

SEEKING THE CHRIST.

The deity is always manifesting in us, as everywhere. It impels us by means of impulses springing deep within us and registered upon the consciousness; registered further upon the brain in the proportion in which that brain is prepared to receive it. This preparation consists in keeping the thought turned expectantly toward The One. We need to keep watch for its commands; to learn to distinguish these from lower in pulses, suggestions from without, so to say. Above all, we need to obey them. Increase and continuance come from use. While we fulfil the real duties of external life (which are fewer than we think), this interior watch can be kept up. We can be observant of all the impulses arising in us. Who has surprised the swift Will upon its hidden throne, or Motion, the power behind the throne? Only the man who has waited upon the gods. We are here for the purposes of soul. At first we shall make mistakes in action, but soon an uneasy, subtle undercurrent of warning or dissatisfaction will accompany action which has not been suggested by the true Source. In practical occultism, regular chelas of a group set down all the events of each day; these are compared and a guiding current is soon seen. Soon they distinguish this from every other by its tendency; in the unincumbered field it manifests in glory and power. This course must be followed by him who desires to avoid the death cry of a wasted life. He must also give a fixed time daily, were it but five minutes, to the consideration of The One. He must hold this ground sacred against every invasion. If he be so fortunate as to know the face of a Master, let him bring that before him as an embodiment of the Deity, trying to see it clearly before him in every free moment. "If it be a real Master, he will send his voice. If not, it will be the higher self that will speak." This sub-consciousness, this undercurrent of fixed attention, of revolution around the One Life, can be cultivated and enlarges our orbit.—Jasper Nicolson in *The Path*, Feb. 1891.

THE PINEAL GLAND.

In describing the pineal gland, or back eye, it is shown as containing mineral concretions and sand. Modern physi-

logy has ascertained that there is an orifice or "door" in it, besides that "window self-shining within." (Is this door for the purpose of discharging the sand-grains or seed?) We are told: "Complete the physical plasm, the germinal cell, of man, with all its material potentialities, with the spiritual plasm, so to say, or the fluid that contains the five lower principles of the six-principled Dhyan, and you have the secret IF YOU ARE SPIRITUAL ENOUGH to understand it. Descartes describes the pineal gland as a little gland tied to the brain that can be easily set in motion, a kind of swinging motion, by the animal spirits which cross the centre of the skull in every sense. "The Secret Doctrine" (II. 298) considers these animal spirits as equivalent to currents of nerve-auric compound in circulation. German scientists say that these sand grains are not found in man until the age of seven years, the identical age at which the soul is said to enter fully into the body of the child. "The third eye embraces eternity." (S.D., II. 299). "During the activity of the inner man (during trance and spiritual vision) the eye swells and expands. The Arhat sees and feels it and regulates his action accordingly. The undefiled lanoo need fear no danger; he who keeps himself not in purity (who is not chaste) will receive no help from the deva eye." Why this need of chastity? Will not the five-pointed star, with the apex of the white triangle placed upward, the apex of the red one downward; will not this emblem of humanity answer for us why the seat of Vishnu (Christ) is the white apex, where he preserves, and the seat of Siva, the destroyer, generator, and regenerator, is the red reversed apex? Will it not by its shining unveil a portion of the mystery through the key of force correlation and expenditure and conservation of nerve auric energy?—*The Path*, Vol. v., p. 331.

Where I see you mistaken I will speak, to warn my Brother who temporarily knows not. For did I not call on the bugle, perhaps other things might switch him off to where perhaps for the time he would be pleased, but would again be sorry, and then when his mistake was plain he would justly sigh to me across dark centuries of separation that I had been false to my duty of warning.—"Letters That Have Helped Me."