

Lg 10/13/29
La 12/1/29
La 6/17/33

T H E E L I X I R _ O F L I F E .

I. Introduction.

- A. Aphorism; "Where there is much smoke there is some fire."
 - 1. All traditions deeply imbedded in race-consciousness are based on some reality however distorted.
- B. Literature filled with references to Elixir of Life.
 - 1. Ponce de Leon, Marie Corelli, Balzac, Bulwer Litton., Alchemists.
 - 2. These accounts given in external terms but must be taken in symbolical sense.

II. Contrast of Western Materialism with Ancient View of Life-energy as primary.

- A. The latter view is in harmony with the present electronic theory of matter.

III. Discussion of Immortality.

- A. In the three senses of:
 - 1. Timeless Being;
 - 2. Infinite continuance of a form in Time;
 - 3. A great, but finite, extension of a form in Time.
- B. Law of Mutability inviolate concerning all Form.
 - 1. All objectivity in a process of Becoming.
- C. Significance of Cronus eating his children.
 - 1. All children of Time are destroyed by Time.
 - 2. It is impossible to produce any unchanging form.
 - 3. A changing form is a dying form, hence mortal.
- D. Immortality in the sense of Infinite extension in Time of a form impossible.
- E. The Occult teaching is that any particular Universe is finite in Time and Space.
 - 1. In theory of Relativity modern science is enetertaining idea of finitude of Universe in Space.
- F. It is possible, however, to extend indefinitely the sense of individualized Selfhood, which involves continuity of memory.
 - 1. This implies a real conquering of death.

IV. Theory of Life-extension.

- A. Man is a being made up of several principles of bodies.
 - 1. The gross body is but the outer shell of these.
 - a. Gross body changes its matter every seven years, thus subject to continual death and rebirth.
 - 2. Matter follows the Law of Cycles and thus tendencies of progenitor reproduced in descendent.
- B. Life-energy is subject to the action of WILL and MIND.
 - 1. In the face of a persistent Will to Live the cyclic tendency to dissolution may be over-fulled.
- C. Self-conscious functioning in the Subtle Body must be developed.
 - 1. This must be gradually prepared for functioning in the earth atmosphere.
- D. The matter of the gross body is made progressively less dense, while will is strengthened.
 - 1. Thus pressure of cycle of dissolution becomes weaker while will to Life is made more potent.

- a. Strong, robust and athletic body not desirable for this end.
 - b. Best body is one that is rather frail and delicate but fairly sound.
 - (1) The folly of the criticism of Yogi because his body was not robust.
 - E. As the gross body approaches point of dissolution the Subtle Body has meanwhile been prepared and consolidated.
 - 1. The neophyte steps out of one shell into the other; analogous to the life-cycles of certain insects.
 - F. This transition is completed without break of continuity of Selfhood nor loss of memory.
 - 1. At the same time the physical body has really died, but has done so very slowly, and the neophyte has grown a new skin.
 - G. This process may be continued through more interior bodies until the adept reaches into Nirvana with unbroken continuity of individuality.
 - 1. This is achieved or Conditional Immortality.
- V. The required practice.
- A. There must, first of all, be a sustained and unbroken Will to Live, unshaken by any pain.
 - 1. Everything else made subordinate until the critical point is passed.
 - a. No giving of Life-energy for a cause.
 - B. Moral, mental and physical discipline.
 - 1. Impure, animal thoughts avoided because they vitalize and attract gross matter, filled with dissolution.
 - 2. Certain actions avoided because they tend toward impure thought.
 - 3. Physical man made more etherial, mental man more penetrating and moral man more self-denying and philosophical.
 - 4. Discipline must be self-sought and performed with pleasure to be effective.
 - (A) Physical training.
 - 1. Animal desire over-come in the following order.
 - (a) Alcohol, (b) Meat-eating; (c) Sexual activity; (d) All other desires in order of importance.
 - 2. Mere non-indulgence while craving persists not sufficient.
 - 3. Amount eaten becomes less and tends toward innocent foods like milk and honey.
 - 4. Leads to etherialization of body and elimination of gross matter.
 - (B) Moral purification.
 - 1. Elimination of Avarice, Fear, Envy, Worldly Pride, Uncharitableness, Hatred, Anger, Ambition, etc.
 - (C) Practice of meditation to awaken activity and interest in the more etherial domain of Life.
 - 1. Maintain sense that all is right in Kosmos and hence with candidate.
 - C. External protection against disease, accident, etc.,
 - 1. Herein lies part of the reason why occultists retire from the multitudes.

VI. Results of this Practice.

- A. Neophyte will take more pleasure in things spiritual and pure.
- B. Gross and material occupations will become, not only, uncraved, but even repulsive.
- C. More pleasure in simple sensations of Nature, like a child.
- D. More light-hearted, confident, happy.
- E. Desire for food will begin to cease - let off gradually.
- F. Fruit and milk best food. This will be craved.
- G. After a time neophyte will become all-living and sensitive and will derive nourishment from Ether. But this is advanced stage.
- H. Some lingering disease may suddenly take turn for better.
- I. Mesmeric power may be developed.
- J. Some unknown shapening of senses may delight him.
- K. As the outer body becomes less dense the consciousness of the inner vehicles can make itself more and more manifest
- L. Many opportunities for enjoyment and service thus opened, but care must be taken that they do not newly evoke desire which will set Neophyte back.
- M. Great result is extension of time of training in one embodiment for goal of Adeptship.

VII. This training not indicated for all in this incarnation.

- A. Often the most important work makes this sort of training impossible.
- B. Following most important work leads to largest spiritual development.