

THE REVEALING POWER OF LIGHT

October 19th, 1933

THE urge to talk about the Revealing Power of Light came in June of this year (1933). The experience that Life has provided in the last four months has crystallized for me the form that Revelation can take in each individual life. It is the goal that we all should endeavour to reach. It should be the apex of our ambition.

When men or women go to the University they have to pass a qualifying examination before they are able to become members of that University. If they are below the standard, they are unable to enter in and become part of the academic life. Those who do join the University have at stated times to pass various examinations as tests of their capacity to learn, and finally qualify for their degree. There are definite privileges in the Universities of all countries available to those individuals who pass their examinations for the highest honours, and are hall-marked, as it were, for all their earthly life as possessors of first-class brains, worthy of the highest distinction which the world of learning can bestow. All the world recognises the value of first-class brains, in Science, Economics, Art, Literature, and Music; in many cases we consider these individuals to have been inspired—the work they do is far above the normal capacity of the average man. This evening I want, if I can, to make clear the difference between the Power of Inspiration as an active force in Life, and the Power of Revelation; for they are two completely different conditions.

In my last lecture I tried to clarify the different functions of the Mind, the Spirit, and the Soul; if I had not attempted this, I could not hope to make clear to you the difference between Inspiration and Revelation. Our brains can be inspired—but only through the Sanctification of our Spirits can our Souls receive the Wine of Revelation.

The Soul is our eternal ego. Spirit is the eternal life-principle that animates the human body, and is that activity of the Soul that corresponds, in Light, to the circulation of the blood. The brain is that sensitive material instrument which, vitalised by the Spirit, becomes the Mind, thus uniting the finite and infinite principles in Man. Once the soul has incarnated, it becomes subject to the finite laws; it is a hostage, as it were, in this finite world; it is the captive of the mind of man. While it is incarcerated in the body the mind of man is the dominating factor. He can control his spirit. He can surround it with the walls of prejudice, fanaticism, fear or avarice; he can reduce it to a negligible nonentity, while his body obeys with moderation, or breaks with excess, the Laws of Nature. And his body will thrive or suffer accordingly.

But the mind of man has no authority over his spirit in sleep, or at death. In those two conditions his body has no dominating control; his Soul is the centre of his spirit's activity. On earth the average man is supremely unconscious of, and indifferent to, the existence of his soul. As a means of expression his body appears to him to be an adequate instrument; he can express, through his different members, every note in the octave of emotion, from the gentleness of love, to the violence of hate. The Soul is that radiant Ego of Light, which, being of the same substance as God, makes us all divine.

It is the work of the Spirit to try and print indelibly on the Mind of Man the image of his own Soul.

Inspiration is a condition of Power, the Power of manifestation. Very often it is not a conscious condition at all. An orator may be inspired to make statements that will avert a crisis, that have surprised himself as much as his hearers, at the unexpectedness of their delivery. In moments of acute danger a man may be inspired to perform an act that will save many lives from destruction. An artist may paint a picture that will inspire men's minds with a sudden understanding of infinite Beauty. A poet may capture an immortal fragrance, and in rhythm and sound hold it captive in print. But that condition of Inspiration, that fleeting and elusive quality of Power does not change the character of the man's mind. It has no quality of transmutation; it does not make your orator a moral man, it gives him no power to live as he speaks. The man who saves many lives, may not know how to save his own. The many lives, whose work is an inspiration, may live a life of degradation, and the poet may utterly fail to make love a fragrant reality.

No man doubts the capacity of all these individuals to make a certain contact with Immortal Power, but it is obvious that it is not a stable condition of their lives. There are the minds that make an unconscious contact with, to them, an unknown source of Power that lifts the level of their self-expression from the average to the brilliant heights of genius. They may, individually have no conscious knowledge of the working of Divine Power; they may repudiate the existence of a Divine Creator; they may even arrogate to themselves the flame of creative energy that urges them to express, as perfectly as human capacity allows, the vision that

illuminates their mind with the brilliance of a possible achievement. But no genius can invoke the Power of Inspiration unless his spirit knows the right-of-way. We want to discover that right-of-way, which will enable us to make a constant and instant contact with that quality of Divine Power that stimulates the mind, enlarges the vision, and makes Life a radiant whole. In the case of an inspired genius, the spirit is able, in brilliant flashes, to introduce that man to his creative Ego, but it is not able to effect a union between the two. That must be a voluntary, conscious act; the deliberate abdication of the power of the mind to the controlling force of the spirit, the domination of the Soul, and the subjugation of the body.

If man knew for certain the extent of his own possessions, this internal strife for domination would cease. If he could know himself and become aware of his divine capacities; if he could become aware of the cooperative conditions that exist, he would know that mastery is always doomed to failure.

You may think it unimportant, or too difficult, to try to visualise these different activities of our individual Egos, but I cannot sufficiently stress the importance of trying to do so. Every medical student has to learn the intricacies of the mechanism of the body and brain. The Soul is the replica, in Light, of the material body, and the spirit is the active principle of both. In perfect form the Soul is, as it were, the lining of the body, the inner substance of the Chalice that contains the Wine. When the body dies there is no barrier between the Ego of the Spirit and the Soul. As long as the body is alive the Spirit struggles to effect this union, and can, if I have said, with sensitive minds, make men aware of their potential greatness.

Life here, in this world, is the quest of the Spirit of Man to find and possess his own Soul—the Holy Grail, the Chalice of Light. That is all that re-incarnation means; this returning, again and again, until we can, in perfect consciousness, merge our finite with our infinite selves. That it has been done once, we know. The Soul, the Spirit, and the Body of Christ were one living radiant force. When He achieved that, which He did at the age of thirty, He was able to lay the foundation of a new Temple, not built with hands, but constructed by the Power of the Spirit working through the human brain, a receiving station, as it were, for the Revelation of Divine Truth. He spent the next three years demonstrating the results, which He maintained must inevitably follow once the contact with the Father was achieved. His Heart ached to see all the suffering around Him. He longed to give this knowledge to the whole world, but He was under no delusion. He knew the minds of men better than they knew themselves. He knew that all the suffering and agony in life was caused by ignorance; He knew that He had the capacity to love the whole world enough to teach them, but there were so few who could love Him enough to learn. I wish I could in any way give you an adequate understanding of the steps by which my own certainty has been achieved. It is the Pilgrim's Way—but it does lead to the Gate of Revelation.

I started by referring to the various examinations necessary to achieve academic distinction. The body is really only a replica of the Soul, or Light Body, and our Spirits go through as varied a set of tests for the Soul's progress as it does for the human personality. The Spirit passes on and up, in spirals, and every fresh spiral provides a new set of experiences. It needs the most in-

mendous effort of will and transmuting of our spirits to achieve a new spiral, and it can only be accomplished by preserving our mental equilibrium. The force that can preserve our human poise under great spiritual stress is Light; not that condition of Light that plays on our human tissues, but that Ray which illuminates our minds, down which every form of Inspiration flashes and which brings to Light all hidden things of darkness.

Remember, the Spirit and the Soul are composed of Light; the body and the brain of matter. The Spirit, working through the brain, creates the Mind, and the Mind registers the activities and quality of the Spirit; therefore, there is always the minimum of Light in every man, and the maximum was achieved—as I have just said—by the Spirit of Christ.

The method by which man can increase the strength and activity of his Spirit is the developing of his conscious understanding; the deliberate taking off from his eyes the blinkers of illusion, and the facing up to the fact that, to possess his own Soul he must lose his egotism. After all, one's egotism is only one's unconsciousness, and not much loss, but one of the most difficult of all achievements. The first step towards this union of body and Soul is accomplished through learning to breathe consciously. Breath is a rhythm. All the functions of the body—breathing, sleeping, waking, talking, eating, etc.—are automatic gestures. We do not think before we do any of those things; we do not consciously digest our food.

In the developing of our awareness we cannot make a single automatic gesture; we must consciously know and control the twitching, as it were, of every conscious nerve. The teaching in Light is for the developing of our vitalizing powers, for it is only through the vision

that the Spirit can increase the capacity of our mental understanding. In learning to breathe consciously I want to stress the fact that it requires no physical effort. It is no yoga system that imposes a strain on the lungs, and by virtue of a physical effort produces super-normal conditions of the mind. On the contrary, the body has to be so relaxed, so utterly at ease, that in visualising the conscious breath you become aware of your spiritual potentialities. The next step is the drawing in of Light; and the visualising of this brilliant ribbon of intense whiteness is not a matter of imagination, as all of us who are faithfully treading along this Pilgrim's Way can testify. Light IS—and no strength of the most fervent imagination can make the Light come, or make it do what we want; for Light teaches us and reveals the Way to us. I can pass on to you, as it was given to me, the technique by which you can all achieve your individual experiences. Failure to achieve those experiences lies not in the Light but in us. There are as variable conditions in Light as there are different substances in Matter; different qualities, different activities, different rhythms, myriads of colours, and one by one, and step by step, the Spirit reveals to conscious Man the inexpressible radiance of the World of Light.

Like the undergraduate, however, we have consciously to pass our tests before we are qualified to make a contact with the more powerful conditions of Light. I begin to understand that Beatitude which says "Blessed are the poor in Spirit, for theirs is the Kingdom of Heaven." The rich in Spirit, with their accumulation of intellectual discoveries, their facility for acquiring many languages, so that old Mysteries may be studied, rare documents deciphered, find the interests of their brains so absorbing, this Epicurean feast so satisfying

that the Spirit gets little chance for Revelation. What allure can a draught of pure spring water have for the man who possesses a vintage cellar? To the master of dialectics the inflexibility of the Law of Light is sheer antagonism. He cannot match his blade with the Sword of the Spirit of Truth. So the Law of Re-incarnation provides the necessary experience for Man, until he at last realises that no intellectual achievements, no accumulation of the knowledge of other men's minds, draws him nearer to the divine essence of his own being. Only by the emptying of himself, the voluntary renunciation of all inherited prejudices, and even loyalties, by the withdrawal from his mind of all protective barriers, can he, at long last, be open to the Revealing Power of Light.

Revelation is the sharing of a Divine Secret, the rending aside of the Veil of the Temple. It is having, as it were, the Ear of God. That is why I said at the beginning that it should be the apex of our ambition, for we hold within ourselves the possibility of achieving it. It is not prophecy—for there have always been false prophets; but Revelation in Light can never be untrue, for Truth is of God, and God is Light of Light.

There are infallible tests wherewith to distinguish gold from the baser metals; and the infallible test for prophecy, divination, manifestation and Revelation is whether its source is from the World of Light.

I have said that the quest of Man in this world is to see his finite being with his infinite self. The Quest of the soul in the Light World is the re-union with, but in absorption by, the Unit of Brilliance Whom we call GOD.

The feature of that Incandescent Radiance is the very essence of Love, and every soul is a fragment of that

Eternal Substance. The oneness, yet apartness, of that soul is as individual as that of a new-born child, who is a fragment of the maternal substance. The home-coming of the Soul—child to its Divine Parent—is an Odyssey written in the World of Light by the Christ Himself as a guide for the Children of Light. Here, we have the New Testament, which tells how a man can find his infinite self. St. John gives the whole secret away. Those of you who have the leisure and the interest, will you re-discover for yourselves how often Light is mentioned in the New Testament, and in what connection? Those of you who are doing the Light exercise, and those who are not, do try and see what significance you can extract from these references. Take them one by one, and visualise the scenes as clearly as you can, and see what differences in Light the various instances provide. It is most illuminating.

I have often wondered how much those early painters knew, who depicted Christ and His Apostles, and the Saints, with haloes of Light round their heads. In reading the Revelation of St. John one is struck with the difficulty that he had to find adequate words to describe the wonders that were revealed to him. "Like unto an emerald," he says, "a sardine stone," "gold," "crystal," and all those jewels that reflect light and the glory of colour and brilliance. Again, his attempt to describe those unknown living creatures: "Like unto a calf, a flying eagle . . . full of eyes round about and within." He was struggling to describe that unknown world, that World of Light that you and I can enter, and know for ourselves his difficulties; and know, also, how near the truth he was.

I often think that the Church has looked upon its John as the first and last word in Revelation. He was

indeed, faithful to the limit of his capacity; which capacity is within the reach of all Souls whose spirits have linked themselves in perfect unity with their human personality. The failure of Christians has lain chiefly in the fact that they have tried to imitate the actions of Christ, and have mistaken 'doing' for 'being.' If only they had understood the method which enabled Him to 'do' because He 'was,' if only they had understood when He said: "I am the Light of the World, no man cometh unto the Father save by Me." There was the right-of-way revealed to them. God was Light; He, Jesus, was the Light of the World; therefore He was Divine. It was a fact, not a boast. It was so simple, so utterly obvious, if only they could understand. There was not a single thing that He did in Light that they could not do; they were of the same substance as Himself, soul and body, Light and Matter. If only they could learn from Him how to make this contact in Light, then these marvellous things that He did, they could do too, and even more marvellous. It was for them, and it is for us, to continue the experience, and to test for ourselves the certainty of His method.

The greatest antagonists to Light, I feel, must always be the orthodox minds, for Light is so unorthodox, so unexpected. "The Wind bloweth where it listeth," but there is very little freedom in orthodoxy, founded, as it was, on the Laws of the Old Testament: "Thou shalt not." Christ said: "Thou shalt love."

No one can put a boundary round what we shall do; for a very high fence indeed can be erected by those in authority who have the right to say: "Thou shalt not." There is no human authority in Light; no high places; no boundaries; no limitations; no inferiority complexes; no pride; but there is knowledge; Wisdom; inspiration;

manifestation; and a radiance of the Soul, through the human personality.

There are many minds who think that Faith is the only necessary qualification of the Spirit, and that the absence of Faith indicates a non-spiritual nature. There are also numbers of people who simply cannot believe in the paradoxes of the Christian religion. Faith is a necessary ingredient of the Spirit; one must believe a thing is possible to be able to make a start at all; but to stop short at believing is to sterilize Faith. Knowledge must, of necessity, supersede Faith, and that is where orthodoxy has been completely culpable. There would be no schisms in the Churches; there would be no failure in Christianity; there would be no wars in Christian lands; no revolutions; no suicides; if they had only obeyed the one direct command He gave the world—"Thou shalt love." If only they had not stopped short at believing it to be possible, but had done it. Faith without works is dead. Do not just believe in the working of Light, do not think that it is only possible for some people, do not be afraid that it needs a psychic qualification, or necessarily a good brain. Light is a divine force; your Spirit has the same capacity as every other spirit to make a contact, and a direct contact, with the Spirit of Christ; and just as much as when He was alive, He insisted on making a personal contact with the youngest child, with social outcasts, and with men like Nicodemus—a Master in Israel—so, now, there is no question of qualification, except desire. If you want it you can have it; that is all.

In the whole training of Light it is only a question of desire. That is why the rich-in-spirit find it hard to believe that so simple a way can lead to so great a goal. Along the Light of Revelation comes the exciting

quality of Light. The training is the developing of the power of our minds to visualise the Light, and—step by step—our capacity increases. By drawing in the Light we feed our Spirit; and, as our spiritual strength increases, slowly or quickly our infinite Self, our Soul or Light-body is revealed. But this fusion of ourselves cannot take place until the process is complete. You cannot put new wine into old bottles; and almost the first thing that we discover is how old the bottle is, thick, dense, dusty.

The training in Light continues; we find the texture of our minds changing; the angle of our vision is enlarged; a tiny thread of revealing Light is connected and permanently installed. You know how self-conscious one becomes when someone stares fixedly at any part of one's person, and one is convinced that something is wrong; and becomes uneasy in consequence. The revealing Light has the same effect on one's mind; it shows up, mercilessly, any shoddiness of texture. What the world, and sometimes even ourselves, has accepted as acts of virtue, the Light reveals as egotism. When we have been content to think carelessly and act unconsciously, we are inflexibly shown the difference between the standard of a conscious and an unconscious mind; and, having started on the Conscious Way, we can no longer avail ourselves of those old light-hearted excuses. One used to think oneself innocent of offence if unconsciously one caused offence. To sin in Light is to act unconsciously. Slowly the revealing Light does its work, transmuting the finite qualities of our mind into infinite attributes, gently, insidiously, inflexibly, preparing our humanity for the in-dwelling of the Light-body. If and when that happens we shall have installed another receiving station, and the Light of

Revelation can again function in Man, as it functioned in Christ and His Apostles.

Light must reveal Man to himself; must transmute the condition of his mind; must test the quality of his desire; before he can be trusted with the knowledge of his Power; before he can become a Steward of Infinite Mysteries. Power. That is the quest of mortal man in this world. It is also the quest of the Soul in the next. Power to do great things, and Power to be great. To achieve greatness in this world must be spectacular. The urge in Man is to dominate his circumstances, to get out of the rut of the average intelligence, to have brains that will make money, talents that can be turned into gold, for money means material power. This longing to have power to achieve greatness would be a perfectly legitimate quest, if only it were superseded by the greater urge to BE great. Here lies the kernel of the struggle between the finite and the infinite qualities of the mind. There is infinite power in the knowledge of Light. In the World of Light you are known by the quality of Light that radiates out from your Light Body. There can be no masquerading, no borrowing of garments, no touching up of wings. Here, one can hide one's feelings, appear different to what one is; one can self-consciously conceal one's virtues, and cloak vice with the mantle of charm. There, the Soul-body and the garment are one. If we have not been enriched by our earth life with spiritual experiences, if there has been no attempt to establish any connection with our future destination, then we go over with the barest outfit in life, just our Light-Bodies. The Spirit having failed to control the mind, must now prepare for another incarnation, drawing to itself all the power and knowledge that it can, to equip itself efficiently for its next endeavour. Those who

pass out of life with the highest distinctions in Light are those who have loved greatly. The Soul Body, as I have said, is a fragment fashioned from the substance of the Creator, and God is Love. Therefore, the Spirit of the man who loves greatly is always feeding and strengthening his Light-Body. If he loves and serves humanity, as great souls in every profession do, he subjugates his body for the good of the cause he serves. His Spirit, having been enriched by his earth experiences, passes on and finds his Light-Body able to function in harmony and efficiency in more entrancing conditions than if he had spent his human energy on self-advancement and self-love. We must all go to that condition in Light where our own quality in Light enables us to live, and we are with those whose power is of the same calibre as our own. We cannot live here in grand houses on minute incomes; and over there we cannot live beyond the means of Light that we have accumulated during our last earth experience.

I have begun to realise what this world-urge for Power really signifies. It seems to me to be the inarticulate surging-up in the individual of the knowledge of his potential possibilities for domination. It must find expression, and not knowing the Way of Light, it finds its outlet in darkness, resulting in deeds of violence, and all the horrors that the human mind can invent to assist it in asserting its uninspired human authority.

"Not by Might, nor by Power, but by My Spirit, saith the Lord of Hosts." How much nearer we are today to the understanding of that truth, than were the people of those old prophetic times, it is hard to calculate. Recent events are not encouraging, but they must at least crystallise to a decisive point in our minds as to where the thought of the world is trending. Is it

towards material Power? Is it towards the Divine? There is not a shadow of doubt but that it is the quest for Power. It is a world-struggle between those who have a vision of World Peace, and those who desire to hold fast in their human grasp the control of the world's destinies. In reality, the controlling factor of the Mind on the human side is Fear, on the Infinite side is Love; and World-strife is only the universal expression of the individual problem. The solution of the problem, therefore, lies with the individual.

It is hard, sometimes, not to indulge in day-dreams, and to visualise what this world could be like if the heads of the governments of the various nations were all Conscious Souls; had all fused their finite Minds with their infinite Egos; could all make an instant and direct contact with Infinite Power. It will come, this Union in Light; this Power to BE great; this quality of the Spirit that transcends the finest calibre of brain; this fusion with Eternal Power that enabled humble fishermen to leave their nets and to work miracles. It will come through Knowledge, which is achieved by certainty of technique, individual experience, and freedom of expression. For we must have Reality. Gold and all the lovely things in life that it can buy, is real. Light is real. We know how gold is tested. We learn how Light tests us. It transmutes the dross of our minds, it clarifies the human vessel, until it is, in very truth, able to receive the Sacramental Wine of Revelation.

THE LAW OF TRANSMUTATION

Lecture delivered March 8th, 1934

This is yet another attempt to pass on to you the teaching I have received concerning transcendental conditions.

In four lectures given between 1930 and 1934 I have endeavoured to share with you different aspects of this teaching in Light.

The first, on Conscious Mediumship, told you how it all started; how I, consciously, went through old Initiations—part of the Egyptian and part of the Hermetic—experiencing again the ancient knowledge of magical and spiritual forces. In using the word "magic," I want you to eliminate from your minds, the adjective "black."

We have, in these superficial days, a loose method of thinking, and a still more casual way of talking, and the word "magic" invariably conjures up in our minds evil practices and secret rites of a sinister nature. But in the days to which I am alluding, the men who learnt the laws of the earth, or magical forces, were priests, and by the secret ritual of their inspiration they were able to rise in harmony of operations the various rays of energy, impinging on, and emanating from the earth. They were the scientists of their civilisation. Electricity and wireless are the magic of the twentieth century; and the black arts of modern magic is poison gas, torpedoes, and aerial bombs—forces of destruction, that strike fear into the hearts of men. There always has been knowledge of how