

Only while in the earth can seed develop and yield its fruit in the course of time. Only while in the body can mind the garment weave in which it will dwell immortal.

Hast thou not entered the path which leads to light? Then come what may press onward, till nothing stands between the unveiled Truth and thee.—LIBRA.

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## SEX.

**I**N cycles of religious fervor, of poetic fancy, or mystical emotionalism, it has been believed and thought by some whose desires and emotions were aroused and stimulated, that each incarnate soul must look for its mate in the opposite sex if it would succeed in the world, or make spiritual progress. Further, and by way of a reason for this, it is said that the soul had in its origin been one, but owing to an ancient sin divided as male and female — hence the misery and longing of separate human life. That, after its wanderings in the world, by way of expiation for its sin, the soul would at last find its “mate” or “other half,” and would thereupon enter upon that period of perfect happiness to be known only by soul with soul. There are many pretty variations of the twin-soul notion. It will allow full play to the poetic instinct, and will lend itself to a warped mysticism; but it is a doctrine which will lead to unhappy results. If pondered on it will cause the mind to look or long for a “soul-mate,” and, true to the law of supply and demand, one will be forthcoming. But, the “mate” may already have domestic ties which should prohibit such belief. Occasionally, two persons who find themselves agreeable to each other appropriate the twin-soul notion to account for their sentiment, and declare that each must have been made for the other, and as their souls are twins they must belong to each other anyway. When this stage of belief is reached scandal is almost sure to follow. Then the “soul-mates” declare they are misunderstood and persecuted and that we are all living under false conditions. But many, who at first were certain they had found “soul-mates,” have had cause later to wish they had not. The so-called doctrine of spiritual wives is another name for this notion.

This doctrine of twin-souls is one of the most pernicious teachings of any age. It attempts to lower the soul to the plane of sex, it would violate family ties to gratify animal appetites, and would disguise a sensual craving under a spiritual cloak.

The twin-soul is a perverted notion taken from the occult history of the ancients. It was said by them that, originally, humanity was not as now divided into male and female bodies but that the mankind of that period included both sexes in one being, that these beings were possessed of powers like unto those of the gods; but after an incalculable period the race of man-woman became the men and women of our day and, so divided, they lost the powers which were once theirs.

The ancients have recorded the history of their past, those who will may read it in myth and symbol handed down.

But better because surer than history or myth, the human body preserves the happenings of all time.

The human body in its development unveils and reveals the records of the past.

From the inception of humanity to the present time, its history is outlined in the development of individual man. And more, a prophecy of its future is contained in the development from its past.

Embryological development shows that in its earliest stage the foetus is without sex; later, although neither sex is fully apparent, that in reality it is dual-sexed; still later, that it may be said to be female. It becomes male only in its latest development. Anatomy shows also this important fact: that after the full development of either sex there is still retained in each body the special rudimentary organ of the opposite sex. It is probable that in the development from dual-sexed humanity the female manifested first.

The human body is the representation and culmination of four distinct stages in evolution, each stage covering an immense period of time. The physical side of these stages are now represented to us by the mineral, vegetable, animal, and human world. In the mineral, form first begins to manifest in the earliest deposits, but later, by working from within itself, and through the action of magnetic power, which is known to science as "chemical affinity, the form of the perfect crystal is developed. With the first phases of form in the mineral, life begins to manifest in the second stage and is seen in the first signs of plant life, but later, with the aid of magnetic power and through growth and expansion from within the plant, the life-cell is developed and put forth. This process is known to biology and physiology as the process of "budding." During the growth of plant life, desire is first manifested by the development of duality within the life-cell, from which later, by the expansion of the life and the attraction of desire, the animal-cell is developed and divides into two nearly equal cells, both having similar attributes. This third stage is called "cell-division." In the later development of this third stage, the animal-cell manifests sex and requires the union of two cells of opposite sex for propagation, as it can no longer continue the species by "division" only. With the development of sex in the animal, the human fourth stage begins when the nascent germ of mind is manifested by reflection within the animal-cell, and is carried on to the human form, which is further developed by the incarnation of mind.

These four stages of development outline the evolution of the bodies which we now have. The bodies of the first great period had somewhat the appearance of crystal spheres and were less material than sunlight. Within the crystal sphere was the ideal of the future man. The beings of this race were sufficient in themselves. They did not die, nor will they ever cease to be so long as the universe shall last, for they represent the ideal

forms after which all forms have been and will be built. The beginning of the second period was marked by the crystal-like spherical being of the first period putting forth from itself an opalescent oval or egg-like form; within the egg-like form were contained the germs of life which were called into activity by the breath of the crystal sphere, and the egg-like form, in turn, stimulated simple matter to manifest. This second race of beings perpetuated themselves by putting forth forms similar to their own in shape, but having within the egg-like form an elongated loop, in appearance like a circle turned so as to seem almost a straight line. Each merged itself with and disappeared into the form it had put forth. The third period began with the egg-like forms which the race of the second period had put forth. The egg-like form condensed around the elongated loop into beings of double-sex, a man and woman in one body.\* Desire was aroused in this race of double-sexed beings and some began to evoke the power by which they were brought forth. From the life and form powers within, this being energized, and, from what in the human form is now the umbilicus, a vapory form issued forth which gradually condensed and solidified into a form similar to the one from which it issued. At first this was done by only a few, but finally the race followed their example. The crystal-like spheres enveloped some of those who had first generated. This is the imperishable undying race who remain as the instructors of mankind. The others died, but reappeared in their progeny.† The bodies thus produced became denser and more compact and at an early time began to have one of the sexes more pronounced than the other, until finally they could no longer energize and generate, each from itself alone, as the organs of the sex not dominant became less and less pronounced. Then each united with the other sex and produced the race of men and women as we know them now.

In the first period of development the race of crystal-like spheres gave the impetus to the evolution of the beings which they put forth, but they remained apart from all that followed until the double-sexed beings began to generate and develop into sex. Then the crystal-like spheres enveloped and breathed through the bodies produced by physical union. Since then ages have passed, but the crystal spheres have remained in contact with mankind through the mind. From them the mind incarnates, and from the mind the body takes and retakes its human form. Through the contact of the mind with the crystal-like spheres mankind is destined to become intelligently immortalized, as were the dual beings of the past.

All this may seem strange to those who hear it for the first time, but that cannot be helped. It will seem less strange if meditated on and studied in the light of embryological analogy and physiological development. As study and meditation continues the plan will be understood.

The science of sex is to know how to produce the most perfect bodies. The philosophy of sex is to know the purpose of bodies and to make the best use of them. The religion of sex is to lead duality to intelligently become unity.

What Duality is in the noumenal world, sex is to the manifested world.

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\* This race of beings is allegorized in the Bible by the story of Adam-Eve, before they ate the apple of knowledge and begat offspring.

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† This is the origin of the story of the phoenix, a sacred bird with the most ancient peoples. It is said that the phoenix appeared at each recurrence of a certain cycle and would burn itself on the altar, but would as often rise again from its ashes young and beautiful. Thus was indicated its immortality – through reincarnation.

What Duality is in the noumenal world, sex is to the manifested world. Sex is the most complete, organized, expression of Duality. All nature is keyed to the law of sex, and the cells in our bodies are working to this end.

The sexes should be the scales or instruments through which the mind must learn to equalize and balance itself in this world, and through which the currents of life should be guided into form. But with the incarnation of mind, into bodies having sex, sex became transformed into a tyrant who has and is agitating and intoxicating the mind. The tyrant has set its seal on man, and man is held in its power as with iron chains. Sex has enslaved and now compels the mind to act against the demands of reason, and so complete is its power that the human race as a vast army has been enlisted to war against reason, and the laws of season and time, by which the sex should be governed. Ignoring these laws, nations and races have sunk below the level of animals and passed under the waters of oblivion.

Sex is a mystery which all beings who come into this world must solve. To those still under its bondage, sex must ever remain a mystery. To solve the mystery of sex is to free oneself from its bonds, and to be able to guide the currents of life into ever higher forms.

In the Mysteries of old it was said that the neophyte was initiated into the meaning of these four words: Know, Dare, Will, Silence. Man has forgotten or lost the way to the door of the Mysteries. But myth and symbol have always been witnesses to the fact that the temple of the Mysteries is the body of man.

Man or woman is only half a man, and marriage is the oldest institution of our humanity. Sex involves certain duties. The first and most important duty of humanity is marriage; not marriage for the mere indulgence of the senses, but a union through which mankind will perpetuate and perfect the race. The duty to the world is that two beings of opposite sex should blend into one being to produce a perfect type, which type would include both father and mother within itself. The duty to each being itself is that each should be a balance to the other in the trials and cares of life, as the nature of each offers to the other the lessons most needed to round out, strengthen, and polish the character of the other, each being, as to the other, the opposite or reverse side of its own character. All this applies to the lessons which humanity is learning in the school-house called the world, and is for those who would live a happy life in the world.

The problem of sex contains a far deeper mystery. There is some danger in advancing it, on account of the possibility of its being misunderstood and misapplied into one of the phases of the twin-soul notion. This mystery will be the means of attaining the sacred goal of marriage which has been the subject of the genuine alchemical writings, of the symbols of the Rosicrucians, and of the philosophers of all times. It is, verily, that in the human being is contained both man and woman: that within the man there is the potential woman, and that within the woman there is the potential man. The primeval first race, of which our race is the outcome, is still represented to each human being as the divine ego of it. The type of our dual-sexed ancestral humanity must again be developed before the divine ego, the crystal sphere, can fully incarnate. This development can only be done consciously and intelligently, after we have learned the lessons which our present bodies teach. The cause of the attraction of each sex for the other is due to the desire for the expression and

development of the opposite power which is in itself, and because the other sex is the outer expression and reflection of the suppressed other side of itself within. True marriage takes place when both natures are evenly balanced and truly united within one being. This can be done only after long experiences in many lives and after devotion has been acquired. It is learned by all that physical life can teach, and to man it is at last known, that there is something which physical life cannot satisfy. This is caused by the other side of one's nature endeavoring to express itself by a dissatisfaction with sensual life, by an inner yearning for union with the divine, by a willingness to give up life, if need be, for one's own good or the good of others, by a constant inner spiritual aspiration, and the springing up of the real love which is far removed from any sensual object. The inner side of one's self will not appear as any of the beautiful airy forms which might come with promises and allurements. Such are of the senses and should be dismissed without parley. The feeling for the other sex is transferred to the being within, who responds as the devotion is proved. As undeviating devotion is given in thought and work, so does the other self respond within (never without) that physical body. When this is done the problem of sex will have been worked out. That man by whom it is done will not need to incarnate in a body of sex again because the now separated reproductive forces shall have been merged into one being which can energize and generate bodies, if it "wills," as was done by the race of the third period, which was its prototype.

Among the physical changes which precedes this true marriage, is the awakening into life of certain now atrophied organs (like the pineal gland) in the now lifeless soul-chambers of the brain.

Let the mind and the heart be set towards obtaining continuous unbroken absolute Consciousness, and on no other goal, as the end. To have reached our present state of conscious development ages have been necessary for the building up of other bodies. Ages may yet be necessary for the building up of other bodies which will better reflect and respond to consciousness. The time is short and the way is bright if it is consciousness, not the body, that we seek. Then we give every body and every thing its full value for the purpose it is to serve. For every body is valued in proportion to its usefulness in reaching consciousness, not on account of its body or its form. If we thus worship consciousness above all else our bodies will be quickly transformed and blaze with light.

This is the part that sex plays in the ultimate attainment of Consciousness.



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