

Laws of the Master

by Steve McCardell

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Foreword

This is an extraordinary little volume. I say that as author with nothing intended of myself, because this is one of those works of art that the artist can hardly lay claim to. As sure as the five great laws discussed here, the book itself was not so much written as it was discovered. It was in a simple state of being when I found it.

In fact, the simple state in which I found it is the very reason it is not more lengthy or more narrated. It did not wish to disguise itself in a story, and it did not wish to make itself complex. The five great laws stated in chapter one really *are* meant to cover our stages of growth, and all the questions we can ask. A more complex volume may have forgotten that.

It is this simplicity that makes this book really such a treasure, because it is easily remembered in detail, and these details speak to me every day now in my own meditations, giving me guidance on what to seek. I hope it can become such a guide for others too. As you grasp the depth of the five great laws, you'll indeed find that there is little you cannot know, little you cannot experience.

So to keep with the book's plain style, let me wish you happy travels along this clear and simple path, and may that path be full of wonder for you.

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Thank for reading.

Part I

The Five Great Laws

Chapter 1

The Five Great Laws

*Know well these few laws, and you will know
how to live in harmony with all that is.*

I approached the Master and I said unto him, “Oh Master, tell me the secrets of creation. Tell me how the world came to be.”

And the Master answered me and said, “My child, if you seek the details of every minute creation, you will surely be disappointed, for the laws are few but the applications are many. Even your world’s most advanced machines could never take the few laws and apply them in every way, as the universe has.

“But great wisdom lies in understanding the laws of creation, for they are the laws that continue to create the world in every moment; and they are the laws that direct our very lives. Therefore, know well these few laws, and you will know how to live in harmony with all that is.

“The first of these great laws is Being, which comes before all else. A state of very being gives rise to further being, and is without variation or duality. This is the law that asks us to step outside ourselves, and even to step outside the all, and simply to be without this or that. It is the most subtle of all the laws, and is the most difficult to achieve.

“The second of these great laws is Unity, for in the beginning there was only one. This is the law that stands behind the belief that all is one, for though there is indeed separation of body, there is unity of

source. It is the knowing of this law — not in mind alone, but in *life* — that breeds compassion for all else, for all that seems separate from ourselves.

“The third of these great laws is Division, for I have said that being gives rise to being. There are many who will speak against division, for they have learned of unity and have given it their praise without seeing it in its context. They have also looked on the disharmony often existing in division, and have believed that this is the nature of division, but that is not so. As being seeks to express, and unity seeks to compress, there is interaction, and interaction gives birth to all else. Division in its primal state is the very essence of harmony — the harmony between being and union — and would be expressed this way in the world if all divisions worked in the line of the laws.

“Thus you can guess that the fourth of these great laws is Balance, which is mere harmony of division. Were being and unity out of balance, there would be a dispensation of being so immense that unity could never birth creation; or else being would be crushed into nothing, and that can never come to pass.

“But only pure being and unity express division in its primal state. All other divisions are merely in the likeness of this first division, and as countless divisions work in countless directions, there are also countless interactions. Thus they may be in balance, but they

may also be unbalanced. Without this opportunity for imbalance, there is also no opportunity for creation.

“This means that where there is one, there is also the other, and the fifth great law is that of Imbalance, which is disharmony or discord of division. It is the state in which we see most the world, and is the state furthest from first being. But every law has its purpose, and the miraculous purpose of imbalance is the allowance for creation.

“Ponder all these laws,” said the Master, “and when you have received, then return.”

I bowed deeply to the Master, and I took my leave.

Chapter 2

The Great Un-Being

*It is a way to conceive and remember that
we cannot grasp the all of all in our minds.*

I approached the Master and I said unto him, “Master, I have considered the first great law, and you said that it regards being. It is often said that the origin of all lies in the great un-being, that which we can neither describe nor discuss. How, then, is the first great law about being?”

The Master smiled with understanding and spoke. “My child, you asked me to tell the secrets of creation, and creation speaks of being. The great un-being that is beyond all description is not of creation, and thus is not within our laws. Were there a law to describe it, that law would be numbered zero; so would it be infinity; so would it be the imaginary numbers; so would it be all numbers at once; so would it be none of these at all.

“The great un-being, my child, is that which cannot be described, and our use to discuss it is an intellectual pursuit; it has its moment, but our pursuit of such is not our deepest wisdom. It is a way to conceive and remember that we cannot grasp the all of all in our minds. So it is, we remember the laws alone and act from these, for in this is our wisdom.

“Ponder all of this,” smiled the Master, “and when you have received, then return.”

I bowed deeply to the Master, and I took my leave.

Chapter 3

The Most Subtle Law

*It is through meditation that you
will come to this doorway;
and if you stand not on this threshold,
then no words can appease your mind.*

I approached the Master and I said unto him, “Master, I have further considered the first great law, but I confess that I do not know how to simply be. I cannot resolve the paradox of being neither myself nor the all. How is it that one might achieve this most subtle of all the laws?”

“The answer is very simple,” said the Master, “though it is the most difficult of all to achieve.” He considered. “It is not habit in your culture to meditate, but to pray. Prayer is an active state, which brings one into the body; thus it promotes the great law of division, which you will remember has its very important purpose. But it does not remove you from yourself.

“Meditation is a passive state, and thus removes you from yourself and into the all. It promotes the great law of unity, which you will also remember has its own important purpose. It does not bring you into the state of being, but as one achieves the height of meditation, so does one stand at the doorway to the first great law. Thus, it is through meditation that you will come to this doorway; and if you stand not on this threshold, then no words can appease your mind.

“I have given you your direction,” said the Master. “Come to this threshold, and then return.”

I bowed deeply to the Master, and I took my leave.

Chapter 4

The Law of Balance

*As an opposition approaches, use its momentum
to send it where you will, and find yourself
ready to continue your path.*

After many months, I returned to the Master, ashamed. “Master,” I admitted, “I have failed in your task. I have done my best to meditate, thrice a day each day. I have glimpsed the world from outside myself, but even in these moments, I never experienced full unity with all the world, much less creation. I could not discover the doorway to the first great law of being.”

The Master smiled on me proudly. “You have learned a great wisdom,” he said. “They are the very few, and they are the most advanced, who achieve this doorway. You do not receive the secrets of the first great law in your first steps, but in your last.

“In itself, this whispers the great cycle of creation, for creation is born as being divides; and creation dies as being unites. Thus, in a world of the fifth great law, in a world of disharmony, we know that division is complete, and our path is clear. We begin as masters of the fifth great law of discord, and we conquer the fourth great law to rise above; we conquer the third great law to rise above the fourth; we conquer the second great law, then the first, in succession. So, you must conquer disharmony before all else.”

I wondered at this, as I did not know how to approach the task. “My Master,” said I, “surely that is the aim of every philosophy, but it seems that the answer to conquering disharmony is a mystery. How might I accomplish this task?”

The Master smiled once more. “And you have brought us down to the very earth,” he said. “You have asked how, and that is a most important question in the created realm, for all of this realm is concrete, and desire for progress is achieved only through action. Therefore will I give you actions to guide you through the five great laws of creation.

“You have seen in the martial arts that wisdom speaks, for these arts describe precisely how one conquers opposition or disharmony with little effort. The secret is of turning with opposition to let it pass, and turning still again to regain true direction. In this way, an aggressive energy passes by, and you neither suffer nor inflict anything ill against it. As an opposition approaches, use its momentum to send it where you will, and find yourself ready to continue your path.

“This becomes a subtle process in everyday living, for oppositions can disguise themselves, and we do not recognize that which holds us as slaves. Here is the gift of self-reflection, for in time we learn what opposes our purpose, and as we learn of this, we can also learn how to send it on its way, where we will, along its general line of momentum. Consider your purpose; consider where you would thrust your own will, where you would succeed in life. Consider your distractions as opposition, and send them on their way. This will keep you from tiring, for instead of pushing against

the thing, you are finally stepping out of its way, and into the stream of harmony with your purpose.

“I tell you now that a lifetime spent learning this law alone would be a lifetime very well spent. Spend your time learning to work with disharmony, learning to let it pass you by. You need only step aside and direct its energy in its general line of momentum. When you sufficiently gain this wisdom, then return.”

I bowed deeply to the Master, and I took my leave.

Chapter 5

The Law of Division

You have the opportunity to express through division.

*The common failure in this endeavor
comes of people dividing through discord;
true expression is meant to be harmonic.*

It was nearly two years before I returned to the Master, convinced that I had sufficiently gained wisdom of the fourth great law, that difficult law of balance. For so long I had battled with life, finding hurtles along my path. By working with this wisdom, by noticing oppositions and stepping aside, lending them none of my resistance, I soon found that I was working in line with life, and that life began to promote my purpose. I said as much to the Master.

“You have found that wisdom indeed,” said he. “And take lesson from this my child. You have left one world by stepping into another, and into a higher law. You have overcome disharmony by entering the world of harmony and balance. You may guess how to now gain the wisdom of the third great law, for each law’s wisdom is gained by stepping into that world.”

“Then I am to learn of division?” I asked him, for this did not seem correct.

“Do not forget that every law has its important purpose, and division is the mere expression of being; in its natural state, it is harmony, which wisdom you now hold. Division is a harsh experience indeed when festered with disharmony; it is why you must learn the lower laws before taking on the higher.”

“How, then,” I asked the Master, “do I learn of division?”

“I have said that division is the expression of being, and so it is that you must learn to express. You are not yet pure being, my child, but you are part of the expression of being: you are human being. Thus you have the opportunity to express through division. The common failure in this endeavor comes of people dividing through discord; true expression is meant to be harmonic. Now that you have learned of harmony and balance, all expressive possibilities are yours.

“I also said once that prayer is active, and because it is active, it brings one into the body. Prayer is the holy method of the third great law; it is the holy method of division. A most high Master once taught that all is possible through prayer, but that teaching is misperceived. All is indeed possible through prayer, but only to those in the wisdom of the fourth great law. Little can be accomplished through prayer by those in opposition, by those who live in discord.

“And what is prayer, my child, but a declaration of one’s will, and thus a focusing of one’s energy. It is a calling of spiritual force to flow in towards a given end, and those in harmony allow this energy to flow to that very end. Those in discord, however, have so many oppositions in life that the energy cannot find its pathway to the end result. In moving from one hurdle to the next, and never finding a clear way through, the energy can only reflect against the one who has called it; thus the many failures of those in discord.

“When harmony is achieved, then, one need only to call upon spiritual force and direct it, for once directed, it will flow easily to its destination, and expression will be complete; division will be complete. The causal being of creation wishes for division, and thus its energy flows towards those in harmony, through which it may divide. When you pray, you open the door for all creative energy to flow through you to some end result. That, my child, is creation at its finest for those learning the great law of division.

“Do not forget, though, to accomplish all in harmony. Do not let distractions take you from your purpose, but see them for what they are — as you have learned — and let them pass you by. I have told you much now, and it is time that you go and take on this wisdom. When you have learned it, then return.”

I bowed deeply to the Master, and I took my leave.

Chapter 6

Balance Revisited

*To control the path of oppositions,
that they not control you,
you must allow them their natural course.*

I returned some months later to the Master, and I returned confused. “My Master,” I said, “I have followed your guidance, and in the beginning, it all worked very well. I formed clearly what I wished to accomplish, what I felt was my purpose; I declared my will through prayer, asking that spiritual force flow through to express this will. For a month or more, I found my will expressed clearly, and more quickly than I imagined possible. Still I practiced harmony, letting no distractions take me from my course, and the energy flowed. Now, however, I find myself so weary that I cannot go on. I find that my will turns to idle thoughts, as if it would stop creating, and I cannot control its direction.”

The Master smiled more deeply than I had seen till that time. “My child,” said he, “you are unable to fully grasp the wisdom of the third great law, for you have not quite contained the wisdom of the fourth.

“Harmony means letting the energy of opposition pass you by whilst you direct it along its line of momentum. When your body grows tired, what do you do to overcome this opposition? You let it pass its normal course, and you sleep. When your body grows hungry, what do you do to overcome this opposition? You let it also pass its normal course, and you eat. Neither of these do you let control you either through gluttony or deprivation. To resist sleep or hunger is to resist the natural rhythm, and you are in discord. To indulge in

only rest or in too much food is to let these oppositions control *your* path, for they have taken your momentum — your initial weariness or hunger — and have guided you by that down an unbalanced path.

“Distractions are those things that draw you from your path, from your purpose; they are oppositions that have controlled your path by your momentum. To control the path of oppositions, that they not control you, you must allow them their natural course. You must sleep, but only so much as your body requires. You must eat, but only so much as your body needs. Then you remain in harmony with these oppositions, and they do not become distractions.

“And take care not to envision expressions as distractions, for work is not your only expression. You must engage in social activities and in recreation, in studies and in love. You must balance the needs of body, emotions, mind, and spirit. All of this you do, that you remain in harmony. When you learn how to balance these, you find that your will expresses through each of these, and not through your purposeful work alone; do not express in only one way, but focus each expression in its moment.

“You must balance prayer accordingly. Pray for that which your body needs, for that which your emotions, mind, and spirit all need. That is, learn to focus the highest spiritual energy in such a way

that you give yourself fully to your every activity, including eating, including sleeping, including love and recreation, and including your every expression. When you find balance, you find that you never tire, for you will let opposition pass you by, which keeps you from tiring, and you will find great variety in expression, which will vitalize.

“There is much to learn and practice here. Go now, my child, and bring it into life. When you have learned this wisdom, then return.”

I bowed deeply to the Master, and I took my leave.

Chapter 7

Approaching Unity

*The next level acts for the all.
And the next level opens you up to wholly new worlds,
just as did the laws that came before.*

It was some years before I returned to the Master, not because I did not think of him, but because I wished to fully take on the wisdom of division before asking of his time. When I approached again I said, “Master, before learning from you, I would not have imagined that expressing in the world could be done with such precision, life, and ease. I have applied all that you taught, and now find myself involved in countless enterprises, and never do I tire, just as you promised.”

“It is why,” said the Master, “knowing these few laws and acting from them is true wisdom. Wishing for all the details of the world is mere knowledge, and is generally idle. But wisdom is never idle, and acting from first laws means living and creating in harmony with all. So my child, have you accomplished what you wished to?”

“I have accomplished much, Master, and I am deeply grateful for all that you have shown me. But you taught me that there are five great laws. Most people act from the law in which we live — the law of disharmony or imbalance. You taught me how to rise above that law and to act in harmony and balance. You then taught me how to master this world by teaching of division, or expression. This I have done through prayer, through organizing and focusing spiritual force into that which I would create. Now that I live in the world of division, there are yet two worlds of the two laws that I

have not yet attained. Will you show me how to approach these worlds?”

“You ask wisely,” said the Master. “It is one thing to master the world of division, to master the third great law. This can be done by any man or woman regardless of motive. It is why you see success in the hands of the good, and of the evil. So long as one exists for the individual self, for the personality, one exists in the world of discord, harmony, or even division; one can certainly learn to act in harmony, letting discord pass him by; one can learn to express, focusing spiritual force unto her will. But those whose motives allow not for spiritual progress, who do not create for the progress of all, they cannot exceed this level, because the next level acts for the all. And the next level opens you up to wholly new worlds, just as did the laws that came before.

“Those who live in discord cannot fathom the lives of those who live in harmony. They will commonly look on harmonious lives with envy, for they cannot conceive how one could live so easily in the world. Those living in harmony also cannot fathom the lives of those who live in the world of division, and though they hold no ill-will (for that is against the law of harmony), they yet cannot conceive how creation comes so easily to those above.

“Likewise, as you create with ease, there are a very few individuals

whose lives you will never grasp until you are living in their world. They are of course the few who have achieved the world of unity, who live according to the second great law.”

I asked the Master, “And how do I achieve this new world, this new law?”

“I told you once that prayer is active, and supports the third great law. I also told you that meditation is passive, and that it supports the second great law, the law of unity. It is through meditation that you must achieve this second great law, for there is no other way to remove yourself from division, and find yourself at one with the all. In the past you tried to achieve this unity, but only caught mere glimpses. That is because you began before your time. It is not until you have mastered the third great law that you can eventually capture the second.

“Early on in your meditations, you will find success infrequent. It is wisdom to know that enlightenment takes its time, that it will enter you as you are ready, and that patient and dedicated meditation will take you down the path. As you continue, success becomes more frequent until at last, as with a very few masters in the world, you will live in the world of unity, even as you express in harmony amongst those in the world of discord. That is, you will live in the four lower laws all at once.”

“And how do I approach these meditations, Master? You said once you would give me specific direction to accomplish the five great laws. How can you guide me into meditation?”

“My child,” said the Master, “there is no one way through meditation, for meditation is not about a path, but a destination. It is about reaching out, beyond yourself. Because all people are unique, every path, too, is unique. But there are methods that prove useful time and time again, and these I will give you to use.

“The first of these is relaxation — utterly simple and surprising to hear, I know. But in a culture of so much stress, it is vital that one learn to relax to accomplish the purpose of meditation. And why is this? My child, it is because when you hold tension in the body, you give energy to the individual self; you hold energy in the body from which you are striving to be free. As that is counter to your end, you know from your practice of harmony that you must allow this tension to go its way. Therefore, use the laws you have already learned — for this is why you had to learn them first — and do not resist your opposition; do not resist tension, for this will only make it greater. Allow that tension to slip away, and learn to do this without effort. When you have practiced this unto mastery, then return.”

I bowed deeply to the Master, and I took my leave.

Chapter 8

The Hall of Silence

*The silence is not what is imagined
by those who never explored it.*

It was another 3 years — my longest time away from the Master since first we met — before I returned for more instruction. “My Master,” I said, “it has taken all this time, but I am confident at last that have achieved what you asked. I am able to slip into the deepest relaxation during meditation, and indeed I have experienced from time to time a slipping from my body, and a sense of oneness with all. I know I have not yet mastered the second great law, that tremendous law of unity, but I am sure that your guidance has brought me closer.”

“And I’m sure that it has!” said the Master. “I am surprised that you gave so much time to this apparently simple task — a task that many a student would deem so insignificant, and spend so little time learning. It gives creed to your dedication through mastery of the lower laws.

“With such practice in hand, you are well prepared for the next method of meditation, and you may well find a good deal of success with this. Enter your meditation and into relaxation, as you have learned to do. Then I would suggest you listen. Listen for that which says nothing, which *is* nothing. Listen to the stillness.

“As you learn to focus in on this quiet, you will find that the silence is not what is imagined by those who never explored it. You will find that first there is sound to silence. If you focus attention between

your ears, you will find that your very brain seems to hum. This hum gives your mind a thing to hold on to, a thing to give its focus.

“This is not in fact the famous silence about which the masters speak. As you hold to this inner hum, you stand at the doorway of true silence, and you cannot enter in of your own accord, for you are of the personality, and you are wishing to enter the world of all. Take caution, then, that you do not try to force this departure from self and into the all; forcing means tension, and you will find yourself trapped in your divided perspective. It is the all that must release you, and that you must allow.

“As you focus on the inner hum, then, in a moment you may find yourself in another place, and here you will find true silence. Indeed, this is the Hall of Silence. In this hall, you will find that any sounds in your physical environ will seem countless miles away; your very thoughts will seem to echo; and the silence is profound. This hallway is the meeting place of individual and all, and is where the masters say you may learn from the inner voice. In this hall, you may perceive whispers — even amidst perfect silence — that guide you from a higher place. This higher place, of course, is the world of all.

“Again, you cannot force entrance into the world of all, lest you find yourself trapped utterly within the self. You may often achieve this inner hall without entering the higher world, for the all must

give you entry to its world. But the hallway is a place of inner peace that can vitalize you in profound ways. Sit in this peace, and when you are given entry beyond, then enter in.”

I was struck by the Master’s detailed instruction and description. “This is then the secret to achieving unity, to learning the second great law?” I asked him.

“It is one path,” said the Master. “But do know this: even if you gain entry in this way, a continued state of unity may take one method more. That I will address when you return.”

I bowed deeply to the Master, and I took my leave.

Chapter 9

A Great and Holy Secret

*By joining prayer and meditation,
you may direct spiritual force towards unity.*

It was only six months more before I returned, for I had found a particular success. “It is like nothing I could believe!” I insisted to the Master. “This thing called unity — I was convinced it was metaphor, and believed it theoretical, intellectual. It was not. It simply ... simply ... is! It is the way things really are!”

“You have entered in, then,” said the Master. His gladness for me spilled forth in radiance. “But am I right,” he asked, “that you have not sustained this state?”

“You are right, Master,” I told him. “So dearly did I wish to remain in that world, for in this world, I loved all absolutely, and I was one with all things. In that world, I knew all things for what they were, and now, it is mere intellect for me; it dwells all in memory alone.”

“Fear not,” said the Master, “for that is the way of this progress. There is one method more that I trust will bring you this state for as long as you would wish.”

“And what is that method?” I asked.

“It is a method of joining prayer and meditation together, for it is a great and holy secret that these two married are the greatest tool for this work.

“Remember that prayer is an active state, and it directs spiritual force where you will; remember also that I said you are not to force the separation from your divided self, that this separation must come from the all whilst you rest in the place of silence. By joining prayer and meditation, you may direct spiritual force towards unity, towards your gaining the perspective of the one.

“Thus, begin with prayer, and generate a great deal of energy; and because the end for which you strive is one of unity, you can generate a great deal of power by praying for compassion, even in your everyday life — for the more you bring this into your every moment, the more the force will build up for continued expression in your body, emotions, mind, and spirit. Although you can never act from true compassion until you dwell in the world of unity, until you know the suffering of the world from experience, there are many steps toward that state. Taking these steps builds a bridge between you and that which is all; it promotes the energy of the all during meditation.

“When you finally enter your relaxation, and then into the place of silence, much energy will remain from prayer to lift you into the all, to enlighten you by joining you with the one. In time, as your compassion grows, you will be able to contain this experience for all time, and then indeed will the world rightly call you Master. This is a mighty task for any to achieve; take what time you will,

and when you are accomplished, then return.”

I bowed deeply to the Master, and I took my leave.

PART II

The Path of Teacher

Chapter 10

The Path of Teacher

*You cannot achieve mastery of the first great law
by merely teaching, but by teaching with success.*

Some five years later, I approached the Master once more, and I smiled my gratitude on him. “Friend,” said I, “you have taught me much.”

“Friend,” said he, “you have learned my true name.”

“Yes,” I nodded, “for I see us now with one purpose. I am master of unity, balance, and division, as thou art. But still I must look to you, for I would learn of the first great law of being. I know that pure being wishes to express, but I have learned already to express through the third great law of division, and I wonder what expression I must master to enter this upper world.”

The Master understood and spoke. “First, my student, remember that you ask as an individual, and as individual, you are never pure being. The individual is but a division of pure being, thus may conquer the first great law in only a relative way. But I also told you that only pure being and unity express in perfect harmony, so in fact, all mastery is only relative. Know that, and I can answer how you, as individual, can conquer the first great law of being. For in truth, everyone may master each of the five great laws, for each division is made in the likeness of that which gave it life.

“Already we see that all individuals dwell at least in the world of discord, and have mastered the law of imbalance. A fair number dwell also in the world of balance, and life runs smoothly for these

few. A smaller number yet dwell even in the world of division, and they are the great creators in your world, the few who make extraordinary things happen. Finally, there is a smallest fraction who live in the world in which you now dwell, in the world of unity where all actions are seen as affecting all other actions; where the united work of all is known. These are the masters of compassion, who know the happiness and the suffering of others, and they bring a greatest light into the world.

“There are but a handful who dwell in all five great laws, and they are the masters of compassion who successfully guide others into mastery of the four lower laws. I have said, you cannot become pure being while living as an individual; but you can act as pure being, which always gives rise to further being. If you give rise to those who are as yourself, then you act as pure being. You cannot achieve mastery of the first great law by merely teaching, but by teaching with success; you must indeed create masters of compassion.”

“And how do I prepare to teach?” I asked him.

“By knowing all things there are to learn.”

“And how do I come to know these things?”

“Ask,” said he.

Chapter 11

On First Progress, Evil, and Finding Life Purpose

Evil at once has no power and yet has its influence.

It is the reversed flow of the five great laws.

And so my series of questions began. The Master had always answered with such precision that I knew how well trained he had been; and devoted to the idea that I, too, might be a teacher worthy of the name, I swore that I would learn all that was possible to learn.

I began with what I thought most practical. “Friend and Teacher, if one wished to most quickly advance, how would you advise this one?”

“My friend and student, I would ask that one know oneself, for when you know the world you dwell in — whether in discord, balance, division, or unity — then you know also how to progress, according to the methods I have given.

“For the vast majority living yet in the unbalanced world, the world of the fifth great law, I have shown you how not to resist opposition, but to let it pass you by; do not resist it, but send it along its path. There is another way to put this, however, that may be more clear to the many.

“Spiritual progress is traditionally taught as resisting evil, but I tell you now that there is not one person dwelling in the fifth great law of imbalance who can resist. It is a mistaken approach. By trying to resist evil, people tend to give it their focus, and thus are more

likely to fall into that very thing they seek to avoid. Achieving the fourth great law of balance means *not* resisting, but allowing opposition to pass on by. In practical terms for the many, rather than resisting evil, one might instead do good.

“By finding one’s useful love and applying it, one can become so consumed as to forget any temptation that comes along. Or, if temptation does rise up, one merely says, ‘I shall attend that desire later.’ It is the truth of that statement, ‘Idle hands are the devil’s work.’ One who sits has opportunity to attend evil, to satisfy idle desires. By applying one’s useful loves, one finds no time for evil work.”

“And how do we define evil work, my Teacher?”

“A question well asked, for there is great confusion regarding evil. Let us know that evil is what opposes progress. Remember that pure being wishes to express, and that when expression enters the lowest of the five great laws — the law of imbalance — the expression is to evolve through these five great laws, working back towards a state of being. That which opposes the expression of pure being is considered evil; that which opposes evolution of expression is considered evil. Enlightenment allows one to view evil in this simple way, without fear, for evil has no power of its own; it is mere opposition to expression and evolution.

“The paradox, my friend, is that evil at once has no power and yet has its influence. It is the reversed flow of the five great laws, and as with any flow, draws into its path that which is close by. Some have said that there is no evil, as evil is without power; but in practical terms, what does this mean? A thing with influence is a thing we can refer to, and in this case is a thing we must avoid. It is eluded by lifting oneself into the world of balance and pursuing one’s purpose of life.”

“And how does one discover one’s purpose of life?” I asked. “I have known so many seeking endlessly for this purpose and never finding it.”

“That is because, at this time, the world does not know how, and therefore does not teach how. People may search long while for their purpose and never find it, for without the map, one wanders in the wilderness.

“There are two keywords for one’s life purpose, and these should be the guiding lights, just as the five great laws are the guiding lights for evolution overall. These keywords are simple, for they are but joy and good. What is that which brings you the greatest joy? And what is that, among your joys, that leads to evolution — both of the self, and of the all? For it is rightly argued that to simply follow one’s joys without considering progress, one is liable to

regress, for we all take short-term or apparent pleasure in evil. But what is progress without joy? Progress sought for progress alone becomes a drudgery, begins to tire the individual, and thus takes that one from further use. Is that then progress? And as one tires, the will begins to wander, and short-term pleasures are sought. Is that then progress?

“No, progress must be sought, but only in that which brings great pleasure. And to learn this pleasure, one must indulge in deep self-reflection, and not for a short time only, but for a lifetime, for joys may change, if not in their roots, then certainly in their forms. Many people wish to know their purposes, and their long-time desire would have them believe they have been seeking all along; but because self-reflection is so little understood, so little practiced, if there is indeed a search, it is in vain.

“The true search is made when one takes time to turn from distractions and consult only the self, to learn what brings pleasure, and to know whether that pleasure brings progress. Many pleasures will be found, and one determines what is the common root of these pleasures: many will be found to indulge the world in which one lives; others will be found to indulge a higher world. As long as one understands the five great laws, one can place the roots of pleasures in their proper worlds. So long as one indulges a higher world, a higher law, then one progresses. One has found purpose of life.”

Chapter 12

On Powers and Evolution

Spiritual powers do not equate with spiritual evolution.

“I would ask more philosophically now, my Teacher, for there will be students who dwell on such matters.”

“And best they take care when they do,” said the Master. “Philosophy bolsters the intellect, and there is much good in forceful intellect, but only so far as it is balanced. When teaching the philosophically inclined, take care that they seek in balance; specifically, guide them into the balanced world, into the fourth great law, before entering deeply into the mind, lest the mind become destructive.”

“And what, so long as they dwell in the fifth great law?”

“Ask that they be patient; if first you teach the five great laws, anyone will see that balance need be learned. So far as they know the destructive potential of mind, they will remain patient. If no, then you perceive one who does not wish to advance in spirit, but in power, and these are students most needing balance indeed.”

“You distinguish between an advance in spirit and an advance in power, but many will argue that we advance in both at once.”

“And they would be correct, if the advance is rightly ordered. Those advancing in spirit for the sake of spiritual growth will find themselves also growing in power. But those advancing in spirit

for the sake of power will not find themselves advancing in spiritual growth. However, these terms are abstract, and let me give an example you can hold to.

“Consider the man who wishes most of all to advance in his spiritual status. And notice the subtlety here. I did not say he wishes to grow spiritually, but that he wishes to advance his spiritual status. If it is status he seeks, then he may well sacrifice other matters of life in order to pursue this goal, and so often we see those sacrificing all life’s responsibilities, that they may advance along the spiritual path. Is it not so?

“But I will make a clear distinction here: taking on spiritual powers or becoming aware of the more subtle life, called the spiritual life, is not the same as spiritual evolution, which comes of doing good. The woman who has no family, and yet who takes on all those around her as family, and does all she can to lift up the lives of all ... she is evolving in spirit, and whether she becomes more aware of that subtle life called spirit, and whether she ever takes on certain powers associated with the spiritual life, she is indeed becoming powerful in spirit. Many have confused these points in the world, and have misdirected their efforts. So long as one stays clear in this light, one can avoid that most trying mistake.”

“And what are the results of one seeking mere powers?” I asked.

“Let me answer with an image,” said the Master. “Picture an ocean wave rushing towards the shore, and consider that this wave is the evolution of creation; it is the advance of creation through the five great laws. Picture now a particle of that water standing still in the midst, for rather than evolution, this particle seeks a power. That particle not only halts its evolution, but also creates a drag for those particles closest by, and this is dangerously close to our description of evil, which opposes evolution.

“I have shown you indeed that each world of the five great laws brings with it different powers for those who dwell within. Powers of the higher laws are referred to as spiritual by those of a lower world, for spirit is naught but a term for the more subtle. You see, each of these powers is a spiritual law experienced within this physical realm called creation. When one works a higher law in the physical world, those working only the lower laws will refer to the higher as spiritual.

“Now remember, one enters a new world by changing oneself, rather than changing externals. Remember, too, that anyone, regardless of motive, can master the lower three laws, learning to work in harmony with one’s purpose, and learning to create according to one’s will. Therefore, one with motives opposing the overall evolution can still become master of division and take on powers that others will call spiritual, for these powers are of a more subtle

law than many others will have mastered. This should caution you that spiritual powers do not equate with spiritual evolution.

“In fact, those seeking motive for the self alone have countered their own evolutions. I said that those of evil motive — that is, motive opposing the evolution of all — cannot enter the world of unity, for unity is but the collection of all. What I did not say outright is this: those who have achieved the higher laws through evil motive, through motives that only satisfy the self, have also embedded themselves more and more deeply into individuality. They have supported only the advance of self, and thus have indeed opposed their spiritual evolution, for when they achieve the world of division for self alone, they are further from the world of unity than they were when dwelling in the world of imbalance.

“By focusing on spiritual evolution, which comes of doing good, or supporting the evolution of all, one advances into the higher worlds, just as the evil may up to a point; but in so doing, those acting from good also draw nearer the world of unity that is such a prize to achieve.”

Chapter 13

All Questions, All Answers

*Know what one is asking, and then derive your answer
from the five great laws.*

The Master paused after his comments on good and evil, and looked on me. “But you had questions of a more philosophical nature,” he said, “and now that you are cautioned on the balance needed before philosophy, what questions have you?”

“In fact there are countless questions I could ask you, and each would be as varied as creation itself. They are the questions that students will no doubt ask, they are the topics so popular in spiritual thought today. How did creation occur? What is the structure of creation? Is there really magic? Who or what is God? Who or what are angels? And on and on. You said I am to understand all things before I teach, yet there seems no end to that which can be asked.”

“Nor is there an end,” said the Master. “How did creation occur? *In the beginning there was pure being, and pure being was one. And pure being said, ‘Let us divide,’ and did divide, and saw that it was good.*

“My student, is this the answer you seek, for it is already given in all that I have taught you. And the structure of creation? The structure is the five great laws, and regardless of the names given to each reality — whether more subtle, and called spiritual, or more dense, and called physical — these names will fit with the five great laws. They are the structure you need for your answers.

“Is there magic? What have I shown you but magic all along? Magic is naught but spiritual laws acting in the physical world, and as you take on the powers of the higher laws, or the higher worlds, you may indeed be called magician. It is a term given to those who create with power.

“Who or what is God? Who or what are angels? These are terms, like the terms given to each reality, like the term magic. These answers will differ for every student, according to what the student means by a term. Magic does not exist if one believes magic is a thing that opposes the five great laws; if one believes magic is application of the five great laws, then of course it exists. Therefore, know what one is asking, and then derive your answer from the five great laws. Is this not how I answered your every question?”

And I had to reflect.

Chapter 14

Becoming Teacher

*The five great laws will always apply,
definitions tumble where they may.*

“I asked you first how one might most quickly advance,” I remembered. “And you only brought the law of balance into new words,” I admitted. “You tied this together with finding one’s purpose, which is simply advancing with joy. But here, you will need to help me — we did not speak of joy when you described the five great laws, and I wonder how I might have derived this from those laws.”

“Friend, you note that I simply reworded a principle to give an answer; so it is with the concept of joy, which is only wording the fourth great law in yet another way. Joy is that which vitalizes, and sadness is that which draws strength away. These are terms for working in harmony with life, or working in opposition to it, for harmony gives strength, and opposition takes away.”

“And what of evil, for this seems not strictly derived.”

“Evil is but a term,” said the Master. “Whether strictly derived from the five great laws or not, I merely define in relation to them. Then, had you defined evil in some other way when asking on the subject, my answer may have differed. The five great laws will always apply, definitions tumble where they may.”

“We also spoke of powers and evolution,” said I. “You showed me all along that powers are gained while advancing through the worlds.

You had also taught that the great law of unity was only achieved by those advancing the evolution of all. Understanding not only the five great laws as separate laws, but also in their progression from being to expression, and from expression back to being, I perceive how you could derive your entire answer from these simple laws.

“And indeed, if you could answer my questions on creation, on structure, on magic, God, and angels, all by fitting terms into these few great laws, then I do not know what more I may ask. Having asked so much already, I remember now what once you said: that if I sought the details of every minute creation, I would surely be disappointed, for the laws are few but the applications are many. With the laws in hand, have I not already every answer that can be?”

With love and with shining eyes, the Master approached and embraced me. “You have,” said he. And he bowed to me deeply. “Go and share these five great laws wherever a student asks, for these principles hold answers for the world.”

With a final embrace, we took our mutual leave ... but we have never since been apart.