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THE AWARENESS OF METAPHYSICAL LAWS AND PRINCIPLES

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INTRODUCTION

The upsurge of spiritual energies encircling our planet at this present time, has resulted in an awakening in humanity of the existence of higher realities. Whatever the cause of this spiritual conflagration in the hearts and minds of humanity may be, the effects of its pulsation are readily apparent in the interest taken by the general public in the many metaphysical arts and sciences that were once considered occult and mystical, studied and applied by only an elite few. This higher awareness is gaining momentum with the aid of scientific research and study that is being carried-out in various universities and colleges--researches based on the theories of hyperspace and quantum physics, and also in the field of parapsychic science. Various paradigms of the constitution of man and his occult anatomy as found in Eastern philosophy and Yoga are being discovered to contain elements of truth. Even the nature of the occult processes of death are now being studied through various methods already established by science, such as hypnotic-regression. The problem now facing the metaphysical teacher and practitioner is :

- 1) The integrating of present findings of science to traditional metaphysical knowledge so as to be able to convey spiritual truths and Cosmic Laws in a rational, logical and intelligent manner to the educated masses who are wary of traditional cultural values and knowledge that are out-worn or unscientifically presented, such as precepts of value that are sometimes wrongfully considered to be superstitions.

- 2) To present new ways of teaching and healing in an efficacious and holistic manner.
- 3) To personally prepare the metaphysician's own mind, body, and soul that s/he may effectively heal the dis-eased psycho-somatic principles of humanity.
- 4) To present metaphysical truths that would stimulate and awaken the innate divinity of those interested persons, thus fostering spiritual growth in contradistinction to the development of religious fervor, bigotry, zealotry, and fanaticism. The precept of universalism falls upon the shoulders of metaphysicians to educate the masses.

The four points above should be the main goal of metaphysics. Too often we see so-called metaphysical counselors degenerating into psycho-deceivers and rapists, into street fortune tellers and psychic readers who present sensational readings to appease the lower selves of their clients. Such a manner of counseling causes a dependency to others on the part of the client. As a result, spiritual growth is stunted for both the client and the counselor; for the counselor is responsible for what he teaches. Most people seem to believe that psychic ability indicates a high spiritual development. This is one of the erroneous beliefs concerning metaphysics that has to be rectified. A psychic person may not be spiritual, neither does a spiritually-evolved person to a certain degree have to be psychic. Low forms of psychicism may be atavistic, an indication of soul-regression, for certain animals have shown to be sensitive to psychic impressions. Psychic abilities may deceive a person and others into thinking that one is an "old soul." There is an element of pride in this and is a spiritual pitfall. Like the medical profession that upholds the ethical code of Hippocrates, the metaphysician should conform to the divine moral principles that resides in his innermost being, and not deceive anyone, himself included, as to the puerile over-concern over one's soul status or spiritual standing.

In this dawning of the Aquarian Age, every person is to be their own priest and healer. This should be kept in mind by those who are seeking to be shepherds of men. Like Socrates, counselors should be adept in awakening the inner intelligence of those who come to his sanctum for advice by mystical, metaphysical and psychological means, and not simply repeating scriptural verses or platitudes parrot-like for their clients to swallow. People may reiterate verbally the wisdom of others, and yet in their lives we see nothing--no divinity expressing through them. To practice what we preach is a trite saying, but a true one nevertheless.

Metaphysical and spiritual teachers should strive to connect every person who calls at his door to the person's own Inner Light, to the person's own innate wisdom or Buddhic Mind. We should all take responsibility for our own spiritual unfoldment. Self-reliance and self-motivation are factors that indicate the maturing of the soul. It is of vital importance to educate people the lesson of non-dependency upon the unreal, that which is false, the non-self, upon externals, and upon the fallible human intellect.

Awareness of higher realms is not synonymous to the ability to function in those states. Before one can operate one's microcosmic components in higher dimensions and apply the laws governing any field of evolution, the laws of those states must be understood; the occult nature of man must be known and developed. For without the understanding of such, wisdom and power lies dormant. The Universe operates through Cosmic Laws and creative principles. By knowing and understanding these laws, it is possible for the human mind/will to apply and direct these laws so as to manifest perfection in mind, body, and soul. Cosmic energies may be harnessed by knowing its source, nature, and how it operates in the universe; and by duplicating the processes of creation in our individual lives, we raise our creative level and output that eventually manifests in abundance, prosperity, peace, health, love and fulfillment. A high level of awareness creates strong, constructive survivors out of

us. It stimulates in us a profound interest in the abstract, in the first causes of mundane manifestations of circumstances, conditions and states that fill our lives.

An intellectual understanding of the Cosmos and its laws, and Reality, is insufficient, however. At a certain point of one's probing into Reality, the intellect has to be transcended and a higher faculty of the soul brought into activity. It is incumbent upon the metaphysical counselor to unfold divine qualities such as wisdom, love, power, and intelligence that he may be an effective instrument in the hands of the Divine Being.

Laws of Nature belonging to any realm of existence are *natural*. It is only by non-awareness and non-apprehension of those laws that we call them "super-natural." Nature manifests as a whole spectrum of energies, and only an infinitesimal part of it is perceptible to man's senses. By expanding one's consciousness by daily attunement with the Divine Mind, one gradually realizes the interrelationship of all manifestations, which in reality is of one essence. This awareness assists us to get into touch with the immaculate being of other people, and from such a level of awareness it is possible to aid them to improve their lives in a beneficial manner.

Our purpose in this paper is to present some of the important points of Cosmic Law and principles that the metaphysical counselor should be familiar and fully grounded with, thus increasing his effectiveness in his ministry. In Christian Tradition, it is believed that St. Peter holds the keys to the portal of heaven. "Peter" means "rock," which in a philosophical and esoteric sense, signifies something fundamental, a foundation, a basis. Therefore, spiritually interpreted, Peter and the keys simply mean the fundamental laws and principles that when applied, opens our awareness to the spiritual heavenly state of our primordial consciousness. Higher metaphysical awareness can only be acquired when the fundamental laws of the Cosmos are sought, understood, and applied. There should be a sincerity of purpose in the heart of the metaphysician, for without it divine attunement would be difficult. This lack of divine attunement manifests in a poor expression of one's ministry. The metaphysician must be attracted to the human soul and its manifold qualities; its struggles, its pain, its sorrows, its aspiration toward Truth and the Light, and its endeavour to acquiring freedom from mortal limitation and delusion. Such an interest unfolds one of the most important divine attributes in man--compassion. The true metaphysician is a mystic and an occultist, a magician, a philosopher, priest, scientist, and a humanitarian. All true servants of the Divine Being and humanity are Bodhisattvas. As a public servant, the metaphysician should live-up to this image--by expressing his innate Buddha-Mind in the world of men. This he should do so if he is to avoid being a metaphysician in name only.

REVIEW OF LITERATURE

In this chapter we will present two themes which we feel are the basis of metaphysical thought and awareness, and possessing the potentiality of spiritual application. To the metaphysician, they are the keys that unlock the door to myriad possibilities in healing and counseling. We will not overburden this section discussing the many excellent books and literature on the subject, we will, however, quote a few passages to support our notions and assertions. In the following chapter we shall present several principles and laws as related to those two themes that could be expressed as "relative and Absolute Reality."

Awareness of the Mind and its Relationship to Mundane Reality

Metaphysics is the study of true perception; the knowing of the First Cause that brought the universe into being and the ontological processes that manifests life in the physical dimension; it is the personal awareness of the causes that creates one's reality, the causes that are beyond the physical and

material plane. The word "Reality," of the above heading here refers to one's mortal experiences in the samsaric, relative worlds and not to the Absolute. What one experiences in life is determined by the attitudes, thoughts, beliefs, opinions and feelings one revolves in one's psyche. They are the cause of our fortune or misfortune. Our mind is an expression of the Divine Mind of the Universe, and thus, functions in a microcosmic manner and in the world as a creator. The mind creates in the world of form whatever lies within its consciousness, and more subtly but forcefully, whatever lurks in its subconsciousness. How we use our mind in filling these lower streams of the Divine Consciousness causes the many circumstances in life that we find ourselves experiencing. By creating our inner reality, we manifest our external reality--the outer is but a reflection of the inner. Animal breeds after their kind, so do our thoughts and feelings. For instance, poverty thoughts create poverty while sickly thoughts manifest sicknesses. Negative thoughts expresses outwardly as negative words and actions, and they usually rebound back to us as negative feedback from all those around us. What is true for the negative is also true for the positive polarity. This is the law of "like attracts like" in operation within the psychological and psychospiritual being of man. It is in this wise that we create and are responsible for our own heaven and hell on earth. We are creators and not mere creatures. The Aquarian Gospel puts it this way :

God never made a heaven for man; he never made a hell; we are creators and we make our own." (33:9)

Living in hell-like circumstances and states is the result of one's ignorance and misapplication of the laws of the mind. Our mind is a two-edged sword that either "slays" the Real by its misperception or able to cut-through the unreal by its power of discrimination between the true and the false. Man was given the "freewill" to choose either one. Correcting one's inner state--one's attitudes, and belief framework by positive, uplifting, constructive and lofty thoughts cause, spiritually speaking, the manifestation of heaven in one's mundane experiences. Heaven is actually one's way of perceiving things. We may see things as they are, or as they appear to be. Appearances are deceptive, a veil of *Maya* upon the senses. Hindu philosophy knows the world to be a play of the mind--Krishna's *leela*. True perception is the de-hypnotizing of the mind of its false conceptions and ideas based upon opinions and not facts--that it may see beyond the veil--that it may cognize and recognize one's true nature as the New Jerusalem.

It is well known to mystics, and documented by psychic researchers, that the subconscious mind radiates or broadcasts thoughts and feelings. Thoughts are patterns of energy-waves that tend to actualize or concretize in the world of form. Our minds, at a subconscious, psychic level, have the power to create sub-atomic particles from the Universal Substance. Whatever we conceive and generate in our minds, whether expressed or repressed, we influence our outer and inner environment--and thus, indirectly speaking, to us personally. It is for this reason that in order to create abundance, peace, health, and contentment in our lives and in the lives of others, the first step that we have to take is in the amelioration of the nature of our thoughts. Aside from improving one's life, lofty thoughts also stimulate the higher chakras, or psychic centers. Prince Gautama who became the Buddha, discerned this truth and incorporated it into his teachings, in order to relieve the state of suffering in humanity and to set their feet firmly onto the path of spiritual integration. "Right Thinking" as taught by the enlightened prince, is one of the steps in the Buddhistic Eightfold-Path.

How one creates one's reality is a theme in many of the channeled teachings that is being conveyed to us at our present area. This is, however, but an echo of the ancient sages and their teachings."New Age" truths are but fragments of the eternal Wisdom that was taught by them. There is, as the Solomonic saying goes, "nothing new under the sun." Understanding how we create our reality is one of the points that the metaphysician should be familiar with. It is one of the basic teachings that has to

be inculcated in the minds of men, for the correct apprehension of this principle has the power of transforming a person's life.

The metaphysician has to awaken a sense of responsibility in his clients, that they take control over their world. Many people believe that they are weak and powerless to change things directly or indirectly. This may or may not be true; however, one still has the freedom to choose one's response and attitude toward things; and more important, one has the power of putting the right causes into motion in the realm of the mind that *will* indirectly change and influence conditions and events. Such an awareness should be instilled into the minds of people that they begin to live harmoniously, for when the source and cause of abundance are known and applied, less tension will there be in the struggle for survival. The laws of the jungle will be replaced with the Law of Love. Instead of competition there will be cooperation. There will eventually be more time and energy for higher pursuits. Without a higher awareness of life, man wastes and squanders his time and resources on trivial matters, and this causes one's evolution to stagnate.

Awareness of Self

Most people identify the lower components of their microcosmic being as the Self. This is a misconception that results in suffering and pain in everyday experiences. It also prolongs soul-bondage to matter, to Maya, to the wheel of birth and rebirth. Buddhism, for example, teaches that there is no self in that which is ephemeral, and although exoterically, they deny the existence of a self within man, teachers of Vajrayana Buddhism do assert the existence of what they call "the Clear Light of the Void" which is correlative with the concept of the Self in Hindu Philosophy. This Self is independent of the lower principles within the microcosmic being of man. In Western Esotericism, this Self is called "the Monad," "the Virgin Spirit," or "the Divine Spark" issued from the Universal Supreme Being. It is a "fragment" or a facet of the Divine Universal Self, the Universal Being; and as such, it has all the qualities and attributes of its "Parent-Flame."

The One God is often described in Christian literature as omnipresent, omniscient, and omnipotent. To the Buddhist It is Unborn, Unconditioned, Unlimited and Unformed. It is the Tao, with which Lao Tse knew to be nameless. The Real, Divine Being within is our *True Being*. It is "man" created in God's image. In actuality, it is God individualized as man. Man's Real Self is perpetually attuned with the Divine Mind of the Supreme being and through that attunement, partakes of divine nourishment. Awareness of, and the identification with the Real, with Reality and Truth lies the secret of the Ages related to illumination, life, and power. Conversely, ignorance of man's true estate is the cause of spiritual death. It is a state of non-awareness of the verities of the Divine Self and Absolute Reality. Ignorance causes us to misapprehend the external world. We perceive it as solid and stable, whereas it is void and subjected to the Law of Change. In his book, *The Inner Reality*, Paul Brunton defines ignorance in this way :

"Ignorance means that you confuse the unreal with the Real, and that you take sense-impressions, thoughts, opinions, or visions to be the one permanent reality which is unchanging." (1952:174)

In contrast to our Real Ego, that which we call our self is an illusion. It is our consciousness deeming itself to be a separate being, a created creature. Our waking consciousness is an integral part of the ocean but it believes itself to be an individual droplet. The Aquarian Gospel considers this concept of the self to be an illusion that should pass away if one aspires to illumination, enlightenment, or salvation—it is insufficient to simply call "Lord, Lord . . ." (Matt. 7:22-23). The Aquarian Gospel, a manuscript derived from Akashic sources also claims that the lower nature of man, the carnal self is the devil within. It says that,

"The only devil from which men must be redeemed is self, the lower self. If man would find his devil he must look within; his name is self." (8:21)

Understanding and being aware of our Real Self is essential if we are to live and function constructively and creatively in the lower worlds as a divine being. Self-reliance, self-confidence, and self-expression take on a deeper meaning when these attributes are realized to be dependent upon the True Self and not to the false ego. Self-confidence is in reality God-confidence. Reliance on the false ego for motivation and inspiration creates unpleasant circumstances as well as the grotesque, obnoxious and repulsive sights and sounds that we see about us. Let us take "self-expression," for instance, as applied in the philosophy and cultivation of art. Every artist is more or less aware of this term. But the "self" they believe in and refer to is simply the content of their subconsciousness, which more often than not, is filled with psychedelic images, gruesome forms, phobias, neurosis, and unresolved energies. Most critics of the art world hold such "self-expressions," so-called artistic works in high regard. The standard of divine beauty it would seem--the expression of the true uniqueness of the Monad, as a facet of the Supreme Being, as was known in ancient Greece--has practically been forgotten by modern man who is materialistically-oriented. We can see from this that the aesthetical sense of a large portion of humanity has been degraded by ignorance of the true Self coupled with an impure subconscious and conscious mind.

Putting off the old man, the false ego, and putting on the new, the Higher Self, becomes a necessity if a utopian-consciousness is to be made manifest in man's mind and to appear as Heaven on earth. This is the Christian's long awaited Kingdom of God in which the vigil and the waiting are observed but not the laying of the foundation. It is the fact of man's dual nature that caused the Nazarene Master in the Aquarian Gospel to quip that,

"Man is the Truth and falsehood strangely mixed." (22:12)

It is incumbent upon the metaphysician to point out to the seekers the manner in which this may be achieved, in which the synthetic image of man may be shed, for most if not all of our social ills are derived from ignorance--from man's false identification with the unreal. Sacrifices of animals in ancient cultures and religions are outward, symbolical practices of the sacrificing of one's carnal self upon the altar of truth. Consorting with the false, and mortal principles makes it difficult for it to be sacrificed and to identify with the true. In the *Corona Class Lessons*, "Kuthumi" comments on this :

"The frailty of human reason is ever in its identification with the finite self. A sense of being entangled in the process of identification with the objects and experiences hinders the revelation of man's true spiritual nature." (1986:259)

Our present world-dilemma is actually a manifestation of the identity-crisis in man. The only antidote to this problem is in the principle of being centered, and living in God-Consciousness rather in the lower consciousness of the mind. About two thousand years ago we were exhorted by the Christ to seek that we shall find. After looking here and there, many still do not know what they are seeking or why. That which is sought for lies within and not without, and it is Truth that we seek that discloses to us our Reality, our True self. The quest for the Holy Grail in the Authurian legends is simply the search for one's immortal principle, for the Reality beyond the *Veil of Isis*. This truth emancipates us from mortal limitations, mortal conditions, mortal thoughts--mortality, in short. In teaching, healing and counseling the metaphysician has to stress the importance of this vital law. Most, if not all metaphysical techniques and principles depend on the right understanding of man's Divine, immortal nature.

FINDINGS

In this section we will discuss some of the various principles applicable to the metaphysical ministry as related to the themes mentioned in the previous chapter. As man never ceases to be a student of Nature, so the metaphysician never desist from learning the higher unseen causes that affects one's world, and the laws and principles whereby one may be a master of his world, of one's destiny. It would, therefore, be impossible to deal exhaustively with all of the principles and the finer points of Cosmic Laws that the metaphysician should be aware of, as there are many of such that are as yet to be discovered. We will instead discuss a few that we feel to be of vital importance to one's ministry.

The Immaculate Concept

Many people are besieged by depressive thoughts--not all of which are of their own making. For negative thoughts, the tempting demons that they are, may have an external source that attaches themselves to vulnerable persons. Occultism actually call these "larva." Thoughts are things. They are energy-patterns that possesses independent life of their own, and as such they may live outside of the force-field of their creator. According to psychics, these thoughts, or thought-forms, may appear in varied forms, in accord with the nature of those thoughts. Negative thoughts such as greed, for instance, may appear like a creature resembling an octopus with its many tentacles. Thoughtforms may attach themselves to people other than the creator of those thoughts, and they may have detrimental effects upon the psyche, and the somatic system--that is, if the thoughtforms are debased, negative, depressive, and destructive in nature. It is by being aware of this principle that we may exercise a certain power of good by using it constructively for the benefit of our fellow beings. Indonesian shamanism and Javanese Kejawen recognize these harmful larva that attaches the mselves to one's aura, and engage in empowered shower-rituals called "ruwatan" to cleanse one's force-field from the presence of these quasi-beings and their destructive work.

It is apparent from the above that there are two points to be considered :

- 1) The protection of man against negative forces and thoughtforms.
- 2) The conveying of the Truth, the immaculate concept regarding man--the highest, divine thoughts and principles on Reality and the True Self to one's fellow men.

Regarding the first point, it would be important to recall the law that "like attracts like." The metaphysician should personally practice and educate his clients of the necessity of being pure in body, mind, and soul; and of thinking, feeling, and living constructively, creatively, positively, and divinely. This may effectively be carried-out by the correct knowing, identification and awareness of what constitutes the True Self. Purity and the positive state of mind acts as an etheric barrier to unknown sources of negative energies and forces in the forms of thoughts and feelings that seek to strike the unwary. Indonesian shamanism teaches of two forms of possessions, one by a living entity and this is called "kesurupan." The other by negative energies and this is referred to as "kesambet." The importance of protection against being kesambet is the reason why in the Eightfold-path of Buddhism we are taught to think and act rightly, in conformity to the divine purity of our innate nature. Another method of protection of great usefulness is to mentally create a white light surrounding the physical form. This acts effectively as a shield against the onslaught of negative thoughtforms, and mental and psychic attack.

The above principles implies that each and every one of us may be responsible for the many forms of crime in our society even though physically we may not have lifted a hand to cause any violence. Our unbridled fantasies and repressive emotions of a base nature are contributing causes of social felony and violence. For example, we may fantasize exterminating someone whom we dislike, and although

not doing it in actuality, the thought lives on and tempts a poor weak soul who does listen to the "demonic voices" and thus initiates action. It is even probable that we are chosen to be the victims. Thus, externally, we may fall prey to our own thoughts and feelings; this is our inner reality taking shape and reflecting upon the world that we experience. We become a victim of circumstances by having created and putting the causes into motion in the realm of the mind. The Piscean avatar warned us of this principle by saying that to lust after a married woman is the same as committing adultery.

This brings us to the second point which is the converse side of the above. Holding the concept, the idea of our immaculate divine nature in our minds, by knowing and attuning with the Divine Mind, we tend to telepathically stimulate the minds of others as well, awakening them from their spiritual slumber. This should be reinforced by perceiving others not as they appear to be but what they are in Reality--the Divine Self. Our divine influence upon others is thus enhanced. No judgment and condemnation could occur in such a state and conflict is annihilated. With such a state of mind we radiate energy of a certain frequency that stimulates all with whom we come into contact. In India, for instance, the people intuitively know this and when the chance occurs, they would gather around holy sages for a "darshan." The negative side of this is that they end up worshipping images and divine messengers and not applying in their lives the Word of God pouring forth from their mouths-- Jesus Christ was such an example. Nowadays more emphasis is placed on the importance of his person rather than on his teachings, which if they had been applied, would have long ago manifested Heaven on earth and triggered the "second-coming." The Nazarene Master had such a spiritual quality in his aura and mien, and he lived in such a manner that even the possessive entities recognized him as a "Son of God." Apparently, the magnetic waves radiating from his person were a little too intense for their liking.

From the above we can see how necessary it is to refrain from judging and gossiping about others, from perceiving their so-called weaknesses which are merely of the lower components of their being and thinking that they are real, whereas instead we should focus more on what *is*. Seeing perfection is a means of materializing it--it is having that intense faith built upon the foundation of Truth that has the power to move mountains to the sea; it is seeing the Divine Self made manifest in the physical world; to see the macrocosm, God's immaculate image, in the microcosm. This living idea influences spiritually, and telepathically, the lethargic minds who are unable to hold the vision for themselves. The professional metaphysician should establish his relationships with clients and students based upon such an insight, for it connects and unites his Higher Self with theirs. Divine Healing in a holistic manner then becomes an easy matter. To hold an immaculate concept of ourselves and others--on behalf of ourselves and others--is the task and onus of a metaphysical practitioner.

Metaphysical Healing

Too many therapeutical systems deal exclusively with the symptoms or effects of an inharmonious condition occurring within a person. Seldom do they consider the immaterial causes that bring disease into manifestation. It is estimated that around 80% of our varied illnesses have their cause in the psyche--the emotional and mental being of man. This would indicate that medicine working exclusively upon mere symptoms and not treating the core of the problem is 80% ineffective in resulting in a permanent cure. This is not to infer that medicine proper is without worth as a therapeutical system, it is just that it has to include in its methods the proper evaluation and diagnosis of the psycho-states that results in ill-health--and indeed, advances are being made in the field of psychosomatic medicine. It is in this field that one begins to thread in the area of metaphysical healing, for this particular form of therapy is concerned with one's spiritual balance, with the state and condition within one's psyche. Spiritual health--the state of being in harmony with the universe, with the Tao--is the basis of physical health. In the years to come medical science will probe deeply

into the subtle bodies, studying occult anatomy and physiology. This study, however, should be undertaken now by the metaphysician if he is to be an effective instrument of healing. The healing of others, and self-healing is a challenge to every individual, and it is the work of the metaphysician to inculcate the principles and techniques of health and healing to the populace.

Faith plays a prominent role in any system of healing. It would be accurate to say that without faith and the will to live, chances for healing is reduced by a large margin. In most "miraculous" healings, it is this spiritual quality of receptiveness which faith instills that allows the divine energies from the Universal Source to descend into the psyche to purify, and to energize the psychosomatic system. This is a principle that should be recognized by the metaphysician as he is too likely to believe that he is the sole instrument in any healing treatment. Patients are likewise in error should they consider that they were healed by a certain healer after having visited a whole line of doctors and healers. The healing process probably started a long time before it culminated in a healing-treatment given by a certain healer. The healer likewise develops arrogance and pride as a result of believing that s/he is the sole cause of the healing.

In the metaphysical healing process, the arousal of faith in the mind of the patient should be the first step. This principle was known by the ancient practitioners of theurgy and thaumaturgy. The Piscean Avatar, for instance, made it a prerequisite condition for those seeking his divine aid in returning a state of harmony back into their physical bodies. The role faith play in healing is one of the reasons why catalysts in the form of amulets and talismans that influence and transform the conscious and subconscious minds are sometimes effective in healing--as every Polynesian Kahuna and shaman knows.

Not every individual is easily healed. There may be various reasons why a healing may not take place. People get ill for various reasons and although in their conscious minds they may seek alleviation from their illnesses, but deep down inside their subconscious mind they may not at all be anxious to get well. This may seem to be paradoxical, nevertheless, this is a true state of things, and one that faces the challenge of the metaphysician to get to the root of the problem. Some of the possible reasons why people unconsciously militate against the amelioration of their health is that they desire the attention of others. Feelings of being unloved causes an emptiness in the heart and disrupts the natural frequency of the energy-centers in the etheric body. Being ill gives them a morbid sense of fulfillment in the attention that they crave that is being shown upon them. Ted Andrews in his book, *The Healer's Manual*, gives other pertinent reasons which we will not belabor here.

There is a strong connection between the immaterial aspects of man and his physical constitution. The mind and emotions affect the somatic system via the vital body, the etheric body with its energy-centers and channels called in Yoga philosophy, *chakra* and *nadi*, respectively. These chakras affect the glandular-system according to its state of vitality. Negative states of mind and emotions obstruct or irregulates the flow of the life-force or *prana* emanating from the sun and streaming into the chakras. This in turn causes the associated gland of the energy-center to be hyper- or hypo-active which manifests as the malfunctioning of the organs and the impairment of the metabolic processes. This sets the stage for disease to occur in the body. An unbalanced and dis-eased state in the physical constitution are therefore the reflected images of our habitual thoughts and feelings. It is the manifestation of the inner reality of mind and emotions. This is not to say that all illnesses are the result of the play of the mind and feelings--there are, of course, a small percentage of illnesses the result of physical causes.

There are four fundamental principles to consider in metaphysical healing :

- 1) The preparation of the Healer
- 2) Determining the cause of inharmony
- 3) The choice of metaphysical therapy
- 4) The actual healing and teaching

Concerning the first point, every healer should realize that what really heals is the divine power of the Universal Mind. The healer is merely a channel for the healing energies to flow, or at the very least, a catalyst for the healing power that flows from the patient's divine principle. Because energy is tainted by the channel in which it flows, it behooves the healer to purify his lower being from all obnoxious material. In the ancient Mystery Schools, for instance, every would-be-healer would undergo purification in the form of prayers, fasting, meditation, and other spiritual exercises. This had a three-fold effect--the elimination of toxins from the physical system; the strengthening, vitalizing, and magnetizing of the aura and nervous system--both subtle and gross; and the alignment of the lower components of the microcosm with the divine principles called "the spiritual triad" by Theosophists. This purification makes it feasible for divine forces of vital life, which is a higher form of prana, to flow through the healer. Once having filled the physical body with a harmonious flow of the vivifying principle, the surplus energy would strengthen and magnetize the aura. In Christian scriptures we read of saints healing with their "shadow." This shadow is in fact the aura.

Another relevant point connected with the metaphysician's preparation is the polarization of the consciousness. Energy flows abundantly from and to the chakra in which the consciousness is daily polarized. The expressions of love and compassion, for instance, which are vital attributes for the healer to possess, reveals that the consciousness is polarized in the heart-chakra. Expressions of self-centeredness indicate a polarization within the solar-plexus center. A strong altruistic will shows that the polarization is within the chakras above the heart. What this means technically, where divine pranic healing is concerned, is that the polarization within a lower center would make it difficult for the healer to reach and heal the organs of the patient associated with a higher center because of a difference in the frequency octave. Heart troubles, for instance, which is associated with a poor functioning of the heart-chakra, a healer polarized in the solar-plexus will find it difficult to heal, because the necessary energies required to correct the patient's problem is unavailable, inspite the belief that plain unqualified divine energy is sufficient enough to do the work. Without the right level of consciousness, divine energy entering into the healer would simply evaporate having found no correspondence in likeness within him/her. The divine energies entering the healer is qualified with whatever psychic center the healer polarizes himself. The healer may seek to override this with the exercise of the will and may succeed to a certain degree, but without the correct polarization the healing process will not be optimal. It is therefore, important for the healer to evolve and function on a higher consciousness-level. This is of prime importance in the preparatory stage. Polarization on the highest centers makes the divine energy flowing through all of the other chakras equally accessible.

In the second point to be considered are the causes of disharmony within the physical system. As we have seen previously, the various manifestations of ill health have its major, fundamental causes in the immaterial aspects of man. The psyche of man is twofold: conscious and subconscious, and they play their part in determining one's overall state of health. Negative thoughts and feelings are self-destructive. If held in the mind for too long without being checked, they would manifest in an unbalanced condition in the body. The conscious mind is responsible with what it feeds the subconscious side. What the subconscious receives it transmits internally to the physical body, and externally to the environment. In order to get to the root cause of psychosomatic illnesses, the healer has to determine the cause of the problem in the nature of the feelings and thoughts of the patient. It would be an aid for the healer to realize that no matter what negative feelings are felt, or what

negative thoughts are being formed, they all stem from the misidentification of the Self, or from the false ego. People say that they are sick or hurt, whereas the "I," the "Self," is pure and whole and not subjected to any suffering, discomfort, or any other mortal complaints. The first step, therefore, would be to educate the patient in this "true perspective," of emancipating the mind from its ignorance and delusions. The conscious mind of the patient should also be made to realize the unnecessary of thinking and feeling negatively, and of the adverse effects that it creates in the physical organism. Methods of cleansing the subconscious mind from "engrams," or negative packets of energy-patterns should be taught. This purification is usually done by various spiritual exercises such as certain meditations where divine forces are invoked and directed for cleansing, or by programming the subconscious mind with affirmations. This latter approach was made use of in the ancient Egyptian healing temples. Such affirmations identify the patient with the Divine Self. For instance, in the manual, the *Book of the Dead*, translated by E.A. Wallis Budge, are found the following affirmations :

*"I am the Great One, son of the Great One
I am the Mighty One, son of the Mighty One
I am Horus, the son of Ra
I am the Sekhem (power) of my father Ra . . . "* (1953:677)

The ancient Egyptians represented the aspects and attributes of the Divine Self with various personages and deities. In the above we see how the mortal concept of one's being is replaced with an immortal, deific one. In the affirmations one is reminded of one's divinity untainted by any forms of weaknesses or illnesses. Karmic-related illnesses, which at times defies a cure by superficial treatment in the hands of medical practitioners, may be eliminated by the above processes coupled with an understanding of the karmic lesson, repentance and compensation.

The next point for our consideration is in the choice of therapy. It is a fact that for every illness or ailment there is an appropriate cure, or a system of therapy that would return a healthy condition to the physical body. This also includes death, although from our human limited point of view this would hardly be considered as a valid cure. From the above statements we imply that there is no therapeutical system that would heal every single disease known to man. There is, as yet, no Universal Panacea discovered that would cure every affliction of man unless we consider Truth to be a medicine--and a bitter one at that to most people. Holistic healing, therefore, includes various methods that would reach all of the components making the whole being of man, and the healer should determine the appropriate therapy or therapies for each individual case. The methods of alternative healing may be categorized into the following :

- 1) Esoteric healing
- 2) Exoteric healing

Esoteric healing, as its name implies, refers to methods that require intense internal preparation on the part of the metaphysician. This preparation as we have already discussed comes in the form of divine attunement with the aid of prayers, meditation, periodic fasting, and a spiritual way of life. Instant transmissions of attunement or power by master-healers to students only opens the way and is not a permanent condition, for one's mental and emotional state may neutralize what has been transmitted. Living the divine life is a necessity. Once prepared, the healer may make use of the available energies from various sources surrounding his person, and to direct them into the body of the patient. Pranic Healing, Chakra Healing, Divine Healing, Angelic Healing, and Spiritual Mind Healing are some of the methods used in esoteric healing.

Exoteric healing deals more with the methodologies that the average person may utilize regardless of his/her lack of high spiritual attainment and esoteric preparation. These methods include vibrational healing: gem therapy, chromotherapy, audiototherapy, aromatherapy, chi massage, acupressure, herbalology, acupuncture, reflexology, and many countless others. It would be a standard procedure for the healer to make use of a combination of therapies both esoteric and exoteric for the average healing. An effective way of healing is when both the cause and the effect of an unbalanced body, mind, and soul are attended to.

In this last point we will consider the actual healing and teaching of the patient to self-heal. At the very onset of treatment it should be kept in mind that the receptiveness of the patient determines to a large degree the effectiveness of treatment. The healer should also approach the patient with love and compassion, freed from any judgmental and critical attitude. These two approaches serve to create a temporary psychic bond between the healer and the patient. There are times when the cause of the patient's problem lies undiscovered. A possible solution is the attunement of the healer with both the healer's and the patient's Higher Self. The healer should be open to intuitive impressions coming from within that may shed a light on the problematical causes of the diseased condition.

It is inappropriate for the healer to be solely responsible for the healing. Every patient should be given an opportunity to participate in the healing process. Therefore, laws and principles regarding holistic health should be inculcated, and the patient made aware of man's healing potential. This is preventive medicine at its best. It should not be the healer's best interest to make the patient dependent upon him or her because of the financial returns. This would reduce the metaphysician's value in the eyes of God and humanity. Every metaphysician should, therefore, illuminate the understanding of the patient as to the cause and nature of the problem being experienced, and the way out of it. As is often illustrated in popular self-help books, it is much wiser to teach a man to fish rather than to give him fishes for an indefinite period. Soul-growth occurs in one-case, whereas soul-stagnancy occurs in the other.

Scriptures in Ministerial Work

Since metaphysics deals with spiritual truths, with laws and principles of the Universal Mine, it may assume a religious character and take on the coloration of a certain religion when tending those who are religiously inclined or when the situation calls for it. The metaphysician himself should have long transcended sectarian and dogmatic viewpoints; and whenever possible, he should stimulate people to perceive the narrow perspectives and ill-logic of the many dogmas that bind the mind to a mortal outlook and to an unnatural way of life. It is for this very reason that the inner essence of religion should be taught of having an eternal and real value and not of the ever-changing cloak fabricated by the fallibility of unenlightened man. Dogmas perpetuate a false perception of man's true spiritual estate, binding people to the unreal world of Maya. Religion comes from a Latin word which means "to bind." Its purpose is to bind man to God; however, as can be seen by recorded history, by the Inquisition, the Crusades, the so-called Holy wars, etc., it has resulted in a contra-effect separating man from Truth and his Maker. The Nazarene Master taught a religion of love, whereas the priesthood transformed it into a religion of fear and damnation. Pertaining to the above, Frater Achad in *Melchizedek Truth Principles* says that,

". . . religious systems have caused man of earth to become weak in his understanding of God." (1988:76)

In fact, religious bigotry have caused man to blaspheme God daily by allowing his adoration of the idols of false ideas and dogmatic notions. That which is subject to change is false and unreal--actually impermanent; only Truth is unchanging and is eternal. Nothing endures in the material worlds save

the Truth that brought humankind into being. It is for this reason that there is no religion that will last forever except for their quintessential core of Truth that lies in the foundation of their existence.

Humanity's spiritual development moves at an awkwardly slow pace. One of the many reasons for man's lack of spiritual development is his non-desire to truly know God, Nature, and himself. In his spiritual pride, like the Demiurgus of the Gnostics, man disbelieves in the higher intelligences and worlds considering himself to be the highest product of Nature. This materialistic philosophy fully formed in the 19th century still sways the thinking of the minds of "educated man." The truly educated person, according to our reckoning is a spiritually-enlightened being. He knows things that are of eternal value.

Another stumbling block in humanity's soul-progress lies in their indolence in the search for Truth, for as they say, it is easier to believe than to know. Most people, for instance, desire cheap salvation or deliverance by imposing their burdens upon another's shoulders believing that another will save them from their sins, karma, and hell-fire. Unfortunately, or fortunately, the Universe does not function in such a manner. All men must learn to be responsible and participate in their own spiritual salvation or liberation. The effort required to know Truth requires some discipline though, for without such, no soul-advancement may be attained. People should be made aware of this, for they have long been too complacent with themselves. Buddhism, since its inception has known this human psychological trait of laziness and had adopted a method for awakening sluggish, *tamasic* minds by teaching the principle of the imminence of death--where its implication of the value of time and life-opportunity, and the purpose of life are intensely contemplated upon. This methods can sometime be an eye-opener, and may aid the metaphysician with certain types of temperaments. The populace should be acquainted with truths even if it hurts, eventhough these are not accepted at first. Seeds grow well in the darkness of the ground or in the subconsciousness. We have experienced this many times--we taught certain things to others without them accepting the precepts, even vehemently denying them, but later on only to hear these same individuals teaching to others or even ourselves (!) the very thing that they previously denied--this is the power of Truth and is quiet a marvel.

Spiritual truths are to be found in every religion, although in some so deeply buried that one has to contemplate deep down in the soul for the uncovering of it--most of the time religious dogmas blind one from perceiving them; occasionally, truths are skimmed by because being right in front of one's eyes they are hardly noticed or given their proper value. Certain mental traits such as prejudice, narrow-mindedness, fear and superstition may likewise prevent a person from realizing truths. One's mental vessel must be freed from them ere spiritual nourishment may fill one's cup to the brim. Almost all scriptures have an esoteric side to them. They were mostly written by Initiates for the benefit of all the candidates to the higher wisdom. Therefore, to interpret literally what has to be understood in a spiritual, esoteric sense--and without the proper keys--one merely robs holy scriptures of their intended purpose, and that is the awakening of the spiritual, divine nature lying latent within one's being. It takes a spiritual-conscious awareness to interpret what was written under spiritual influences. St. Paul in one of his epistles, for instance, declared that the many incidents in Abraham's life are not to be understood as history, but as allegories pertaining to the development of the human soul. As an example, we may take the incident where Abraham was asked to sacrifice his beloved son. Almost about to execute his task, he was interrupted by the voice of God saying in substance that it was unnecessary to sacrifice his son (in this context it does not matter whether it was Ishmael or Isaac) but in replacement a goat struggling nearby in the bushes was to be offered instead. This tale when taken at its face value is usually interpreted as a teaching of the principles of obedience and surrender to God. What it really signifies is the sacrifice of one's carnal self (the goat) instead of the spiritual consciousness (the son), which has to be preserved and fostered in one's awaking awareness. As was said by John the Harbinger,

"He (the spiritual consciousness) must increase, but I (the carnal self) must decrease."
(John 3:30)

Another allegory containing a principle of value is to be found in the gospels. At face value, when read literally, it conveys little of any importance. But when interpreted spiritually, it transmits to us a certain truth of spiritual application. This principle of truth lies in the incident at the Garden of Gethsemane. We are told in the tale that the Master Jesus was in the Garden with his three disciples who were fast asleep. Seeking companionship from his three followers at his hour of distress proved to be a disappointment. The only recourse was to direct his attention to God. Interpreted spiritually, the three disciples represent the physical, emotional, and mental being of man who are dead to Reality, or "fast asleep." The incarnated soul (the Master Jesus), having discovered the unreliability of his lower self for solace attunes with the divine principle within for inner direction. We can see from this how applicable the truths and principles are--as found in scriptures--in our mundane lives when understood from the esoteric viewpoint.

One should not restrict oneself to the scriptures of one's religion as the "sole word of God," for all are essentially derived from a single divine source with the intended purpose of teaching the redemption of a wayward and fallen humanity; and it behooves every metaphysician to peruse the texts of any spiritual manuscript containing divine laws and principles that facilitates the unfoldment and expansion of the consciousness. The *Tao Teh Ching*, *Bhagavad Gita*, the *Upanishads*, or the Gnostic gospels discovered at Nag Hamadi, for instance, contain pearls of eternal wisdom that the metaphysician will find helpful to adopt in his ministerial work and as a spiritual/occult practitioner. The Christian Bible and even the Quran may be better understood when cross-referenced to the scriptures mentioned above. As we see it, the main theme of every sacred, secret teaching is the divine nature of man. It is appropriate, we believe, to base one's metaphysical work upon this truth. When delving into the esoteric side of the New Testament, it is helpful to adopt one of the gnostic views that Jesus the Nazarene as depicted in the gospels, was not a historical personage but a representative of the myth of the "undying god," or of the mystical element within man that seeks to incarnate and be resurrected in the waking consciousness. The spiritual import and value of the gospels are therefore preserved. We should use scriptures as a tool of self-transformation; whether they be history is irrelevant for the spiritual aspirant. Their true value lies in the catalytic nature embodied within the hidden meaning of their texts which improves the nature of man when applied.

Another point of considerable importance is in the realization that divine revelation is not a static impulse of a moment in time but one that is continuous in the unchanging background of eternity. Divine Laws are no respecters of persons. We may believe in a single revelation of God for humanity for all time and consequently seal ourselves in a cage of human thought, or we may understand the nature of revelations to be forever unfolding its petals of divine truths commensurating with the development of man's mental and spiritual capacity. In one case spiritual stagnation may result, in the other continued growth. It is, therefore, a good idea for the metaphysician to attune daily with the Divine Mind to uncover the many laws and principles applicable to humanity's evolution, and to unfold his intuitive and mental faculties that spiritual truths may be easily discerned and assimilated.

Theological dogmas misdirect man's attention to a false perception and understanding of Reality. For example, we are given absurd theories by the Church concerning cosmology and anthropology which we are to consider as Truth. The Church fails to realize that the progressive modern mind of man requires practical, factual and experiential knowledge. Blind beliefs are out of place and faith without a true foundation no longer fascinates the maturing soul. The true purpose of life is left untouched and unconsidered by the leaders of the Church who prefer instead to build one's faith upon the dogma of a "sole" Son of God for salvation; of teaching and emphasizing a God of wrath; of an eternal hell which the God of Love was supposed to have created, etc., ad nauseam. One is left guessing as to

what Truth is or to what it refers to. The scriptures, however, are explicit in their statements as to what Truth is, what it entails, and implies--including life's purpose as planned by God; but most adherents of the Christian religion go over them too lightly. Because the incarnating soul tends to forget its origin and purpose of being while sojourning in physical matter, we feel that the metaphysician should remind the masses repeatedly of life's purpose even if it means ending-up as a shooting target for rotten eggs and tomatoes. Below we present just five of the many important statements that sums-up the purpose of man's sojourn :

- 1) *"Know ye not that ye are gods?"* (Psalms 82:6, John 10:34)
- 2) *"Be ye therefore perfect, even as your Father which is in heaven is perfect"* (Matt 5:48)
- 3) *"I and my Father are One."* (John 10:30)
- 4) *"Seek ye first the kingdom of God . . . "* (Luke 12:31, Matt 6:33)
- 5) *"Get wisdom, wisdom is the principle thing."* (Proverbs 4:7)

Know Ye Not that Ye are Gods

Whoever wrote Psalms knew man's true identity to be divine, and that which appears to be a mortal representation of man merely a façade of the soul. Christians have long believed in a "sole" son of God, but this is disputed by the Master Jesus himself when he echoed the words of Psalms to the Pharisees and the Doctors of the Law. In the Corona Class Lessons, the "Master Jesus" complains :

"One of the greatest weakness of so-called Christianity lies in the fact that they have deified me as a god to worship or bow down to and to make wishful prayers to; yet my mission and message they often neglect . . . " (1986:27)

And one of the contents of this "message" is to know that we ourselves are gods and legitimately the spiritual children of God. It is humanity's mission to reflect, to express their Father-Mother in all of the countless worlds, realms, and dimensions.

We repeat, humanity is an expression or partial manifestation of God, and are therefore sons and daughters of the Supreme Being. To consider ourselves any less is to demean the utterance of Truth by the Nazarene. This statement from the scriptures point out that humanity must eventually come to realize this Truth here on earth and in waking consciousness. This truth is what emancipates a person from all mortal states and conditions.

Be Ye Therefore Perfect, Even as your Father Which is in Heaven is Perfect

We falsely believe in the non-attainability of perfection, and yet, if it were so, the Nazarene would not have made the above statement which is to be understood as a commandment and not as a mere suggestion. Granted, that perfection is non-attainable in the sense that it is no static condition of the soul, but an ever-growing impulse toward a higher ideal--for instance, a perfect human being is but an embryonic, imperfect god. However, the goals set for humanity that represent the state of human perfection by the Divine Mind is attainable here and now. In fact, this is one of the purposes of the cycle of incarnation and reincarnation. It is evident that perfection is not attainable in a single lifetime, hence the need for re-incarnating to assist the process of soul-unfoldment and reach the "Insan Kamil" (Perfect human being) level as expressed in Islam. The perfect man is a hermaphrodite in a psychological and spiritual sense. Alchemists and Hermeticists knew of this, and Carl Jung rediscovered this principle. He believed that society's psychological ills stems from the non-integration of the many opposite polarities. To put it succinctly, and from the psychospiritual/psychobiological point of view, perfection is attained when the positive male and

female qualities are harmoniously united in an individual and the awareness principle centered and functioning from that state. Below we present some of the associated components of the male and female :

Female	Male
Right side of the brain	Left side of the brain
Intuition	Intellect
Pituitary gland	Pineal gland
Sympathetic nervous system	Central nervous system
Compassion/Understanding	Power/Wisdom
Subconscious mind	Conscious mind
Imagination	Will
Kundalini-Shakti	Shiva-Holy Spirit

Imperfection appears real, but life itself is perfect, for life is an expression of the Supreme Being. To believe that human perfection is a chimera is to believe in a cosmic deception. Although perfect human beings are seldom seen they do exist, and they usually live in the discarnate state having fulfilled the requirements for perfection. The citizens of the Kingdom of God are those that are perfect in the human sense.

I and My Father are One

This is a statement of Truth, and may result as a spontaneous expression of one's state of consciousness, rather than a reminder and an affirmation of one's inner unity with the First Cause. Fundamentalists in certain religions may consider it blasphemy for one to enunciate this truth, yet, from the spiritual perspective, the opposite is true. A sense of separation from God is a sacrilege and is the root of all evil expressions. Man's spiritual growth commensurates with his growing realization of the unity of all life. Life is evolving every unit of consciousness to the point where it realizes its individualized identity in the presence and oneness with the One Supreme Being. This evolutionary process is hastened with the cooperation of the life-unit itself when it has reached the stage where it is able to exercise the will of the soul. The will, however, is often misdirected in appeasing the purposes and goals of the personality which simply retards the life-unit's sense of divinity, immortality and identity in God.

Seek Ye First the Kingdom of God

Seeking externally for a permanent peace of mind, contentment, and happiness only results in failure. Acquiring and heaping material things in one's home, on one' person and in one's bank account eventually brings about an empty feeling in the soul. All that is external to us is transient in nature; therefore, dependency on externals for our spiritual, mental, and emotional well-being are likewise short-lived. Caesar's and Mammon's kingdom fail to provide us with anything of eternal worth; it is only by seeking within that we acquire the immaterial things beneficial for our continued soul-existence. The kingdom of God is within and at hand, and not as Christian theology has taught: a place situated in a paradisaical garden in the higher worlds or in the Last Days waiting for the faithful to enter at some uncertain date. Heaven does exist as a spiritual archetype and must be manifested in our consciousness and in the physical world. The Kingdom of God within is an inner reality that life is directing us to realize and to manifest in our mundane sphere, our external reality. Once we have gained the Kingdom of Heaven, it is up to us how we will manifest it on earth. We may choose to

manifest worldly abundance, or we may not. Nevertheless, what is certain is that suffering will be a thing of the past, for it is promised in the scriptures that God shall wipe away every tear. The Kingdom's successful appearance is dependent upon the way we think and live, and the focus and quality of our consciousness.

Get Wisdom, Wisdom is the Principle Thing

According to Tradition, Solomon is supposed to be one of the wisest men who ever lived. The above statement, therefore, takes on a greater significance for it is attributed to the Hebrew King who was responsible for the building of the Temple. Wisdom may be categorized into two types: mundane wisdom of the worldly man and spiritual wisdom of the enlightened person. The spiritual wisdom of the enlightened person is much wider in perspective, and all-encompassing than the wisdom of the worldly individual. Wisdom in its essence is Soul-knowing, Soul-loving, and Soul-willing. It is one of the aspects of the Spiritual Triad within the microcosmic being of man. Its unfoldment and application in one's world assists in proper assimilation of one's mundane experiences. Wisdom in its lower spiritual form, as understood in Hindu philosophy, is the application of *Viveka* and *Vairagya*, or discrimination and detachment--discrimination as to what is real and unreal, and the detachment of that which is unreal and false. Meditation, introspection and prayer are some of the principle means whereby the wisdom of the Soul may be evoked into waking consciousness. Knowledge that is spiritually understood is the acquisition of wisdom, and as wisdom grows, so does one's illumination. Salvation is automatic when one attains illumination. Without wisdom a person goes through life making foolish mistakes and karma that bind him or her to *samsara*--or the lower worlds. Wisdom, therefore, has an emancipative quality which directs a person to Reality and is to be considered as a "principle thing" to be acquired.

The Laws of Life

The average person drifts through life without sparing a thought as to its purpose. When facing problems he usually either flees from it, in which case he confronts it in another form because the seed of the problem lies within, or else he submits feebly to its occurrence. In both cases he fails to extract the teaching that it may convey to his evolving soul. Without a proper philosophy of life man lives like the lower life-forms, indulging in the lower senses and gratifying the base appetites and instincts. An improper philosophy of life is materialistically oriented--it is deemed improper because it neglects the spiritual side of Nature and because of such it fails to answer adequately the many vicissitudes and paradoxes of life that confronts man daily. What we propose is a metaphysical philosophy in which is based the Cosmic Laws and the Eternal Purpose. Such a philosophy may come about as a result of a growing sensitivity to the divine nature within--to a metaphysical awareness of the Soul. In this philosophy all of the beliefs and tenets of a materialistic way is replaced with a loftier understanding and attitude as seen from a spiritual base. For instance, science informs us that we all possess several instinctive urges that motivate our zeal for life; they may be summed-up as follows :

- 1) The instinct of self-preservation
- 2) The instinct of self-perpetuation
- 3) The herd instinct
- 4) The religious instinct

These instincts are well known in psychology, therefore we shall not take the time to explain them. We shall instead analyze their hidden, occult nature, as seen from a spiritual standpoint.

The Instinct of Self-Preservation

At a higher spiral of evolution, this primal instinct of self-preservation applies to the soul being of man where it is transformed into the evocation and preservation of one's Higher Self in one's waking consciousness. St. Paul calls this the forming of the Christ within. As man is transformed spiritually, he displaces the lower self, the false ego, with the preservation of the Real Self with which he identifies himself. Mortality is thereby transcended as the divinity of the Real Self is preserved, maintained and lived. We must be careful not to limit ourselves because of the false image or conception we have of what we believe ourselves to be. That which appears is unreal; that which is Real, is hidden. It is the archetypal image of man that God created and saw that it was good. There should, therefore, be a cessation of the identification with the unreal.

The Instinct of Self-Perpetuation

This instinct of self-perpetuation is a creative impulse that the biological being of man translates into procreation or generation. From the spiritual standpoint, creativity is in manifesting the qualities of man's innate divinity, and in expressing the divine urge to create outwardly through the mind with the symbol and tool of his will--the hands; and to internally re-create or regenerate anew the quality and life of the cells composing his organic being. Self-perpetuation, therefore, takes on a spiritual nature in which the "self" that is perpetuated is the intrinsic genius and uniqueness of the Soul expressed and moulded upon inanimate and animate matter. Mediocrity is the result of our own sense of self-limitation and false identity. Our true potential is realized by giving up this false state and expressing what really lies within our spiritual nature. Self-depreciation and exaltation of the lower self simply shuts out the light of our Higher Self.

The Herd Instinct

Gregariousness, or the herd instinct in the lower being of man is the desire to socialize, to identify himself with others like himself. This instinct gives rise to the old proverb, "bird of a feather flock together." Man has been called a social animal, and in this propensity towards others of his kind lies the underlying, unconscious spiritual urge to be one with Nature, to unite with God. Spiritually, man seeks unity with the Source of his being, to identify himself with something greater than what he believes himself to be. Not realizing the purport of this instinctive urge, man seeks outwardly for that which can only be found within. Relationships with individuals, with groups, with clans, with others of like creed will fail to satisfy the Soul-urge, for all that which is external to man is ephemeral. Transcending mob-consciousness is the way towards attaining superconsciousness. Man seeks to unite with God for he senses a certain "separation" from his Source, a certain void in his heart. A sense of separation ascribes to us all the opposite virtues of the Supreme Being--its power, wisdom, and love. We falsely see ourselves as mere humans, weak, powerless, finite, limited, mortal, and wisdomless. Nothing less than the "mystical union" with the Universal Being will bring man true peace, happiness and contentment. In order to enforce this sense of non-separation from God, one ought to think, speak and act as though we were one with God. Affirmations and decrees such as "I and my Father are one" are of great aid.

The Religious Instinct

Carl Jung proposed that man possesses a religious instinct which motivates him to recognize, or to believe, and be devoted to something higher than himself in which he has come to call "God." Basically, this has a similar meaning with the spiritual connotation, interpretation and application of the herd instinct. It is actually the urge to evolve, to progress to a higher state of consciousness. Animals, plants and lower life-forms move along the currents of evolution in an unconscious manner. Lacking the mind-principle and the force of the will, they are unable to participate in their own evolution. Man, however, has all the tools, the faculties in his possession to take part in his return to

his "Father," like the prodigal son. We believe that either this instinct has been misnamed or else it has been misunderstood, as it has perpetuated man's bondage to religious creeds. Ignorant of the spiritual nature of the religious instinct, man has created a demarcation between a life lived spiritually, and religious devotions to man-made dogmas, often praising the latter while condemning the former. Man will not fulfill God's Plan so long as his devotions are directed to maya, glamor, and illusions rather than to Truth. Man's present form of worship is directed to an idea, an image of a belief. There is no true knowing by experience of what he worships. Unless he turns towards that which is Real and reflects it in his life, man is not truly being "religious." Instead of humanizing God, we should spiritualize man.

Understanding the primal instincts to be spiritual urges and laws with a metaphysical application enriches one's personal philosophy and attitude towards the purpose of existence. A philosophy of life should be based on Truth, based on the Laws of the Cosmos that brought the solar system into being. Spiritual laws unfold man's awareness when applied, and an understanding of those laws gives man a greater direction in life, a greater sense of unity with Nature and a responsibility to life as a whole. There are many Cosmic laws that man should incorporate into his philosophy of life and turn into principles of living. Laws of Love, of Harmony, of Justice, Beauty, Cooperation, and Service, for instance, provides man with enough material to expand his awareness to embrace the Cosmos. Divine Laws are a manifestation of the Supreme Being . By living in accord with these Laws, we manifest in our lives abundance in a material and a psycho-spiritual sense. It is these Cosmic Laws that the spiritual counselor should teach all those that aspire to realize, to be, and to become their Real Self.

DISCUSSIONS

Humanity as a whole is experiencing a cosmic slumber in which the Real is forsaken and the dream of Maya, of illusions, delusions and glamors perpetuated. In this prolonged dream human beings suffer, they experience pain and disease, they grow old, decay, and eventually pass through transition--a meaningless life if viewed from a materialistic perspective. Even the lighter side of this dream with its varied pleasures is incapable of consoling the weary soul who has tasted most of what the materialistic life has to offer. Human beings in general, are angry and confused, their sense of identity being displaced. Not knowing the purpose of life they indulge in sensuous entertainments that degrade and retrogresses the soul. Unaware of the object of their spiritual existence and the nature of their being, they run away from physical reality with its harshful but needful disciplines and resort to forms of escapism such as seeking solace in pills, in alcohol, or in self-termination. Not realizing the Comforter within, they seek answers without from psychics, fortune tellers, and mediums, and so-called Gurus--the ubiquitous "father-mother" figures.

With all the mental and emotional confusion, religion, science, and a materialistic philosophy fail to provide adequate answers that would give a proper meaning to the word "life" to the suffering soul. How then does one find a way out of the darkness? By returning to basic principles which lies at the foundation of a spiritual way of life, and the understanding of those laws which brought the universe into being. One should harmonize one's way of life with Cosmic Laws and not violate them. Probing the nature and purpose of those Laws and principles one senses the import of God's Plan of evolution. Living in accord with that Plan leads to a purposeful and meaningful life. Studying the ontological life of man and the universe cannot help but upgrade the quality of man's philosophy and attitude towards life, and when daily applied, yield positive results in soul-growth. The transformation of society begins with the enlightened living of an individual. All of the problems in society may be traced to lethargic individuals who procrastinate in maturing spiritually. The metaphysician, as a preceptor of spiritual values, should, therefore, strive to reach and teach those individuals comprising society the laws and principles of harmony, abundance, and creativity ere an enlightened standard of life is to be seen on a social scale. The Laws and principles dealt with briefly in this paper are helpful

in aiding metaphysicians to stimulate individuals with the qualities of inertia and excessive inharmonious motion (misapplied energy) as related to their spiritual evolution. Perhaps the two most important laws that we did not discuss heretofore but are essential in improving one's understanding of life are the laws of reincarnation and karma. The expositions of these laws are to be found in various literature relating to the spiritual side of life.

All of the Laws and principles that we have discussed and those that have not been dealt with but are to be found in spiritual literature should be infused in individuals of all strata of society. Our modern methods of communication, and the various media make it feasible for the modern metaphysician to reach out to hundreds of individuals at a given moment. It is said that a person does not live on bread alone, but by every word that comes from the mouth of God. It is incumbent upon the metaphysician, his moral duty, to be God's mouth-piece and to offer heavenly manna to humanity. Manna may be sweet in the mouth but bitter in the stomach--or contrawise; nevertheless, people must be awakened and made aware of their higher destiny which goes beyond the bounds of the physical plane. Life here is precious and it should not be wasted. The opportunities it provides for the evolving soul are incalculable.

A philosophy of life based on eternal values is a priceless gift that any person may give to the aching heart. Even a single law of Truth may transform a negative expression when applied in a sincere manner. This may start a chain-reaction in which a single act of kindness executed in one's field of awareness may eventually save a person in dire distress, a person living at the opposite end of the globe, and beyond one's conscious knowing. If "evil" has the power to destroy, love has even more power to construct and save. A spiritual, metaphysical education is as essential as an academic one. A balanced educational system in which the spiritual side of man is developed in conjunction with the intellect creates a harmonious growth of man's innate divinity. In psychological terms, this is the unification and usage of the right and left hemispheres of the brain, and is the foundation of our modern accelerated learning methods.

SUMMARY AND CONCLUSION

In this paper we have put forth our two themes concerning the Absolute Reality of man's nature and the conventional, relative reality that man consciously or unconsciously create in his everyday life. We have also dealt with the many Laws and principles related to these two forms of reality and how they may be applied in the metaphysical field. We have noted, for instance, how a metaphysical awareness of another's divine identity raises and stimulates that person's consciousness. In the section on healing, we have seen the importance of clearing the causes of inharmony within the body as well as the symptoms; we have likewise shown how the psychosomatic principles of man may be healed by the many exoteric and esoteric methods, and of the usage of world-scriptures as a medium for conveying the eternal, metaphysical truths, and the mystical interpretation thereof has likewise been dealt in a succinct manner.

We have also looked at the higher, spiritual principles of man ruling instincts, and how they apply to a greater philosophy of life. Furthermore, we have discussed how the various Laws and principles may assist in man's spiritual unfoldment, and ultimately, the transformation of society. From the above, we may conclude how an awareness and understanding of the many principles and laws of life are important for the metaphysician to apprehend, and how the conveyance to the masses of God's Plan for man's soul-evolution may be consummated.

Knowing the importance of Divine Laws and principles that aid soul-evolution--we suggest that further research and investigation be made in this field through meditation and contemplation; and through the study of traditional, spiritual wisdom of every past and present culture and civilization.

The more we know about ourselves, and the universe that we live in, the more we will live in accord with the grand design of the Universal Mind. It would be helpful for metaphysicians to compile an encyclopedia of Cosmic Laws and principles with examples of their application, not only in the metaphysical field, but in daily life as well. This would be a great reference for the practitioner. what we know about life is still merely the tip of the iceberg. One thing that we should avoid is the crystallization of the mind with its expression of complacency, arrogance, and fanaticism. Such a mind refuses to grow and search for truths for fear of the unveiling of the unknown. Making the "unknown" known is the raison d'être of the metaphysician.

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