



THE
WORD FOUNDATION, INC.
A Non-Profit Organization Established in 1950
Publishers of THINKING and DESTINY

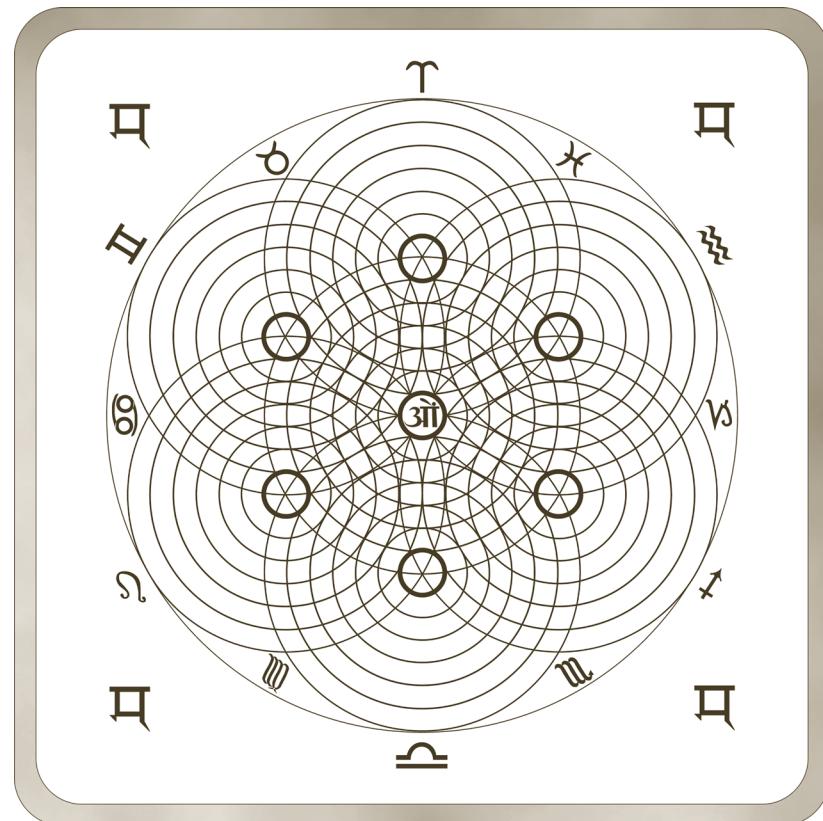
The Word | A Quarterly Magazine

From 1904 to 1917 Harold W. Percival published The Word, a renowned monthly magazine with a worldwide circulation and dedicated to the brotherhood of humanity. Each of the 156 issues of the magazine contained an editorial by Mr. Percival. These articles earned him a place in Who's Who in America (1928-1929). A second series of The Word was introduced in 1986 and continues to this day as a quarterly print magazine for members of The Word Foundation.

This sample magazine features an editorial by H. W. Percival as well as contemporary and classic articles from past issues. Herein you will also find a sample Q and A section from our regular feature, "Moments with Friends." "Our Message" was written by Mr. Percival and is an introduction to the underlying philosophy of The Word.

[Sample Magazine](#)

Sample



DEVOTED TO THE
BROTHERHOOD OF HUMANITY

Our Message

THIS magazine is designed to bring to all who may read its pages the message of the soul. The message is, man is more than an animal in drapings of cloth—he is divine, though his divinity be masked by, and hidden in, the coils of flesh. Man is no accident of birth nor plaything of fate. He is a POWER, the creator and destroyer of fate. Through the power within he will overcome indolence, outgrow ignorance, and enter the realm of wisdom. There he will feel a love for all that lives. He will be an everlasting power for good.

A bold message this. To some it will seem out of place in this busy world of change, confusion, vicissitudes, uncertainty. Yet we believe it is true, and by the power of truth it will live.

In the future philosophy will be more than mental gymnastics, science will outgrow materialism, and religion will become unsectarian. In the future man will act justly and will love his brother as himself, not because he longs for reward, or fears hell fire, or the laws of man; but because he will know that he is a part of his fellow, that he and his fellow are parts of a whole, and that whole is the One—that he cannot hurt another without hurting himself.

In the struggle for worldly existence men trample on each other in their efforts to attain success. Having reached it at the cost of suffering and misery, they remain unsatisfied. Seeking an ideal, they chase a shadowy form. In their grasp, it vanishes.

Selfishness and ignorance make of life a vivid nightmare and of earth a seething hell. The wail of pain mingles with the laughter of the gay. Fits of joy are followed by spasms of distress. Man embraces and clings closer to the cause of his sorrows, even while held down by them. Disease, the emissary of death, strikes at his vitals. Then is heard the message of the soul. This message is of strength, of love, of peace. This is the message we would bring: the STRENGTH to free the mind from ignorance, prejudice, and deceit; the COURAGE to seek the truth in every form; the LOVE to bear each other's burdens; the PEACE that comes to a freed mind, an OPENED HEART, and CONSCIOUSNESS through an undying life.

Let all who receive THE WORD pass on this message.
THE WORD.

"Our Message" was the first editorial written by Harold W. Percival for his renowned monthly magazine, The Word. He created a shorter version of the editorial as a first page for the magazine. The above is a replication of this shorter version from the first volume of the twenty-five volume bound set, 1904 - 1917. The editorial can be read in its entirety at thewordfoundation.org.

THE WORD

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SAMPLE MAGAZINE

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There is no place for sorrow or fear in the mind of him who seeks Consciousness above all else.—THE ZODIAC.

THE WORD

VOL. I

APRIL, 1905.

NO. 7

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CONSCIOUSNESS.

CONSCIOUSNESS is the subject of all subjects which is to be studied, and which it is necessary to become acquainted with, if man is to make real progress. Therefore consciousness is now the subject of our consideration.

Consciousness is the origin, the aim, and the end of every great system of philosophy, science, or religion. All things have their being in consciousness, and the end of all beings is consciousness.

The question of consciousness will always be the despair of the materialist. Some have tried to dispose of the subject by saying that consciousness is the result of the action of force and matter. Others have held that consciousness transcends both force and matter, and further claim that although it is necessary to both, yet it is quite independent of either. Others have said it was not a subject about which one could speculate with any degree of profit.

Of all subjects, consciousness is the most sublime and important. Its study yields the most practical results. Through it our highest ideals are attained. By virtue of it all things are possible. On consciousness alone depends the very existence of our life and being. Without it we would not know anything of the world in which we live nor would it be possible to know who and what we are.

What we have to concern ourselves with at present is not the word consciousness itself, but with that for which the word consciousness stands. Consciousness is not the thing which is conscious. That which is conscious is only so by virtue of consciousness, of which it is an expression.

Consciousness is the one reality on which all things depend, but we too often attach less importance to it than to some glittering bauble or passing event. Perhaps it is because of its being so constantly with us that we slight it and treat it as secondary or dependent. Instead of offering the respect, the reverence, the worship due to It, and It alone; we ignorantly sacrifice to our ever changing gods.

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The mystery of mysteries, the Great Unknown, is symbolized to us by the inexpressible which we attempt to express by the word consciousness. Though some meaning of this word may be apprehended by the simplest mind yet, there has lived no one however great who has solved the final mystery of consciousness. On the contrary, as the mind continues to search, the subject becomes broader, deeper, more comprehensive and infinite, until the searcher, transcending his bodies, stands in rapt attention: for a brief moment, beyond the domain of time, on the threshold of the Unknown, in reverence and silence, he who seemed finite worships infinite consciousness. Transfixed in the indivisible, immeasurable, indescribable, he stands within yet outside the boundaries of time, until a feeling of awe, a desire to know, to comprehend, to put into thoughts that which is beyond the range of thought, to put into words that which cannot be spoken, causes the mind to waver and the vision to fail. Returning to the state where perception is bounded by limitations, he finds himself again in the present, remembering the past and anticipating the future. But he cannot again be entirely ignorant: he worships consciousness as expressed through an infinite number of forms and states.

Consciousness is at once the most evident, the most simple, the greatest and the most mysterious truth. The universe is embodied consciousness. Consciousness is neither matter, space, nor substance; but consciousness is throughout substance, is in every point of space, and is within and around every atom of matter. Consciousness never changes. It always remains the same. Consciousness is the same in a translucent crystal, a creeping vine, a huge animal, a noble man, or a god. It is matter that is continually changing in its qualities, attributes, and degrees of development. Consciousness reflected and expressed through matter appears in each form to be different, whereas the difference exists only in the quality of matter, not in consciousness.

Through all states and conditions of matter, consciousness is always one. It never changes in any manner, nor under any circumstance is it anything else than consciousness. All matter, however, is conscious and is graded in seven states or degrees which are usually called states of consciousness, but which in reality are states of matter, and not of consciousness.

From the lowest to the highest state, the purpose of the formation and transformations of matter is to build up forms and bodies and improve them as vehicles for the expression of consciousness. The states of matter are distinct classes or degrees of the development of matter. These states make up the entire universe, from the most simple elementary matter to that refined sublimated matter of which the highest god is formed.

The purpose of evolution is the transformation of matter until it finally becomes consciousness. From its primary unformed state, matter proceeds in its development towards consciousness, through form, growth, instinct, knowledge, unselfishness, divinity.

The first state of matter is the elementary or atomic. In this state matter is without form and is conscious in the simplest degree only.

The second state of matter is mineral or molecular. In the first state the atom whirls, and by virtue of previous development, draws other less

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developed atoms about it. With these it combines, condenses, crystallizes, into the concrete solid form of the mineral, and so becomes conscious of a state different from the atomic. As an atom it was conscious of its own state only, which afforded no opportunity for the expression of consciousness except in its unrelated state. As soon as the atom combines with other atoms, it increases in its development toward consciousness, guides the atoms of which it is the center, and passes from the formless atomic state of force into the molecular state of the mineral, where it develops through form. The mineral or molecular state of matter has a strong affinity for elementary matter and shows a powerful influence over all elementary forces. This power is exhibited in the magnet.

The third state of matter is vegetable or cellular. The atom which guided other atoms and became the molecule, attracts less developed molecules and guides them from the molecular state of matter, which forms the mineral kingdom, into the conscious cellular state of matter, distinguished as the vegetable kingdom, and becomes a cell. Cell matter is conscious in a different degree than molecular matter. Whereas the function of the molecule was static form, the function of the cell is growth in a body. Here matter is developed through life.

The fourth state of matter is animal or organic. The atom which guided other atoms into the molecular state, and thence into the cellular state throughout the entire vegetable kingdom, passes as a cell into the body of the animal, and being there influenced by consciousness as expressed through the animal, functions in an organ in the animal, then controls the organ and eventually develops to the conscious organic animal state of matter, which is desire. It then takes charge of and progresses, from a simple animal organism to the most complex and highly developed animal.

The fifth state of matter is the human mind or I-am-I. In the course of innumerable ages, the indestructible atom which guided other atoms into the mineral, through the vegetable, and up to the animal, at last attains the high state of matter in which is reflected the one consciousness. Being an individual entity and having the reflection of consciousness within, it thinks and speaks of itself as I, because I is the symbol of the One. The human entity has under its guidance an organized animal body. The animal entity impels each of its organs to perform a particular function. The entity of each organ directs each of its cells to do a certain work. The life of each cell guides each of its molecules to growth. The design of each molecule confines each of its atoms into an orderly form, and consciousness impresses each atom with the purpose of becoming self-conscious. Atoms, molecules, cells, organs, and animal, are all under the direction of mind—the self-conscious state of matter—the function of which is thought. But the mind does not attain self-consciousness, which is its complete development, until it has subdued and controlled all desires and impressions received through the senses, and centered all thought on consciousness as reflected in itself. Then only is it fully conscious of itself; and to its own question: who am I? It can with knowledge, answer: I am I. This is conscious immortality.

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The sixth state of matter is the humanity soul or I-am-Thou-and-Thou-art-I. The mind having overcome all impurity in its own matter and attained self-knowledge, it may remain immortal in this state; but if it seeks to become consciousness it will become conscious of consciousness as reflected in all the individual minds of humanity. It enters the state of being in the minds of all humanity.

In this state the I-am-Thou-and-Thou-art-I pervades all human beings and feels itself to be humanity.

The seventh state of matter is divinity or divine. The humanity soul or I-am-Thou-and-Thou-art-I, giving up itself for the good of all, it becomes the divine. The divine unites into one, god-like humanity, men, animals, plants, minerals, and elements.

We are self-conscious human beings in the sense that the one consciousness is reflected in our minds. But our minds also reflect different states of matter which manifest as innumerable emotions, impulses, and desires. Mistaking the impermanent, evanescent, for changeless eternal consciousness, each identifies himself with the body instead of with consciousness. This is the cause of all our sorrow and misery. Through consciousness within the mind knows of the eternal and longs to unite with it, but the mind cannot as yet discriminate between the true and the false, and in its efforts to thus discriminate it suffers. Through continued effort each of us will at last reach the golgotha of suffering and be crucified between the matter of the turbulent underworld and the glories of the over-world. From this crucifixion he will arise a new being, resurrected in consciousness from the individual self-conscious mind, to the I-am-Thou-and-Thou-art-I soul of collective humanity. Thus resurrected he is the inspirer to renewed effort to help others, and the guide in all human beings who put their faith in the One Consciousness. ↑

The foregoing editorial is a part of Percival's early writings for the first series of The Word, published between 1904 and 1917. By the time his books were published—between 1946 and 1952—he had developed a new terminology that would enable him to better convey the results of his thinking. This largely explains any differences between Percival's earlier and later works.



We must learn to reawaken and keep ourselves awake, not by mechanical aids, but by an infinite expectation of the dawn, which does not forsake us in our soundest sleep. I know of no more encouraging fact than the unquestionable ability of man to elevate his life by a conscious endeavor. It is something to be able to paint a particular picture, or to carve a statue, and so to make a few objects beautiful; but it is far more glorious to carve and paint the very atmosphere and medium through which we look, which morally we can do.

—Thoreau

moments with friends

Readers are encouraged to submit questions or comments. When answers by Percival are available they will be supplied, and so identified; otherwise, a response will be given by long term students of Percival's works. Naturally, no claims for infallibility or omniscience are made.

Was Percival's Body Regenerated?

Thank you very kindly for your recent letter and enclosures. I deeply appreciate your offer to answer some questions about Mr. Percival's writings. One thing that has greatly surprised me is the fact of Mr. Percival's passing in 1953. It would seem only logical to assume that Mr. Percival would have, of his own accord, regenerated himself as is prescribed in Thinking and Destiny. Am I being naive? In studying T&D off and on for the past eight years I have yet to actually meet or be properly informed of any human being's experience which fully validates the possibilities of human perfection which Mr. Percival has so magnificently envisioned. Could you possibly shed some light on this? It would be of truly inestimable value to hear from you in these regards.

J.G.

Dear J.G.,

The question you pose about Percival and his death is one that is often asked by good students of *Thinking and Destiny*. People do need examples to look to in order to keep their faith in flower.

The path Percival wrote about as The Great Way is actually the final path taken when all destiny has been overcome the final lifetime. Until one reaches the point where destiny permits the complete Way, one cannot complete The Way (especially concerning the regenerative aspect).

However, it is quite possible for some (and probably for all advanced mortals attempting The Way before achieving complete success) to travel parts of The Way, such as The Way in the body, although they may not be able to cover other parts, e.g. The Way in the Earth. Apparently those who do not enter The Way in the Earth cannot fully regenerate bodies, even though they may be able to begin to develop the form, life, and light bodies.

To travel the complete Way it is necessary to retire from the world. This Percival did not do. He felt it his mission to write *Thinking and Destiny*, and that book took 34 years of hard thinking and hard work. By the end of that time he was almost 80. Percival once said that only those still in their prime could be successful in regenerating their bodies, due to the

importance of the seminal power in regeneration. Percival certainly had the mental equipment to go far on The Way and we have no doubt that he did. Of course, this was not something he ever discussed since it is a rather personal affair.

Thank you again for writing and best wishes in your continuing studies.



Proving Conscious Immortality

What is the Word Foundation's role in the proving of conscious immortality, as stated in "Concerning The Word Foundation" at the back of Thinking and Destiny?

A.L.

Dear A.L.

Regarding your question about Percival's statement: "The Word Foundation is for the proving of Conscious Immortality":

According to the American Heritage dictionary, *proving* means: *To establish the truth or validity of by presentation of argument or evidence.* This is what The Word Foundation does by keeping Percival's books (evidence) available to the world. No argument is needed as the book speaks for itself. It is then up to the *individual*—through the process of thinking and application—to prove the truth of that evidence within their own body by balancing their thoughts.



Pilgrims' Progress

Is there any substantive information you could share about the philosophy and system set forth in Thinking and Destiny, particularly relating to whether anyone presently living has had success or made progress in pursuing the practices set forth in the book?

E.K.

Dear E.K.,

As to another doer's progress, it would be difficult to convey an inner experience to someone else, and the worth of doing so is questionable. Progress is most likely different for different people, so comparisons may be counterproductive. Each person can do as he or she sees fit according to their conscience and reason. Overanalysis would be akin to digging up a seed each day to check its progress. Nothing will ever grow that way. Doing one's duties in life willingly

and with equanimity “without fear of punishment or hope of reward” will help one to balance thoughts naturally. Others may be way ahead or way behind, but what of it? We must each work with our own karmic situations and try to do our best.

In the last chapter of *Thinking and Destiny*, Section 7, Percival speaks of the experience of becoming conscious of Consciousness. Perhaps the same attitude could be applied to other anticipated experiences as well: “You should not set the time when you will first become conscious of Consciousness. There is the possibility of its being at any time in your present human life. It may not be until, at the end of lives, you have all your minds under control.”



Inner Freedom

Thank you for changing my life back in 1990. It could have been 1989. All I know is my thinking has not been the same. I've been in prison for twenty six years physically. Thinking and Destiny set me free many years ago. I may order another one because somewhere in the system I'm touched to give it to someone. Until next time.

W. M.



Proselytization

What urges us to proselytize for our opinions? To what extent are we allowed to oppose our opinions to those of others?

An opinion is a result of thinking. An opinion is a view held between mere belief and knowledge concerning subjects or things. One who has an opinion about a thing is distinguishable from those who have either knowledge of or a mere belief concerning the subject matter. One has an opinion because he has thought about the subject. His opinion may be correct or incorrect. Whether it is correct or not will depend on his premises and method of reasoning. If his reasoning is without prejudice, his opinions will usually be correct, and, even though he starts with wrong premises, he will prove them to be wrong in the course of his reasonings. If, however, he allows prejudice to interfere with his reasoning, or bases his premises on prejudices, the opinion which he forms will usually be incorrect.

The opinions a man has formed represent to him the truth. He may be wrong, yet he believes them to be right. In the absence of knowledge, a man will stand or fall by his opinions. When his opinions concern religion or some ideal, he believes that he should stand up for them and feels an impulse to get others to adopt his opinions. Thence comes his proselytizing.

That which urges us to proselytize for our opinions is the faith or knowledge on which our opinions rest. We may also be urged by the desire that others should benefit from that which we consider good. If to one's underlying knowledge and the desire to do good are added personal considerations, the efforts to convert others to one's own opinions may develop fanaticism, and, instead of good, harm will be done. Reason and goodwill should be our guides in proselytizing for our opinions. Reason and goodwill allow us to present our opinions in argument, but forbid us to try to compel others to accept them. Reason and goodwill forbid us from insisting that others should accept and be converted to our opinions, and they make us strong and honest in the support of what we think we know.

H. W. Percival



One Thousand Pages

This question was sent from a Mrs. Crane in 1950. Throughout the years, we continue to receive similar inquiries about the length of Thinking and Destiny. What follows is Mr. Percival's response.

Dear Mrs. Crane:

In your good letter of May 1st you ask: “Wouldn't your book Thinking and Destiny reach a great new segment of the public if it were condensed and published in paper book form to sell for a dollar or so... in a short (200 pages or less) edition ... isn't it worthwhile to get the news of what you have learned, spread out to as many as possible?”

I sincerely thank you for your evident interest, Mrs. Crane, and for your suggestions. But these matters have been considered for many years. The book in its present form of over 1000 pages is the result of many condensations. How could that be condensed into 200 pages?! I do not know.

I can write an epitome of the book in 4 pages. And on one page of seven symbols I can epitomize the epitome. But to understand the symbols you would have to read the epitome. And to understand the epitome you would have to read the 1000 pages. So there we are. Nevertheless, I thank you.

Always truly,
H. W. Percival

The books that help you most are those which make you think the most. The hardest way of learning is that of easy reading; but a great book that comes from a great thinker is a ship of thought, deepfreighted with truth and beauty.

—Theodore Parker

Love and Suffering

by Leatrice Asher

Through *Thinking and Destiny* we have come to understand how love, as “conscious sameness,” became corrupted in the fallen doer—the human. What we now refer to as “love” relationships may vary widely—from a parent’s feeling of unconditional love for a child to excessive and enthusiastic adoration for another person. All expressions of love that are fettered with attachment will result in pain and suffering, but the focus of this article is on what is often referred to as “romantic” or “intimate” associations.

If we think someone else can make us whole, or holds our ticket to happiness, then the unrealistic nature of our expectations will cause us to experience pain. But nobody “out there” can give us happiness. In fact, happiness is not in any way dependent upon whether a particular individual is in our life, or what they are giving us, or the qualities (love, devotion, joy, sexual arousal, or friendship) they are displaying at the moment. *Happiness is not contingent upon who or what is in our life, but rather upon how we handle who or what is in our life.*

There will be less tendency to become confused about the nature of happiness if we can remember the difference between feeling and sensation; otherwise, when pleasant or unpleasant sensations arise in relationship our understanding will be limited by those influences. This can be seen when we interpret sensations we experience with another as so exquisite or intense that we then declare ourselves to be in love with that person. If these sensations actually were love we would simply enjoy them, and that would be that. But because these are *sensations* we are responding to, we don’t want those pleasurable moments to end, and it is the *clinging* to sensations that causes our pain. When the excitement subsides—when things become too humdrum and our cravings for new sensations are no longer being met—we may no longer be interested in that person.

Conversely, we may succeed in repeating the experiences and sensations with our “loved one,” and even convince ourselves that those sensations (and our happiness) are dependent upon the other person remaining in our life. We may come to believe that the only way to assure the continuation of our happiness is to in some way possess that person, make them permanently ours. But what are we actually trying to possess? Our craving is for certain sensations, and our attempts to make the other person “ours” is a ritualistic way of insuring that we have an unending supply of these sensations—even a lifetime fix! But sensations are *always* fleeting, and so we will invariably end up frustrated, and pain will inevitably return.

In addition, all those people and things to which we are related—friends, lovers, an object, a situation—are in a state of constant flux. The sensations we associate with our relations may lead us to idealize them in certain ways—to make static objects out of them in our minds. But that is not who or what they are; they are mental images based on sensations we associate with them.

Consider all the emotional pain and disappointment we see around us every day in the world and in the news. How much of that is related to this very confusion—the confusion of ephemeral sensations with the objects or people that they seem to come packaged in? When we look out into the physical world, how much of what we experience are these constantly changing sensations? The answer is *everything*. Nothing remains static in the physical universe, and that includes the aggregates of sensations that we idealize and objectify into human beings—even our friends and lovers.

Those individuals we tend to profess love for are also those to whom we most often apply the term “relationship.” We tend to attach special significance to both of those words. We even have words like “lover” or “love interest” to describe those relationships. Indeed, we use the word *love* in a way that seems to imply a transcendent quality, as if the romantic imagery reflected the special status of the relationship. Even the simple declaration “I love you” has an almost sacred solemnity about it when uttered. Yet the reality of what we call love falls grievously short of the imagery. Or we could say it in a different way: the so-called reality is nothing *but* imagery. And the imagery is contained in the *sensations* we experience.

Sensations are very conditional. They come and go, and they constantly change. That even includes all appearances that our loved one may take. Any “love” that does not go deeper than those associated sensations is bound to be very conditional in nature. And what is conditional—only present under certain provisional circumstances—does not last.

Love is a creative force, not something we give and retrieve at will. Love is constant. Its motive is itself—it is not motivated by greed, ownership or mere attraction. If we give, while wanting something back in return, and if that something isn’t forthcoming, we no longer want to be with that person but seek someone who *will* give us what we want, or be what we want them to be. Then it is not love but something else—usually an attraction to, or rejection of, certain sensations. Interestingly, people’s relationships with their animals, although not without attachment, often

seem more unconditional. But animals don't present us with the kind of challenges that come from interaction with another human being.

We are often given the injunction that we should *try* to love one another—or try to love ourselves. This is a different use of the word love. It has a valid motivation—to stretch our concept of love beyond attachment. But can we *try* to love another or ourselves? We can observe how we are unkind and unloving, but if we are only trying to conform to a higher ideal—one that we have not yet really become—we only paste a gilded veneer on top of something tarnished. It is like trying to give a good self-presentation while ignoring the fact that our understanding, or our inner self, does not measure up to the façade. Eventually our ideals come crashing down, and then we may be left in a worse state than before.

Sometimes we are love, most of the time we are not. Conforming to high-minded ideals because we want others to think we are good or spiritual is not spirituality; it's avarice. Rather than trying to mold ourselves to fit a concept of goodness given to us by others, we could instead turn our attention to understanding how we became fractured from ourselves—our original balanced state—in the first place. Whatever results from this intention and inquiry will then be reflected in our interactions with others, which may indeed be a more loving nature.

So while we have different associations with the word love—love for a child, a parent, a friend, a teacher, love of our country—we have a particular concept of love when we think of that which occurs between two people who are smitten with one another. We call this being *in love*. But here again the language speaks for itself. When we're *in* something the potential exists to be *out* of it as well. What we refer to as love is usually romance, replete with *sensations*, often sexually stimulating in nature.

One definition of the word “romantic” in *The American Heritage Dictionary* is “not compatible with reality.” Isn’t this what so often happens when we fantasize and fixate on someone else? This can only lead to pain, especially if the object of our desire doesn’t return our affections—or doesn’t constantly provide the stimulation to distract us from our underlying pain. Romance is the melding of drama with fantasy. Its pleasures will always be fleeting, its miseries many. When we’re smitten we also tend to be more impulsive. This can lead to jumping too quickly into bed or marriage with another.

If we believe in the promises of ever-lasting happiness and ever-lasting pleasure, we will experience pain and disappointment when our prince or princess doesn’t deliver. Now we will want him or her out of our life, with the same urgency we wanted them in ... so we can hurry up and start romanticizing again with someone else. In other words, we simply “*unlove*” when the terms are no longer to our liking. Of

course, we can only turn off our love if we never really loved to begin with.

Although we may not *like* another’s behavior, may not be able to live or even associate with them, when we stop loving them it’s because we never opened to the extent that we *became* love. Pain will continue to be a product of most relationships because relating to another without loving them, or being loved, *is* painful.

How can we begin to extract the precious jewel embedded in our encounters with others? The first step is to recognize that likes and dislikes have nothing to do with love. So if you wish to have less painful relationships it’s imperative that you not confuse this higher-minded state of *being* love, referred to by the ancient Greeks as *Agape*, with the romantic attachments (or even pure fantasies) that we typically call love. As you observe yourself, you could also ask what exactly you are gravitating toward. For example, if your answer is sensations, then *that* is your learning environment. We work from wherever we are at *this* moment. There are no “right” or “wrong” places to be. It’s not important *where* we are situated but how we *handle* where we are situated. Do we use our situation to observe and learn why we are there—or do we become related to what we are given unconsciously, letting it form our destiny? When we arrive at a place in life where we fully understand the limitations of our present associations, we will be in a position to grow into the next stage.

Rather than using our relationships as an environment for learning, many of us typically use them as a kind of talisman, hoping in some way to be saved by them. When this becomes our unconscious pattern, growth is precluded.

If we wish to maintain our resolve and stay focused on understanding our lessons, this is something to keep in mind: “What is the most estimable vision I hold of what two people can be together?”

Loneliness is a tremendous motivating factor. I recall that when my son was six years old he asked me if he could have a parrot. Surprised that he wasn’t requesting a dog or cat, I asked him why he wanted a parrot. “So when I’m lonely I’ll have someone to talk to,” he replied. As adults our loneliness tends to be less poignant and more driven—most likely not easily assuaged with a parrot. Without someone by our side we tend to fold in discouragement, wonder what’s wrong with us. When we feel overwhelmed by our aloneness it’s with welcome relief that we submit to the onslaught of advice that encourages us to fill the space beside us with friends, gurus, lovers, groups, anything or anyone that will allow us some escape or respite from ourselves.

Look around you; listen. You will observe how many people are desperately looking for this elusive “other,” looking for someone to fill their void, and you will hear conversations about this wherever you

happen to be. When this loneliness becomes so unendurable that anyone or anything is more tolerable than facing ourselves, it is likely we will no longer discriminate in our choice of relationships. If we are desperate we will choose poorly, and that choice will likely give rise to a great deal of future pain.

Is this what most of us really want: Casual sex? Romance? Although we may not be fully aware of it, what we may actually be looking for is *connection*—to feel engaged by another. Kindred relationships often bestow a common frame or reference point through which we may better determine truths. But ultimately, the union we seek from others must take place within, because no one and no thing outside of us will ever really fulfill this desire. What we can do, however, is utilize relationship to help illuminate this union... within.

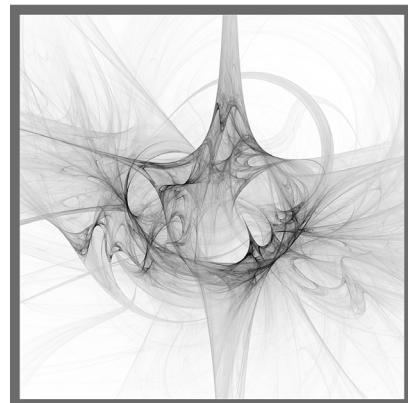
Relationships between men and women present a wonderful opportunity—to assist one another on the great journey to self-completion. Relationships enable us to see, within the other, those qualities that lie more dormant within ourselves—and to see what a melding might look like, feel like, within ourselves. With this recognition will come more respect and appreciation of the other gender—without and within—something that is very much needed these days. When men and women “square off” against one another they do so with themselves—their own indwelling counterpart—as well.

If we cannot regard relationship as the important tool that it is, then we are only creating further suffering and eventual disillusionment by building a ceremony around relationship and consecrating it with vows. Relationships are not just about frolicking in the tulips together; they’re about the work we do sloshing around in the trenches. Relationship is hard work, not just a joy ride. If, in the process of doing the hard work, we also find our lives highly enjoyable, that’s an added bonus. More important is that we may find ourselves obtaining a sense of joyfulness from the work itself, and from the expanded sense of intimacy that results from this mutual effort.

Although relationships are a primary means of learning and development they are not intended to solve all of our problems. Even as we grow in our relationships, our tendency will be again and again to idealize the relationship itself, or the other individual. It may look a lot more like true love than where we started, but in a subtle way we are still putting someone *else* in the position of responsibility for our happiness. When the time comes to move on, or that person no longer wants the responsibility, we will again feel hurt and perhaps wronged as well.

But difficulties such as these can yield especially fruitful information if we can keep these two questions before us, and this applies to *any* relationship that hits a “rough spot”: “Why is this person in my life?” and “What am I supposed to learn from this person’s

being there?” By asking these questions we position ourselves to receive that information. This is not work that can only take place in a therapist’s office. We have the ability to learn to recognize our lessons, how they repeat themselves, and what we can do to keep them from showing up again in our life. Once we know we can direct the course of our life that is what we will do. The trust we will then develop in ourselves and in our ability to persevere will bring more happiness and contentment than we ever thought possible. But enjoyment of life is incidental to our true purpose—to become aware of what we have created, to balance those thoughts and thus to learn and grow. 



Dante DiProsa

Invictus

by William Ernest Henley

Out of the night that covers me,
Black as the Pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced nor cried aloud.
Under the bludgeonings of chance
My head is bloody, but unbowed.

Beyond this place of wrath and tears
Looms but the Horror of the shade,
And yet the menace of the years
Finds, and shall find, me unafeard.

It matters not how strait the gate,
How charged with punishments the scroll.
I am the master of my fate:
I am the captain of my soul.



The Royal Sport of Self-Control

The one sure way to stop the game of party politics and to learn what true democracy is, is for everyone or anyone to practice self-control and self-government instead of being controlled by politicians and other people. That seems easy, but it is not easy; it is the game of your life: "the fight of your life"—and for your life. And it takes a good sport, a true sport, to play the game and to win the fight. But the one who is sport enough to begin the game and keep at it, discovers as he goes along that it is greater and truer and more satisfying than any other sport he has known or dreamed of.

In other games of sport, one must train himself to catch, throw, run, jump, force, resist, restrain, parry, thrust, elude, pursue, grapple, endure, battle, and conquer. But self-control is different. In the ordinary sports you contend with outer competitors: in the sport of self-control the competitors are of yourself and are yourself. In other sports you contest the strength and understanding of others; in the sport of self-control the struggle is between the right and the wrong feelings and desires which are of yourself, and with your understanding how to adjust them. In all other sports you get weaker and lose the power of combat with increasing years; in the sport of self-control you gain in understanding and mastery with increase of years. Success in other sports largely depends on the favor or displeasure and on the judgment of others; but you are the judge of your success in self-control, without fear or favor of anyone. Other sports change with time and season; but interest in the sport of self-control is continued success through time and season. And self-control proves to the self-controlled that it is the royal sport on which all other sports depend.

Self-control is a truly royal sport because it requires nobility of character to engage in and continue it. In all other sports you depend on your skill and strength for the conquering of others, and on the applause of the audience or of the world. Others have to lose for you to win. But in the sport of self-control you are your own adversary and your own audience; there is no other to cheer or to condemn. By losing, you win. And that "yourself" which you beat is gladdened by being conquered, because it is conscious of being in agreement with the right. You, as the conscious Doer of your feelings and desires in the body, know that your desires which are wrong are struggling for expression in thought and in act against the right. They cannot be destroyed or done away with, but they can and should be controlled and changed into right and law abiding feelings and desires; and, like children, they are more satisfied when properly controlled and governed than to be allowed to act as they please. You are the only one who can change them; no other one can do that for you. Many battles have to be fought before the wrong are brought under control and are made right. But when that is done you are victor in the fight and have won the game of self-control, in self-government.

You cannot be rewarded with a victor's wreath, nor by a crown and scepter as symbols of authority and power. Those are outward masks, which have to do with others; they are foreign to the marks of character. The outward marks are sometimes worthy and great, but the marks of character are worthier and greater. The outward symbols are temporary, they will be lost. The marks of self-control on the character of the conscious Doer are not ephemeral, they cannot be lost; they will continue, with self-controlled and self-reliant character from life to life.

From *Democracy Is Self-Government*
by Harold W. Percival

A More Perfect Reflection

by Charles Strasser

I believe it is safe to say that the greater part of humanity lives day to day in a fog of ignorance as to the nature and purpose of life in general and to his or her own personal reason for existence specifically. We attach ourselves, when at all possible, to people, purpose, and activities of pleasure and ease so as to avoid all levels of discomfort. We often feel the pain of loneliness and despair and we see all around us what seems like injustice for ourselves and others and an utter futility in understanding its purpose.

Throughout this maze of existence at some point or another we seek to make sense of it all. We are often motivated to this search by unhappiness and disillusionment. We may seek to change the world by attempting to apply justice to it, but our ability to do so slips from our grasp as a dream slips from the hold of the mind and evades the awakened dreamer. We continue to look for answers to questions like "Why am I here? What's the point of it all? Who am I?" Even through years of contentment we often begin to search for answers to deeper questions. What is this great mystery of life?

It is as if a veil surrounds our mind. Our thoughts are like ghosts materializing out of a fog, taking form, captivating our daily life, and motivating us, defining us, leading us down a maze of shifting desires. How can we know the truth of our selves when all we witness are the images that rise and fall in a mirage of our own desiring, reflecting a view of ourselves back to ourselves as if in a great mirror?

At the heart of discerning the answer to this mystery one needs to recognize the separation between absolute truth and impermanent truth. "I Am, the Truth and the Light" is absolute truth. Whereas, believing one's self to be a body, with an associated set of desires defining a personality colored by emotional forces that move, captivate and anchor the mind, establishes for the self an identity in an impermanent truth. I use the term 'impermanent truth' because the mind, when it seizes upon a desire and manifests it, takes the manifestation as the truth. Yet it is only true to the world in which it is made manifest and only lasts as long as that life lasts.

This world with its thoughts made manifest, is the creative playground of an immortal divine mind that has surrounded a portion of itself in a veil of illusion and desire. Absolute truth can only be perceived by a mind not associating itself with impermanent truths. We deceive and bind ourselves to the fiction of this world and thereby separate ourselves from our divine state of being. Absolute truth is who we are and impermanent

truth is what we determine ourselves to be away from any knowledge as to what we truly are.

The truth is we are a mystery to ourselves. We are as some one with cataracts trying to see one's self in a mirror and seeing instead undefined images of shadows and light that our thoughts give form and meaning to, as music gives form to the ethereal air around us, tantalizing our imagination and enhancing our dreams and desires. So it is to the divine mind captured by the veil of illusion.

The question we should be asking our selves is, "who is the undefined 'I' that stares into this great mirror and mistakenly defines itself as an imperfect, impermanent body captivated by the images of its desiring, toiling in fear and confusion, creating the need to affect the world and alter its so called lot in life?"

To discern the absolute truth as to the mystery that is the true self, the world that is your life must be made into a more perfect reflection for the higher mind. The world is like a mirror, and the mirror itself is never false. It is the desiring and acting on the world that establishes the self in falsehoods and ties it to impermanent truths.

To clarify, recognizing the world in which you live as a manifestation and reflection of your ongoing intentions and desiring is an essential step in knowing what and who you are. You will never know your true self based on anything outside yourself. The world as you perceive it is created by you through mind and thus placed outside or away from your divine self or divine state. This is due to the truth that your immortal intelligent self cannot manifest falsehoods within its divine being.

As stated above, the world acts like a mirror to the portion of the divine mind captivated by it. But, as the divine mind is all knowing, in truth it needs no mirror to look into in order to know that it is. No more than a man needs to look at himself in a mirror to know he exists. A more perfect reflection is about knowing the world for what it is and what part it plays in captivating and holding the divine mind to materiality. With that knowledge the perceiver, the one who acts on the world, can reestablish its connection to its divine state by shifting its attention and desire from the world of temporary truths to the divine state of being. The perceiver or actor can thus awaken and break from its hypnotic attachment to the world in the same way a movie viewer entranced by a film might get up and turn away from the screen in order to reassess a truer self perception.

(continued on next page)

A More Perfect Reflection (continued)

This awakening happens not in a moment but in the fullness of time and life events. As the seeker adjusts to these realizations and awareness, the world will reflect back to the perceiver a more truthful and perfect reflection; thus allowing the self to perceive greater and greater truths in the world as the light of divine mind more clearly is reflected back. In seeking within and knowing the truth, "I Am the Light and the Way," and holding that in mind, you will know yourself to be, in truth the divine mind, and with this knowledge the world as it is can no longer deceive. ↑



What is Art? It is the response of man's creative soul to the call of the Real.

—Tagore

Study Resources

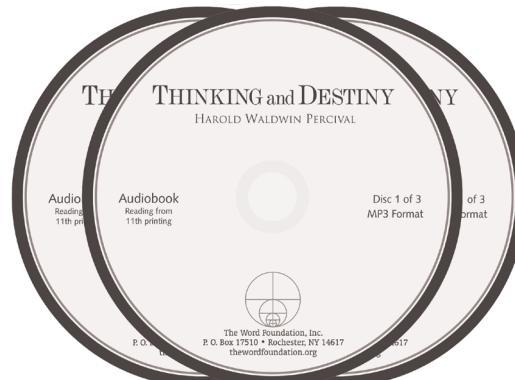
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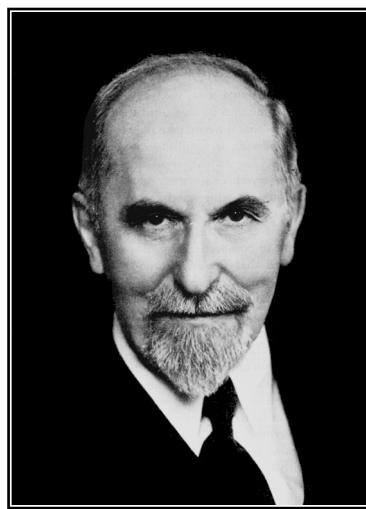
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All of Percival's books, as well as his original editorials, are offered in electronic version at our website: thewordfoundation.org

An Audiobook of *Thinking and Destiny* is now available. It can be ordered from the back cover of The Word or through our website, www.thewordfoundation.org.





Harold W. Percival

1868-1953

Harold Waldwin Percival was born in Bridgetown Barbados, British West Indies in 1868. When he was 10 years old his father died. He and his mother then moved to the United States. From earliest childhood Percival felt himself to be “a stranger in a strange world,” a place where children as well as adults lived in a world of pretense and make-believe. His many questions about life and death and the confusing daily occurrences he observed were never resolved as no one seemed able to satisfactorily answer his questions. He felt a certainty that there had to be “wise ones” who could answer his questions. At about 7 years of age he determined that his purpose would be to find them. As he matured, he never wavered from this firm resolve to obtain the knowledge he sought.

In New York City, Percival became interested in Theosophy and in 1892 joined the Theosophical Society. He later organized and was president of The Theosophical Society Independent.

At age 25, and twice during the next 14 years, Percival had the unique experience of being “conscious of Consciousness,” a potent spiritual and noetic enlightenment in which he was conscious of the Presence of Consciousness as the Ultimate and Absolute Reality. He said the value of this experience was that he was then able to know about any subject by a mental process he called real thinking—the steady focusing of the Conscious Light within on a subject until that subject is known. It was through this method that his masterwork, *Thinking and Destiny*, would be written. Because these experiences revealed more than was contained in Theosophy, he left the society and began to write about what he had learned.

In 1904 Percival started the first series of *The Word*, a monthly magazine with a worldwide circulation devoted to philosophy, science, religion, theosophy and

the brotherhood of humanity. Many eminent writers contributed to it. His own inspired editorials and articles earned him a place in *Who's Who in America*. These writings were his first effort to share what he had become conscious of with the world.

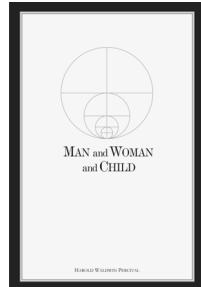
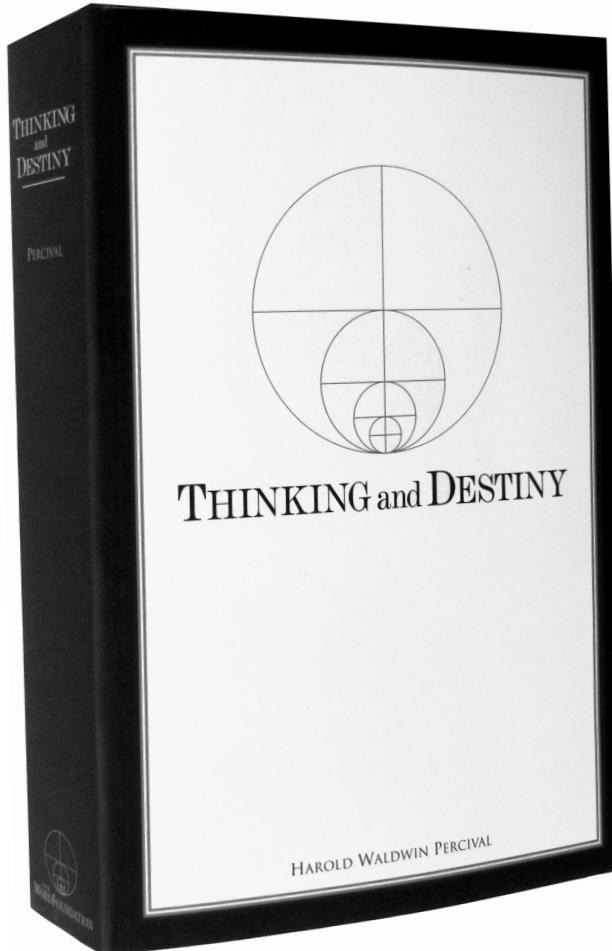
Percival began work on *Thinking and Destiny* in 1912, but it would be 34 years later before the book would be completed and published. Because his body had to be completely still while he engaged in real thinking, it was necessary that someone be present with him to record his spoken thoughts. In that era, this could only be accomplished using pen and paper. Another factor that prolonged completion of the book was that Percival wanted the information he was sharing to be in a simple straight-forward language accessible to everyone. This led him to continually work over the subject matter until he felt he had accomplished this.

Throughout his life Percival never had a formal teacher. After his illuminating experiences, his concept of the “the wise ones” changed as he came to realize that the real “Wise Ones” were the Triune Selves in The Realm of Permanence. With this understanding, he had no need to become a pupil of anyone else. He stated that he only needed to make himself fit and ready.

Percival was a largely self-educated man. He never married. He passed away in 1953 at the age of 84 of natural causes. It has been stated that no one could meet Mr. Percival without feeling that they had met a truly remarkable human being. His works are an incalculable gift to humanity.

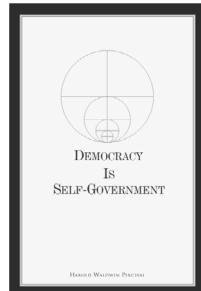
—The Word Foundation

For more information about Harold W. Percival please visit our website: thewordfoundation.org



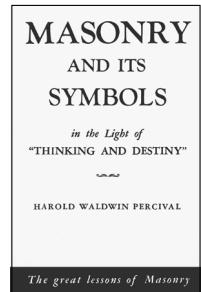
Man and Woman and Child

This extraordinary book opens vistas into fields which have been shrouded in mystery for centuries. It will help you to understand your true identity—as the conscious self in your body, how you arrived in it, and how you may break the hypnotic spell your senses and thinking have cast about you since childhood. Invaluable information is also provided for parents to help their children discover their true identity.



Democracy Is Self-Government

This is not a political book, as generally understood. It is a series of essays that sheds light on the direct connection between the conscious self in every human body and the affairs of the world in which we live. Percival points out that the opportunity to bring eternal Law, Justice, and Harmony to the world lies within each one of us. This begins with learning to govern ourselves—our passions, vices, appetites, and behavior.



Masonry and Its Symbols

This ancient Order has existed under one name or another long before the building of the oldest pyramid. It is older than any religion known today. The author points out that Masonry is for Humanity—for the conscious self in every human body. Masonry and its Symbols illuminates how any one of us can choose to prepare for the highest purposes of mankind—Self-knowledge, Regeneration and Conscious Immortality.

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