

THINKING and DESTINY

HAROLD WALDWIN PERCIVAL

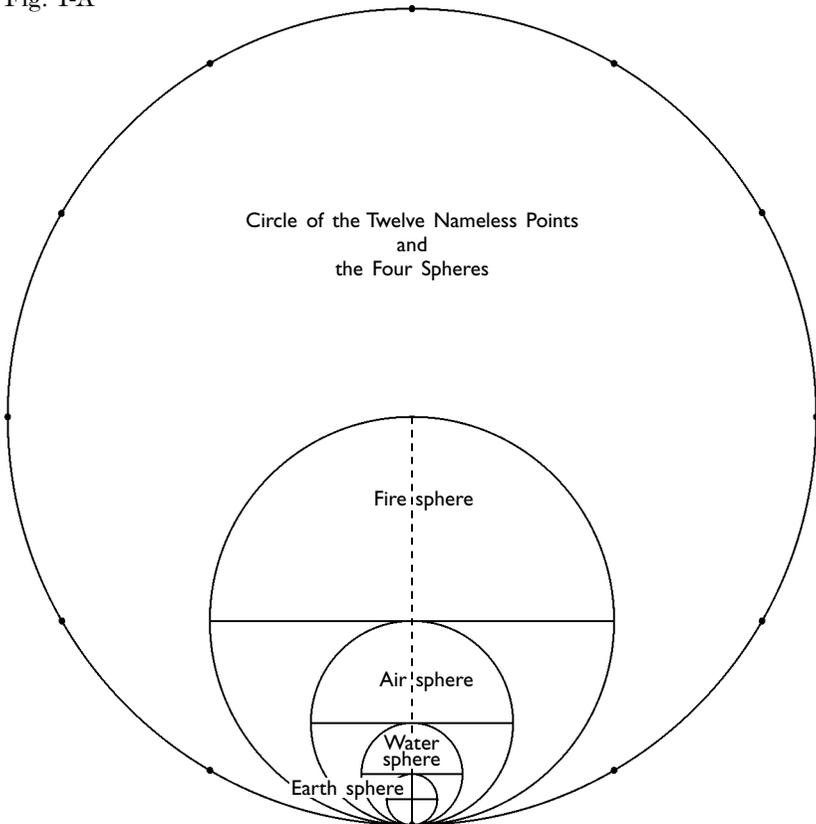
SYMBOLS, ILLUSTRATIONS and CHARTS

Symbols I-A, I-B, I-C, I-D, I-E indicate
THE COSMOGONY
outlined in these pages

To show the Spheres, Worlds, Planes and States of Matter on one page of this book would be impossible. Therefore, each will be given separately.

THE CIRCLE OF THE TWELVE NAMELESS POINTS AND THE FOUR SPHERES

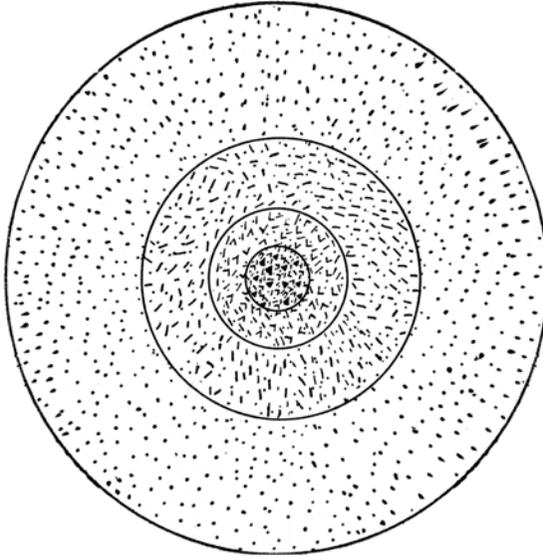
Fig. I-A



The Points are to symbolize Presences. By their Presence all parts of the all-inclusive One are kept in right relation according to the Eternal Order of Progression through the Realm of Permanence.

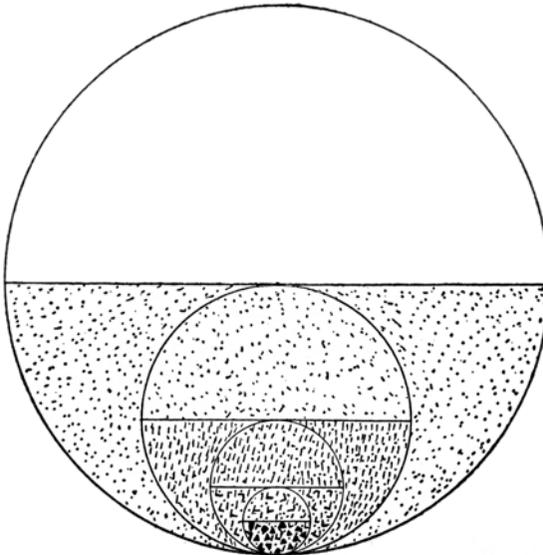
THE UNITS ON THE NATURE-SIDE
of the Spheres, Worlds and Planes

Fig. II-D



The units converging in the solid state of the physical plane of the human physical world,—visualized from the bird's-eye viewpoint

Fig. II-E

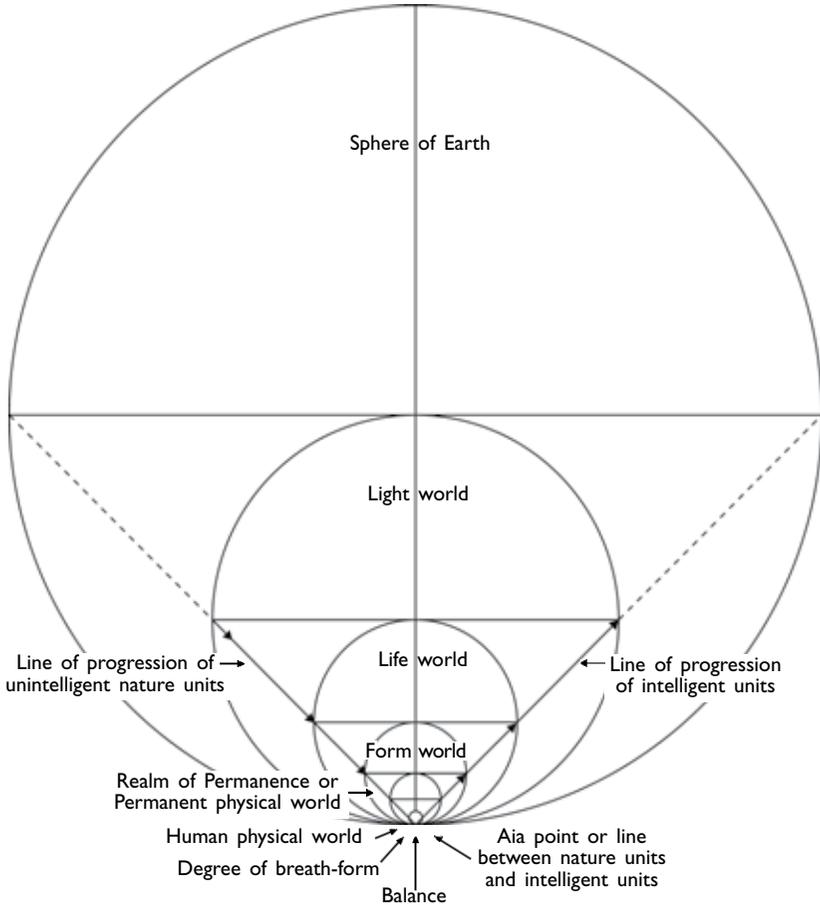


The units converging in the visible, physical universe, as exemplified by the fourfold physical human body

ETERNAL ORDER OF PROGRESSION

This figure symbolizes the Eternal Order of Progression of a unit: as a nature unit, on the nature-side, within the sphere of earth, through the light world, the life world, the form world to the permanent physical world or Realm of Permanence; to the degree of breath-form;—then by way of the aia point or neutral line, as an aia unit, to the degree of a Triune Self unit, on the intelligent-side.

Fig. II-G



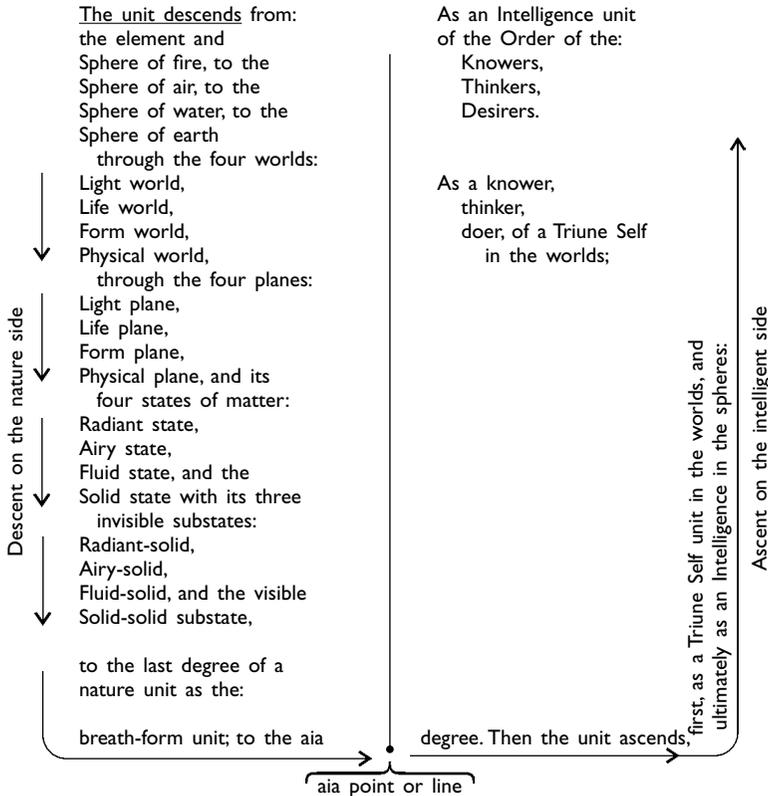
The oblique line of arrows leading to the point of balance downward indicates the line of progression of the unintelligent units to the Realm of Permanence; the line leading from the point of balance upward on the intelligent-side indicates the line of progression of intelligent units.

The symbol also shows the line of descent into the temporal human world of birth and death and re-existence, by the doers that failed in the trial test of bringing their feeling-and-desire into balanced union.

ETERNAL ORDER OF PROGRESSION

This chart indicates the stages in which the unit progresses in being conscious in successively higher degrees,—from being a primordial unit of the element of fire to becoming an ultimate unit as an Intelligence, trained through the perfect sexless bodies in the Realm of Permanence.

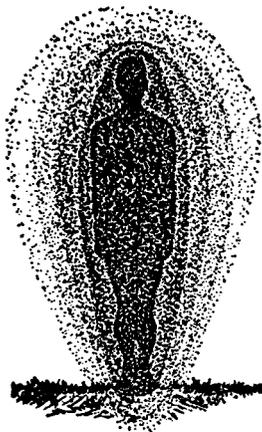
Chart II-H



The progression of a unit starts as a nature unit on the nature-side; passes through the neutral state of an aia unit, as the point or neutral line; is translated into an intelligent-unit, and ascends on the intelligent-side, first, as a Triune Self unit and then as an Intelligence unit.

THE FOURFOLD PHYSICAL HUMAN BODY

Fig. III



This symbol indicates the visible solid-solid body from which extend emanations, consisting of invisible particles which radiate from the solid-solid structures of the digestive, circulatory, respiratory and generative systems within the body; they extend from a few inches to a considerable distance, and make up the physical atmosphere. The emanations and radiations from the circulatory, the respiratory and the generative systems are here spoken of as the fluid, the airy and the radiant inner bodies or masses; these, together with the solid-solid body make up the fourfold physical body of man.

SENSE-GOVERNMENT and SELF-GOVERNMENT
 from without from within

Fig. IV-B



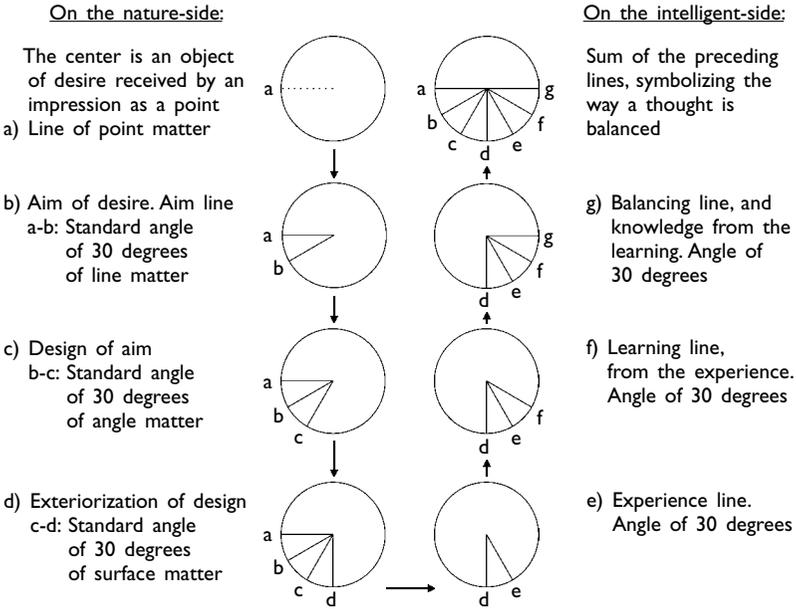
Ordinarily a person is governed by expediency: then, nature impressions control feeling; feeling arouses desire; desire ignores rightness and forces reason; and desire has its way.

In government by law and justice, rightness guides feeling; which prompts desire; desire agrees with reason. Then, feeling and desire are controlled by rightness and reason.

LINES OF A THOUGHT

symbolizing the creation, the building and the exteriorization; and the experience, the learning from, and the balancing of a thought

Fig. IV-A



INTELLIGENCES and TRIUNE SELVES

THE TRIUNE SELF

of the human,
its THREE PARTS and SEVEN MINDS

Chart V-A

The three parts: *The knower*, as selfness and I-ness
The thinker, as reason and rightness
The doer, as desire and feeling

<p>The seven minds:</p>	<p><i>The mind of selfness</i> <i>The mind of I-ness</i></p> <p><i>The mind of reason</i> <i>The mind of rightness</i></p> <p><i>The mind of desire</i> <i>The mind of feeling,</i> and, for the body and the senses: <i>The body-mind</i></p>	<p style="font-size: 2em;">}</p> <p style="font-size: 2em;">}</p>	<p>Not in connection with the doer-in-the-body</p> <p>In connection with, and at the service of the doer-in-the-body</p>
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THE TRIUNE SELF OF THE HUMAN
and its three parts: the knower, the thinker, and the doer

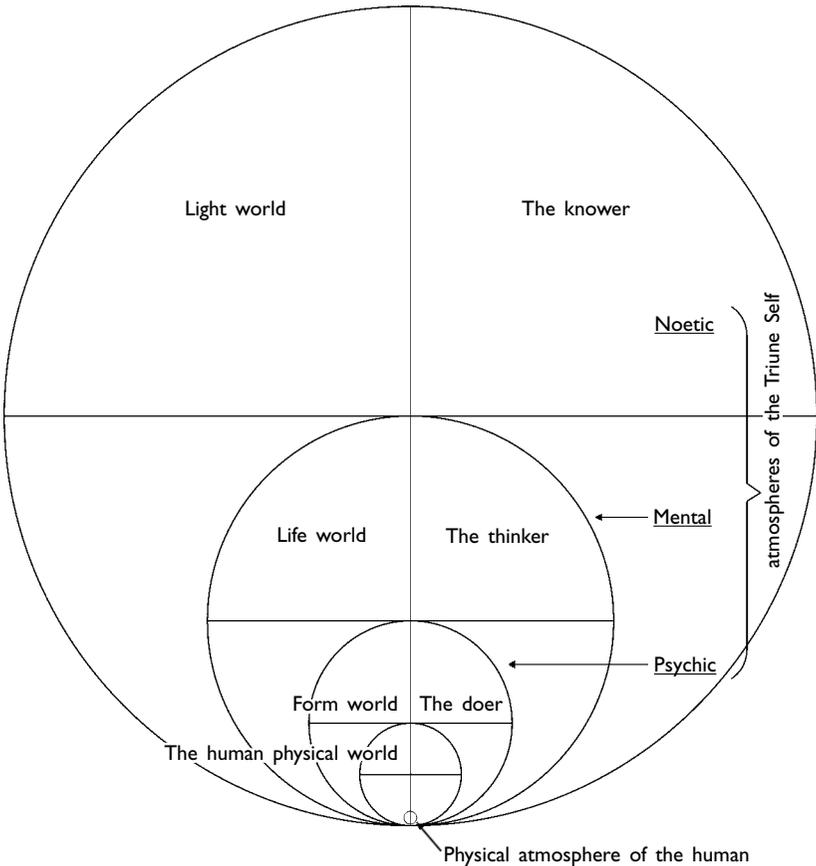
THE THREE ATMOSPHERES OF THE
TRIUNE SELF and

THE ATMOSPHERES OF THE HUMAN

* * *

This figure also serves to indicate the Four Worlds, through which are the Triune Self and the doer-in-the-body.

Fig. V-B



The noetic, mental and psychic atmospheres of the human, are those portions of the atmospheres of the Triune Self that reach into the physical atmosphere of the human.

The physical atmosphere of the human, is made up of emanations from the fourfold physical body, which extend from a few inches to a considerable distance, (Fig. III).

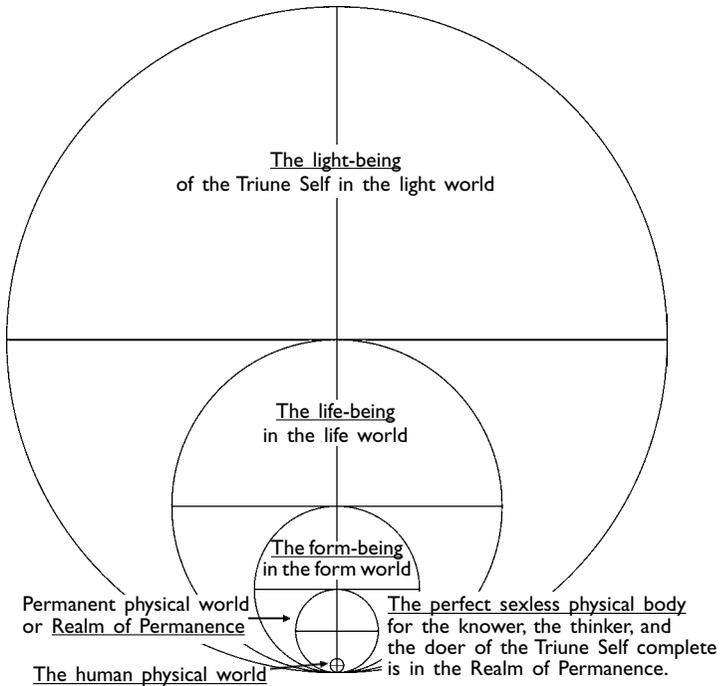
THE TRIUNE SELF COMPLETE

its light-being in the light world
its life-being in the life world
its form-being in the form world

THE PERFECT PHYSICAL BODY

for these three beings in the Realm of Permanence

Fig. V-B, a



The physical world may be considered from two viewpoints:

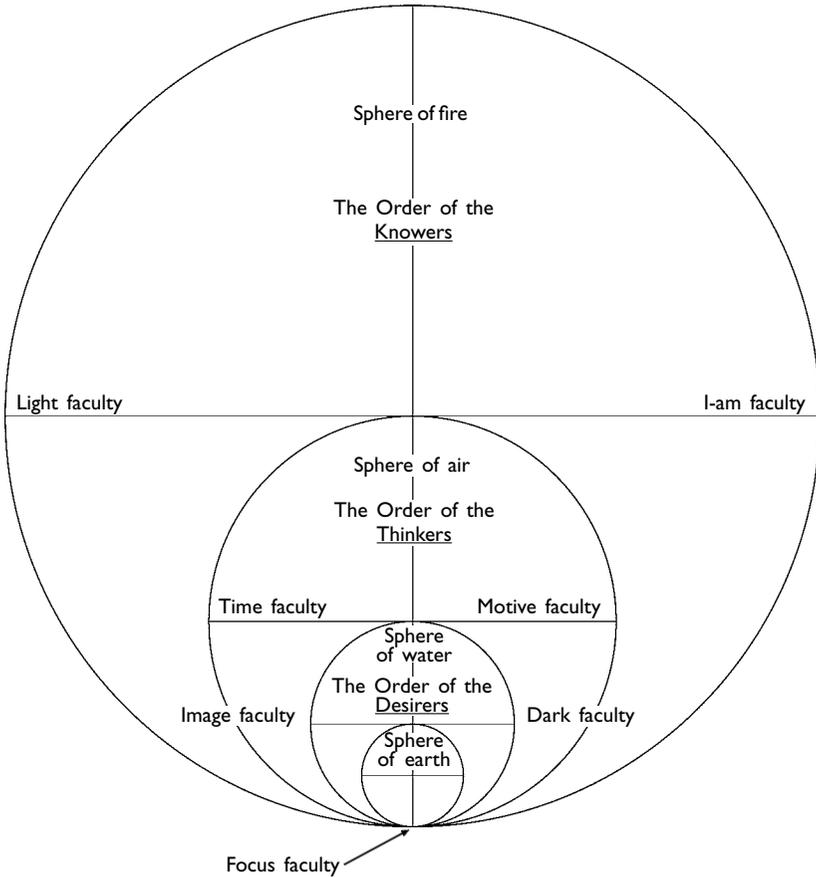
- 1) *as the Realm of Permanence*, where the doers progress that have passed the trial test of bringing their feeling-and-desire into balanced union; and,
- 2) *the temporal human physical world*, (Fig. V-B), where the doers that fail in that test continue to re-exist until they regenerate their bodies and restore them to the Realm of Permanence.

* * *

The physical bodies of the Triune Selves complete are in the Realm of Permanence. Through their perfect sexless physical bodies these Triune Selves govern the four worlds; and, through the Triune Selves of human beings they govern the temporal human world and administrate the destinies of nations as the individuals of those nations determine by their thoughts and acts.

The Three Orders of
INTELLIGENCES
 and the SEVEN FACULTIES OF AN INTELLIGENCE

Fig. V-C

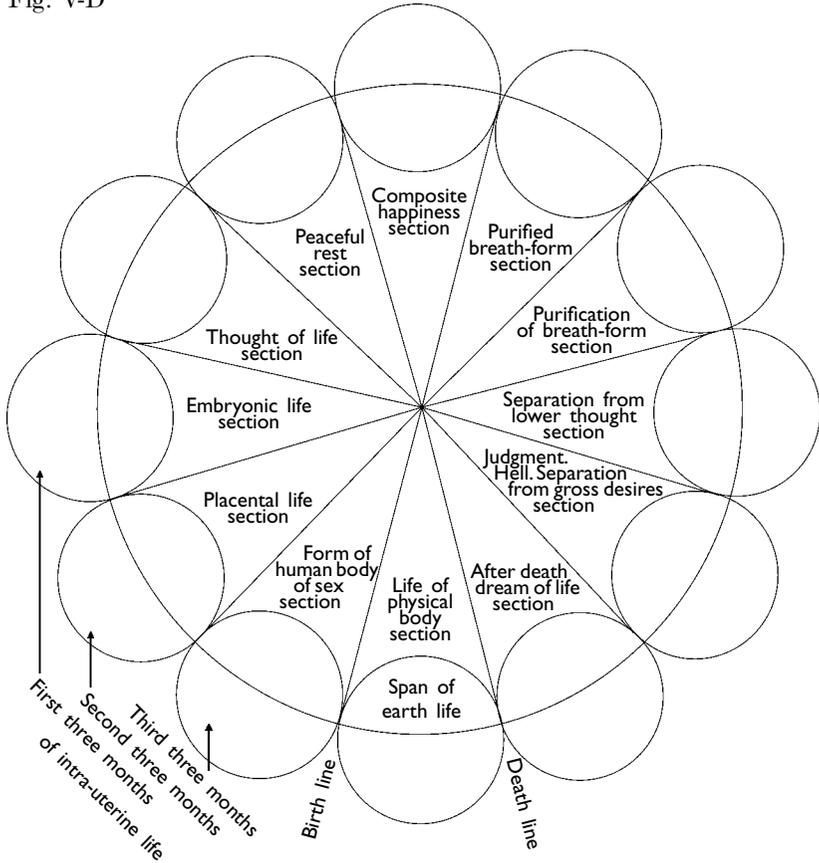


The Order of the Knowers is in relation to the sphere of fire
 The Order of the Thinkers, to the sphere of air
 The Order of the Desirers, to the sphere of water

In the worlds within the sphere of earth is the Triune Self.

A RE-EXISTING DOER PORTION
and its
STATES AFTER DEATH

Fig. V-D



The large circle symbolizes the psychic atmosphere of the doer. From the center to the circumference the twelve lines enclose sections which represent the stages of the symbolical roadway through which each doer portion in its turn, passes successively after death, from its life on earth to its next re-existence. The circle of the lowest section represents the physical life on earth. The opposite and highest circle represents the heaven period of happiness. The five circles on the right represent the after-death stages through which the doer portion passes to prepare it for its period of happiness. The five circles on the left represent the stages through which each doer portion in its turn passes on its return journey for its re-existence in the lowest circle as an appearance on the earth stage of physical life. The lowest line on the left separating the circles is

the line or gate of birth. At the moment of birth the breath of the breath-form enters with the first gasp and the breath unites with its form in the heart. The lowest line on the right separating the circles is the line or gate of death. The half circle within that section represents the length or span of the doer's inner life and thoughts in its rise from birth to its fullness and decline and death of the body. The outer part of the circle represents what is said and done to outside nature as the expression of its inner thoughts. Likewise, each of the circles signifies what the doer goes through in itself, and its effects on the stage through which it passes.

THE BREATH-FORM (the living soul) and

THE TWELVE STAGES AFTER DEATH

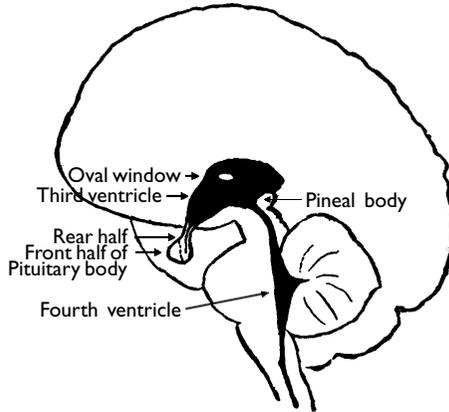
- 1st stage: The breath-form is with the doer portion.
- 2nd stage: The breath-form is separated from the doer portion during the separation of the desires;
- 3rd stage: and during the separation of the thoughts.
- 4th stage: Purification of the breath-form.
- 5th stage: The breath-form is purified.
- 6th stage: The breath-form is united with the doer portion, which is in its heaven.
- 7th stage: The form of the breath-form is inert.
- 8th stage: Form and breath are summoned for activity.
- 9th stage: The form enters the mother of the doer portion next in line for re-existence. The breath is in the psychic atmosphere of that doer portion. Embryonic period.
- 10th stage: Placental life begins. Fetal period.
- 11th stage: Fetal period continued. Human body is made ready for birth.
- 12th stage: The breath enters through the infant's lungs and unites with its form in the heart, being the breath-form at the moment of birth and until the death of the body.

THE CEREBRO-SPINAL OR VOLUNTARY NERVOUS SYSTEM

This system consists of the Brain, the Spinal Cord and the Nerves issuing from these structures.

THE BRAIN

Fig. VI-A, a



This figure shows the contours of the brain; the 3rd and 4th ventricles (cavities) in the median line, with the oval window leading into the lateral ventricle of the right hemisphere, and the pituitary and the pineal bodies. The black areas represent the ventricles, which are continued downward as the central canal of the spinal cord.

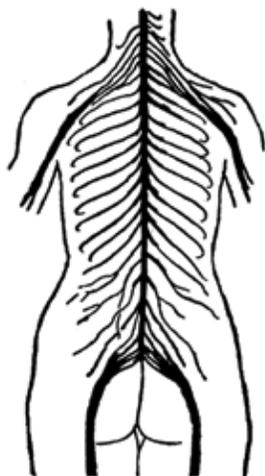
The ventricles, the spaces between the convolutions of the brain, and the space immediately surrounding the body of the brain are for the passage of life and breath currents, of which next to nothing is known to the West.

Note how the 3rd ventricle reaches into the stem (infundibulum) and the rear part of the pituitary body; this rear part is the seat of the doer-in-the-body; the front part is the seat of the breath-form, which controls the involuntary functions of the body.

SPINAL CORD
and
SPINAL NERVES

SPINAL COLUMN
and
SPINAL CORD

Fig. VI-A, b



CROSS SECTION of
SPINAL CORD

Fig. VI-A, c

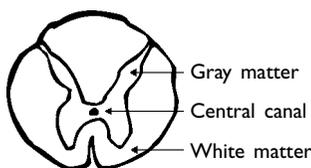
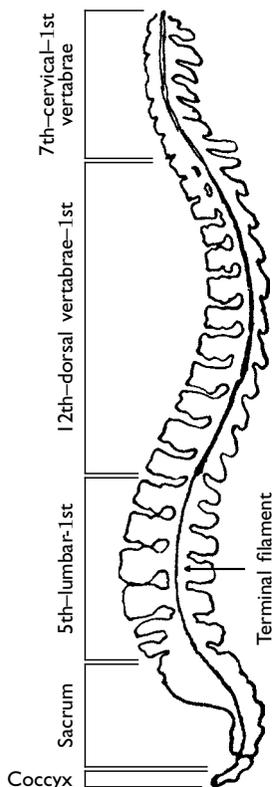


Fig. VI-A, d



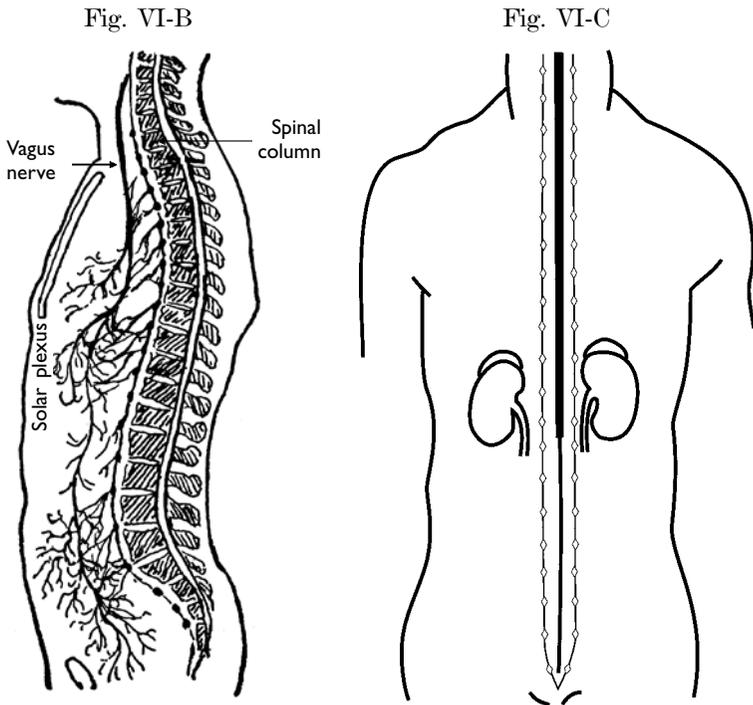
THE SPINAL CORD
AND ITS RELATION TO THE SPINAL COLUMN

The spinal cord proper reaches from the base of the brain to about the junction of the 12th dorsal and the 1st lumbar vertebrae; its prolongation downward is called the terminal filament, which is anchored below to the coccyx. The spinal cord has a central canal, the prolongation downward of the ventricles of the brain; below, in the embryo, this canal reaches to the end of the terminal filament, but in the adult it usually becomes clogged up within the filament and disappears more or less, in the run of human beings.

The spinal column is divided into five sections: the cervical, dorsal, and lumbar vertebrae, and the sacrum and coccyx. Bony processes and the shape of the vertebrae create openings on both sides through which pass spinal nerves to the neck, trunk, and upper and lower extremities, (Fig. VI-A, b).

THE SYMPATHETIC OR INVOLUNTARY NERVOUS SYSTEM

This system consists of two main trunks or cords of ganglia (nerve centers), extending from the base of the brain to the coccyx, and situated partly on the right and left sides and partly in front of the spinal column; and, further, of three great nerve plexuses and many smaller ganglia in the body cavities; and of numerous nerve fibers extending from these structures. The two cords converge above in a small ganglion in the brain, and below in the coccygeal ganglion in front of the coccyx.



In Fig. VI-B, to the left of the spinal column, is indicated one of the two cords of the involuntary nervous system. From it are seen to extend widespread ramifications of nerve fibers, which form the plexuses that are spread like spider webs over the digestive and the other organs in the body cavities; in the solar plexus they are joined by the vagus nerve of the voluntary system.

Fig. VI-C is a sketch indicating the two ganglionic cords of the involuntary system, converging below; running down between them is the spinal cord, terminating near the coccyx. On the sides are indicated the kidneys, topped by the adrenals.

THE PATHS OF THE LUNAR GERM AND THE SOLAR GERM IN THE ORDINARY HUMAN

The ovum in the female body and the spermatozoon in the male body correspond to the lunar germ and the solar germ, in one and the same person; these two germs are the material for a divine conception by the Triune Self, for the building of a perfected, sexless, regenerated body, out of which are to issue a form body for the doer, a life body for the thinker, and a light body for the knower of the Triune Self, (Fig. VI-D).

The lunar germ: Once a month a lunar germ is formed in the rear part of the pituitary body, (Fig. VI-A, a), and descends on the right side, along the trunk of the involuntary nervous system and its branches, (Fig. VI-B), to the solar plexus, where they become joined by the right vagus nerve of the voluntary system. Branches of these structures are widely distributed over the body cavities, especially over the organs of the digestive system, and are continued downward into the pelvis. As the lunar germ reaches the lowest point, it crosses over to the left side, by way of the coccygeal ganglion in front of the coccyx, and ascends to the region of the left kidney; but usually it drops back to the sex organs and is lost.

The solar germ: There is only one solar germ for each life. The ordinary course of the solar germ is: Once a year, in the course of six months, it descends from the region of the pineal body, in the right hemisphere of the spinal cord to the region of the first lumbar vertebra; then, during or in the course of six months, after crossing over to and ascending in the left hemisphere of the spinal cord, it returns to the head.

DIVINE, "IMMACULATE" CONCEPTION and REGENERATION OF THE PHYSICAL BODY

Regeneration begins with thinking when, by self-control, the lunar germ is not lost after it has reached the region of the left kidney, (Fig. VI-C); instead, it continues its upward course and ascends to the brain,—thus completing the first round.

The next month the lunar germ descends again, together with the succeeding lunar germ; if and when the lunar germs are saved for thirteen rounds, equal to one solar year, and the thirteen having merged into one, a divine conception takes place in the head, by the union of the lunar germ with the solar germ, through issuance of light from the pituitary and pineal bodies. So far only slight structural changes have taken place in the human body.

After this divine conception the germ descends on the right side as far as the pelvis; now, however, instead of ascending in the involuntary nervous system on the left side, it connects with the voluntary system by building a "bridge" from the coccygeal ganglion to the terminal filament, (which by this time has developed a central canal from above down to the coccyx).

The lunar germ then opens and enters the terminal filament and is thereby on the form path of The Great Way, and then passes upward to near the junction of the 1st lumbar and 12th dorsal vertebrae, within the central canal. Building the "bridge" and thus making the connection between the two nervous systems, marks a definite change in the structure of the body.

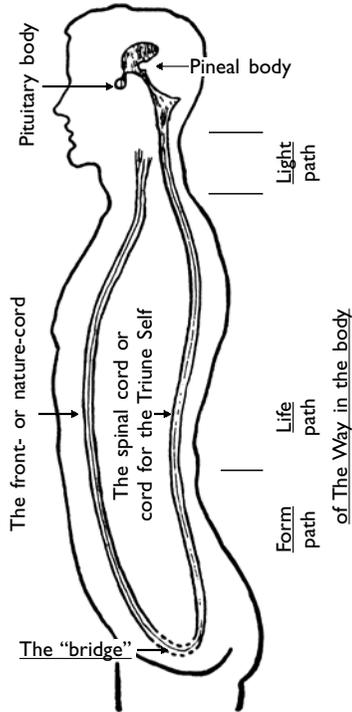
A divine conception is the beginning of the building of a perfect physical body, which is to be the medium for three finer bodies; that is, one, each, for the form-being of the doer, the life-being of the thinker, and the light-being of the knower of the Triune Self.

When the lunar germ has traveled upward within the filament as far as the 12th dorsal vertebra, it has developed into an embryonic form body; at that point it is met by and merges with the solar germ, which has descended in the right hemisphere of the spinal cord. Together they enter into and ascend through the central canal of the spinal cord, to the 7th cervical vertebra. The distance between the 12th dorsal and the 7th cervical marks the life path, and while on this path, the solar germ develops into an embryonic life body. Traveling up the central canal of the spinal cord, the embryonic form and the embryonic life bodies are met at the 7th cervical vertebra by a light germ from the pituitary body; this marks the beginning of the light path and of the embryonic light body. Then the embryonic light body, accompanied by the embryonic life and form bodies, advances through the medulla oblongata and the pons varolii to the pineal body, opens the pineal and fills all ventricles and the spaces between the convolutions and immediately around the brain, with light. Later, the three embryonic bodies reach their full development and ascend through the top of the head, and the doer, the thinker and the knower of the Triune Self are established therein. The doer has then reached perfection, and the Triune Self complete is in a perfected, sexless, regenerated, immortal physical body, and at the end of The Great Way. The other two of the threefold Way, The Way of thinking and The Way in the interior of the earth, have then been successfully traveled.

DIAGRAMMATIC SKETCH OF
 THE REGENERATED, PERFECTED, TWO-
 COLUMNED, SEXLESS, IMMORTAL,
 PHYSICAL BODY, FOR THE TRIUNE
 SELF COMPLETE, SHOWING:

- 1) THE WAY IN THE BODY, and its THREE SECTIONS: THE FORM PATH, THE LIFE PATH, and THE LIGHT PATH
- 2) THE FRONT- OR NATURE-CORD
- 3) THE SPINAL CORD OR CORD FOR THE TRIUNE SELF
- 4) THE "BRIDGE" that has been built between the two nervous systems
- 5) THE CENTRAL CANAL, running down through the nature-cord, across the "bridge" and up through the spinal cord to:
- 6) THE PITUITARY AND THE PINEAL BODIES

Fig. VI-D



On the form path, extending from the end of the terminal filament to the 12th dorsal vertebra, a form body is developed for the doer, the psychic part of the Triune Self, the being of the form world.

On the life path, extending from the 12th dorsal to the 7th cervical vertebra, a life body is developed for the thinker, the mental part of the Triune Self, the being of the life world.

On the light path, extending from the 7th to the 1st cervical vertebra, a light body is developed for the knower, the noetic part of the Triune Self, the being of the light world.

When the human physical body has been rebuilt and its reconstruction into a perfect, immortal body is completed, that body need not be sustained by the gross foods of this earth. Certain nerve currents come into the body chiefly by way of the sense organs and their nerves; they pass along the central canal of the front-cord, of the "bridge," and of the spinal cord and upwards into what are now the ventricles of the brain. In their uninterrupted passage through the canal of the two cords, the units making up these currents are charged with power by the Triune Self, and so the body is enabled to serve as a powerhouse through which nature is energized and empowered.

There is then no longer any need for the generative, respiratory, circulatory and digestive systems as they are now, and the organs at present serving these systems have become transformed. In their places, structures resembling those of the nervous systems fill the four body cavities: these structures are here spoken of as the four brains: the pelvic brain for the perfect physical body; the abdominal brain for the doer and its form body; the thoracic brain for the thinker and its life body; and the cephalic brain for the knower and its light body. By virtue of these brains, the three parts of the Triune Self can each thus act separately in its respective body, or together, and with or through the physical body.

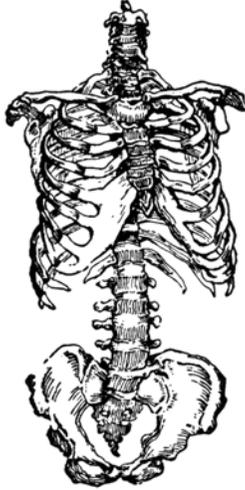
When the body has been regenerated many significant changes have taken place: The present sternum with the esophagus and what has remained of the stomach and intestines, have been converted into a resilient, tubular column, the front- or nature-column, which is analogous to and resembles somewhat the spinal column; within this tube is the front- or nature-cord, made up of what are now the two main trunks of the involuntary nervous system and of the nerve structures belonging to that system. Joined with the nature-cord are the two vagus nerves, which are, however, under the direct control of the voluntary system. From the front-column, (Fig. VI-D), extend half arches to both sides, similarly to the present ribs, with which the half-arches are joined. A "bridge," a direct connection, has been established in the pelvis between the two nervous systems, of which even now indications may be seen in slender fibrils that run between the two systems. Running down within the nature-cord, then across the bridge and upward in the spinal cord is a continuous canal, which, as stated above, is for the passage of breath and nerve currents, and for the use of the doer, the thinker, and the knower.

The present ganglia and nerve plexuses of both systems are greatly augmented and fill the body cavities; they form the four brains before mentioned. The body is by that time largely a body of nerves.

SKELETON OF HUMAN BODY SHOWING THE STERNUM

As stated in the text, the sternum is the vestigial remains of the front- or nature-column of the once perfect body,—prior to the “fall” of the doer.

Fig. VI-E



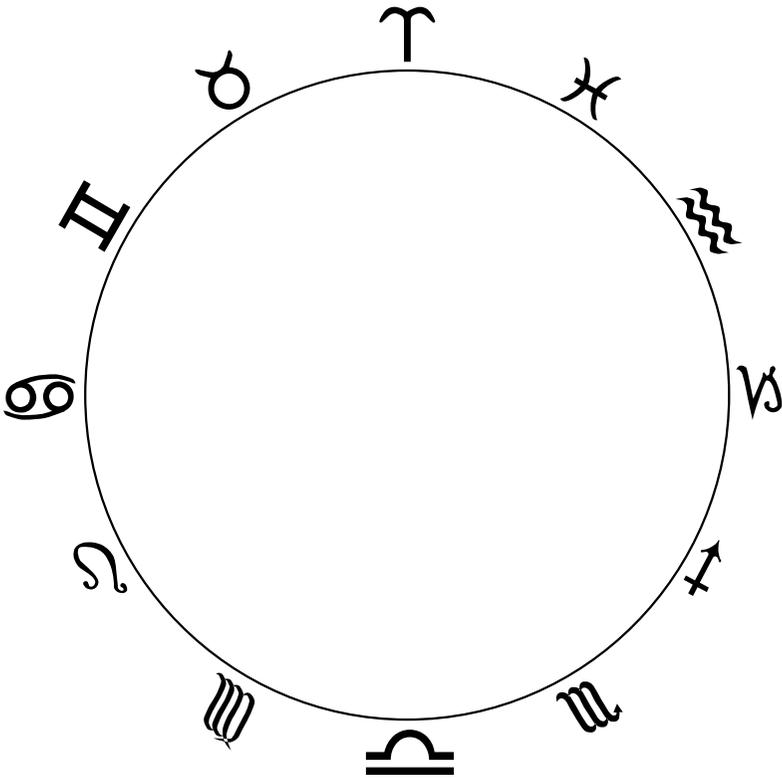
In this connection it is worthwhile to quote from Cunningham's "Textbook of Anatomy," 4th edition, page 767:

The Morphology of the Sympathetic Nervous System:

"The philogenetic relation of the sympathetic and the cerebro-spinal elements in the system it is impossible to determine. It may be that the sympathetic system is the representative of an ancient architecture independent of the cerebro-spinal nervous system, the materials of which are utilized for a more modern nervous system; or it may be that the correlation of spinal nerves and sympathetic are both the consequences of the formation of new organs and structures in the splanchnic area. Examined in every light, it possesses features which effectually differentiate it from the cerebro-spinal system, although it has become inextricably united with it and subservient to it."

THE ZODIAC

Fig. VII-A



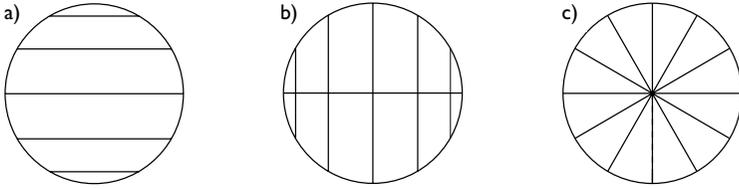
		<u>Symbolizing:</u>	<u>Corresponding to:</u>
♈	ARIES	Consciousness	Head
♉	TAURUS	Motion	Neck
♊	GEMINI	Substance	Shoulders
♋	CANCER	Breath	Breasts
♌	LEO	Life	Heart
♍	VIRGO	Form	Prostate and womb
♎	LIBRA	Sex	Crotch
♏	SCORPIO	Desire	Male organ and clitoris
♐	SAGITTARY	Thought	Terminal filament
♑	CAPRICORN	Self-knowledge	Spinal cord opposite heart
♒	AQUARIUS	Conscious Sameness	Spinal cord opposite shoulders
♓	PISCES	Pure Intelligence or Abstract Will	Spinal cord opposite cervical vertebrae

HORIZONTALS

PERPENDICULARS

OPPOSITES

Fig. VII-D

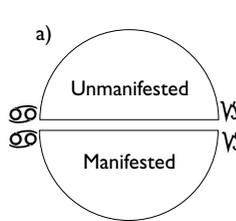
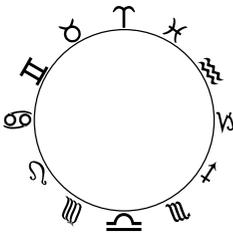


The Zodiac as a
MONAD

THE DYADS

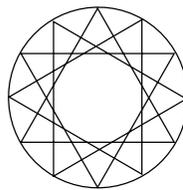
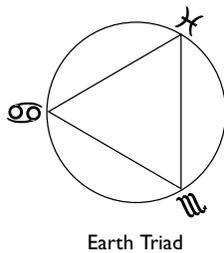
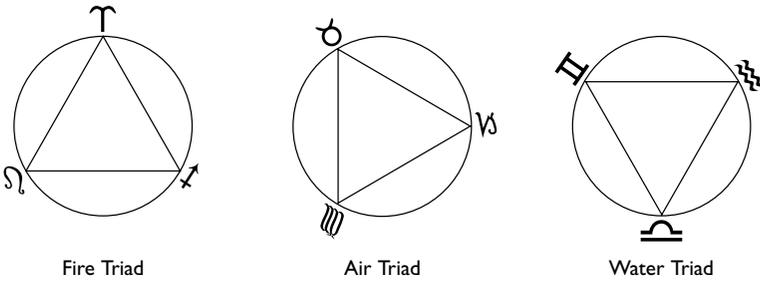
Fig. VII-E

Fig. VII-F



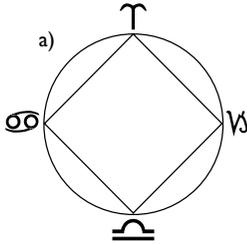
THE TRIADS

Fig. VII-G

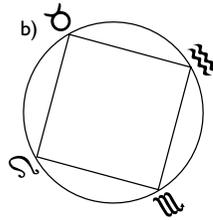


THE TETRADS AS SQUARES

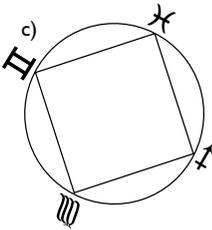
Fig. VII-H



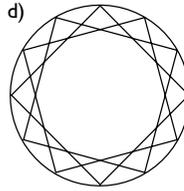
The Standard Square



The Male Square



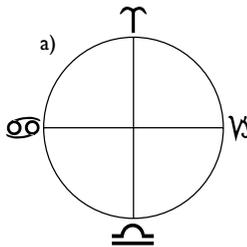
The Female Square



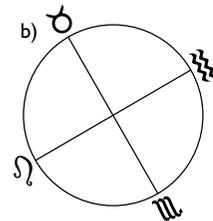
The Three Tetrads as Squares

THE TETRADS AS CROSSES

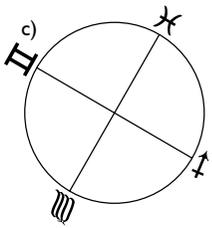
Fig. VII-J



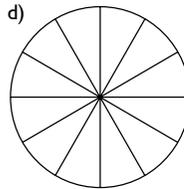
The Standard Cross



The Male Cross



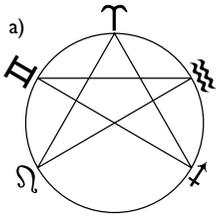
The Female Cross



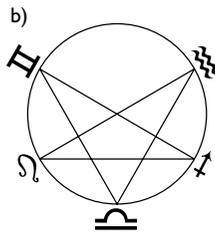
The Three Tetrads as Crosses

THE PENTADS

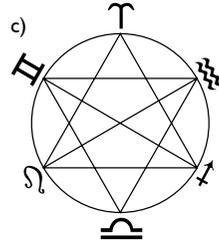
Fig. VII-K



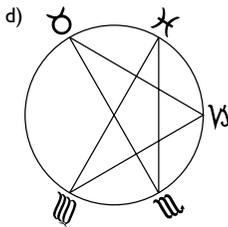
The unmanifested universal pentad, representing the aia in a perfect body.



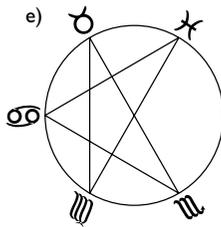
The manifested universal pentad, representing the breath-form in the body.



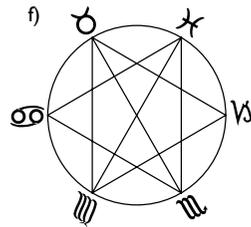
The unmanifested and the manifested pentads, representing the aia and the breath-form in a perfect body.



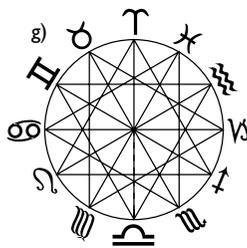
Male Human Pentad



Female Human Pentad



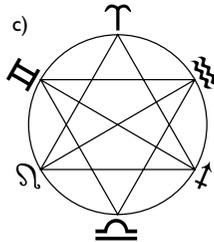
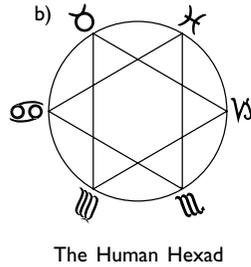
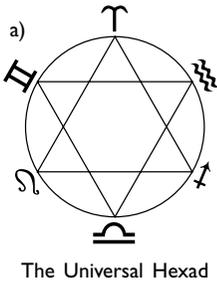
The male and the female pentads in the human body.



The human body as the unmanifested and the manifested universe and the male and female pentads operating therein.

THE HEXADS

Fig. VII-L



While in the course of regeneration the male and female pentads think and work coordinately, equally, in the same body, the body changes from an unbalanced sexual to a balanced sexless body. This universal hexad symbolizes a sexless physical body in which the aia is manifested and linked with the breath-form to operate nature as the direct instrument of the Triune Self complete.

The Word Foundation

Declaration

The purpose of the Foundation is to make known the good news in the book *Thinking and Destiny* and other writings of the same author, that it is possible for the conscious self in the human body to nullify and abolish death by the regeneration and transformation of the structure of the human into a perfect and immortal physical body, in which the self will be consciously immortal.

The Human Being

The conscious self in the human body enters this world in a hypnotic dream, forgetful of its origin; it dreams through human life without knowing who and what it is, awake or asleep; the body dies, and the self passes out of this world without knowing how or why it came, or where it goes when it leaves the body.

Transformation

The good news is, to tell the conscious self in every human body what it is, how it hypnotized itself by thinking, and how, by thinking, it can de-hypnotize and know itself as an immortal. In the doing of this it will change its mortal into a perfect physical body and, even while in this physical world, it will be consciously at one with its own Triune Self in the Realm of Permanence.

Concerning The Word Foundation

This is the time, when the newspapers and books show that crime is rampant; when there continue to be “wars and rumors of wars”; this is the time while the nations are distraught, and death is in the air; yes, this is the time for the establishment of The Word Foundation.

As declared, the purpose of The Word Foundation is for the vanquishing of death by the rebuilding and transformation of the human physical body into a body of immortal life, in which one’s conscious self will find itself and return to The Realm of Permanence in The Eternal Order of Progression, which it left in the long, long ago, to enter this man and woman world of time and death.

Not everybody will believe it, not everybody will want it, but everybody should know about it.

This book and other like writings are especially for the few who do want the information and who are willing to pay the price which is in or by the regenerating and transforming of their bodies.

No human being can have conscious immortality after death. Each one must immortalize his or her own physical body to have immortal life; no other inducement is offered; there are no shortcuts or bargains. The only thing that one can do for another is to tell that other that there is the Great Way, as shown in this book. If it does not appeal to the reader he can dismiss the thought of eternal life, and continue to suffer death. But there are some people in this world who are determined to know the truth and to live the life by finding The Way in their own bodies.

Always in this world there have been individuals who disappeared unnoticed, who were determined to reconstruct their human bodies and to find their way to The Realm of Permanence, from which they departed, to come into this man and woman world. Each such one knew that the weight of the world’s thought would hinder the work.

By the “world’s thought” is meant the mass of people, who ridicule or distrust any innovation for improvement until the method advocated is proven to be true.

But now that it is shown that the great work can be done properly and reasonably, and that others have responded and are engaged in the “Great Work,” the world’s thought will cease to be a hindrance because The Great Way will be for the good of mankind.

The Word Foundation is for the proving of Conscious Immortality.

H. W. Percival

Other Books by Harold W. Percival

Democracy is Self-Government

Mr. Percival provides an original concept of “True” Democracy, where personal and national affairs are brought under the spotlight of eternal truths. This is not a political book. It 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 tells us that we each have an opportunity, as well as a duty, to bring eternal Law, Justice, and Harmony to the world. This begins with learning to govern ourselves—our passions, vices, appetites, and behavior. “The purpose of this book is to point the way.”—H. W. Percival

Man and Woman and Child

This book, simply written, addresses humanity’s descent into mortal bodies of birth and death. Here, you will learn the true identity of you—the conscious self in the body—and how you may break the hypnotic spell your senses and thinking have cast about you since childhood. Percival states: “These assertions are not based on fanciful hopes. They are substantiated by the anatomical, physiological, biological and psychological evidences given herein, which you can if you will, examine, consider and judge; and, then do what you think best.”

Masonry and Its Symbols

Masonry and Its Symbols casts a new light on the age-old teachings and exalted purposes of Freemasonry. 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. This book illuminates how any one of us can choose to prepare for the highest purposes of mankind—Self-knowledge, Regeneration and Conscious Immortality.

ISBN 978-0-911450-06-8



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US \$26.00