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The spiritual mirror is the world of creation. The mental world, the world of emanation from creation; the psychic world mirrors reflections of emanations and of reflections of itself; the physical world is the reflection of reflection.

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MIRRORS.

EVERY time we look into a mirror we see something which is marvelous, wonderful and mysterious. The mystery lies not only in the image and its reflection, but in the mirror itself, the thing which it reflects, the purpose which it serves, and that which it symbolizes.

What is it that we call a reflection, is it a shadow? no? but even if it is a shadow, what is a shadow? The immediate purpose which a mirror serves and that for which it is mostly used is in the arrangement of our dress and to see how we appear to others. A mirror is the symbol of illusion, the unreal as distinguished from the real. Mirrors are symbols of the physical, astral, mental, and spiritual worlds.

Like most things which are necessary to civilization, we accept mirrors as simple and useful contrivances and regard them as common pieces of furniture. Mirrors have always been held in high esteem by the ancients and considered to be magical, mysterious and sacred. Prior to the thirteenth century the art of the manufacture of mirrors was unknown in Europe, and for centuries the secret of the manufacture was guarded jealously by those in possession of it. Copper, silver and steel were at first used as mirrors by being brought to a high polish. Later it was discovered that glass would serve the same purpose when backed by amalgams of such metals as tin, lead, zinc and silver. At first mirrors manufactured in Europe were small in size and expensive, the largest being twelve inches in diameter. To-day mirrors are inexpensive and are made in any size desired.

A mirror is that body of matter from, on, in, by or through, which light and the forms in light may be reflected.

A mirror is that which reflects. Anything which reflects may properly be called a mirror. The most perfect mirror is that which reflects most perfectly. It bends or turns back light, or things which are in the light reflected. A mirror bends, turns, or throws off, the reflection of the image or light which is thrown on it according to the position or angle at which it is placed from the image or light.

A mirror, though one thing, is composed of several parts or constituents, all of which are necessary to make the mirror. The parts essential to a mirror are the glass and the metal or amalgam of metals.

When the glass has a background fixed to it, it is a mirror. It is a mirror ready to reflect. But a mirror cannot reflect objects in darkness. Light is necessary for a mirror to reflect anything.

There are perfect and imperfect mirrors. To be a perfect mirror, the glass must be without flaw, quite transparent, and both surfaces must be exactly even and of equal thickness throughout. The particles of the amalgam must be of the same color and quality and lie together in one connected mass which is spread evenly and without blemish on the glass. The solution or ingredient which fixes the background to the glass must be colorless. Then the light must be clear and steady. When all of these conditions are present we have a perfect mirror.

The purpose of a mirror is to reflect a thing as it actually is. An imperfect mirror magnifies, diminishes, distorts, that which it reflects. A perfect mirror reflects a thing as it is.

Although it appears to be simple enough in itself, a mirror is a mysterious and magical thing and performs one of the most necessary and important functions in this physical world or in either of the four manifested worlds. Without mirrors it would be impossible for the Ego to be conscious of any of the manifested worlds, or for the worlds to become manifested. It is by creation, emanation, refraction and reflection that the unmanifested becomes manifested. Mirrors are not restricted to use in the physical world. Mirrors are used in all of the worlds. Mirrors are constructed of the material of the world in which they are used. The material and principle on which they operate are necessarily different in each of the worlds.

There are four kinds of mirrors: physical mirrors, psychic mirrors, mental mirrors and spiritual mirrors. There are many varieties of each of these four kinds of mirrors. Each kind of mirror has its particular world with its variants, and all four kinds of mirrors have their physical representatives in the physical world by which they are symbolized.

The physical world is symbolized by a mirror of one surface; the astral world by a mirror with two surfaces; the mental by one with three surfaces, while the spiritual world is symbolized by an all-surface mirror. The one-surfaced mirror resembles the physical world, which can be seen from one side only the present, physical side. The two-surfaced mirror suggests the astral world, which can be viewed from two sides only: that which is past and that which is present. The three-surfaced mirror represents the mental world which may be looked at and comprehended from three sides: past, present and future. The all-surfaced mirror stands for the spiritual world which is approached and known from any and every side and in which past, present and future merge into eternal being.

The one surface is a plane; two surfaces are an angle; three surfaces form a prism; the all-surface, a crystal sphere. These are the physical symbols for mirrors of the physical, psychic or astral, mental and spiritual worlds.

The physical is the world of the reflections of reflections; the astral, the world of reflections; the mental, the world of emanation, transmission, refraction; the spiritual, the world of ideas, being, beginning, creation.

The physical world is the mirror of all other worlds. All of the worlds are reflected by the physical world. In the order of manifestation, the physical world is the lowest point reached in the involutory process and the beginning of the evolutionary process. In the manifestation of light, when the light reaches downward to the lowest point, it bends back and returns toward the height from which it descended. This law is important. It represents the idea of involution and of evolution. No thing can be evolved that is not involved. No light can be reflected by a mirror that is not thrown on the mirror. The line of light as it strikes a mirror will be reflected at the same angle or curve at which it strikes the mirror. If a line of light is thrown on the mirror at an angle of 45 degrees it will be reflected at that angle and we have only to know the angle at which light is thrown on the surface of the mirror to be able to tell the angle at which it will be reflected. According to the line of manifestation by which spirit is involved into matter, will matter be evolved into spirit.

The physical world stops the process of involution and turns that which is involving back on the line of evolution, in the same way that a mirror turns back by reflection the light which is thrown on it.

Some physical mirrors reflect physical objects only, as objects seen in a looking-glass. Other physical mirrors reflect the light from the desire, mental or spiritual worlds.

Among physical mirrors may be mentioned stones, such as the onyx, diamond and crystal; metals, such as iron, tin, silver, mercury, gold and amalgams; woods, such as oak, mahogany and ebony. Among animal bodies or organs the eye particularly reflects light thrown on it. Then there is the water, air, and sky, all of which reflect the light, and objects made visible by the light.

Physical mirrors have various forms. There are many-sided and beveled mirrors. There are concave and convex, long, broad and narrow mirrors. There are mirrors which produce hideous effects, distorting the features of the one who faces them. These different kinds of mirrors represent aspects of the physical world which is the mirror of the other worlds.

What one sees in the world is the reflection of what he does in the world. The world reflects what he thinks and does. If he grins and shakes his fist at it, it will do the same to him. If he laughs, the reflection laughs too. If he wonders at it, he will see wonder depicted on every line. If he feels sorrow, anger, greed, craft, innocence, cunning, inanity, guile, selfishness, generosity, love, he will see these enacted in, and turned back at him, by the world. Every change of the emotions, the horror, joy, fear, pleasantry, kindness, envy, vanity, is reflected.

All that comes to us in the world is but the reflection of what we have done to or in the world. This might seem strange and untrue in view of the many occurrences and events which befall an individual during the span of his life and which do not seem to be merited by or connected with any of his thoughts and actions. Like some thoughts which are new, it is strange,

but not untrue. A mirror will illustrate how it may be true; one must become acquainted with the law before its strangeness disappears.

By experimenting with mirrors one may learn of strange phenomena. Let two large mirrors be placed so that they face each other and let some one look into one of the mirrors. He will see the reflection of himself in the one which he faces. Let him look at the reflection of his reflection which he will see in the mirror behind him. Let him look again into the mirror before him and he will see himself as the reflection of the reflection of the first reflection of himself. This will show him two reflections of the front view and two of the back view of himself. Let him not be satisfied with this, but look still farther and he will see another reflection and another and another. As often as he looks for others he will see them, if the size of the mirrors permits, until he will see reflections of himself stretching out in the distance as far as the eye can reach, and his reflections will look like a line of men stretching down a long road until they are no longer discernible because the eye is not able to see farther. We may carry the physical illustration further by increasing the number of mirrors so that there will be four, eight, sixteen, thirty-two, in pairs and opposite each other. Then the number of reflections will be increased and the experimenter will have not only a front and rear view, but will see his figure from the right and left side and from different intermediate angles. The illustration might be carried still further by having an entire room composed of mirrors, the floor, ceiling and four walls of which are mirrors and in the corners of which are set up mirrors. This may be continued indefinitely. Then the experimenter will be in a maze, will see himself from above and from below and from front and back, from right and left; from all angles and in a multiplication of reflections.

Something that happens to or is reflected at us by the action of some other person, may seem to be the reverse of what we are reflecting or doing in the world to-day, and, while we consider it from the viewpoint of the present, we shall not see the connection. To see the connection we may need another mirror, one that reflects the past. Then we shall see that that which is thrown before us to-day, is the reflection of that which is behind us. Happenings that cannot be traced to their causes or sources, are the reflections thrown into the present, of actions long since past, actions which were performed by the actor, the mind, if not in this body in this life, then in another body in a previous life.

To see the reflection of the reflections, it is for the ordinary person necessary to have more than one mirror. The essential feature for the experiment is to have the light which will allow his form and its actions to be reflected. In the same way it is essential for one who would see the connection between his present form and its actions with other forms and their actions in the past, and also with other forms in the world to-day, to have the form of to-day and hold it in the light of the mind. As soon as the form is seen reflected in the light of the mind, this reflection in the light of the mind, when this light is turned on itself, will reflect again and again. Each reflection is a continuation of a previous reflection, each a form of a previous form. Then all forms and reflections which come within the light of an individual mind, through its series of incarnations, will be seen clearly and with a power and understanding proportioned to the strength

of the mind to view, distinguish, and discriminate between the present, the past and their connections.

It is not necessary for one to have the mirrors to see his reflections if he can experiment by reflecting his mind in its own light. As many mirrors as he might set up and in which he would see his reflections reflected, doubled and increasing indefinitely in number, so many he might see without mirrors, if he is able to reflect on them in his mind. He would not only be able to see the reflections of his body in his mind, but he may be able to connect and see the relation of all things which occur to him, with his present life, and he will know then that no thing does occur but that which is related in some way to his present life, as a reflection from the actions of past lives, or those of other days in this life.

Everything in the world, animate or inanimate so-called, is but the reflection or the reflection of a reflection of man in his different aspects. Stones, earth, fishes, birds, and animals in their various species and forms, are the imaging forth and the reflection into physical forms of the thoughts and desires of man. Other human beings, in all their racial differences and characteristics and the innumerable individual variations and likenesses, are so many reflections of the other sides of man. This statement may seem untrue to one who does not happen to see the connection between himself and other beings and things. It might be said that a mirror gives reflections only, which reflections are not the objects reflected, and, that the objects are distinct from their reflections, and that in the world the objects exist in themselves as independent creations. That the objects in the world have dimensions, called length, breadth and thickness, whereas the objects seen in mirrors are surface reflections, having length and breadth, but not thickness. Further, that the reflection in a mirror disappears as soon as the object before it is removed, whereas living beings continue to move as distinct entities in the world. To these objections it might be answered that an illustration of a thing is not the thing which it illustrates, though it has a likeness to it.

Gaze into a looking-glass. Is the glass seen? or the background? or that which holds the background and glass together? If so then the reflection is not seen clearly, but in an indistinct way only. On the other hand, is the face and outline of figure seen clearly? If so then neither the glass, its background, nor that which holds the two together is seen. The reflection is seen. How is the reflection connected with what it reflects? No connection can be seen between the reflection and its object. It, as a reflection, is as distinct in itself as the object which it reflects.

Again, the looking-glass shows the number of sides of a thing which are exposed to it. All that can be seen of the figure by others may be seen by reflection in the looking-glass. We see the surface only of a thing in a looking-glass; but no more is seen of anybody in the world. Only that which appears on the surface is seen, and only when the interior comes to the surface, then it is seen in the world. Then it will also be seen in the looking-glass. The idea of depth or thickness is as definitely and distinctly perceptible in the looking-glass as in any object apart from it. Distance is seen in the looking-glass as well as it may be perceived without it. Yet the looking-glass is a surface only. So is the world. We live and move on the surface of the earth as do the objects in a looking-glass.

The figures and forms which move about in the world, are said to exist in themselves and to be different from their reflections in a looking-glass. But this is so only in length of time and not in reality. The forms which move over the surface of the earth are reflections only, as in a looking-glass. The image which they reflect is the astral body. That is not seen; only the reflection is seen. These reflected forms in the world keep moving about as long as the image which they reflect is with them. When the image leaves, the form, too, disappears, as in a looking-glass. The difference is in time only, but not in principle.

Each person differs from every other person in complexion, figure and features, but in degree only. The human likeness is reflected by all. A nose is a nose whether it is stubbed or pointed, flat or round, swollen or thin, long or short, blotched or smooth, ruddy or pale; an eye is an eye whether it is brown, blue or black, almond or ball shaped. It may be dull, liquid, fiery, watery, still it is an eye. An ear may be elephantine or diminutive in its proportions, with tracings and colorings as delicate as an ocean shell or as gross and heavy as a piece of pale liver, yet it is an ear. The lips may be shown by strong, gentle or sharp curves and lines; a mouth might appear as a rough or coarse cut in the face; it is a mouth nevertheless, and may emit sounds to delight the fabled gods or even terrify their brothers, the devils. The features are human and represent so many variants and reflections of the many-sided human nature of man.

Human beings are so many types or phases of the nature of man which is mirrored forth in the multitude of the reflections of the sides or different aspects of humanity. Humanity is a man, male-female, who is not seen, who does not see itself except by its two-sided reflections, called man and woman.

We have looked at physical mirrors and seen some of the objects which they reflect. Let us now consider psychic mirrors.

To be concluded.

One, two, three-surface mirrors are symbols of the physical, astral and mental mirror-worlds; a crystal globe, of the spiritual mirror.

The spiritual mirror is the world of creation. The mental world, the world of emanation from creation; the psychic world mirrors reflections of emanations and of reflections of itself; the physical world is the reflection of reflection.

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MIRRORS.

II.

Concluded from page 6.

THE essentials of a psychic or astral mirror are desire and form with such light from the mind as is connected with desire and form. The material of which the psychic mirror is composed is astral. This is made visible in its own world by the backing or enforcing of desire, similarly as the backing of a looking-glass makes the mirror.

As a physical mirror is composed of material of the physical world, so a psychic mirror is composed of astral matter of the astral world, and as the physical world is in itself a mirror, so the astral world is itself a mirror. What we call the light of the sun is that which makes the physical world visible. The light from the fire of desire is that which makes the astral world visible. The matter of the physical world is moulded secondarily into distinct form, whereas the matter of the astral world is primarily given form; that which gives it form and causes it to be imaged is thought. The desire world is the mirror of and reflects thought. Thoughts being reflected in the astral world, take on forms which are characteristic of that world. What is said of reflection in the physical world applies to psychic mirrors in the astral world, but with this difference: the reflection of a reflection will be of the same color and form as the first reflection, but the reflected image of an image reflected in the astral world will be more like a shade than what is in the physical world a reflection. It is a shade, not with bare outlines, as a shadow, but with the characteristic features and incidents of that which is reflected.

The astral or psychic world further differs from the physical world as a mirror in this respect; that whereas the physical mirror will only reflect so long as image and light are present, the psychic or astral world will retain the image which is first reflected into it by a thought, and the reflection of that image will be retained as a shade-reflection on the psychic mirror which reflects it, after the first image has been removed. Other differences exist. The reflections of living objects in the physical world follow the exact movements of the objects reflected, and only move while these objects are moving, but the reflections of a thought as desire-forms in the psychic or astral world continue to move after the thought has been impressed but is no longer active, and, although they hold the same form, the movement of

the form varies according to the strength of the desire. Further, in the physical world the reflection of a reflection ceases when the first object ceases to be reflected, but in the mirrors of the psychic world the shade-reflections of the thought reflected in the astral world continue after the first reflection may have ceased or been removed, and they differ from the first reflection in this: that the reflection of the thought is animated and varies its movements, but the shade-reflections of the reflected image retain the form, and perform automatically the movements made while the image remained and was reflected on it.

Two ideas which are essential to mirrors and reflections are time and space. These are appreciated differently in the psychic world than they are experienced in the physical world. In the physical world, time is measured by light and dark periods determined by the presence and absence of sunlight. In the reflections of the astral world time is measured by light and shade, which are determined by the increase or decrease in the strength of the fire of desire.

In the physical world our idea of space is that of distance, and, to our sense of vision objects appear in size proportionate to their distance. The idea of space is not absent from the psychic or astral world and its reflections, but space is not appreciated as distance. To our notions, it may be expressed by such words as plane, realm, or stratum. Any image or reflection in the physical world is seen while the object remains within seeing distance. Objects and their reflections in the astral world can be seen if the seer is on the plane on which those objects or their reflections are. Our notions of distance and its measurement by feet or miles should not be applied to the psychic or astral world. The astral world is graded according to planes, realms or strata, and all images or reflections existing in or reflected by any plane can be seen there without regard to distance. To illustrate: an image or reflection in one plane might lie next to another in the plane above or below it, but each would be unaware of the other's presence so long as they each remained in a different stratum. For a seer to become aware of or see the object or reflection it would be necessary to enter or reach its particular plane. In the physical world, our idea of going to an object is by shortening or removing the distance, which is by movement. Not so in the astral world. One passes from plane to plane of the psychic world by the principle of desire, and sees there the images or reflections as he raises or lowers his desire; according to the nature of his desire will he see the objects, the images and reflections, on any plane of the astral world.

The psychic or astral world is a double-faced mirror. Each face of the mirror has many grades or planes. The astral world as a mirror reflects the thoughts of the mental world and the things of the physical world. There are numerous interplays between the reflections of images and the reflections of reflections, from plane to plane and between the upper and the lower sides of the psychic or astral mirror. It requires some discrimination to distinguish between the reflection and the object reflected and the reflections of the reflections in the mirrors of the physical world. It requires still more discrimination to know how to distinguish between the images, their reflections and the shade-reflections from the

mirrors in the astral world, and to be able to know on which of the planes that is which one sees.

The purpose of psychic mirrors is the same in principle as that of physical mirrors; but whereas physical mirrors turn or throw back images of physical objects in the physical world, psychic mirrors hold over and throw back at us the actions and desires of the astral world. We may conceal the desire which prompts an action in the physical world, but the action as and how resulting from the object of desire is seen and reflected in the mirrors of the psychic world. The psychic mirrors on their different planes of the astral world hold over or throw back at us the desire-images or reflections as we make them, or they reflect them in the psychic mirrors of the various planes of the astral world. These reflections are thrown back or precipitated into the physical world and cause impulse to action in the physical world. This impulse to action causes conditions which bring sorrow or joy, suffering or happiness. Not knowing the connection between that which happens and its cause, we are not able to see the cause of the condition or occurrence and shall not see it unless we use the present occurrence as a reflection to trace back the occurrence to its cause.

The mental world may be likened to a mirror. It differs from the physical and psychic worlds in respect to reflection in this particular: that whereas the physical and psychic worlds act by reflection, the mental world acts as a mirror by emanation, transmission, refraction and reflection. That is to say, it does not reproduce images and the reflections of images, but emanates, transmits, refracts and reflects towards the mirrors of the astral world. The images in the mental world are thoughts. They are in themselves mirrors. The material of which the thought-mirrors are composed is life-matter. The mirror-thoughts are produced when the mind from the spiritual world breathes on or contacts the life-world which is on the plane of the mental world. The thought-mirrors throw their emanations and refractions into the astral world and these are then reproduced into physical form in and reflected by the physical world.

The mirror-thoughts are so produced by the action of the mind on life-matter as indicated by and according to ideas in the spiritual world. The mental world may be said to be a mirror which images the spiritual world and which emanates and refracts into the astral and thence into the physical world.

The mirrors of the mental world may be broadly divided into two classes: those which are being involved and reflected by the psychic mirrors as physical reflections in the physical world, and those which are evolving by reflection from the physical through the psychic by aspiration toward the spiritual world. It is by means of the thought-mirrors that man stimulates the astral or desire-mirrors to action and reflection into the physical world. The desire-mirrors and their reflections as physical action are caused by the holding of a thought-mirror in the mind; as the thought-mirror continues to be reflected in the desire-mirror the desires are stimulated and made stronger; these desire-mirrors then produce physical action in the physical world. It is within the power of man to choose which of the thought-mirrors he will use to stimulate the desire-

mirrors into physical action. According to the thought-mirror which is held in his mind will he act on the particular plane of the mirrors of the astral world and bring about action in the physical world. The thought-mirror in the mental world acts on the mirrors of the psychic world as a burning-glass acts on physical matter in the physical world. A burning-glass collects and focuses the sun's rays at a given point on physical matter and, by concentrating the rays, fire is set to the physical matter if inflammable; so by holding a thought-mirror of the mental world, the mirror sets fire to an image on the plane of desire in the astral world, and so brings about the actions in the physical world.

All that the ordinary man is able to do, usually, is to hold a thought-mirror in his mind; he cannot make one. The ordinary man cannot produce a thought according to an idea of the spiritual world. Not until after long and repeated efforts is he able to produce a thought-mirror. He learns to do this by holding in his mind thought-mirrors which are already produced. As a man chooses his thoughts, so will he learn to think. As he chooses his thoughts and perpetuates or changes his desires and their reflections in the physical world, he makes the environments in which he lives and the conditions by which he is surrounded.

The spiritual world may be spoken of as one, grand, complete, universal mirror. As a mirror it may be compared to one, infinite atmosphere. The material of which it is composed is primal breath-matter, which is light. In the spiritual world, considered as a mirror, is contained the idea and plan of all that is to be manifested in any of the three mirror-worlds. The mirrors of the spiritual world are mind-mirrors. These mind-mirrors may be symbolized by crystal spheres. A crystal sphere pictures all things on every side of it without having a backing or lining of matter different from the crystal, through which the light shines.

The mind-mirrors of the spiritual world symbolized by crystal spheres are similar in idea to the universal, one mirror which is the spiritual world. Each mind-mirror has in it all that is in the spiritual world-mirror. That which has being in the spiritual world-mirror as an infinite atmosphere, is not emanated or reflected into it from some other source. All that has being in the atmosphere of the spiritual world-mirror is self-existent, having being or coming into being by itself or from itself within the atmosphere of the spiritual mirror. The plan of being existent in this universal spiritual atmosphere or mirror, is also in each individual mind-mirror within the universal mind-mirror. The spiritual world is the world of ideas, the world of creation, from which come into manifestation all the lower worlds and into which and through which lower worlds are involved and worked over and the self-existent ideas of being are evolved.

The mirrors of the spiritual world differ from other mirrors in that they create for the other worlds what these as mental or thought-mirrors will emanate, or as psychic and physical mirrors will reflect.

A mind-mirror of the spiritual world reflects from, on, in, by, or through itself. When it reflects from itself it shines forth, and this shining enters into the mental world by being transmitted, emanated or refracted by a thought-mirror. This thought-mirror may be turned and reflected into the desire-world by the mind or thought of a man and later the thought will appear as an act or a form in the physical mind. When a

mind-mirror reflects on itself it sees the universal mind. When it reflects in itself it sees itself in all things and all things in itself. When it reflects by itself it sees itself alone and no other thing than itself. When it reflects through itself it sees that which is imminent in it, but which yet transcends every existing thing in all of the worlds of manifestation and in the spiritual world itself; it knows itself as the permanent, changeless and one reality, persistent through all time, space and being, and as that which all of these with their qualities, attributes, characteristics or distinctions depend on for their respective states and being.

That by the presence of which the spiritual world is a mirror, self-shining and reflective, that which allows all things to be known in the spiritual world-mirror and each individual mind-mirror to know itself and to reflect from, on, in, by, or through itself, is Consciousness. The presence of Consciousness in the infinite universal mind makes all things perceptible, reflective and known by the individual minds.

It is by the presence of Consciousness throughout Universal Mind, that any of the worlds may be known. By the presence of Consciousness the individual mind may know itself to be itself. By Consciousness the mind may see itself in all things or all things in itself according to the manner in which it as a mind-mirror reflects. By Consciousness the mind-mirror as an intelligent being may, by reflecting on Consciousness, through itself, become at one with Absolute Consciousness.

The surface of the earth may be compared to the physical mirror. All things which are on its surface are reflections which move over its surface. The air may be compared to the thought-world as a mirror, which transmits, emanates, and refracts the light which shines through it. The light that shines through the air and which may be said to exist on all sides of the earth, may be likened to the light-mirror of the spiritual world. There is no apt correspondence for the astral mirror-world.

Man stands within all this, and man is the mirror of all this. He is not only a one-surface, a two-surface and a prismatic mirror, but he is as a translucent, transparent and crystal-like mirror, from, on, in or by which each separate thing may be seen, by which many things may be seen at once, or all together summed up in their entirety.

The incarnated mind is the mirror by which are emanated, transmitted, or refracted, the thoughts which come from man's spiritual world; by the incarnated mind he throws on his desire-mirrors the images which cause his desires to be active, to be calmed, or to be changed. By this mirror-thought man looks into, chooses and decides which images he will reflect on his desire-mirrors and which he will cause them to reflect through the physical body or mirror, so that they will become actions. Thus he brings about the circumstances and conditions which surround him. Above and around the incarnated thought-mirror is the real man himself who is a spiritual individual mind-mirror reflecting the universe.

When the incarnated mind which we have spoken of as the mental mirror, receives the divine light and begins to think of what it has conceived, its thoughts are refracted and transmitted and brought into the desire-world and there reflected by the desires of the astral world after which they appear or are caused to appear in the physical world. In the

transmission of thoughts, the mental mirror may be imperfect, the desire-mirror murky or unclean and so the transmission would be distorted and the reflection exaggerated. But clean or unclean, the mental and desire mirrors are those by which all of the things in the world are brought into existence.

Wherever man goes, there he projects or reflects from himself, the images which flit through his mind. So hamlets, villages or great governments are built up, all of the architectural structures, sculpture, paintings, music, all designs, clothing, tapestry, houses, temples and huts, the daily papers, the magazines, or books, legends, myths and religions, all are the putting into evidence in this world by means of the mirrors of man those things which exist as pictures or ideals in his mind.



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