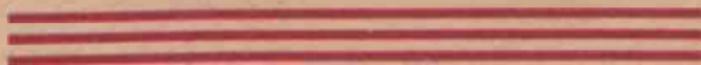


**TEMPLE
of SILENCE**



≡ *CURTISS* ≡

The Temple of Silence

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of *Christian Mystics.*

and the

Universal Religious Fellowship, Inc.

"Entering the Silence is an
ecstatic state in which the
human consciousness is tran-
scended and, while it lasts, all
sense of personality is lost."

The Voice of Isis, Curtiss, 347.

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SINCERE AND EARNEST SEEKERS
FOR THE SELF**

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THE TEMPLE OF SILENCE

"Out of the silence that is peace a resonant voice shall arise. And this voice will say: It is not well. Thou hast reaped, now thou must sow. And knowing this voice to be the silence itself thou wilt obey." *Light on the Path*, Part II.

THERE is a mystic and holy Temple of Silence, the Soul of the Universe, where in the hush and stillness of Being the Divine Potency touches and commingles with substance, and from this commingling is brought forth that which shall manifest in all worlds. In its very heart is Silence, the Silence of intense vibration, so rapid that all seems motionless and at rest. This Silence is vibrant with life, thrilling with the creative force of that which is to be. Here, in the Womb of Creation, reigns supreme the embodiment of Divine Love, the Bringer Forth of all manifestations in cosmos, nature, man.

The earth, too, has its Temple of Silence, in whose sacred atmosphere she perfects the miracles of that which she brings forth. Man also must find his

Temple of Silence within his own heart. For he, too, is a miracle-worker, and must learn to know his Inner Self ere he can become the great magician who shall perform his wonders in the inner sanctuary of the Silence and bring them forth in his life.

But only when man's heart is turned from evil, when his mind is free from vile imaginings, when his lips are purified from speaking iniquity, his ears closed to tales of slander, his eyes turned from the enticements of the senses and his feet are shod with the everlasting understanding of the indwelling of the Christ, only then can he don "the glorious robe of His strength" and fully enter the great creative Temple of Silence.

But he must begin to knock at the door of this Temple at the very beginning of his conscious striving for self-mastery. For this Temple has many chambers, in each of which the Aspirant will find help, encouragement and strength to push on until the inner Shrine is reached.

Only in the Silence that is peace can we find our Real Self, the source of all our strength and power, "the Master whom thou feelest but whom thou hast not seen." Therefore, must we con-

sciously enter the Temple of Silence and do homage to the Lord of Life, "if of Self thou would'st be the knower."

There is no problem that cannot be solved, no question that cannot be answered if we truly enter this Temple of Silence and ask for guidance. For here, before the altar of this inner Temple, the All-Father will send His Light direct into the heart of every true worshipper at this inner shrine.

Only within this Temple of Silence can the Within receive, grasp and understand the wireless message from the Father-Mother. Thus does the God-within transmit the message to the outer consciousness; for the personal God-within is the intermediary or ambassador between the impersonal, omnipotent Godhead and its earthly embodiment, the human personality.

The spiritual atmosphere of the creative God-consciousness, the Real Self of the Universe, of nature and of man, may be likened to the air we breathe. The air belongs to all alike, but is ours only to the extent that we take of it from the universal supply.

All men breathe and the air supports their animal life, but only as man learns the laws of breath and consciously uses them does it become an important fac-

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tor in his higher life, as well as in a more perfect physical life.

So is it with the all-pervading Divine Essence. It becomes individualized in us only as we understand its laws and consciously breathe it into our lives. And because it is a Divine Principle it contains all Wisdom, all Power, all Life and all Love, and yields these forces to each heart to the extent that each correlates with it. Hence it can no more be monopolized by any individual than can the air we breathe, for each has access to it.

When we would enter the Silence let us think of a door opening slowly, smoothly and silently. As it opens see a radiant Light pouring forth. As this Light streams down the Path it reveals to us things of wondrous beauty where before all was dark and desolate. We may have thought we were alone, but in this illumination we now see the faces of our brothers and sisters, for they, too, are upon the Path.

Now we see in our fellow pilgrims earnest endeavor where before we saw but ignorance too dense for notice. We see true brotherhood and understanding where we saw but selfishness and pride. But let us not stop here, wonderful as this revelation of brotherhood may be. This is but the threshold. Here must we

leave behind all thought and enter into realization. Thought is no longer needed.

When we have entered the realm of pure knowing, of Divine Reality, let us step across the threshold if we are qualified, and humbly take our places in the Temple of Silence. We will find ourselves one in consciousness—each according to his own phase of development—with a vast multitude which no man can number, gathered from all peoples and nations and kindreds and tongues to worship at the shrine of the Christ.

Some may see this glorious company of the Saints. Some may hear the Psalms of Life like a mighty chorus of many voices of surpassing sweetness. This choir is made up of the songs of thanksgiving and praise that each heart sings as it finds itself a worshipper in the Temple of Silence.

Others may hear the Music of the Spheres, the stately rhythmic cadence of the stars and planets as they follow their appointed ways through space. Others may but feel the presence and receive the comfort of the perfect harmony and oneness of all. Still others may seem to be clasping hands with a band of fellow

Disciples which reaches around the world.

But all will feel the waves of spiritual life-force bathing and filling them. Here will spiritual realization illuminate our consciousness, for we have become one with the Knower and can drink at the fountain-head of wisdom.

The Silence is not merely being quiet, nor even the absence of thought, but a definite state of spiritual consciousness. If we try to enter without seeking to open the little door into the inner sanctuary, if we seek aught but the radiance of the Christ, our chamber of silence will be but a tiny cell in the outer courts of the Temple of Silence, cold, desolate and disappointing.

It is well to make a tiny silence chamber within our own hearts where no one else can enter, but unless we open therein the little door through which shall stream the Light of the Cosmic Christ, we have not yet entered the sanctuary in the Temple of Silence, the universal Temple for all humanity, where all God's children are bathed in the essence of the Christ, united in the vortex generated by the spiral motion of the out-breathing of the Divine Creative Force, "the glorious robe of His strength."

This is the Seamless Robe which en-

wraps every true follower of the Christ and which must ultimately enwrap all humanity. This Seamless Robe of Light is not a robe of man's fashioning, for the robe of man is made of many colors and many seams. It is composed of the seven color-rays of the planetary hierarchies, modified and multiplied by shining through the influences of the zodiacal signs. For, just as on earth the one White Light is broken up into its seven color-rays and becomes white again only as all are joined into one, so in humanity each must purify and manifest in perfection his own color and then blend harmoniously with all the others ere the Seamless Robe can find expression on earth.

To teach mankind how to synthesize all the colors into the pure white radiance of the Spiritual Sun, God sent his well-beloved Son down to incarnate in matter and be clothed with the seven-fold forces of the planetary hierarchies as they manifest on earth, yet, because of His oneness with the Spiritual Sun, to blend all the colors and make of them the Seamless Robe.

Everything manifesting on earth is influenced by these forces from the heavenly regions, but each Soul must learn, by the power of the Christ, to master

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and blend them all. Then, instead of manifesting around the circumference of his circle of life, as he advances he draws nearer and nearer to the center where all the rays are indrawn into the pure white Light of the Christ—the Sun of Righteousness—the Source from whence they emanated in the beginning.

This was symbolized by the coat of many colors given by Jacob—the Father—to his best beloved son, Joseph; but which brought only mockery and derision from his brethren.

This is also the robe in which the disciple is clothed when, like Joseph, he is sold into Egypt—the darkness of earth conditions—seemingly a slave to all the influences of the outer life. Like Joseph, however, he must find favor with the king, that he may, even in Egypt, gather into storehouses the food that shall sustain his brethren through the days of famine. Then shall he be clothed in the king's robe and wear upon his finger the signet of the king's favor and accomplish the mission for which he was sent into Egypt.

This is but another allegory depicting the descent of Spirit into matter, the Christ into the darkness of human embodiment and ignorance. Instead of the robe of pure white, in passing through

the prism of matter it is clothed in a robe of many colors, which of necessity must have many seams and joinings.

We have all experienced the difficulty of blending or correlating our color, teaching or aspect of Truth, with that of the many, many others, although we know that their colors or teachings are but differing manifestations of the white Christ-light which is always many-colored in its human expressions. One may be clothed in the colored robe of a certain planetary condition, while his brother may be clothed in a robe of another planetary condition, but as they strive for the higher life both should seek to blend their colors, even though at best they make but a clumsy seam. We may take our stitches very close. We may laboriously rip out the first attempt and make the union more perfect, but there is always a seam until we learn to follow the Law. The Law is that the more we seek to blend our color with the Source of all colors—the White Light—the more we become one with all colors.

Perhaps many have united with *The Order of Christian Mystics* with the firm determination to find the Christ, to enter into the Temple of Silence and be clothed with the Seamless Garment which this Order holds out. Here they

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have found many brothers and sisters, each wearing a different robe, each striving to reach the Goal along different lines; and they have perhaps tried to harmonize themselves with other various personalities. They may have worked ardently and taken their stitches laboriously and with painstaking care. They may have said: "I will join myself to all these brothers and sisters that we may all take our places and together help to manifest in the world the Robe of the Christ."

But, after all this is done they may be disappointed to find that they have made themselves, not a Seamless Robe, but a coat of many colors with many seams. To be sure, this beautiful coat must be worn as an outer garment as they descend into Egypt, but there they must don the robe of the king. They may faithfully fashion their robe, and the finer the stitches and the more invisible the seams, the more perfect the garment.

But there is a more excellent way. In the center of the zodiac shines the Sun. Upon the circumference it manifests as the various colors, yet in itself it is a white radiant Light. Just so in the center of the mystic Temple of Silence there stands the Christ, a pure white Light whose radiance shines forth

to every heart, no matter how far out upon the circumference, and illumines every color with His Light, Life and Love.

As each heart responds to this Light and turns from the circumference and looks toward the center within it finds a resting place in the Temple of Silence. Pure white is uncolored and as each color approaches the white it becomes lighter and lighter until it becomes one with its source. Indeed, instead of using the term white, it would be better to say the transparent, crystalline purity of a diamond. Thus is the coat of many colors transformed into the Seamless Robe of the Christ, "the glorious robe of His Strength."

Beloved ones, the time is drawing near when this great realization of divine oneness must have its expression in our midst upon the physical plane. All who are earnest and sincere in a desire to serve humanity and who find in *The Order of Christian Mystics* a fitting channel for their activities, have silently pledged themselves to gather up the food that is in Egypt, to fill the storehouses of Pharaoh that the children of men may have plenty during the years of famine.

But remember that the Great Manifes-

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tation will not be to this Order alone. There are many colors and many parts to the coat of Joseph which humanity wears.

Some colors shine through brothers as far distant in body, in habit, in thought, as the East is from the West. But these brothers have for ages had access to the Temple of Silence and have worshipped at the shrine of the Christ.* There they have been waiting patiently, humbly, unostentatiously for their younger brothers and sisters, hoping and praying that we, like Joseph, are the ones who have been sent into Egypt to garner in the food with which to feed humanity in the days of famine. "Not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."

These elder brethren who seem to have been favored in that they have remained apart from contact with the world in the seclusion of their temples and the fastnesses of their mountain retreats and have not been sold into Egypt, have not developed the peculiar qualities which make it possible to live in Egypt and gather up the corn.

* The Divine Principle we call *the Christ*, the universal Light-principle, is expressed in different terms in other languages. See *Letters from the Teacher*, Curtiss, II, Chap. XIV.

But they are one with us, ready to become helpers toward the establishment of the New Jerusalem.** They are ready to give of themselves and all they have, considering first the kingdom of heaven and striving to establish a great Spiritual Center which shall be a reflection upon earth of the divine reality in the spiritual realms, the universal Temple of Silence.

Once understand the necessity of joining the Seamless Robe and joining yourself to every true worshipper of the Christ and you will not longer say, "I am of the West and they are of the East. We will join and make an invisible seam in the robe." No. Strive to clothe yourselves in the Seamless Robe and enter into the Temple of Silence, where the manifesting power of Divinity shall enwrap you and fill you and radiate from you; where you shall see your brothers and sisters from every nation and race and clime bathing their Souls in the Divine Radiance.

You may ask, How you shall know your brothers and sisters from foreign lands and how you shall correlate with them. Simply enter into the Temple of Silence. Clothe yourselves in the Seam-

** See lesson, *The New Jerusalem*.

less Robe and wait. And as the Radiance fills you by its pure White Light, behold your brother! Behold your sister! No longer are they of foreign lands. No longer of different tongues, different thought, complexion, costume. They are all clothed in the Seamless Robe of the Christ, "the glorious robe of His strength." All are filled with ardor and love and wisdom. All are resting beneath the wings of the great Bird of Life.

Take this thought, beloved, and as the days go by and each day brings its period dedicated to the Silence, open the door of your hearts and enter into the inner Sanctuary and be filled with its creative Silence. There will you blend in consciousness with those from all parts of the world who are worshipping at the same Shrine, and can commune with them.

But be sure that you have surrounded yourself with the Flame of Divine Love and Protection, and that your aspiration is pure and true. For there are many false teachers in the invisible who will seek to enter the door of your consciousness which you have opened to the higher worlds, and will seek to deceive, if it were possible, even the very Elect. Therefore, pray ardently for discrimina-

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tion and the guidance that is your birth-right. Then you may fearlessly enter the Temple of Silence. Then will you know that while your brothers and sisters differ as children of men, they are not far from you; that they need not be separated from you in consciousness even while upon the earthplane. For you have found the Path and have entered the Temple of Silence. You have clasped hands with all. You have rested together under the Seamless Robe and are *Soul-brethren*.

THE GREAT SILENCE

"The Lord is in His holy temple: let all the earth keep silence before him." *Habakkuk* ii, 20.

THE above text may well be used as a *mantram* by all students of the spiritual life. *The Standard Dictionary* defines a *mantram* as "a formula or charm used in Hindu invocations, usually consisting of the name of some deity or a short address to him. As a charm it comprises a definite formula set to an appropriate chant; the rhythmic waves set in motion by its recitation are held to produce certain given results, varying with each *mantram*."

All words have back of them the power of their sound, number and letters and the ideas they express; but a *mantram*, in addition to the power of its separate words, has the vibratory force of the words combined in a certain rhythmic cadence which gives the characteristic effect. In the above instance we have all these requirements embodied in a *mantram* which calls into activ-

ity the forces of the elemental powers of the earth.

We speak of the Lord, or the Great Law of Divine Love, and recognize its embodiment, both in the holy temple of nature and the holy temple of the human body. This formula includes a recognition that all kingdoms of nature, from the elemental forces to man, must work in silence and harmony with the Great Law, instead of setting up opposing vibrations of inharmony. But man has grown so far away from both nature and at-one-ment with the Great Silence that ere he can correlate with them it is necessary to awaken in him thought-vibrations which shall bring to his consciousness some conception of the potency and power which this *mantram* invokes.

The Great Silence, which is so important a part of the Soul's unfoldment, must be studied and some understanding of its laws be grasped ere the more important steps can be taken; for even upon the physical plane this Law of Silence is paramount. There is a great difference between being silent and entering the Silence; for to the inner ear there is no such thing in all creation as silence. Every living thing, from the

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least to the greatest, has its voice, its tone and its vibratory motion.

The very universe with all its manifold creations is continually singing the praises, or manifesting the harmonies of the Great Law, not only in the "footstool of God," our earth, and in those vast reaches where we are told "the morning stars sang together," but also in the temple of humanity.

To "keep silence before him" means far more than simply keeping silent or being still, ceasing the chatter of our tongues, or even stilling our thoughts. The Silence that is meant is that holy hush of awe which overwhelms us when we begin to realize the vast and unalterable sweep of the Great Law and our individual relation to it. It is the Great Silence whose outer manifestations we glimpse when we stand in the presence of such stupendous spectacles as Mt. Whitney, Niagara, El Capitan or the Grand Canyon, to mention but a few. But the full realization of that Silence comes to us only when we have correlated with it within the deeps of our own divine nature. It is the hush of perfect submission to the Great Law; the hush of all opposition, all complaining or effort on the part of nature or man to take the Great Law into their

own hands; the hush of perfect obedience which the universe, the earth and all its manifestations, all creation, offer to the sway of Divine Will, operating through the Great Law.

When we speak of "entering the Silence" or listening to the mystic, creative notes of the "Soundless Sound,"* so dense is the veil which this materialistic age has cast over man's perceptions that few have any clear conception of what is meant. The Great Silence is the Cosmic Reservoir of the Divine Consciousness which in a definite purposeful way is ever striving for greater and more perfect expressions of the Divine Ideal in nature and in man.

The Silence is also the reservoir of the Divine Life-force (Christ-force) or the Cosmic Sap whose animating and vivifying power, whose steady pressure is back of all evolution, physical, mental and spiritual; that steady pressure of counteracting force which is ever working to readjust the inharmonics which result from opposition to or perversion of the Great Law.

It is continually sweeping every inharmony toward readjustment, bringing harmony out of inharmony, good out of

* See *The Soundless Sound*, Curtiss.

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evil, just as all wounds tend to heal and all forms of disease to cure themselves, if not retarded by a repetition of the cause or by man's false premises, even if to accomplish this readjustment the old and rebellious atoms must be sloughed off with more or less suffering. All that the greatest science and art of man can do is to work with nature to aid and quicken the readjustment and thus shorten the period of inharmony or suffering.

The Great Silence is also the Power which sets the limits to which inharmony or rebellion against the Great Law can go; the Power which says, "Thus far shalt thou go and no farther." For while man has free-will, it is only within the limits set by the Great Silence. These limits are easily recognized in daily life, for no matter how great the pain, we can suffer only up to a certain point, when the Great Silence enwraps us in the silence of unconsciousness. No matter how great our emotion, whether of joy or sorrow, when the limits are reached, nature ushers us into the silence, as when an apathy silences the exuberance of our joy or the grief-stricken one sobs himself to sleep. No matter how great our passion, when the limits are reached, we are forced into

silence by exhaustion; even the bitterness of our greatest wrongs is softened and finally lost in the dim silence of time. Hence it is said, "Time heals all wounds."

In the confused and discouraging conditions among European peoples following the World War many students of world conditions asked, "Is Europe dying?" And the statement has been soberly made that, "All hope of a noble Fellowship of Man seems to be engulfed. All the beautiful altruism engendered by the war has been stifled."

But this is only temporary, the climax which must bring its own readjustment. As Mystics we can help such world conditions best, not by an abundance of wordy advice, but by holding strongly and positively the optimistic thought that "Sorrows may endure for a night, but joy cometh in the morning."

For, be it nations or individuals, they suffer while the tide is running out, while the debris of the old cycle is being washed into the ocean of eternity.

The Great Silence is still brooding over the world and the mighty storm of man's creating by its very fury will exhaust itself and bring peace. Hence a return to the Holy Temple of Silence where the Lord of Life reigns in peace

is inevitable for the children of men.

Each one of us can help by letting the questionings of our own minds be silenced. We should stop mentally running to and fro seeking the end, but rest before the altar in the Temple of Silence, confident that the divine Law of Life will ultimately straighten out all the tangled ends and bring peace.

The Great Silence is the very essence of creativeness. It is the force of integration which is ever checking and stilling man's conflicting storms of opposition, storms which are always disintegrating. It is an absolute hush, yet vibrant with life. In it each creative note has its full value in the resultant chord of harmony, and each color is blended into the pure white. It is like the hush within the egg which precedes the effort of the imprisoned bird to break the shell.

The intent look of the mother bird upon her eggs shows that she is listening to the silence that is pregnant with life. Other manifestations in nature are the hush that precedes all forms of activity, the hush before the storm, the hush at the turn of the tide, the stillness just before the dawn, etc.

The Great Silence is something outside of yet including all nature-sounds,

which all nature feels and vainly strives to understand and express. On the high mountain tops and in the vast stretches of desert and plain, one seems to touch something that is more than silence; for silence, dead and ominous, broods over the "bad lands" and brings no inspiration. But in the mountains one seems to feel the brooding of the creative Breath of Divinity, and in awe asks, Is this the Temple of Silence, and can we enter it?

The mountains rear their heads in mighty grandeur or in fantastic ridges, as if bathing themselves in the mystic Silence, yet are dumb before that awful calm which seems like a living presence embracing all. The plains stretch out in endless vistas, as if striving to reach the limitless shore on which beats the mighty ocean of mysterious Silence, yet although bathed in it, filled with it and by it fed and sustained, they ever wait in reverent hush for the true solution of our questioning. Every living thing in its own way strives to break the Silence and tell us; yet the doors of the mighty Temple remain closed. The rising wind whispers in awe. The trees beckon and pretend to know or in fits of impotent striving, as if maddened by the elusive Silence they cannot break, and lashed to frenzy by the winds which whistle and

howl through their branches, they beat and sway until suddenly they are quiet and, like a tired child, they are sobbingly enwrapped in its comforting embrace. Yet the answer comes not.

The musical brook overflows its banks and rushes madly through the valley, raising its voice, at first in a feeble wail, then to a mighty roar of protest to the Great Silence it too would break. Yet the Great Silence, before which all nature bows, remains like a beneficent overshadowing presence, untouched by nature's attempt to reveal its secret. To man alone, because he is made in the image of God and given dominion over all the kingdoms of nature, is granted the power to throw open the doors of the Great Temple and enter into the mystery of the Silence. But man must first learn the lesson which every creature and thing, animate and inanimate, strives to teach him. He must learn to sink his sense of superiority and forget his self-importance in the presence of the mighty works of nature, such as the mountain peaks. He must recognize his helplessness in the face of the tornado and his littleness and insignificance on the wide sweeping plains and deserts or on the limitless ocean, ere he is ready to enter into the Temple of Silence.

He must "inquire of the earth, the air and the water the secrets they hold" for him, also of everything, even the most insignificant in nature. Then, when utterly hopeless of an answer, he must inquire of the God within and knock humbly on the little door of his own heart, and lo! the Still Small Voice will whisper back the answer in tender breathings of Divine Love; and ere he knows it the doors of the mighty Temple swing open and he stands in the presence of Divinity and knows the Silence is his own spiritual life and the life of all manifested things. Yet, instead of feeling either awe, as before the mountains or insignificance as on the limitless plains or ocean, he realizes that he has come into touch with something superior to all the forces of nature, and they henceforth can neither awe him, affright him or belittle him. He realizes that, while he is one with nature he is superior to it, because, as a Son of God, he is also one with its Creator. He knows that he has but come into his own. He has entered his Father's house and the Ring of Authority is placed upon his finger. The Rod of Power has been placed in his hand, and the thrill of the mighty creative Love of the Divine Mother fills his Soul.

The Silence is the divine peace of the Eternal Harmony in Manifestation which enfolds all things and within the very heart of which we live and move and have our being. Hence, some day all humanity must touch its boundaries and realize that only within it can peace and rest be found.

Dear students, if just for an instant of time you can hush the activities of your minds and identify yourselves with the Great Silence of harmony and perfect obedience and feel the vibrations of Universal Life thrill through you, in that moment you have entered the current of the One Life; you have recognized the Lord, and your Soul has made obeisance before Him as Lord of Lords and King of Kings; the very atoms of your bodies have been changed, have ceased their opposition, and with nature, the earth and the universe, have for an instant kept the Mystic Silence.

In that moment you may find your consciousness so expanded that the rhythm of the One Life sweeps you on and on into a realization that all life is but a vibration of Divine Manifestation. Or your experience may be but a momentary stoppage of your worries and mental struggles, a realization that all these things are swallowed up in the

Great Silence. But, whatever the experience, that moment of realization has been for the Soul an open door into the Temple of Silence, a turn in the tide of your life.

Ofttimes we are vouchsafed such an experience just before a great trial, like the hush before a storm, that we may prepare ourselves, may gain strength and courage to carry us safely through; for are we not promised: "I will not leave you comfortless: I will come to you."

To use this mantram as an integrating and unifying factor in your life there must be a realization of the spiritual oneness of all life. Before entering the Silence, realize that the Lord, or the Great Law, has its seven-fold manifestations,* both in the temple of humanity and in the temple of the individual human body, in all of which the Great Law must reign supreme.

Try to think of the One God manifesting under seven aspects, each with a focal point in the holy temple of your bodies; for man, being a microcosm of the macrocosm, has within him centers of force corresponding to the seven planets of centers of force in our uni-

* See *The Voice of Isis*. Curtiss, 193.

verse and the seven centers in our own planet earth, each planet being a center from which one of the seven creative Rays—"The seven spirits who stand before the throne"—of the Great Law emanates.

Hence, to attune your bodies to the Great Silence you must let your minds dwell upon the unity of manifested creation and the obedience with which the universe keeps the Silence of the Divine Harmony, as a loyal subject stands in silence and awe before his king.

The effect of his realization on the body is a complete change of polarity, at least for the time being, of its molecules, tending toward health, harmony and regeneration; for, during that moment you are whole, one with God and the universe. However, unless you take the lessons of the Silence with you and are able to stand still while nature is accomplishing her readjustments and casting out those things which pollute the holy temple of your body, you will return to the old condition very little benefited.

"Therefore, though it take a whip of cords to drive out all that opposes the Great Law in your temple, still, in that moment of realization you have received a prophecy and a promise of that which

shall be, once you kneel in worshipful silence before the Lord."

This conception should be so well understood mentally that it becomes an inner realization for on really entering the Silence all active thought must be swallowed up in aspiration and a realization which transcends thought.

The Lord is He who "had in his right hand seven stars," "From his right hand went a fiery law for them." And since man was created in His image he also has the power, if he wills to use it, to hold the potencies of the seven sacred planets in his right hand. The two hands of man symbolize his two-fold power to accomplish, and the *Bible* contains many references to this symbol.

With his left hand man must reach up and achieve spiritual victory and win Mastery, while with his right he must accomplish the Divine Will in the world of men, even as it is accomplished in heaven.

Job tells us, "Then will I also confess unto thee that thine own right hand can save thee."* "His right hand, and his holy arm, hath gotten him the victory."

But because he so often sets up the law of the lower man in opposition to

* Chapter xl, 14. *Psalms*, xcviil.

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the Great Law and uses his powers to work for self, the left hand has come to be considered mundane and evil, but it is only evil when with it man perverts the Great Law in its earthly manifestations. Hence, the *Gospel* injunction, "Let not thy left hand know what thy right hand doeth," lest the left hand pervert the magic powers of nature to its own selfish purposes.

Out of the Great Silence the universe builds for itself a four-fold foundation stone, square, solid, true, and upon this all manifested creation rests. The earth in its silent workings illustrates the four-fold lesson of obedience, patience, persistence and victory over all obstacles. Out of these elements we must build four corners of the cubic Foundation Stone upon which we must stand and offer up our sacrifices.

If in the first steps we find it but a Stone of Sacrifice upon which, like Isaac, we are bound hand and foot and upon which we seem destined to be sacrificed by Father Abraham—the Father-in-heaven—nevertheless, if we keep the Silence we will soon find that there is a ram caught in the thicket which shall be sacrificed for us, i. e., the ram or the sign Arics, which rules the herd, symbolizes our intellectual misconceptions of

the Christ and the Great Law whose powers (horns) we have permitted to become inoperative by being entangled in the thickets and underbrush of earthly and materialistic conceptions. As soon as we are willing to listen and obey our Father and be taught of God, willing to allow our preconceived opinions to be sacrificed to a wider and fuller comprehension, we find we do not have to suffer and be sacrificed ourselves.

The Christ-force, the essence of the One Light of the universe manifesting through us, is sacrificed whenever we fail to keep the Great Silence of love and harmony and permit it to flow unimpeded through us, because we have created all sorts of impediments to the manifestation of life, health and happiness.

But once glimpse the Light of the Mystic Christ and we will see that all those things are but cords which bind us; that the Stone of Sacrifice is not for us, immortal Sons of God, except as long as we need to lie there in the Silence; that our loving Father does not intend to sacrifice us, only to teach us obedience to the Law, while the fires of Karma consume the cords and set us free.

Then we will find that through the

Silence we have learned that the Stone of Sacrifice has become the Foundation Stone upon which we now joyfully stand upright and stretch up our left hands and grasp the forces of the planets and manifest within us the power of the God in whose image we were created, and with our right hands gain the victory in the outer life and distribute to our younger and less evolved brethren the blessings of wisdom we have gained.

Only when we reach out our left hands and recognize our heritage, *i. e.*, that we are God's ambassadors on earth, can we really enter into the Great Silence and utilize its potencies and powers for ourselves, our fellow men and the lower kingdoms.

No seeker ever sensed the Great Silence, even for a moment, who did not find stealing into his heart the stillness of the dawn of a new day of life and service.

The Great Silence is ever striving to manifest its harmony and express the Psalm of Life through us; but so often we strike notes that are not in tune, chords of ambition, self-aggrandizement or discouragement and despair. Yet in each and every experience he who listens with the ear of the Spirit will hear an undertone made up of the true crea-

tive notes of harmony. Listen for these true notes. Pick them out from among the discords and let them sing to us of the Divine Love of Truth which we are striving to manifest and which we can hear when we keep the Silence in our holy temple.

To grow spiritually we must "Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the Sun"; for the flower grows because it keeps the Great Silence. It does not resist or oppose the stream of the One Life, nor strive to find some short cut to blossoming time that will enable it to avoid fulfilling the Law of Growth. It simply reaches out, root, branch and leaf, with an all-absorbing desire to let the One Life fill it and unfold its latent possibilities.

The Great Silence is a part of its being, and it has but the one great desire to unfold and manifest the One Life to perfection.

But man has many desires, and since he has free-will he must choose between following the guidance of the Higher Self and following the desires of the lower, animal self. He must voluntarily choose if he too is to manifest to the fulness of his being the One Life.

But he must do this because of his

own free-will he desires and wills it above all else; desires it so powerfully and tenaciously that desire is transmuted into will. In short, he must consciously choose, and by the power of his will, do that which the flower does unconsciously, obeying the will of its Group Soul.

Only the Soul who can be still and find its strength renewed in the Creative Silence can conquer in the last great battle. But let no one despair; for while we have many battles to fight ere we can open the gates of the New Jerusalem, still "he that is with thee is greater than he who is against thee," for that which is against us is the confusion and unrest of man's opposition and perverse refusal to let the great Creative Silence work through him.

Let him but breathe in unison with the Great Breath and the gates will fly open and the Light of the Lord God will illumine his Path. We may not be able to penetrate at once into this sphere of Silence, but we can begin to realize it if we will think of the Great Silence as a *Power which is forever adjusting and counteracting the opposition and stilling the confusion in our lives, and seek to work with it.*

Keep saying to ourselves that we have within us the power to bring quiet out

of the turmoil, peace out of the confusion and harmony out of the discord of our lives, if we but "keep the Silence" and let it adjust all things.

Let us stop going over and over our trials and worries and disappointments. Let us stop going over in our minds the battles we have fought or those we think we will have to fight. Stop trying to straighten out the lives of others! Stop talking and gossiping of the shortcomings of others! Stop demanding perfection in our fellow mortals! Be still, and let the Great Silence enwrap us all. For only the power of the Great Silence manifesting within can quiet the turmoil and bring peace and understanding in our own life and the lives of our fellows.

We speak of "entering the Silence"* because it is a reality, a state of consciousness, the ante-room of the Divine, into which we can enter at will once we have learned the way. And every Soul who finds paramount in him the desire to live the spiritual life will ultimately find entrance into that sphere of consciousness called the Great Silence or that sphere of creative power in which all manifestations work in the harmony

* See *The Voice of Isis*, Curtiss, Chapt. xxvii.

of Divine Law. It does not depend upon the individual Soul to create this Silence, only to open his heart to it and allow it to manifest its harmonizing power in his life.

The Great Silence manifests not in a taciturn refusal to talk or laugh or be happy and thus add to the world's unhappiness, but it manifests as a greater poise, a greater patience, a greater power to meet our temptations, trials and troubles with self-restraint and in silence. It keeps us from fretting, from talking idly, from going to others, who may be passing through trials which they find all they can bear, and throwing our doubts and depression upon them, thus perhaps adding the straw that will make their burden too heavy to bear.

Let each day be welcomed as an opportunity to see how much of the harmonizing power of the Great Silence we can manifest, no matter what our circumstances or environment.

The Great Law has set our feet upon a straight and narrow Path with signposts all along the way. The Law of Love and Harmony is written upon every rock by the wayside so that "He who runs may read." There are hands always reaching out to guide us and angel visitants gliding along beside us,

unseen, yet ever whispering words of cheer and comfort.

That old and apparently orthodox hymn which says:

"God shall send a guardian legion

Down to help thee. Press thou on"
is a plain statement of a deep occult truth. Therefore, if we stray from the Path and lose our way it will not be for lack of preparation for our safe guidance. For all the pilgrims who have passed this way before us, from the Great Souls who have mastered every step down to the humblest pilgrim who has found the sustaining power of the Great Silence sufficient to smooth every difficulty and remove every stone of stumbling, each and all have left words of encouragement, and a trail of the force of Victory, behind them, which is like the guiding thread which Ariadne gave to Theseus to guide him out of the labyrinth after slaying the monster Minotaur.*

They have left refreshing fountains where they have struck the rocks with their Rod of Power and the living waters have gushed forth. They have also erected by the wayside many houses of

* See *The Key of Destiny*, Curtiss, 95.

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rest and refreshment which the earlier pilgrims knew naught of.

The Order of Christian Mystics is such a resting place, a House of Refreshment where the laws of the Path are freely given to all pilgrims who stop to inquire, and where its Teacher stands ever ready to guide them along the narrow Path, accompany them through the deep, dark chasms and up the steep hillsides wherever their paths may lead, if only they draw close in faith and love.

Dear students, you who have heard the Divine Voice from out the Silence, "Come ye out and be ye separate from the world," to you is it given to be the first to recognize and then to prove to the children of men the power of the Great Silence; the peace and love and harmony which the Christ within is ever seeking to manifest, the essence of the One Life slain since the foundation of the world and poured out for man's redemption.

The day of achievement is dawning. The great cry of the Lord God has gone forth, "Let all the earth, yea all the earthly manifestations of your Real Self, keep silence."

The trumpet blast of His coming is even now sounding in the world of

men, calling the awakened to recognize Him and proclaim His coming.

There must be men and women of power and might who cannot be affrighted by any terror of the night—the terror of this night-time of confusion and inharmony—nor by “the pestilence that walketh in darkness”—the ill health and disease which results from the darkness of man’s ignorance and disobedience—nor “the destruction that wasteth at noonday”—the oppression of man by man—men and women who have had momentary glimpses of His glory and have realized the solemn hush of the Great Silence and its all-compelling power to bring the Victory.

Such men and women are needed to claim the heritage of peace and love and health for themselves and for all mankind. Will you be one who will henceforth strive to enter the Great Silence and let it manifest through you?

ENTERING THE SILENCE

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."
St. Matthew, vi, 6.

THE importance of having a set time each day when we focus our attention upon the ideals which we are striving to express and when we strive to commune with the higher spiritual consciousness of our Father-in-Heaven or Higher Self cannot be too strongly realized. But such a period of silence and quiet meditation is far from what is meant by truly entering the Silence. "Entering the Silence is an ecstatic state in which the human consciousness is transcended and, while it lasts, all sense of the personality is lost."*

This state of consciousness cannot be attained by intellectual processes, by an effort of will or by any set exercises. In fact, its attainment cannot be taught, in spite of the many claims made and the many directions for entering the Silence

* *The Voice of Isis*, Curtiss, 347.

which have been published. It is attained in so many ways by various types of mind that no one method can be guaranteed to produce results. The most that can be done is to help prepare the preliminary conditions for its attainment. And, as we have already described this preliminary preparation in our "Voice of Isis," we will quote from that work as follows: *

"The student should pause here and clearly distinguish between *concentration, meditation, prayer* and *entering the Silence*. *Concentration* is focusing the attention upon a chosen object or idea. It is the first step toward accomplishing any given end, either in the physical, mental or higher worlds."

"*Meditation* is turning over in the mind a thought or idea, that you may see it from every standpoint and grasp all its phases and relations. It is an active mental process which can even occupy the undercurrents of your mind while the mind may be overseeing more superficial affairs."

"The proof that we can meditate while engaged in our daily affairs is found in the fact that if we have some great joy or sorrow it will remain in

* *The Voice of Isis*, Curtiss, 347.

the background of our consciousness, no matter what we do to distract our attention from it. Apply the same principle to your spiritual life and make the attainment of that life your main thought and aim."

"*Prayer* is an aspiration of the Soul toward the Divine. It may also be a request, not for creature comforts and physical things—forced answers to such prayers are too often but the result of mental magic—but for spiritual food, love, light, courage, etc. In fact, prayer creates a magnetic line of force which unites you with the supply or answer."

"While we teach that life itself brings to the earnest seeker all the discipline necessary to strengthen his will, and that the ruling of his life brings the most rapid spiritual growth, still it is well to have a definite time set apart each day for concentration and meditation upon the end for which he is striving." Just as an example, take the sentence: "Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the sun."

"To meditate upon the above quotation, let the pupil set apart a certain time each day, preferably in the early morning—rising ten or fifteen minutes earlier if necessary—and sit in a quiet

spot (in the same chair, if possible) and repeat the foregoing passage with a prayer for light and understanding, and meditate upon it."

"Try to picture mentally the growth of a flower. Follow every step of its unfoldment; first the tiny seed buried in the dark earth, then the force within that seed which makes it, by and by, burst through its confining shell. Let your mind enter into, in fact for the time being become, this flower. Dwell upon the period of darkness while the seed is sending forth its thread-like feelers, groping everywhere in the dark and gathering nourishment from the earth. With unerring instinct it follows the law of its being, selecting such nourishment as will assist its growth and rejecting that which is inharmonious.

"Follow the seedling through every phase of its growth. At each step apply the same law to your own growth. Think of the Soul as planted in the darkness and loneliness of the material conditions of this earth, yet containing within it the possibilities of fruition—its immortal destiny.

"Do not try to follow the seed through every step of its life-journey at the first sitting; but meditate day after day upon one step or stage of growth at a time,

correlating yourself with it until you are sure you have mastered its lessons and have realized their application to your own spiritual growth. Above all make the point very clear that the seed has no personal desire to grow, nor to excel some other seed, but that it is fully occupied in fulfilling the law of its being, 'to open its soul to the sun.'

"When you have mastered one phase of growth you are ready to pass on to the next. And only when you have, at least in some measure, grasped all the lessons thus taught are you ready to enter into the Silence, where you can learn from the Divine and hear the voice of your Higher Self 'the Master whom as yet thou hast not seen but whom thou feelest.'"*

Another excellent exercise to prepare the mind and exalt the consciousness as you aspire to enter the Silence is to begin by repeating our "Prayer for Light."
"O Christ! Light Thou within my heart the Flame of Divine Love and Wisdom, that I may dwell forever in the Radiance of Thy countenance and rest in the Light of Thy smile."

After repeating this prayer, see with

* *The Voice of the Silence*, Blavatsky, Fragment I.

your mind's eye the Divine Light descending upon you like a beam from a gigantic searchlight far above your head. See the beam of Light surrounding you with a circle of brilliant white Light forming the Ring Pass Not* around you to protect you from all other influences.

As the Light surrounds you, see it awakening within your heart a tiny bright Flame. Watch this Flame spring up and grow until it illumines every fiber of your being with Divine Love and Compassion. Then see it ascend and blend into and make you one with the Divine Flame that is pouring down upon you. Then ascend in consciousness within the column of Divine Light to the realms of the Divine Consciousness where you lose yourself in oneness with the Divine.

"Only when the flower blooms does it open its heart to the silent power of the Sun and drink in the magnetic forces which could not be assimilated until the bloom had unfolded. In the same way must the student open his heart to the Sun of Righteousness ere he is ready to learn from the Voice of the Silence."

While all tension of body and mind

* See *The Voice of Isis*, Curtiss, 414.

should be relaxed, it is important not to allow yourself to become negative, as is taught by some cults; for to do so is to throw your consciousness open, not to the Divine, but merely to the astral world and its inhabitants. The mind should be neither negative nor tense, but actively receptive.

Also, if you prolong your attempt to enter the Silence beyond a reasonable length of time, you are apt to drop down into a negative vibration, just as a pure, high note can be struck in singing, but if it is held too long there is a tendency to flatten the note.

Do not try to enter the Silence in a crowd or large audience or even in a smaller group who are not harmonized to you. For every miscellaneous gathering generates a vortex of mixed forces which attracts various classes from the astral world. Also, in such a gathering there are always some few who instead of entering with reverent awe into the holy Temple of Silence, merely sit quietly and become negative, thus opening themselves to the astral beings who can be seen swarming around such gatherings.

Therefore do not try to sit too long and do not enter the Silence with a large

number of others not known and affinized to you.

"Should the student attempt to enter the Silence with no definite idea as to whose voice he is listening for—who the Master is upon whom he is to fix his whole attention—. . . he is in great danger of receiving impressions from astral entities, either departed friends, elementals or powerful, but perverted entities, who would deliberately mislead and deceive him and use him as a tool to further their ends. For this reason the attitude of Soul that must always be held is one of deep humility and ardent, aspiring devotion to the Divine.

"There must always be the positive expectation of entering the presence of the Divine. There must be a definite and fixed determination to listen to nothing else, and to *permit nothing else* to enter your aura. Have no fear, however, for 'Fear, O disciple, kills the will and stays all action.'

"When Jesus told His disciples to enter into the closet and shut the door, the closet referred to the Silence, and the 'door' which they were to shut was the door of the mind."

"To acquire the ability to enter the Silence properly will take time; for you will find your mind fairly bombarded by

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thoughts, often of a trivial nature, which you must determinately still. This may require weeks or months of practice; for as you silence thoughts on one stratum of consciousness, your mind will still be active, but in a more interior way."

"'Merge into one sense thy senses, if thou would'st be secure against the foe. 'Tis by that sense alone which lies concealed within the hollow of thy brain, that the steep path which leadeth to thy Master may be disclosed before thy Soul's dim eye.'"

"Do not grow discouraged. 'Have patience, candidate, as one who fears no failure, courts no success.' When you find your mind wandering, bring it back and, if necessary, repeat, 'Peace, be still.' Often it is a help to repeat the word 'Silence' or repeat your given name again and again. But when you have gained the power of Silence, stop even these helps."

"Your mind must be like a still mountain lake, without a ripple, capable of perfectly reflecting every passing cloud. If the surface of the lake is agitated, even by a ripple, the images on its surface will be distorted; so is it with the mind. Only when you have attained this quietude of mind can you hear the Voice

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of the Silence without the intermixture of personality, and observe without distortion the heavenly images reflected in your mind from your Father-in-heaven."

THE SCIENTIFIC METHOD

TH**ERE** are many avenues leading into the Temple of Silence, for different temperaments need different methods of approach; mystical, devotional, scientific. Hence no absolute rules can be laid down which will suit every type of mind. But in addition to the suggestions already given we will add the following very ancient method for those of a scientific trend of mind who require a precise formula. This method consists of four stages: *Relaxation*, *Rhythmic Breathing*, *Correlation*, and *Realization* or Union with the Divine.

Relaxation. Lie flat on your back, with just enough under your head to be comfortable. Avoid cramping or stretching the neck and causing congestion or strain. Close your eyes. Raise the arms and let them fall loosely at the sides, exhaling the breath and relaxing completely, "as limp as a rag." Then quietly and slowly and without strain go over each part of the body and consciously

relax it. Repeat the deep sighing exhalation of the breath at each part of the body until it is fully relaxed. Begin with the eyes and forehead. Relax the little puckers and wrinkles around them, then those around the mouth and jaws. Next relax any tension within the brain. Next relax the tension of the nerves at the base of the brain and the back of the neck. Next let your attention travel down the neck and relax successively the shoulders, arms and hands to the very fingertips. Then relax the chest and abdomen. Especially see any tension or congestion of the abdominal organs, as well as of the back and spine, fully relaxed and pliable. Then pass down the hips, the thighs, legs and feet to the toes.

Do not leave one part for the next until it is fully relaxed.

Take plenty of time.

If at first you do not have at least a half hour do not begin.

Remember that in this exercise there must be no sense of time, hurry, effort or tension.

Do not be discouraged if you are not completely successful in the early attempts. If you persist you will be successful later on.

If you notice any tension or effort arising *at any time*, exhale deeply and

relax it. Remember it will take some time for your mind to train your nerves and muscles to obey. After you have gone over the body carefully step by step, then begin at the eyes again and check over each part briefly to see that it is completely relaxed, giving it another exhalation of the breath if necessary. Repeat this checking over *once more* to be sure. Your body should now be thoroughly relaxed and ready for the second step.

Rhythmic Breathing. The rhythm of the breath changes with each mental state: joyous, worried, angry, happy, etc. It is a psychological law that the reverse is also true, namely, "going through the motions of expression induces the physical and mental state expressed." Therefore, practicing a certain known rhythm tends to induce to the desired state.

Still lying flat and relaxed, note that as you inhale quietly the abdomen gently rises, and as you exhale it falls, the chest remaining quiet except during very deep breaths. This up and down action of the abdomen massages all the abdominal organs, relaxes their tension, relieves congestion and soothes the solar plexus. Quietly take a deep breath and exhale it with a deep sigh as if very tired, and

note the soothing and calming effect. Repeat this breath quietly several times. Then note that your natural breathing will begin a new rhythm of itself, quietly and easily, but not deeply. Do not count it or time it or interfere with or try to control it in any way, just let it quietly establish its own slow rhythm, like the slow swing of a pendulum. When once established *this is your breath rhythm*. Give yourself up to it until you feel completely calmed and rested. Remember the rate and the feel of it so you can relax and revert to it at any time when you need rest and recuperation; for this is *your personal and individual recuperative breath-rhythm*.

Correlation with Peace and Power.

While the rhythmic breathing goes on automatically, begin to relax the mind and prepare to correlate with the universal Cosmic Christ-force in its aspect of *prana* or life-force. It is almost impossible to make the mind a blank until the higher stages or *Realization* are reached, but you can begin by relaxing the mind and stilling the stream of thoughts and mental pictures. Quiet the mind by imagining it as a blackboard over which you pass a damp sponge, wiping out the pictures of every thought, experience or vibration of the day's ac-

tivity. Quietly pass the sponge over it several times until you have wiped it clean and made it ready to record an entirely new series of ideas, the beginnings of Divine Realization. Then say quietly to yourself: "The Universe is vast, illimitable. Out in Cosmic Space there is no time, only the peace of Eternal Duration." Repeat this statement several times, trying to realize the full meaning of it until that Cosmic Peace flows into you and brings mental peace.

If you find your mind slipping back to your worries, anxieties or outer affairs, quietly bring it back to the contemplation of the Cosmic Peace. Do not put forth any effort, strain or concentration to do this—for in this entire exercise there must be no strain, effort or striving—but gently turn the mind again toward the Great Peace and let it bathe you.

Next, quietly realize that there must be a Cosmic Power which holds the countless planets and worlds in their appointed places and swings them through space without shock or friction and in perfect rhythm and harmony. Realize that this Cosmic Power operates under perfect laws and without hesitation or mistake. Therefore, you can trust implicitly in that Power and in those Laws.

Think how perfectly every atom in all realms and worlds is governed, cared for and watched over! And since you are more than an atom, a living Soul, you too are included in the loving care of the great governing Power, and have all the power of the Universe back of you.

Repeat some such words as these: "I am a conscious part of the Infinite Universe. I open my body, my mind, my Soul to its inflowing currents." Then feel yourself bathed in those inflowing currents. Consciously *will* that they shall circulate throughout your body, visiting successively every part in the order in which you prepared them by your relaxing exercise. Go over the body three times, feeling the currents flooding every cell, even to the tips of your hair. Then direct the currents upon any special trial or problem with which you wish help, strength and guidance, and see it filled with the Power: see it solved, overcome or made plain as the case may be. Remember, never direct this Power to another to compel him to do or not to do what you desire, as that would be a black magical misuse of it and would react disastrously upon you. Use this power only for your own healing, perfection, help, enlightenment and spiritual advance. If you tend to drop off to sleep

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during this exercise, refuse to do so, but gently awaken yourself to the realization of this Power flooding and regenerating you. Thus will you find you have tapped a new source of help and strength, a new ability to accomplish your work and cope with whatever conditions the Great Law may bring to you or you may create for yourself.

Realization and At-one-ment. You now approach the supreme object of all preparation, of all religion, of all meditation, of all spiritual seeking, namely, actually entering the holy Temple of Silence where you can consciously contact the Source of your Divine Life; where you gain a realization of the Divinity that made you what you really are: that Divinity which shapes your ends: that Divinity whose overshadowing and indwelling Power has brought you to your present stage of unfoldment. For it is within this holy Temple of Silence that you meet the Lord of Life and Love and Beauty* face to face: the Lord thy God or the Law of thy Good, the Everlasting Law which has brought all things into manifestation.

It is the little door of spiritual consciousness which opens into this holy

* See Lesson *The Lord from Heaven*, Curtiss.

Temple of Silence which you are now learning how to open. It cannot be learned all at once, so *keep on persistently practicing* until you can open it and enter in at will, withdrawing your consciousness from outer conditions at any time or place. It will then become a place of refuge where you can enter at will and feel its great comfort, love and encouragement: its mighty Power to carry you safely through all outer conditions and trials.

When you have correlated with the Peace and Power of the mystic Silence and charged your whole being with it, as in the previous step in this exercise, turn your attention to the little door** of this Inner Shrine and see it slowly open. Then feel the outpouring absolute stillness and peace of the mystic Silence flood your Soul. Then you will realize that out of the Silence a new vibration of wondrous sweetness has arisen and enfolded you. Quietly allow yourself to respond to and merge yourself into this vibration, for it is the Presence of Divinity. Thus will you lose all sense of separateness, all sense of personality, in that Divine Union which is oneness with your own Higher Self which is one with God.

** See page 43.

NOON SILENCE PERIOD

Study faithfully and follow carefully.

AT the beginning of its work *The Order of Christian Mystics* established a noonday Silence and Healing service which is open to all and with which all are urged to unite. In this service, just as the clock strikes twelve, strive to enter the great Temple of Silence, don the Seamless Robe of the Christ and become one with your brothers and sisters throughout the world.

As it is noon in some part of the world all the time, and as our pupils in all parts of the world are sending their love and force to this Center as the clock strikes twelve, it makes a continual stream of force sweeping around the world every moment of the day and night.

And to the forces manifested at this service we feel we owe a great part of the continued success of the Order and the spread of its Teachings, as well as the many remarkable cures, and other forms of help and guidance, which are

constantly reported by our pupils from all over the world, many telegraphing, and even cabling from foreign countries, when in urgent need for the special help of the Order.

Not only do our students come for help, but their love adds a touch of human sympathy and comfort to the great Cosmic currents of spiritual force which are poured into humanity from the higher realms through this Order and which sweep westward around globe from its Center, carrying Light and love, health and prosperity to all who when in need correlate with those currents, burning up the chaff and unfolding the blossoms of love and unselfishness in the hearts and lives of each one who responds to them. As everyone who thus correlates with us at this-time becomes a co-worker with us and the Masters back of the Order, this forms a strong bond of fellowship, love and helpfulness which so many of our students feel.

All that is necessary for you to partake of this great stream of spiritual force and love is mentally to unite yourself with this band of devoted brothers and sisters who are joined hand in hand and heart to heart in an endless chain which reaches around the globe, for the purpose of rendering unselfish service to

the Christ and to humanity. And as you give of your force for the good of all, to that extent do you partake of the power and force of all.

All students should set aside at least ten minutes during the day for silent meditation upon the Divine or upon whatever their conception may be of the Highest, the Greatest Good or God—by whatever name it may be known in the various languages of our students—and should faithfully keep this tryst with their Higher Selves.

If possible make this time at noon. If this is not possible, at least send your thoughts of love and helpfulness to the Center of the Order at that time and contribute the force of your love and devotion to the upliftment of all. This is an exercise in practical occultism whose far-reaching effects we have abundantly proved.

At the conclusion of the Silence Period we mention the names of all who have asked the help of the Order and mentally see them step into and bathe in the great pool of radiant Light of the Christ-force which we invoke, that they may receive a physical as well as spiritual blessing.

We will repeat all names sent us each day for one week, at the end of which

time they will no longer be mentioned unless by special request.

All who ask this special help should make a determined effort to correlate with us at this hour and should *report the experiences or results which follow*, and not be like the ten lepers who were healed, but only one of whom returned to give thanks.

All who are thus helped will find that it draws them much closer and makes it more vital if they express their gratitude in some tangible way, for it is a universal law that the thing you are willing to sacrifice for is the thing that most affects your life. Let those who can, send a love-offering. Let those who cannot, send their love and blessing.

Our correspondence is already so great that replies to such reports should not be expected, except in special cases.

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