

Chapter One

The Name

First Gate: There is good for me. My good is my God my life, my truth, my love, my substance, my intelligence, omnipresent, omnipotent, omniscient.

“Look unto Me and be ye saved, all the ends of the earth! For I am God and there is no other.” (Is 45:22) This is a clear instruction that runs in almost verbatim language through all the sacred or charmed books of the world. It is the supreme science. Whoever can read its supernal lines, undisturbed by their company of errors, is in the way of salvation. It is that swift, subtle faculty possessed by us all, whereby we look by our own choice, to the Deity ever beholding us, or to the dust beneath, without the aid of our physical eyes. “Thou canst not behold me with thy two outer eyes, I have given thee an eye divine.” *Upanishads*

This swift, subtle sense is our incorporeal eye. It is the one faculty of our immortal soul which we continually make use of. The exaltation of the lifting up of this sense toward that Vast, Vast Countenance ever shining toward us as the sun, is our way of return to the Source from which we came. It is the Path of Light.

Humans alone of all the animals go in quest of their Origin, and perceiving that the highest good is to be sought by them in the highest place, they look to their Maker.

This looking faculty antedates mind, and though offering itself to the service of mind, transcends it in achieving power. For it is primarily what we most see, and not what we most think, that constitutes our presence, power and history. It is not possible for anything to take place save in connection with an onlooker.

If we exalt this swift sense, or look unto Him whose ever-repeated mandate is, “Behold Me, behold Me,” (Is 65:1) we receive back over the track of our vision tonic and viability to the mind. We also receive endurance and beauty to the body, joy and fearlessness to the emotions, integrity and poise to the moral character.

What you see is what you are. We collect sadness and depression from directing this mystic eye toward human faces. Sanity and soundness are the characteristics of the mind of those who do not project their prejudiced vision toward objects that gratify the five outer senses. They who look toward the Heights, are invulnerable to honor or contempt, praise or dispraise.

“For what you see,
That too become you must;
God if you see God.
Dust if you see dust.”

To look upward with the mystic eye is to start on the saving Path of Light. “Look unto Me, and be ye saved (Is 45:22) – I will turn away your captivity from before your eyes – when ye turn unto Me seeking My face.” (Jer 29:14)

The farther toward the celestial zenith we send the limitless eye, the deeper is our assurance of our own divine origin and transcendent Selfhood. For truly the Highest is the nearest, the most distant yet most present and we are in His image. The Highest and the Inmost are one.

If then there be any incorporeal eye, let it come forth from the body, toward the Vision of the Beautiful. Let it fly up and be lifted into the air; not to figure, body, or ideas, but rather the Maker of these: The Quiet, The Serene, The Stable, The Invariable, The Self, all things and only The One. The Like to Itself which neither is like to another.

In high moments of recognition of the light that transcends reason, we transcend ourselves and write more wisely than we know. No one in his wits attains prophetic truth and inspiration, but when the inspired word is received, the intelligence is enthralled.

Lifting the inner eye to Him who is above reason, lights the two outer eyes to see the world in a new aspect, gives the tongue new descriptions of the world, and tips the pen with fadeless phrases. And that descending light, compelling transformation of all surrounding objects, is the mystic river of which the angel told Ezekiel. Everything shall live wherever this river flows, and everything on its banks shall be healed.

The healing of the mind to think supernal truth waits upon that light which only the uplifted mystic eye can bring to mind. The transfiguration of matter waits upon the flawless ecstasy, which only the mystic eye can find.

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Order and Beauty hide their sublime mysteries till on the Light's magic Path the tireless vision speeds toward the Origin of Beauty and Order.

In heaven there is laid up a pattern which those who choose may behold, and beholding, set their own house in order.

The time has now arrived at which they must raise the eye of the soul to the Universal Light, which lightens all things. A reviving miracle of newness falls upon the children of earth when they penetrate beyond the stars to Him who proclaims forever, "Behold, I made all things new." (Rev 21:5)

While we are responsive to the High Edict, lifting up our eye to the smiling Countenance of the Lover ever within us, nothing we can do, or say, or think can quench the down-pouring reconciliation and empowerment or the preserving and healing. He, abiding as the Great Different gives peace, which nothing can invade. His benedictions confer resistless might.

This deathless visional faculty is our only achieving power. It is not dependent upon thoughts of mind or bodily actions, though to them it yields itself day by day in omnipotent servitude.

So eagerly did the untaught seers of the past long to have this immortal faculty find its rightful direction, they willingly practiced mortification of the body, denied self, affections as well as appetites, to give it freedom. But it asks no such sufferings on the part of the mind or body to give it power to tame and glorify them. It asks only their will that it go homeward.

With this all-accomplishing sense, we are to repent – to return. "Repent - and turn away your faces from all your abominations." (Eze 14:6) "Return unto me and I will return unto you." (Mal 3:7). And this is that return which has Divine Reward.

The mind cannot return, "For as the heavens are higher than the earth, so are my thoughts higher than your thoughts." (Is 55:9) The footsteps of flesh cannot return, "For as the heavens are higher than the earth, so are my ways higher than your ways." (Is 55:9) "I have given thee an eye divine with which to behold My power." *Upanishads*

By turning the celestial faculty toward the heights we are taken above the thought circuit to the watch: "Watch ye therefore" – "What I say unto you I say unto all, *WATCH.*" (Mk 13:37) "Blessed are those servants whom the Lord when He comes shall find watching." (Lk 12:37)

All miracle workers have practiced the principle of watching. "Stand still, and see the salvation of the Lord, which he will show to you."

(II Chr 20:17) For the “Lord shall fight for you. And you shall hold your peace.” (Ex 14:14)

And this is forever, inevitably, the prayer of the celestially inspired leader of men: “Look down from Thy holy habitation, from heaven, and bless Thy people.” (Deut 26:15) And they shall pass in safety through Red Seas of difficulty, though all the powers of mind and matter oppose them.

And this is forever the joyous chant of the liberated people: “He looked to our affliction, and our labor, and our oppression, and He brought us forth out of darkness, with a mighty hand and with an outstretched arm.” (Deut 7:7-8) For mystic defense transcends the sharpest swords.

Is it not promised that He will give power unto His two watchers – new powers, miraculous powers! All the forces of the universe cooperate with vision toward beatific ideals. It is not until the eye descends to prowl among the viciousness and crimes of humanity that war and martyrdom succeed.

Elisha never lost his high watch, and even his bones were life giving. His whole pathway on earth was strewn with miracles. For no weapon formed against the comrade of angels can prosper – radiating forever what he assimilates.

When the unspoilable region of spiritual health is secretly eyed in diseased patients, they recover. The Hidden Actual readjusts the molecules and atoms of the manifest, to harmonize with the high visual practice.

The world-conquering Jesus crowned the doctrine of the exaltation of the supernal sense with immediate demonstrations: “Father, I will that they may behold my glory.” (Jn 17:24) And multitudes came unto Him, and He healed them every one. (Lk 6:19, Matt 12:15)

To the blind man with the clay upon his eyes, He said, “Look up.” To all people in times of calamity, He said, “Look up, for your redemption draweth nigh.” (Lk 21:28)

This is high mysticism, whether knowingly practiced, as science, or unwittingly and spontaneously exercised, as inspiration. By science, which is the knowledge of invariable orderly process, inspiration follows speedily. By inspiration, to which great works are easy and masterful deeds are simple, the science comes slowly following after.

The mystics of all ages have trusted to their inward eye. While turning it to behold their own personal emotions or affairs they have wrought out no beauty of action or quickening of language. While directing it toward the unnameable King of Kings, beyond description,

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they have astonished their own age and all ages, by their miraculous performances and noble aphorisms.

High mysticism calls for highest up-look toward the glory of the Highest.

“Show me, then, O King Thy Exhaustless Self. I behold Thee! Thou art of infinite valor and immeasurable power! Thou art the Primeval God! Thou art the Knower! There is none equal to Thee! O Thou with majesty unimaged! I behold Thee on all sides!”

By vision toward Transcendence, the meek become awake to Immanence. As the mystically opened eyes behold the everywhere-completed splendor, the shadows of disorder are not remembered. The soft *alkahests* dissolve the films of blindness. Keep your eye on the Eternal and your intellect will grow. There is honor and fortune for those who remember that they are in the presence of the High Cause.

It is to Him that everything owes existence. He is not light but the Cause that light is. He is not mind, but the Cause that mind is. He is not spirit, but the Cause that spirit is.

Those that shall attain to the contemplation, it detains and attracts as the magnet stone the iron. But now as yet we are not intent upon the vision.

So many people are body devotees they can never behold the Vision of the Beautiful. Why, O humanity, have you given yourself over to death, having power to partake of immortality?

Returning to the root means rest. Those who regulate their attitude by Him will become one with Him. “He is the good man’s treasure and the bad man’s deliverer.” For those who worship Me, committing to Me all actions, regarding Me as the Supreme End, and turning to nothing else, for them I become without delay, the rescuer from the ocean of death-bearing, migratory existence.

By reason of My being the Onlooker the universe revolves. Those devoted to the gods go to the gods; to the ancestors go those devoted to ancestors. Those go to the evil spirits who worship them, and My worshipper also comes to Me. I am beyond the destructible and superior even to the indestructible. Whosoever sees the Supreme, sees indeed.

The saving effects of the exalted attention are often times proclaimed by the psalmists: “Because thou hast made the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling.” (Ps 91:9) “We have no might against this great company that cometh against us; neither know we what to do: but our

eyes are upon Thee.” (II Chr 20:12). The difficulties, inherited difficulties, and causes for discouragement flee away.

Speech follows the direction of the visional sense. Our words therefore soon expose why we are unfortunate or triumphant, great or inconsequent. It is the lifting up of this sense out of the network of materiality, the wheel of incessant grind, which takes us above our disasters and difficulties.

One above looks toward us and toward our affairs. He is of purer eyes than to behold evil. Looking unto Him gives some gleams of His view, for, “In thy light shall we see light.” (Ps 36:9) For the angel of the Lord encamps round about them, that have the single-eye that fills the body with light, and delivers them. Thus shall the bodily world become free from old age and death, from corruption and decay, forever and ever.

Ignorance counts nothing against those whose attention is steadfastly set toward the Countenance shining as the sun with healing strength. For they shall all be taught of the High Supreme, not wisdom, but the Cause that wisdom is. “Thus shall I magnify myself, and I will be known in the eyes of many nations.” (Ezek 38:23) “And I will show thee great and mighty things, which you know not of.” (Jer 33:3)

Therefore exalt Him and he shall shed light upon you, and upon all the inhabitants of the earth. For by the obedience of one shall many shine forth. Speak unto Him face to face, and no longer speak of Him. Speak unto Him over and over.

No sage of earth has ever declared himself any other than a seeker after the way of the light that can raise the dead and heal the foolish. But Jesus of Nazareth said, “I am the way; I am the life, I am the truth.” (Jn 14:6) “I have overcome the world.” (Jn 16:33) The woman at the well said, “I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things,” (Jn 4:25) and Jesus of Nazareth said, “I that speak unto thee am he.” (Jn 4:26)

Martha, the sister of the dead Lazarus said, “I know that my brother shall rise again in the resurrection, at the last day” (Jn 11:24), and Jesus responded, “I am the resurrection.” (Jn 11:25)

Jesus demonstrated His declarations by prompt proofs. He sets the bands of death at naught, by saying, “No man taketh my life from me, I lay it down myself.” (Jn 10:18) He nullifies the limitations of matter as, looking up, He multiplies food and walks upon the waters. He transcends death exhibiting to all a body risen in triumphant glory that cannot be absorbed into death.

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All great transactions come into manifestation by reason of the right view of some steadfast seer. "And Jesus looking up, cried with a loud voice, Lazarus come forth," and the dead man arose. (Jn 11:43)

On the three circuits where He found humanity struggling, He met them with the reviving elixirs of the heavenly vision, and caused them to outdo themselves. With right glance and right speech we can superintend the animate and inanimate.

On the first circuit, He stretches out His hand and touches wine, bread and clay, and they obey His will to step out of their captivity to habit. Jesus finds people appreciating the tangible and material things of life, and He blesses the material things with something from above, but He says, "Flesh profiteth nothing." (Jn 6:23)

On the second circuit, he sends forth His voice and there is overplus of increase for the needy, and His hearers learn the mystery of the Logos, alive in every spoken word baptized by beams from the life-giving God. He finds certain of His hearers advocating the power of thought, urging the dominion of mind, and he blesses the thoughts of mind with something from above. He says: "I will give you a mouth and wisdom," (Matt 6:25,31,34, Matt 10:19) but He also says: "In such an hour as ye think not," (Matt 24:44) and "Take no thought." (Lk 12:11,22 Mk 13:11)

On the third circuit, He warms the fishermen with coals not kindled by human hands, and prepares them to live henceforth by the dispensation of daily miracles wrought from above, that they may be the joy and enlightenment of ages to come.

All the transforming power, which He uses on matter and mind, He draws from above. He teaches plainly that matter and mind must forever keep within restricted bounds of performance, until the whole world looks up and draws down authority to unseal their limitations. "Canst thou by taking thought *alone* make one hair white or black?" (Matt 5:36) "Blessed are those servants whom the Lord when he cometh shall find watching." (Lk 12:37)

Those who set their attention toward the Countenance of the High and Lofty One inhabiting Eternity, are in the way of those ransomed from sin, disorder and death. And the ransomed are offered two songs: "The Song of Moses, and the Song of the Lamb." (Rev 15:3)

A song is a perpetually recurring note of speech or singing, concerning some one theme. The Name of the Highest, which stands among humanity for The Absolute, as Origin of Being, Might and Majesty.... This Name was the song of Moses. It is the Name taken up by all who lift the incorporeal eye toward the Author of Being, of Might

and Majesty. It is as immaculate as the vision that is uplifted. It is not the final name of the Cause of Being, the Cause of Truth, or the Cause of Spirit; for as to proper name for the Father, the Unbegotten, there is yet none known among humankind.

But the Name, which is called the Song of Moses, is the highest name speakable by us at our present stage of expression. It has no reference to benefits or works. It stands by itself alone. It is applied to no other but One. It is, *I Am That I Am*.

The Name *I Am*, addressed to the Highest, wakens the spirit of authority, majesty, undefeatable courage, in the breast of even the meekest and weakest of men.

The Name, *I Am That I Am*, brings up from the deepest wells of hidden strength in all people the sincerity, boldness and intelligence of leadership, and originality of action and language.

It is recorded that Moses, in deepest humility, heard the words, *Ahmi Yot Ahmi (YOD HE VAV HE) – I Am That I Am*, when asking the name of the Self-Existent. He had touched the leading note of that Ineffable Name which is key to the mysteries of the universe.

This Name is the first utterance of those who set their attention toward the Heights, from where fall the kindling sparks that burn away the films hiding the finished splendor of the realm through which we walk.

And the Song of the Lamb is the second utterance of the upward-
visioned among us. It is the name *Jesus Christ*. “In my Name,” said He. “In His Name,” said His disciples. They never preached any doctrine except the power of His Name. This was their Song. It is a Name as immaculate as the Name *I Am*. It always means, God with us – Emmanuel. It is that Name of the Lofty and Everlasting *I Am* which represents His nearness and immanence. The Name *Jesus Christ* is above principalities and powers. It is the Name of newness, of healing, and of comforting tenderness. It gives the baptism of the quickening Spirit. It is the greatest and quickest God-formulating Name. It is the Name that restores the Lost Word, the now unspeakable Name of the Self-Existent Deity.

The Risen Christ, appearing suddenly, said, “Preach repentance... in My Name.... Beginning at Jerusalem.” (*The Self*) (Lk 24:47) Begin with yourself to repent, to return. Lift up the willing inner sight toward the Supreme One, whose Soundless Edict through the ages is, “Look unto Me, and be ye saved.” (Is 45:22) Taste the first manna, which the upward watch sprinkles over the unfed brain and heart.

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Facing toward the Heights, where the smile of the Comforting One begins its beaming Omnipresence, Omnipotence, and Omniscience, speak from the heart the two greatest Names ever written or spoken on earth. They are the only response the heart can make when the mystic eye is first uplifted.

Without the uplift of the deathless sense, the Names may be but heathen repetitions. For liberation is not achieved by the pronunciation of the Name without direct perception. But consonant with the upward watch, these terms of address to Deity are the planting of the feet upon the rock of power and the hills of security.

Whatever comes upon you this day, or threatens to disturb, or overthrow you at any time, turn then from it toward that High Deliverer and within the silent heart, sing the two Wonderful Songs of the Seers of the ages:

O High and Lofty One inhabiting Eternity! Clothing Thyself with Thine own Omnipresence, Omnipotence and Omniscience, as with a garment - hiding Thy goodness and majesty with names, and unspeakable names! I know Thou Art, and the Name of power and glory I must address to Thee is, "I Am That I Am."

O Countenance beholding me, looking toward me through the ages! Breath of the everlasting life in me, and manna to my fadeless substance! Thy Name that folds me round with tenderness, and lifts me high above the pitfalls of my human destiny, is "Jesus Christ."

Practice

Bible verses to commit to memory.

"The Lord, looketh upon all the inhabitants of the earth." (Ps 33:14)

"Look unto me and be ye saved, all the ends of the earth; for I am God and there is none else." (Is 45:22)

"What I say unto you, I say unto all, Watch!" (Mk 13:37)

"I will guide thee with mine eye." (Ps 32:8)

"Great, the Mighty God, great in counsel and mighty in work." (Jer 32:19)

"I will instruct thee and teach thee." (Ps 32:8)

"Repent, and turn away your faces, from all your abominations." (Eze 14:6)

"Behold, he cometh with clouds; and every eye shall see him." (Rev 1:7)

"They sing the song of Moses, and the song of the Lamb." (Rev 15:3)

"That led them by the right hand of Moses with his glorious arm, dividing the waters before them, to make himself an everlasting name." (Is 63:12)

“He raiseth the poor up out of the dust that He may set him with princes.” (Ps 113:7-8)

“That repentance should be preached in his name, beginning at Jerusalem.” (Lk 24:17)

“There is none other name under heaven given among men, whereby we must be saved.” (Acts 4:12)

Résumé - Monday First Week

The High and Lofty One inhabiting Eternity has been understood by His lovers to be forever inviting humanity to look unto His Countenance shining as the Sun with healing strength.

The Deity looks upon us; let us look to the Deity. This is the way of salvation from sin, sickness, misfortune, and death.

Isaiah understood it as a Soundless Mandate: “Look unto me and be ye saved, all the ends of the earth.” (Is 45:22) Ezekiel understood it as the law of repentance, or returning: “Repent, and turn away your faces from all your abominations.” (Eze 14:6) Jesus called it the Watch: “What I say unto you, I say unto all, Watch” (Mark 13:37).

It has been found that what we vision steadily causes our thinking. We secretly perceive toward an object before thinking it.

What we call our “me” is that to which we most often set our visional sense. It can be set either toward God or toward the workings of our own brain.

We will choose the “Great, the Mighty God, great in counsel and mighty in work” (Jer 32:19), for our objective. This is the way of being God-taught. “I will instruct thee and teach thee” (Ps 32:8). It is the way of being divinely guided. “I will guide thee with mine eye.” (Ps 32:8)

John the Revelator was God-taught. He saw all truth in symbols, or pictures. He called the great lessons he learned, *Angels, or Messages*. He divided them into seven. The seventh he repeats over and over, like Joshua sounding one tone with rams’ horns on the seventh day of his circling of Jericho. The tone John sounds is, “*I looked,*” and, “*I beheld.*”

With obedience to the mandate, “Look unto me,” (Is 45:22) John saw hail and fire mingled with blood, fall upon the earth (Rev. 8).

Hail is new fresh truth. How can we help having new truth if we set our eye in a new direction? It is the resistless truth of the eternal Heights.

Fire is the emblem of heavenly fervor. The heart flames up with new zeal, new ardor, and new love, if the vision is upward.

Blood is the emblem of new life. There are those who can appear who were not born of the will of humankind but of the will of God.

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They sometimes appear in our own age. Two were seen by a highway robber to be walking along with a missionary at midnight when the missionary supposed himself to be alone. The robber hurried away from the three of them.

This is the new life we cannot help encountering as we seek our highest Good at the highest Source. The disciples felt their hearts burn while they talked with the one who appeared to them as they walked toward Emmaus. Their frequent gaze had been heavenward where, on the right hand of God Omnipotent, they had envisioned their Lord and Master, Jesus the Christ.

Because of their upward watch, the empowering Angel of God's Presence was tangible to them. Such appearances are the blood of obedience.

John the Revelator sees a third of the trees disappear. He sees all the green grass burn up (Rev. 8).

Trees are the emblems of flourishing practices. One-third of these practices cease, in the life of the individual, as the flaming zeal for God kindles. Competitive examinations, competitive trades, and competitive platforms, which constitute the ginger and glow of the non-visioning life, cease. For they know that their true provisions and their true positions come straight from above, and nothing and nobody can take them from them.

Everything that is strenuous in any way must cease. The laborers and anarchists, the pole hunters and the gold grabbers must calm down. The Countenance that shines hot with healing tenderness and with rich giving is of more value than all that can possibly come by the clash of endeavor.

Grass is emblem of the seasons of human life, childhood, youth, middle age, and old age, such as the new people know not.

The visional sense that seeks the Vast Countenance ever shining toward us, can bring back news of any objective it sets itself toward, from the rocks of the gorges to the midnight stars.

Obedying the sublime mandate, "Look unto me," (Is 45:22) we sense the mystery of redemptive energy. John tells us that the Redeemed are given two songs (Rev. 15). The name, *I Am That I Am*, was the song of Moses and the name *Jesus Christ*, was the song of the first Christians. These names are full of the meaning of life and the transports of Eternal Truth.

"The Lord is high above all nations and his glory above the heavens. Who is like unto the Lord our God who exalteth himself to dwell on high? He raiseth the poor up out of the dust that He may set him with

princes (Ps. 113:4-8) “There is none other name under heaven given among men, whereby we must be saved,” he said (Acts 4:12).

Let us take Monday to repent, to turn away our faces from all the things, events and people that call our attention. Let us often look upward toward the Deity ever beholding us. Let us tell that *Ain Soph*, Great Countenance of the Absolute above thinking and above being, as the Kabbalah avers, that we know His Name of uplifting might. His Name of majesty and grandeur is, *I Am That I Am, (Yod He Vav He)*. Let us tell Him that we know His Name of manifestation in the flesh, His embodying Name, His Name of our own manifested health and undefeatable free Spirit. This Name is *Jesus Christ*.