will, the three aspects of the Logos.

II

THE CONSECRATION OF LIFE

THE consecration of life to the highest purpose implies sacrifice. There is indeed no progress without it, and the reason is simple. To attain a higher plane means to become sensible of higher vibration, to respond to it, to be, in a sense, one with it. As in natural life the physical body is attuned to a key of its own and proclaims by pain and sickness any deviation from it, so in the atmosphere of the astral and spiritual any want of concord is immediately recognized by the soul. To escape from the discords of one plane only to encounter discord on another is not advance. It may be growth, but there is such a thing as one-sided growth, or deformity and this is very plainly evidenced in the case of many who seek a home in the astral. They establish correspondences there, as it were, but fail to realize that in the ever changing currents of the astral plane they are swept hither and thither and meet with misadventures of a misleading kind.

When through many sad experiences the spirit has grown wise, when, in fact, the soul is thoroughly

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awakened and no longer responds to mere pleasurable vibrations, it enters upon the search for the highest good conceivable to it. This it realizes can only become its own by union with that which lures it onwards and upwards. What is this? You have heard of those Rays of the Highest Self to which we claim to belong. You have been taught that, when the ego has once entered upon the cycle of experience, it must encounter many different phases of that experience. It is indeed only fully born into any one of the higher planes of consciousness when previous experience has prepared it for the step. It is in reality not even a monad until æons have separated it from the primary impulse. Is it then any marvel that the memory of its origin is lost to it?

By countless experiences, by myriad steps upon the descending ladder or spiral, the monad at length reaches its purely physical experience. As man, it is child of its race, inheritor of accumulated knowledge, fitted for its own place. But it is yet more. Within it still vibrates that primary impulse which was not of matter, but which in the ages has so associated itself with coarse elements that it is, as it were, lost in them. Sorrow alone arouses it, and that sorrow is a discord, which impels it to reflect.

In the same way the fear of death, the horror of dissolution that shall render all vibration again discordant, is one of the first factors in higher experience.

The soul longs for life, and from this longing hope is engendered.

In hope and fear vibrations change, and through harmony and dissonance an atmosphere is created in which, as time passes, man lives mentally. Light and shadow, hope and fear intermingle, a new harmony is born, and the monad becomes an entity, and with individual tendencies follows where his desires lead, and thus becomes allied to the second plane of being, the astral, so-called.

But no permanent satisfaction is ever attained there. "Under each blossom," as the Silent Voice has said, "lurks a serpent," the serpent of selfish desire, of longing for self satisfaction in some form. "Higher still and higher must thou mount for Love." In the astral thou canst attain union with that which is of time, but for eternal union the astral plane offers no guarantee. There all is change, and that which to-day greeted thee as response to honest desire shall to-morrow not know thee nor be known of thee. There vibration is no longer so coarse as with thee here, but it is as eternally subject to the law of change. No abiding place is there for thee, nor satisfaction for thy aspirations.

It is not until the soul cognizes spirit that it is in sight of its home, but when once its desire has turned thitherward, all is within its reach, all awaits it, until when it awakens upon the borderland of eternity, it

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no longer knows pleasure or pain, happiness or misery, but is in Bliss, is one with that from which it separated in the myriad ages of the long ago. Faintly indeed and at long intervals does the soul recognize its home, slowly with divine longing memory re-awakens, and the past, buried amid many ruins, issues from its hiding place and takes on form. "The Soul remembers!"

No accent of pure melody can escape, but as the forgotten becomes the known the soul realizes all that its past has held of profit and of loss. It knows not only that which it has survived but that Self which it has built up as instrument, which has now again become one with the Eternal Source whence it escaped in the long ago. And as the soul remembers, radiance floods it, light too blinding for the outer sight dazzles it, for in its full realization it not only *knows*, which is joy, but receives the complete assurance that *it is known*, which is the perfect fulfilment of its highest aspiration.

III

THE SOUL'S ROAD

THE Soul's Road is determined by its Intention. One may set out to discover a continent, heedless of that which awaits one in the going. In a general way it will be planned for, so much provision, so many clothes, so many associates, but with all the preparation the unforeseen will happen. And so it is *here*, but, as with persistence a goal will be reached, if it exist, so surely will it be attained here, and of its existence there need be no question. It is only necessary to cling to the intention, and to be, in so clinging, one-pointed in mind and of one-ideal in soul.

There is a distinction upon which we ask you to dwell to-day. The mind is more easily awakened than the soul, it finds its vibratory correspondences more readily, but, although awakened easily, its response is not so true, for it is, at best, a reflecting instrument. The soul is awakened with greater difficulty, it sleeps in many all through the earth life, great shocks are often needed to arouse it, but once aroused its course is less errant than that of the mind, and it is in this fact that your hope is found.

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To all of you the fact of the soul's awakening is already known—none of you are asleep—but the soul must build up its own vehicle, as the mind has already done ; it must have its perfect instrument. You have been taught that the three chords of body, mind, and soul must vibrate in harmony, but this harmony is, in fact, dependent upon the soul, which is now in command. Body and mind must follow the note the soul utters. In other words, the Intention of the soul must be carried out by its partners, and the reason it is easier for the soul than the mind lies precisely here—the mind responds to many vibratory currents, the soul responds only to the harmony of its own note. It is not carried away from its intention.

We would say in words familiar to you, aspire and you shall grow. You cannot, by the law of soul life, remain in its kingdom without that which is the equivalent of breath in the physical world. As the lungs must breathe that you may have life, so must the soul aspire that it, too, may have a fuller existence now and here, that it may become strong in an alien environment ; and as it gains this strength the waves of the outer life may pass over it, may beat against it but it will not heed them. Alone, self-centered, yet diffused, it will remain the stronghold of its own hope and the safeguard of all others who may temporarily enter into relationship with it. It will live by its own aim, grow by its own will, radiate through its own

love, and, as time passes, its Light will be seen and recognized of all men, for, for them no less than for itself, it shines.

And the radiance of the soul's Light is dependent, when all has been said, upon the Intention which awakened it and which forever individualizes it, differentiates it from all others, and yet makes it one with every other aspiring, longing, loving soul either in your world or ours.

IV

UNITY

UNDER the symbol of the O we conceive of unity. Think, then, as you gather together, of that entrance into the perfected life that comes of union. The two or three united in one effort are the physical representatives of the three in one.

And in unity there is power. As each of your circle in aspiration gives forth the force which is spirit, that force, through sympathetic and similar vibrations enters upon and interpenetrates that which it meets. In aspirations the soul grows because it is, as it were, breathing in its own atmosphere. Aspiration is the life force of the soul, and as in your world, if you desire to overcome obstacles, you make a combined effort, so in our plane we meet together in aspiration to receive and increase our power.

Your circle, must represent combined aspirations, and these aspirations must not be of a personal character. It is not that "*I*" may be pure, but that purity as a force may dominate the group. As the ascent of smoke or steam, so is the uprising of the power of the soul. It rises to that plane which accords with its vib-

ration and then dissipates its energies as a cloud or mist would do in a rarefied atmosphere.

Aspiration is thought transmuted into power, and this transmutation is perfect in proportion to the effort and sincerity of the soul's desire. Many desires are like many streams of water. They run side by side but no power eventuates. They cleanse, they renew in a certain way, but they do not uplift or, as it were, add wings for the soul's use. ONE deeply seated, conscious desire is power, as one stream of water is potentially, and if persisted in, will in time meet and bring back by its own inherent force the object of its search.

But this is not the *work* of the higher vehicle. Rather it is the natural result, if we can so phrase it, of instinctive effort as compared with the effect of an act of conscious will. As in a child's life the difference is plain between the merely instinctive efforts that accomplish natural desires and the early awakening of a personal will, so in the soul's life there is the difference between desire that is instinctive expression, and aspiration that is the conscious effort of the will.

Aspire ! Aspire ! Aspire ! And so in triple measure will the response be—increase of Will, of Love, of Wisdom. And this increase will not be concrete, it will be permeation or atmosphere, or, as you would say in your world, force, perhaps. What exercise is to the body aspiration is to the soul, and as you might say that you realize increase of strength through exercise

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but know it only in results, so in the soul's life you can recognize the power of aspiration only in growth as a whole.

In your group life, the force of your aspirations will determine your lives, not in detail perhaps but in direction, which in the long run governs details. You will begin to live neither from the heart nor the mind but from the soul, which includes both. The aim of your affections and of your desires will be subordinate to the longing of the soul itself, and you will find that, as the soul in each of you gains strength through its aspiration, it will demand and obtain all its desires. The spiritual law is in a measure, like the physical law—the incoming result will be the equivalent of the outgoing force—and as in your daily experiences you cannot demonstrate this law but must live under it, so in the soul's life *you* may not realize the truth of your progress but you are living *its* law.

For soul growth, unlike that of body and mind, is not *under* its law but is *its* law, and this law is individual, is the soul itself. From the moment that you consciously enter upon the soul life you are, yourself, the force that you use. The best analogy is that of the sun ; its heat is not its breath but itself, its rays a part of it. The body is the instrument of your breathing—the soul uses no instrument when once it has entered life as an individual. The body and mind were its instruments, and remain so as long as it func-

tions upon this plane, but the soul, as such, upon its own plane is itself both the instrument and that which it produces.

Thus, in aspiration souls meet as separate, but become one in the fact that they breathe as it were together, and in combination as an undivided force act on their own and all other planes at once. Upon the wings, then, of unselfish aspiration rise to the greatest height possible to you, and as you rise you will gain increase of life, which is in itself blessedness, and you will realize that you are one with all souls whose aspirations vibrate with your own.

V

ABOUT RENUNCIATION

RENUNCIATION is the law, because only in overcoming can the soul gain strength to stand alone. Efforts at self-conquest are in reality dependent upon the longing of the soul for individual existence. For, so long as it is content to be involved in the intricacies of matter, so long it will sleep. The contented, self-satisfied man or woman will be let alone, the soul in them is not yet aroused. Sorrow must first awaken it, and discontent do its work.

The first step is taken in the new life when the old delights fail to satisfy, and this moment of awakening may come early in life or later, in accordance with experience. The prenatal life of the child has its parallel in this antechamber, as it were, of soul existence. For the soul is not dead in reality, but, like the maiden, sleepeth; bound over by the external relations in which its earthly existence is entangled.

We speak now, however, to souls that are at least awakened, and we bid you consider what value the renunciations you have made really have. They are

the growing pains of spirit, and without them the soul would remain a dwindled weakling ; but let it be remembered that there is no value other than this in the giving up of those things that are dear to the child of man. For, when once the soul is fully come to birth and knows itself as one, apart from all others, the path of renunciation widens into the path of action, and in the soul's life as in that of the child comes the hour of puberty. Childish things must now give place to those of nobler worth and the soul, alive to its own value and destiny, must claim as its birthright the powers of its divinity.

To renounce its divine privileges, as it has renounced its material desires, would leave it a mere inert principle. It must now assert itself as of value, and this assertion takes on form other than that of sacrifice. It is, in a word, effort that is now demanded of it. Fight! While in renunciation the powers of the soul have been in use in certain ways, the sacrifice of selfish interests has brought with it a certain inward calm and an actual possession, for in losing his life the disciple has found it. But in the battle now to be waged upon the inner plane there is no immediate gain, for it is the inner shrine that has now to be defended from those unseen enemies that war upon the soul.

It is in the thought world that the battle rages, and unless the soul can gain and keep the mastery here, its divine powers are forever cramped and maimed. Here

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are no obvious enemies, all is subtle, the soul's existence is not in danger, it is the character of its divinest impulses that is involved. The soul has now come under another law—its evolution is not by sacrifice but by *conquest of itself*. Not until every thought responds to Divine Harmony can the soul achieve union; not until the battle ground is swallowed up can this union be final. That is to say, not until every thought, every aspiration, every breath of the soul is Love can it realize itself as part of the Eternal and Divine Love.

The reason is obvious to those who like yourselves have been taught the law of vibration under which you live. Every selfish thought is a discord, and, until selfishness is overcome upon the inner plane by Love, the soul is not free. As renunciation has brought about the soul's birth, (that is, under the law of sacrifice the divine life begins,) so effort to disentangle self from selfishness is the essential element in the soul's progress. Selfish *action* is not the snare for those who instinctively turn from the lower path, but selfish *thought*, even of its own progress, is the enemy to be overcome.

VI

“TWO OR THREE”

IN the heart of each of you is a dominating desire ; and in this desire lies the seed of the future ; from it will spring all work, worthy or unworthy. What, then, to-day, children of our expectation, is the great desire underlying your thoughts ?

Our work bears little relation to the personal. Lay aside, therefore, the consideration of personal desires, which come and go, which are but passing gusts, so to speak, and seek out the *longing of your individual soul*. That which is personal to you shall fade away, but that which is yourself, in its yearning, upreaching, longing, shall reach us and endure. The personal wish may remain unanswered, but no longing of the individual soul will ever be disregarded by us ; for in the inner world of aspiration every echo reaches our listening ears, every upreaching desire, every aspiration mingles with our own and *must* be heard of us.

What, then, ask yourselves, is the desire that brings you together ? If, in very truth, it is of the spirit, to spirit only will it come. It must be void of all that pertains to the personal life, and yet of that life it must

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be both inspiration and guide. For your desire is the treasure, and where the treasure is will the heart be also, where the heart is action will follow.

In this lies the whole mystery of godliness. As the needle follows the magnet, so *must* the disciple follow that hidden desire, unknown it may be to himself. As flowers turn to the sun, as trees to water, so will the life turn towards that which is in the hidden chamber. Hidden indeed it is in mystic speech, that little fire of aspiration which becomes the flame in the secret chamber, and in this flame all dross must be burnt away—all that is of the lesser, temporal, ever-changing self, to leave only that which is one with purity and love. Thus we see that the desire which brings you together must be at once both pure and free—free in spirit that you may be bound together in love.

Love alone is within the flame, and to it only all things, palpable and impalpable, are drawn. Consider this. What is life on your plane? Is it not the drawing together of like elements, and the activity of those that are dissimilar? It is what you call molecular. Yes; but, death is equally so—within its embrace is still activity of particles, is still the drawing together and activity of dissimilarity. What, then, has escaped? That which, in itself, controlled both the similar and the dissimilar. This is the eternal, ever living principle which we call Love. It is the Divine Energy that demands expression at all times and everywhere.

That which is of *it* is eternal, that which is its mere external expression is temporal. Hence, every desire for personal advantage lacks the eternal, ever living principle, because it is of its expression only and not one with it.

“I and my Father are one,” said the Master, because in the pure flame of Divine Love all the personal had been burnt away, there remained only the Eternal Principle, which is one with itself, and so, universal. From it all things are built; it demands, and lo! creation follows. In its name whatsoever ye ask shall be yours, but—be not deceived; the mountains which shall be removed are not the material mountains of the personal path, but the spiritual barriers of selfishness and pride. The soul must stand free, and its freedom will be in strict accordance with its desires, with those longings and aspirations that are, in truth, itself.

“Desire that which is Eternal” means, then, crave only for that which is universal, and not personal. The voice of the one reaches us, the voice of the other is lost in the din of material sound. But it is no less true that, as the spiritual desire gains freedom, the shackles of the personal life loosen, and the difficulties that encumber the path fade away, for, free, the demands of the soul will liberate the personality.

VII

LOVE'S VEHICLES

ALL life is energy. This you have fully learned. Energy seeks a home, an abiding place, through and in which it can express itself. Behind and within every material object is that called by those who live in your world *blind* force. We who seek higher planes of consciousness accept that term in its ignorance of actual facts. Man can know only that which he is capable of accepting and assimilating. Energy or force appears a blind agent to those whose inner sight is not yet opened, but to those who, in however small degree, have vision, it is otherwise. They may not understand with the complete knowledge of the fully awakened, but they escape the blindness of the intellect apart from the soul's guidance. But in our little circle are those who at least believe, if they do not as yet wholly realize, that energy is Divine, and that this energy in expressing itself assumes many and very different appearances.

Its expression is dependent upon those vehicles that it has fashioned for itself, and if you will replace the word energy or force by the vital word Love, you will

read the message of the Universe to yourselves—Love as quality equally with Love as principle; Love as pure energy, gathering to itself the elements of its manifold dwellings through that law of vibration, so familiar to you. Love alike in stone, in rock, in crystal, as in blossom, flower, and tree; in rushing river or tranquil stream; in soaring bird or useful quadruped; in savage and intelligent man as in the heart of the sage. Powerful in direct relation to its mode of expression, Love is at once kingdom and king, and when in its highest aspects it has gained the result of all human experiences, it has fulfilled its mission in this world and seeks a better habitat.

And that which is universal is of necessity also particular. As force, as energy, as Love, it interpenetrates, and where no other principle or quality can enter, it will be found by those who seek, calling to itself its own and fulfilling in its ever changing life the highest law known to us in the universe, Like to Like. Not by that which is alien, O children, can ye be gathered together, not by that which disintegrates, but by that which forever knits together in harmony those who are spiritual kin.

Love, then, let us repeat, is energy, and in the human heart this energy seeks to express itself in Freedom. Those grosser forms of its expression which, in your social world, bring individual discord and ruin, are the expression of its force when the

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vehicle containing it has not reached the level of the intelligence, it then expresses itself in coarse animal form, but when through many experiences it has gained a habitat in the higher personal forms, it is *converting its vehicle to itself*, the man is becoming godlike in that he is in command of his own energy.

No longer limited by mere animal instinct, he associates with his love energy the qualities he has gained through experiences that have associated themselves in his Ideal. This Ideal will demand of him sacrifice, and ever greater sacrifice, until Love Perfected rises beyond the prison house of selfishness into the deep vault of heavenly aspiration. Love or energy will no longer be liberated upon the lower physical plane, it will demand and make a higher home for itself, it will express itself, upon the plane of action due to higher impulse. Now, in the sacred words, it has found "a more excellent way," a way that leads it away from the world of sense enjoyments to the plane of its own exalted longing—ever away from the claims of self to the demands of that whence it came, ever away from the many to the One which is the All.

Its claim is no longer for satisfaction for itself. Its demand is for the fulfilment of all upward tending desires in all. As Love liberated, it goes forth that it may meet everywhere and in all things its own, and, meeting, become one with them—united in Love, yet forever individual in the expression of that energy that

is Divine. Energy going forth as Love conquers all but itself, and for this reason, in the long run it is conqueror. Good must and does overcome evil, for good is energy in constructive activity and evil is energy in dissipation—the one attracts all to itself, the other repels all from itself that it may re-form its home.

Energy, then, liberated is Love ; but energy still seeking liberation is not as yet all good. Ever expansive, Love interpenetrates everywhere. The loving act, the loving word breathe the loving thought that itself is energy. Carry it with you, let it permeate your atmosphere, let it range above, around, beyond you, until it shall become one in expression with yourself, and, carried upon its wings, you shall enter into that perfected Union of which you dream.

When Love meets Love, the soul has gained its home forevermore, and expresses itself as Energy Liberated and Liberating. The finite, the microcosm, has become the infinite, the macrocosm, and “it and the Father are one.”

VIII

THE POWER OF LOVE

THE vital power of Love is dependent upon the nature of Being. Life, as we have taught you, is an energy dependent for expression upon rates of vibration. Now, again we remind you that this energy has in the main three modes of expression corresponding to body, mind, and soul, or as you might say, to material, immaterial, and spiritual planes.

Action is the vehicle of the material world, thought the vehicle of the immaterial world, and aspiration, which in the last analysis you will find to be love, is the spiritual vehicle, the most rapid vibratory expression upon which thought, the immaterial vehicle, is winged to heaven. Further than aspiration it is not possible to go *consciously*. In trance it may be that higher regions are reached, but with that you are not concerned.

We want to explain clearly that, whereas these modes of expression are different, these vibrations of widely different quality, that which lies behind, of which they are in turn vehicles, is the same always, everywhere, and forever. This universal insistent principle is what

is called by you and ourselves Love, but the expression to us is not at all what it ordinarily means to you.

Love, in our view, is that which forever combines. It is as truly in the mountain as in the heart, it is at once law and execution, that which attracts, repels, and combines. "It lieth at the heart" of universe as truly as in the heart of man. Now, the whole of spiritual evolution is dependent upon this principle. That which to you is coarse and unlovely is not less its expression than the ideals of the world of thought. But the practical rendering of this principle in daily life is all that is of deep concern to yourselves. So much we say that you may comprehend how and why Love does and must dominate your lives.

In proportion as you love you realize that only as Love can you express your entire self ; only then through this expression can you enter into that Eternal Union in which all is good, only, that is, when Love as quality gained through experience is one with Love, the principle of Universal Being. Existence, as you know it, is Love only in the making, and when you attempt to obey the universal principle but are not at one with it through lack of love or lack of its expression, you fall backward and make no progress in spiritual evolution. You are in fact laggards.

Every molecule is an expression of this law—it either adds to its being or loses its place ; it must by going out attract and make its own that which is in

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the same vibratory order. So with plant, tree, and flower ; so in the animal world ; so throughout what you call nature ; like calls to like, and results occur in strict accordance with the force of love that is involved. You should realize clearly, therefore, that all progress is dependent upon the amount of latent force or Love involved.

As in evolutionary sequence we rise to the plane of man, we find this force expressing itself in determining and regulating Sex. This is the first mystery on your plane in the action of opposites as determining results. From the dawn of human evolution the play of opposite forces has resulted in unions typical of that final union of the self with its Principle, which is the last effect of universal experience. Every step on the upward path is a step of effort at reconciliation of contrary currents of feeling or desire, and as you progress you become aware that back of these conflicting feelings is a force that belongs to neither singly, yet is inherent in each. This neutral, all containing force is Love, and in proportion as you conquer through aspiration is it released on higher planes of consciousness. When finally your aspiration is to love worthily and universally, you are becoming a conscious, spiritual individuality, in full possession of your birthright—no longer baffled by the opposition of your desires, but one with them in that all are resolved into the one which is Love, "I and the Father are one" in thought.

Love conquers and becomes the Vision, in which the joy of one is the joy of the universal life. Strive, then, for such love as we depict, from which all thought of self or desire has been purified ; so shall you in your very hearts know and recognize the Father. So shall you rise from the plane of life and death to immortality.

The true resurrection is the uprising of the self against its limitations, and these limitations are three-fold—of the flesh, as in childhood, of the mind as in manhood, of the spirit, as in mature life. Do not doubt that in the plane of spirit there are also limitations to be overcome by those who desire final and complete victory, for that means the mastery of that higher self which has struggled for freedom and which in attainment must conquer *loneliness*, free from even those spiritual desires which were the conditions of its progress.

“HIGHER, STILL HIGHER.”

IX

THE LAW OF GROWTH

UNDER the mysterious law of growth lies the deep secret of the soul's existence. Many are your ways of expressing this fact, but few are correct in the surmise. Souls, Beloved, are *born*, and are not, in our sense, eternal of necessity. The soul is immortal, yes, because when once the stature of a human being is attained, the soul is no longer merely embryo ; but it is not necessarily eternal in your complete sense. That which divides it from all else and renders it immortal is also that which makes its eternal persistence dependent upon *quality*. Quality is the only eternal possession, of which nothing can rob the soul.

Ask yourselves, therefore, what qualities are eternal, and you will find them few. Love you will reply, but love is many-hued—most of it perishes, as you know, even here, for the great twin of love is sorrow, and sorrow is but for a moment ; grief, love's language, becomes mute. Yet, mute it leaves its trace in quality, and love has been enriched in loss—but not in its eternal aspect.

In one aspect only is love as the soul's possession eternal—it is in that which it creates as a habitation for itself. For love is activity, and only in energy or activity can it continue to exist, when (as you know will be the case,) object after object of its demands is gone. Love personal will not continue to eternity; love purified by activity will persist. For Love given as energy is eternal, and partakes of the eternal quality of Being itself.

Love, let us say, is the soul's atmosphere, and as moisture expresses itself in dew, it will express itself in act. The key note to all religions is Love, because without it there is *no* eternal life. It is the soul's expression, and apart from it there is no endurance in the Eternal Evolution of Spirit. The birth of the soul into the higher or eternal life is that moment of its expression when, rising above selfishness, it reaches, for the time, those whose life is love, whose objects are eternal, whose quality is selfless.

And this attainment of the New Birth is dependent upon the desire of the soul for growth. It longs, and longing loves, and loving gives. We may call this the Trinity of Eternal Life—Longing, Loving, Giving—as giving, loving, energizing, or, let us say, seeking, finding, knowing—and these three become one in effort.

This is why the soul's life is spoken of as struggle. Through effort it pushes its way upward to the Light which is Life. As the plant finds its way through the

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soil, as it seeks its nourishment in accordance with its need, so the soul finds its habitat in the darkness of the physical body and its nourishment in pain until, through effort, it, too, reaches the Light.

At first this effort, this struggle, is for self-assertion, as in the child it ever will be, but as the soul grows the endeavor takes on other character—it is now for self-conquest, for the denial of the temporary, and for the satisfaction of its eternal quality. It has risen to the higher plane of consciousness, and upon this plane energy asserts itself as Love Universal and not as love personal.

The Path has opened, the soul has glimpses of a glorious beyond. It struggles onward to the Great Light, to find as it rises that this Light, in which it shall forever lose and yet forever gain itself, is the White Light of Love made perfect. Free from all thought of the self, it *is*, one forever with those other selves whose struggle is to give, careless of what they themselves receive—selves one in energy and forever one in the Eternal Being of God.

X

LOVE'S TRINITY

THE chord of Love is threefold. In this lies all the mystery of Being. Only in its perfect blending is the All expressed. As we have taught you that there are in man three planes or aspects of consciousness, so must Love, to be perfect, express and contain within itself these three. The material plane is expressed in material desires. The immaterial finds its expression in thought. The spiritual can be known only in aspiration, which is its form of desire.

Now, these three are one in essential element, and this essential element is one with the threefold expression of it—it is energy or love. Do not then despise these desires that upon the material plane of consciousness belong to it. They are in themselves good. Only when as encroaching on the best welfare of others they lose the essential element of pure Love are they to be repressed. Beloved, there is no value in repression for its own sake. Renunciation for renunciation's sake is valueless, and every material effort that involves loss on the part of another breaks in itself the eternal law of Love.

It is, therefore easily seen, that the soul struggling for light, longing for higher planes of experience, *must* sacrifice at the call of that which draws it on. Hence, the world of material consciousness is full of sacrifice, for it demands, in liberation, escape from all that can hold or bind the soul in its onward progress. On the plane of immaterial consciousness, yet greater is the opposing element, i. e., the conquest of thought is harder than the conquest of physical desires. The mind is the great battlefield of righteousness. Behind the act lies that from which the act proceeded. The mind is, as it were, the womb of external circumstance. The aspiring soul is the embryo around which closes the atmosphere of immaterial unseen force from which it draws its sustenance.

In the atmosphere of Love, all that is detrimental to the soul of others is evil, and every alien thought is at once the enemy of the growing soul and of all other souls. Thus, in the mind lie the eternal influences for good and evil—those desires, hopes, and longings that make up the man. If any one of these is for self, it at once contracts the atmosphere in which self is living, and shuts the soul up within its own barriers of thought. There is no escape from its own essence.

On the material plane, desire is overcome by renunciation begotten in the world of thought. Upon the plane of the mind's consciousness a thousand hopes and fears accompany accomplishment. Not until

every thought is unselfish, free from self-seeking, and devoted to the good of *all* others can the soul be free. In other words, it can enter upon the spiritual plane only when it is so thoroughly inbred into love for others that that which formed its thought body, built for itself from the ever living thoughts that are itself, is of the quality of the home it desires to enter.

Only Love can enter where all is love, and only when this love is threefold and expressed in equal measure upon every plane can the soul claim as its own freedom and union with its Source. And this is so, as you will see, of *necessity*, for like only can blend with like. By the eternal law of vibration, energy can meet energy only in equality of cadence, and, as Love, it is rhythmic in its final expression, and is and must be perfect harmony, whether you express it in terms of light, sound, or flame ; for all three are one in eternal essence and likeness, and the three in one is God.

XI

THE LONELY WAY

THE man or woman who would enter the innermost path must be alone in spirit. To the aspiring soul the way opens and for a while broadens out into meadows flowery with the blossoms of love, for the affections are, of all emotions, the first to be awakened, but these very affections are the cause, as the soul advances, of its loneliness.

For the soul to vibrate in its own key is to be virtually alone, and it is a long while before a solitary vibratory note can become a true harmony in which the soul shall know bliss. It is obvious that this must be so. To each soul there is one easier pathway pointed out by that within itself which has individualized it, and in following this, its own inherent longing, it finds itself apart upon its own path, which deviates from that of all other souls.

In the main, the path for all is the same for it is always the path of self-conquest, of the overcoming of the personal desires of the lower self, but, the experiences which come to the struggling soul, separate it as an individual, from all others. To it alone they come, and the lessons they teach are that man's only. But

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in this fact of the soul's loneliness lies, as it were imbedded in a gem, the central fact of his value as individual. He is no longer one in a class. He is himself becoming a nucleus for power, a dynamo, if you will, from which shall emanate Wisdom and Love.

The loneliness of the growing soul is, then, its own patent of worth. It is becoming, so to speak, a star in the galaxy of the Eternal Sphere of those Immortals whose light is the light of men. And be it remembered that those heights from which the struggling beams of the soul's radiance shine are not above him but within him. They are the kingdom conquered by his will, into which he enters to find himself again in touch with his own, with other souls whose aims are selfless and whose desires are pure.

The higher steps of the Path of Bliss are all made by the disciple himself. They are not rock hewn by the efforts of others, they are not an inheritance from the past, they are the pioneer efforts of his future, and every one of them costs him something of loss in promise of future gain. One by one all allurements are left behind, that glamor which ignorance sheds upon facts is lost, and the soul faces itself as its own reality. It learns what is its own, and loses one by one all that belongs to others. It stands, as it were, naked in its own sight, bereft of all but that which it has gained for itself, which is interwoven into the very texture of its existence.

But in this loss are the true gain and glory of knowledge. The eye of perception is opened—that mystic eye of all inner light which reveals the Truth to the watching, waiting soul. Then all knowledge becomes the possession of the soul that knows itself. The mists of illusion have been dispelled, the true Light is recognized, and the inner knowledge of the Kingdom of God is the priceless possession of the soul.

Separation, loneliness, the solitary experience have done their work. Isolated, the soul has made its own acquaintance, has recognized itself as one in the immensity of Eternity, and in knowing this has gained the revelation that all else is within itself. Every experience, every pain, every joy, every sin, every effort is itself, and is all that remains of the old life of sensation and desire.

Thus, clothed in knowledge of itself, it has gained Wisdom, and, in very truth, knows as it is known. In losing all it has found itself one with that Sea whence it came, ever united through experience with the Eternal Source. Out of darkness has come light ; out of sorrow, joy ; out of loneliness, union with all that is ; out of struggle, power ; out of loss, Illumination ; out of love, Love in its all embracing divinity.

XII

PURITY

IN absolute purity there is no distinction. All is of one quality, and this quality is in a sense colorless. That is to say, the essential character of purity prevails, unaffected by the elements that may play around, over, or above it. You speak of pure air and pure water, meaning that which is uncontaminated by alien influences, influences perhaps in themselves not undesirable, but inimical to the standard of purity. So, in analogous fashion, we speak of purity of thought, which, in strictest analysis, will mean purity of that which underlies the activity of thought, which we can call, for the sake of clearness, motive, that which directs and seeks to govern thought.

Purity of thought means, then, pure or uncontaminated motive. How can we feel sure of the purity of the motive that actuates us, and is, as it were, the dividing line between ourselves and others? We may all live upon the same general lines and all think in the same general way, but there will be that which divides our actions and our thoughts from those of all others. Thinking and acting in unison, we may at

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times override these dividing lines and become as one in action and in thought, but even in this union there will be underlying differences of motive.

When, therefore, we aspire for purity, what do we really desire? Absolute purity will be colorless, devoid of difference and distinction, and hence, as far as our own perceptions go, imperceptible in effect and in result. The only reality in it, in the sense of force, will be in that of which it is expression. Purity of body is one thing, mental purity is another thing, and purity of soul is yet different from either. And it is not difficult to realize this. Purity of body is dependent upon action ; purity of mind upon thought ; purity of soul upon feeling. For purity of action, we must have that which underlies action, desire. For purity of thought, we must have that which underlies thought, motive. For purity of soul, we must have that which underlies soul or expresses soul, and that is feeling.

When, through training and experience, the disciple gains control of the mind and it becomes only the instrument of the higher self or soul, he realizes this. By being master of the mind, he controls mind and body, and, in understanding them, purifies and dedicates them to the purposes of soul, which is expressed in feeling.

It is thus plain, if we continue our analysis, that purity, when we aspire for it, includes and defines

three ideals, and so includes them that they are as one, indistinguishable, for feeling or soul, purified, governs mind or thought purified, and mind or thought purified governs action. That which we *feel* in the innermost recesses of being, we are, and that which we are, as feeling, divides us from all other entities who also feel. Through feeling we are individualized, and it is in the purity of this individuality that we finally attain Peace.

That which as feeling separated us from the universal was the germ or impulse of our individualization, and in its differentiation from all else was the beginning of experience. The culmination of experience is the re-emergence of feeling purified by such experience and freed from all that, in gaining it has tainted it. Feeling, crushed, limited, and overborne during the soul's evolution, is one with it, and remains as the final proof of its divine origin when the disciple enters upon those trackless heights that lead to Eternal Bliss, for bliss is feeling in possession of itself.

XIII

THE PERFECT DEED

“**B**Y their acts ye shall know them,” but the act is only a temporary expression of an eternal impulse. As the body clothes the soul, as it is in reality the expression of that soul, so the act is but the body of the thought, and it is in this way that the law of Karma acts, and always must—not, as you so often ignorantly imagine, bringing to the man the result of his outward act, but in truth bringing to flower the seed of his thought.

“Judge not,” says the Master, because in judgment you are regarding the outward expression only and not the inward impulse. To know this is to have wisdom, which becomes charity. When the eye of true perception opens, the world of men and things changes completely in character, because the vision penetrates beyond the act and you know what is in the hearts of men, the springs of action. And when you have once learned this you will cease to regard the acts of a man’s life as for or against him, for you will realize that what you call good and evil had its origin in no

act, but in that which gave rise to the act, of which it may be but an imperfect expression.

It is for this reason that the lives of Those Who Know are always ordered lives, of health of body, strength of will, sweetness of love, because they through manifold experiences, have reached harmony on these planes of being. The act in them is the perfect expression of a threefold force, and this force is, in other words, the energy that is Love, expressing itself through perfect Will in deed, which is Power, and the trinity of Love, Will, and Wisdom is as one.

Thus, in human life the struggle of the disciple is to so relate his primary impulse of energy or love to its expression that the result will be perfect harmony in act; and the union of the three impulses in soul, mind, and body will proclaim itself in Loving Deed.

Cease, then, to weary your thought with the deed or its result. Rather purify its source, and having purified it, know that the act when it comes *must* be in itself the final result of that primary impulse. That it shall have result is true, but the result, like the act, will be related to that which impelled it, and will bring blessing even in seeming darkness.

This is the secret of all peace and of all progress—to know that the temporary cannot extend beyond time and to realize that only in the application of eternal principles to temporary actions is eternal result possible. “Live in the Eternal” therefore, means, seek the

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cause of your actions in that which is behind the deed, and so live that each thought is the child of its union with Love or Divine Energy. Then shall that which is of time obey that which is eternal, and through the law of Karma or causation Love shall bring forth Love, the Lily of Purity shall bloom in the mire of the world, if its seed has been sown in the soil of the heart.

Never judge others for their acts, which are but the imperfect expression of their inner being, but judge yourselves by relating your own acts to that which induced them. Thus shall you remain humble in heart, knowing well your imperfection, and striving ever to purify the affections and the will, that they may be at one with Divine Energy.

This is the union to be desired, this the attainment of perfect Yoga, this the reward of those who, ever aspiring, ever loving, ever striving, shall enter into the joy of their Lord. Or, in other words, through this union of the innermost impulse with its outward expression shall the disciple know and realize that which makes him one with the race in all essential elements. He is at once one with all men and ruler of all, as he has become lord over himself.

XIV

SELF-EXPRESSION

IT is true that, to fully attain, perfect union on all planes of being must be sought. But, Beloved, "the flesh is weak," and many who desire to conquer find this true as they progress upon the path and feel themselves masters of the lower passions and desires. Beyond these are the latent motives that made the desires active, and these motives still govern until the second plane of thought is also mastered by Love.

Love is the master-key on all planes. When in the body all selfish longing has yielded to thoughts of another, when passion, which desires only the possession of its object, is no longer dominant, when love of beauty has become love of soul, when touch has yielded to higher feeling, the first gigantic growth of the personal life has received a blow. But, if these personal motives find expression on a higher plane, it is the outward only that is overcome, the citadel still swarms with the foes of holiness.

The effort of the neophyte is the conquest of the lower self, the effort of the initiate is the conquest of

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those higher selves who in their turn are under the old dominion and whose deliverance from captivity is still more difficult. You can sum up the temptations of the physical plane in the old words, "the world, the flesh, and the devil." They are all objective temptations assailing the physical self and its relations, but when the inner man is aroused, when birth has taken place, and the ego dimly recognizes itself, progress is dependent upon other things. Another warfare must be waged, other armour must protect the struggler, for the old defences will prove of no value.

But, while this is true, it is no less true that the underlying enemy is the same. It is the lower self in other guise, asserting itself as against all other selves. It is still drawing to itself that which it desires, rather than giving from itself of all it longs for to the whole.

If we go back to the first principle of incarnation, we see that this must be so. To incarnate, the ego draws all the materials it needs to itself for self-expression, and in its earlier experiences gives up nothing but ever draws more and more to itself, until its aim is accomplished and it has constructed a home of matter for itself. When all that this home can give has been attained, it is still a dwelling place for the soul, even when desire turns to higher things, for the motive impelling it is the same.

It still seeks self-expression, and the disciple finds

that, although lust of the senses is overcome, the mind remains full of selfishness, the aim however disguised is still for self. One might say that all thought is necessarily limited by desire for self-expression, a limitation imposed by its instrument, the brain, which continually deceives and perplexes, and renders spiritual progress difficult. None the less it *is* possible even upon the thought plane to attain to vision, and so overcome its restraining power. But this vision is rare, and can become frequent only when thought is transmuted into longing or aspiration, in which the motive of limited self-expression is overcome.

For this reason the path of devotion may lead to the higher goal, even when there has been no conquest of the intellect, because the first element of pure devotion is forgetfulness of self in worship; but the initiate knows intuitively that he must possess all keys and overcome on all planes if he would in the end attain full union.

This is the three-fold aim of the single motive. When once that motive is so purified that only Holiness can be its goal, then all littleness vanishes, then the temptations of all three planes are known, and as they are known there arises in the soul the lowliness of Wisdom, which can never condemn (for it recognizes in itself all that is in others) and the beatitude of Love, for its union is with all, and it can never again suffer the hunger of the soul still seeking satisfaction. It

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has lost all that claims, to obtain all that gives, it no longer draws to itself, it liberates love on every plane, and in liberating it becomes energy expressed as Love.

XV

LOVE UNIVERSAL

THERE is no such lever as Love. Those who have been more or less imbued with Eastern thought substitute the idea of Compassion, but compassion is only one expression of vital energy, while energy itself can be described by the word Love. Compassion is love acting in accordance with its initial impulse, but to understand love fully we must analyze not only its initial impulse but that which it implies.

To the outer senses pain, injury, and loss are the only expressions possible to the soul seeking experience. The disciple entering the Path is not met by what seems to him compassion. Far from it. In vain he asks for the hand that shall lift him above the stringent circumstance in which he may find himself; in vain he demands the light that to his idea must be somewhere beyond him. He discovers neither justice nor compassion as he struggles in an environment of pain, physical, mental, or spiritual. Compassion does not reach him and he despairs of any help, even when, in his soul, he believes that he is led.

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Compassion exists as quality, but we must seek further for that of which it is an expression. We are forced back upon our earliest conception of Love, a conception broadening as evolution proceeds until it becomes that in which all things move and know that they move. This is the lesson for us all. Love, which lieth at the heart of the universe, is *all* comprehensive and not to be described as one or another quality. Darkness may express it as well as light, and Love that withholds help may be greater than love that yields compassionate assistance before actual need arises, and in the struggle, the soul learns that Love is inherent in pain, and not necessarily that which delivers from it. Through it, indeed, the light shines at intervals, but suffering ceases only when the entire lesson has been learned. And the reason is obvious. Pain is, in fact, separation, aberration, inharmony, and it is only in separation that it is possible to realize what is in fact a possession.

So automatic is man that his very body is unobserved by him in hours of ease and comfort. It has become so much himself that he no longer regards it, but when it fails to serve his ends he recognizes its limitations. So with the soul. The soul in happiness takes no account of itself, but when sorrows come it discovers that which it lacks. Again and again, through inharmony, it seeks the source of peace, and through discord learns the nature of har-

mony. It finally discovers that pain is separation, and that when, through effort, harmony is gained once more, it is with added strength to act, to express, to know.

Herein, then, lies the lesson and meaning of life—the soul learns in separation, on many planes, of which three are now well known to you. Upon the material plane pain means separation ; upon the immaterial plane separation means doubt ; upon the spiritual plane it means loss. The disciple, through the threefold discipline, learns the threefold lesson of the true nature of Love or Energy, and realizes, as from a height, what he has gained.

The one has become in experience three, the three have regained through experience the one. Separation, the fall into matter, has been succeeded by union, the ascent into spirit, and this ascent would be impossible if no obstacles existed, for Energy becomes an aggregation in order to produce those effects which we call Life in its external aspect ; Life on the three planes, ever changing yet ever assimilating, until man, rising to continued experience upon the spiritual plane, attains full union with the Energy that he expresses, and realizes Blessedness—the Beatitude of perfect equilibrium, the entering of that which *expresses* energy or love into that which *is* Energy, the ever existent Love in Possession of Itself.

XVI

THE FAREWELL WORD

AND the whole of our teaching may be summed up in the word service, all-inclusive, all-containing. When the soul is the slave of physical activity, the response will be in terms of philanthropy—doing good in activities for others. On the mental plane the response will be in terms of teaching, and the written and spoken word will reveal the leading of the Master. On the spiritual plane where we would fain guide you, the Life itself in its three-fold longings will be the response.

Thus from the deep desire of the soul will arise the fulfilment of its longings upon all planes of being—many as yet dimly known to you but in the main following the line of progress made, and as in each successive step the desire will change and become more elevated, you will find in progress a corresponding change of motive; and action will be the result not of physical or mental desire but of spiritual longing. You will find, as it were, motive unveiled; that which is highest will guide that which is

lowest, and the act will in itself express the deepest yearnings of the purified soul.

Then you will no longer renounce the things of the flesh for a higher goal, no longer yield the joy of mental argument at the desire for truth only, but all will give place to the highest longing of the soul for full expression. All lesser things will fall away, burnt out by the purifying fire of the higher love of the soul and you will no longer renounce, because naught is yours, all has been given for that which is the true expression of yourself, and vision replaces search. The soul knows and sees and hears and remembers, it no longer acts by fits and starts, the vision is no longer rare, the very air the soul breathes is instinct with Love, and its vibration determines all beneath it, until thought is purified, and act is but purified thought embodied.

This is health of soul ; the robust soul demands and obtains satisfaction for itself upon all planes, and in demanding, expands, and so, losing all that contracts the self, throws off bondage to the coarser vibrations of matter, and breathes its own atmosphere. Then, no longer separated by those confusions that make up the material world of sense and thought, it is at home—"in the bosom of the Father" as you say, or, as we would fain express it, one with all that like itself is free, and, in liberty, goes forth to serve—no longer chained and cribbed by baffling contrarieties, but lord, in and through love purified, of its kingdom,

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which kingdom, as you know, is threefold and is, in part, made with hands.

Go forth, then, Beloved, and on the threefold plane known to you *work*, each in his own way, in accordance with his own deepest longing, on all three paths of the great highway of souls, finding in duty, in renunciation, and in Love opportunities for work, knowing that the act fulfilled is but a response to the longing awakened, and finding in the satisfaction of that innermost longing that Peace that the world can neither give nor take away.

The response to that longing is Blessedness here and now—a blessedness that, carrying its vibrations into every place, falls upon the hearts of others like healing dew, and brings forth at every moment of its life new joy and fresh delight. A Blessedness that is not for time or occasion, for meeting or for parting, but is in itself Eternal, growing with the soul as innermost and yet enveloping possession, its self, its aroma, its expression, its power, its sweetness, its abiding place and home.

And all who possess this know of a surety, that as the Father is in them so are they in all, and that the Divine Love, guiding, blessing, following, serving, is with them here or there, then or now, near or far.

And so, for the time, Farewell.

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