

**T**he Tarot Keys from which this lesson is developed are the 18th, 11th, and 4th, corresponding respectively to the letters Qoph, Lamed and Heh, and to the Corporeal Intelligence, the Faithful Intelligence, and the Constituting Intelligence.

Qoph, you will recall, corresponds to the back of the head, the location of the medulla oblongata. This part of the brain contains the cell structures through which subconsciousness controls breathing, swallowing, and other vital functions. In this part of the brain are the instruments which the Life-power has developed through ages of evolution. Through the groups of cells located there we may come in touch with race-memories going back to the first emergence of animal life from water.

The medulla oblongata is like a bridge between self-consciousness and subconsciousness. In other lessons we have spoken of the reason for learning to control the breath as a means for reestablishing command of the whole cell-consciousness. The exercise whereby this is accomplished is one which modifies the cells of the medulla, establishing in them new habits of action which, in turn, modify the habits of many groups of cells in other parts of the body.

By impressing suggestions directly on the cells of the medulla, with the understanding that they are the media through which other cell groups may be brought under control of self-consciousness, much may be accomplished. Thus, when learning rhythmic breathing, if a clear idea of the cleansing office of the breath be held in mind, and formulated in a suggestion addressed directly to the cells of the medulla, progress will be more rapid. Speak to the cells just as you would speak to an animal you were training. The cells are animals, and they are surprisingly intelligent, and quick to respond to kindly, but firm, commands.

The back of the head, again, is the seat of another important center whose functions are utilized in the work of the fourth stage of unfoldment. This is the sight center. It is active in ordinary vision, but this is not its only office. All visual imagination is likewise dependent on the cells in this part of the brain. To improve ordinary vision, or to develop definite power of visual imagery, it is useful to stimulate these cells by direct auto-suggestion, very definitely formulated.

To do this, learn first just where the sight center and the medulla are located. At any good library you can find a book on anatomy giv-

ing diagrams of the organs of the brain. Get this information.

In using direct auto-suggestion to cell groups concerned with special functions, be careful not to prolong your concentration upon the cell group itself. Concentration on any part of the body increases the flow of blood to that part. Congestion results when it is overdone. Long concentration is unnecessary. Cells are centers of consciousness. They are not mere things. They are living beings. The kind of consciousness they have is always amenable to control by suggestion.

Prepare yourself by establishing a thorough intellectual grasp of the law of suggestion, as outlined in *Seven Steps in Practical Occultism*. Next learn the exact location of whatever cell group you wish to influence. Then deliberately arouse the mood of calm expectation that your suggestions will be obeyed. If you follow this course, you will be able to secure satisfactory results by a single concise and definite command. Such work should be done not oftener than once a day. Too much repetition will only congest the cells. Too much repetition, furthermore, is as a rule a symptom that you doubt your ability to control the cells. This doubt will act as a counter-suggestion to your command.

Sleep is another attribution to Qoph. It is while we sleep that the commands we give to the cell groups are executed. Hence the best time to do this work is just before you go to sleep. For most persons there is a moment, after going to bed, when thought begins to be disconnected. At this moment, it is possible to rouse oneself to full wakefulness. This is the best time to give the chosen command.

With other persons, however, sleep comes suddenly, like night in the tropics, with no twilight period before it. If you are one of these, give your suggestions just before going to bed, while sitting comfortably in a chair, prepare for your auto-suggestions by sitting still, and deliberately inducing a state of reverie. Let the mind images troop past before your mental vision, *but expect them to slow down, until they come almost to a standstill*.

No "iron will" effort is required for this. At all times you are master of your mental imagery, but until you know that you are master, and exercise your birthright for specific ends, you achieve no constructive results. Always remember that you do not have to acquire power to control your thoughts. You simply have to learn the technique for exercising this control effectively. You are like one sitting in the driver's seat of an automobile. The power to drive the engine and steer the car is already yours; but you have to learn what levers to pull, what pedals to press, and how to use the wheel. It takes no "iron will" to drive a car, and none to gain control of mental imagery. Information and practice are the two essentials. These lessons supply the information. You must do the practicing.

By merely expecting your mental images to slow down, you do ex-

actly what is needed to make them go slower and slower, until a single image seems to stay a long time before your mental gaze. What really happens is that a single image is being reproduced over and over again. The stream of consciousness flows on, much as a strip of film passes through a projection-machine; but you seem to be "holding the thought" because the image does not change form. To explain this is not easy. It is the effect that Patanjali had in mind when he wrote: "The binding of the perceiving consciousness to a certain region is attention."

The consciousness you are particularly concerned with in the fourth stage of unfoldment is the Corporeal Intelligence, or the body consciousness, the mental activity of the cell groups in your body. If you have done well the work of the third stage of unfoldment, you realize that all phases of your consciousness are expressions of the Natural Intelligence, or the mental activity that pervades all nature. Now you are more particularly concerned with the forms assumed by this universal mental activity, as it flows through the various groups of cells that make up your body.

Under exceptional conditions, as in the overcoming of disease, it is sometimes advisable to talk to the cell groups composing specific organs of the body, such as the stomach, kidneys or liver. This, however, should not be attempted by beginners. It is better and safer to think of the medulla, so to speak, as the "office" of subconsciousness. The latter can be depended on to carry out whatever instructions you give. It knows, far better than you do, just what groups of cells in your body are doing each specific kind of work. Consequently, you will be certain to get excellent results if you simply formulate your commands to subconsciousness and turn them in at the "office," by a brief concentration on the medulla, as you give the command.

The concentration on the sight center, and the giving of suggestions to the cells of this group, are intended to make this instrument of self-consciousness more efficient. Sight, you will recall, is one of the attributions of the letter Heh and the Emperor. In its esoteric meaning, sight is not only the physical faculty and its metaphysical counterpart. The power to visualize is the most important aspect of the discriminative faculty. Full exercise of this faculty demands adequate organization of its instrument in the brain, because an indispensable preliminary to right discrimination is the ability to see things as they are. We must be able to do this before we can attain any real measure of success in our efforts to classify our experiences according to their similarities or differences.

Such classification is an important part of the development that goes on in the fourth stage of unfoldment. Meditation has been compared to fishing in the ocean of subconsciousness. Right discrimination, based on clear physical and mental vision, enables one to know

which of the "fish" caught in meditation are good for food.

Much has been written about systems of logic. After all, every such system is a tabulation of what happens when a person sees clearly, and arranges what he sees. Our various experiences are like parts of a jigsaw puzzle. Their relations to each other are self-revealing. Ideas and facts fit together, but only by looking at them attentively may we discover the connections. Error and ignorance, as well as truth and wisdom, have distinguishing marks which cannot be hidden from one who has clear vision.

This vision is just true seeing. It is neither supernatural nor miraculous. Every one of us is a center of expression for THAT which already knows all truth. As long as we believe in personal action, as long as we are deluded by the illusion of separateness, we are unable to make use of this interior wisdom.

When, however, we have passed through the third stage of unfolding, the Light begins to shine through us. When we have identified our mental activities as being in reality specialized operations of a universal Intelligence, we begin to see that the Life-power's knowledge of every detail of its manifestation must be always available to us.

Jesus used to say that he judged nothing of himself, that all his decisions were based on the instruction of the Father. What he did, he promised we should do, because he knew that the Life-power's ability to distinguish truth from error is always ready to express itself through human beings who have grown sufficiently ripe.

Hence, by directing attention to the sight center, fully expecting that it will be an effective instrument for self-conscious manifestation of the Life-power, you will begin to exercise clear vision. Some, to be sure, have developed this vision without knowing anything about the sight center. Our aim, it should be remembered, is so to apply cosmic laws that we may bring about a quicker ripening. We are not trying to follow a "royal road," because even though we make quicker progress, it is by a way more difficult than that which raises the level of consciousness little by little through the centuries. The way we follow demands patience, courage and, more than all else, *persistent* practice. By it we may advance more rapidly, through intelligent cooperation with the Life-power's method of self-expression. That method we now begin to understand in part, and we look forward confidently to a day when it shall be made known to us in all its glorious perfection.

Part of our practice consists in continually reminding ourselves that the constructive and regulative tendency of the Life-power is an immediate presence in our daily lives. This is what is meant by the Constituting Intelligence. It has its root in the wisdom of Spirit, and it is ever at work toward the production of beautiful results.

The Life-power knows itself perfectly. Not for an instant can it lack clear perception of all the principles involved and evolving in its com-

plex scheme of self-manifestation. Because this is true, behind the outflow of the cosmic life through its personal centers there is always a complete and accurate knowledge of all causes and motives entering into what may be called the "personal equation." The ancient maxim, "Know thyself," is perfectly realized by the one Spirit at the heart of every human life.

This is what Tarot means by picturing the Constituting Intelligence as the Emperor, seated on his throne in Aries, that is to say, in the part of the body governed by Aries, the brain. The human body is the temple of the Life-power, and in the brain is the throne of the mode of universal consciousness which constitutes creation "in the darkness of the world." The "world" is the microcosm, Man. Its darkness is the inertia (the Tamas quality of yoga philosophy) of the physical organism. The Constituting Intelligence enthroned in the brain is one with the power that makes everything in the universe what it is. That power works always to establish in the realm of Name and Form an image of the perfect balance and symmetry of the inner life.

In the fourth stage of spiritual unfoldment this work of the Constituting Intelligence begins to be perceived by the seeker for light. It is apprehended as a vivid personal experience. One begins to know at first hand that the Intelligence which formulates the constitution of the universe is not far off, but is imminent in human life, and is expressing itself through groups of living cells located in the head.

From this, its throne of living flesh, it directs the work of all the cell groups whose aggregate consciousness is the Corporeal Intelligence represented by Key 18. This real presence of the Life-power (with all its perfect attributes) in the temple of human personality, is what we mean when we say: "The Kingdom of Spirit is embodied in my flesh." We do not mean this figuratively. The same power that flung the worlds into space, the same power that holds the stars in their courses, the same directive Intelligence that builds up every form we know from crystal to man, is now expressing its perfect knowledge of itself and of its method of self-expression (the Kingdom) through every human brain.

This fact, but vaguely apprehended while yet we are unripe, begins, in the fourth stage of unfoldment, to be a vital part of our daily experience. Thus we begin to see that our participation in the work of liberation is by no means a "lifting of ourselves by our bootstraps." Thus are we set free from that fertile source of fear and doubt, the notion that we have nothing better than our petty personal powers to rely on for escape from bondage.

We need to dwell on the truth that the Constituting Intelligence works through our minds to perfect the beauty of the Life-power's manifestation in our flesh. Through such meditation we formulate (or rather, we stand aside, and let the One Self formulate) a mind image

which makes a deep impression on subconsciousness. By this means every cell in our bodies is, in its own degree, raised in consciousness from the old, false thought that the directing principle in our lives is the illusive personal will, into the new, true thought that each of these millions of cells is an instrument and vehicle for the Guiding Power of the universe.

This raising of the level of cell-consciousness is gradual. The change it brings about may be likened to what happens when a stream of clear water is turned into a tank containing water clouded by various impurities. If there be an outlet for the dirty water, a time will come when all the water in the tank is clean.

The natural processes of elimination are like the outlet for the dirty water. It is written that new wine cannot be put into old wineskins, and this means that cells which have embodied the old error-consciousness cannot contain the new conceptions of truth. Some cells can be raised in consciousness without being destroyed, but many are actually killed by this change of thought. Some die because they are no longer used, and others perish in the fire of the new order of knowing. Their dead bodies pass into the blood stream, and are cast off through the various channels of elimination. Hence the wise insist that all the eliminative functions of the body must be kept at the point of greatest efficiency. To this end are all the various purificatory observances, including fasting, and the various methods of what Hindus term *Hatha Yoga*.

The sword of Justice, Key 11, symbolizes at once the cutting off of mental images of error, and the destruction of the cells which embody those images. Yet this killing out of useless cells is not done all at once. Hence Justice carries also her scales. The dirty water must not run out faster than the pure flows in, or the tank will run dry. Similarly, unwise use of denials may so deplete our bodies that diseases of elimination, particularly of the kidneys, may be induced. To pull up the tares before the wheat is ripe is to run the risk of destroying the crop along with the weeds.

Avoid this danger by surrendering the whole work to the One Self. When you begin really to understand what the real presence of the Constituting Intelligence means, you will be rid of the impatience that leads to wasteful hurry and overstrain. The Life-power knows just what to do. We need only recognize its operation in our lives, and let the work be done, gradually and gently, yet surely and perfectly.

This fourth stage of unfoldment, then, is that in which the seeker for light begins to learn the secret of right action. Now he finds that personality is the instrument of our power that not only knows just what it is doing with that instrument, but knows also just what must be done in order to keep the instrument in good repair. The riper we become, the better we understand that the secret of right action is

the giving up of all attachment to results. Attachment is the desire to see a particular manifestation of Name and Form. It is a phase of the delusion of separateness. Do whatever comes to hand, with no thought but that the doing shall be your very best. This is the secret of right action.

Does this mean that we are to entertain no visions of the future? Certainly not, as you should know from earlier instructions. The warning is against *attachment* to results, against the feeling that this or that specific thing is the *only* goal. Specific we must be in our imagery, or nothing will be accomplished; but if we have really learned the lesson of this fourth stage of spiritual unfoldment, we shall see that it is not we ourselves who make the patterns. Rather do we, by the practice of contemplation, open the personal mind to the influx of the higher consciousness, so that we become participants in the vision of the future seen by the real Self. Instead of making personal plans, we become aware of certain specific details of the cosmic plan. Instead of trying to do the thing our way, instead of building on the shifting sands of our partial knowledge we follow the plans of the Master Builder, and erect our house of life on the sure foundation of Eternal Being.

In short, this fourth stage of unfoldment is one in which the plan-making power of the One Life begins to find personal expression. Specific images enter our field of mental vision. Patterns are given us for our work; and the better we know ourselves to be instruments for the Constituting Intelligence, the more precise and accurate will those patterns be.

In the Book of Exodus we find an example of this, in the minute descriptions of the tabernacle and its furniture, according to patterns shown to Moses "in the mount." These last three words have an occult meaning. On the surface they refer to the retirement of Moses to the heights of Mount Sinai, in order to "speak with the Lord." To one versed in the principles of esoteric psychology, they direct attention to the actual place in the human body through which the Life-power transmits its plans to us. The "mount" is the highest of the seven groups of nerve centers energized by the Kundalini, or serpent power. It is a cone-shaped body in the brain, filled with little "stones" or minute crystalline bodies, tiny bits of calcareous matter known as "brain sand."

Through this body, the pineal gland, the Life-power finds expression in our interior vision. Here it shows us, step by step, what lies before us on the journey along the path which leads upward from the valley of sense-life and three-dimensional consciousness to the heights beyond. On those heights, as one who looks down from a mountain peak sees in one glance a prospect ranging over hundreds of miles, we shall see as a whole what now we see only in part. Then

we shall lose this petty personal life, only to find our real life, and to understand the true significance of personality as an aspect of the Life of lives, as one beam of the Limitless Light which is at once the Source and the Goal of all our growth.

Finally, remember that in occultism the terms *upward* and *inward* are synonymous. The path which leads to the heights is the path that takes us inward to the Center. Bear this in mind as you study Key 18 in connection with this lesson. Notice, too, the portal symbol in Key 11, and take the hint given you by the Emperor. The height on which he sits is *within*, and the key to the understanding of his vision is symbolically suggested by the shape of his throne, a perfect cube.