

# The Royal Road

## Appendix A

The Royal Road by George Fathman.  
Recorded by Josh Yates on 10/03/2020.

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What is Man?

"What is Man, that thou art mindful of him?  
and the son of man,  
that thou visitest him?"

Thus queries the Psalmist.  
And who among us have not asked ourselves the  
same question?

The Psalmist answers: "For thou hast made him  
a little lower than the angels, and hast  
crowned him with glory and honor. Thou madest  
him to have dominion over the works of thy hands;  
thou hast put all things under his feet."

But who can agree with such an apparent absurdity?

Have we control over the tides of the sea,  
the hurricane winds, summer and winter,  
the stars in their courses?

We can't control the works of our own hands,  
let alone those of God's.

We think we have learned to control the weather  
by "seeding clouds." We produce rain  
in one area, but floods and drought  
result in the others.

We invent "miracle drugs," then find their "cure"  
worse than the disease, and discontinue  
their use until we can find new "miracle drugs"  
to take their place.

It's a vicious cycle.

We unleash the power of the atom and create  
Frankenstein monster that threatens to bomb  
us out of existence.

Marvelous as our control of many of Nature's forces  
may be, the fact remains that she still is  
our master, not our slave.

The ancient axiom holds just as good today:  
To control nature, you must obey her.

But more important than control of tangible,

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material forces is dominion over the intangible  
immaterial powers of our own being.

How successful are we in control in the raging forest fires  
of our thoughts and feelings that "burn us up"  
with envy, jealousy, lust, hatred, fear?

Why, then, did the Psalmist write such strange words:  
"Thou madest him (man) to have dominion over  
the works of thy hands; thou hast put all things  
under his feet," when life itself seems to give  
the lie to his words.

Were they just the idle musings of a dreamy poet,  
or did he perhaps possess an insight not common  
to ordinary man?

What did he mean when he wrote:  
"Ye are gods; and all of you are the children  
of the Most High."

Jesus reaffirmed this, and Paul tells us that  
redeemed man is the temple of God.

Men vaguely feel this to be so, but the evidence  
seems to be against it.

Yet the feeling persists that, somehow, some way,  
we must be junior gods, if not now,  
perhaps in the making.

Every striving to attain a goal, every conquest we make,  
nurtures within us a secret hope that it may be true,  
that we really are the offspring of God.

For we can't believe that Jesus would tell us a lie.

Part of the answer to this puzzling problem lies in  
the Prodigal Son parable.

Each one of us is spiritually born of the Father.

Each one of us is spiritually born of the Father.

Each one of us is a Prodigal.

As sons of the Heavenly King, our birthright entitles us  
to the inheritance in his kingdom.

That inheritance gives us unlimited power to control  
the works of God's hands.

But we voluntarily left home,  
forfeiting our inheritance, temporarily.

We took a long journey, as the parable tells us,  
to a far country.

And like a traveler who goes



into ever colder climes, puts on heavier clothing to protect him from the rigors of winter, we too dressed our spiritual nature in the heavier garments of fleshy bodies to meet the rigors of our new earthly abode.

But these garments, we find, like those of the arctic explorer, make our movements clumsy.

They slow down our progress, and give us a sense of limitation and frustration.

A knowledge of these garments and how they function, will help us to understand better the Psalmist query, and his answer.

In his heavenly home, the Prodigal functioned as a threefold spirit; in this world, he takes on four more "garments," making him sevenfold in all.

This is the breakdown of the important number seven found in all symbolism.

It tells us that man on earth is three parts divine, four parts human.

Masonic ritual, mystery teachings, and Bible allegories all dramatize in one form or another, the sevenfold human being.

The chart below, and the explanations that follow, will help us understand more readily man's complete make up:

CHART OF SEVENFOLD MAN

The Triangle:

Arcanum 21	Spirit	Consciousness
Arcanum 20	Divine Soul	Intuition
Arcanum 1	Spiritual Body	Mind

These three Arcanums make up Heaven.

The Square:

Arcanum 16	Animal Soul	Instincts
Arcanum 6	Astral Body	Memory

These two Arcanums make up Hell.

Arcanum 5	Etheric Body	Sensation
Arcanum 15	Physical Body	Flesh, Blood

These two Arcanums make up Earth.

The spirit, clothed in its two garments, the divine soul and the spiritual body represents our triune nature inherited from our Heavenly Father.

It symbolizes by the triangle.

The four "garments" symbolized by the square represent our fourfold nature inherited from Mother Earth.

Our threefold Heavenly Nature relates us to God; our fourfold earthly nature relates us to the animal.

The union of the triangle and the square by means of generation (G), gives us the familiar Masonic emblem, which stands for the problem child called Man.

The spirit is the immortal.

"I Am" part of man.

It has no beginning, nor will it have any end.

It is a deathless spark from the eternal flame we call God.

It represents the Prodigal who decided to leave his Father's House (Heaven) to journey to a far country (Earth).

Their Mother Nature figuratively wraps his spiritual consciousness in swaddling clothes, and lulls him to sleep in the manger of a physical body.

The divine soul is our intuitive faculty, which gives us direct access to Truth, apart from reasoning processes.

As the spirit embodies all wisdom within himself, so the divine soul embodies all love within herself.

She is the bride of the spirit (shown in Arcanum 19).

In completing the great work, God joins love and wisdom within each Prodigal, which marries none can put asunder.

The spiritual body is the child of the spirit and the divine soul.

It is our reasoning faculty, the conscious, reflective mind that gathers knowledge through the five senses and organizes it for intellectual use.

The mind records facts; the divine soul perceives truth; the spirit knows.

An important distinction must be made here.

The spiritual body, or mind, is the vehicle of the spirit; it is not the spirit itself.

The animal soul is made up of the instincts, passions and emotions common to all animal life on earth.

It embodies the instinctual wisdom of the ages, accumulated through millions of years of developing physical forms.

It supplies the unlearned drives and reflexes that insure the safety and perpetuation of the animal species, of which man's physical entity is a member.

The astral body, or memory body, is a filing cabinet which contains the record of every experience the spirit undergoes while in flesh.



No memory of Earth life is ever lost.

We may not be able to remember consciously,  
but the record is filed away and can be  
recalled by proper methods.

The Bible calls this part of the sevenfold man,  
"the books of life."

Life records every experience in either  
the book of pleasure or  
the book of pain.

Our natural desire is towards pleasure and away from pain.

The etheric body is the neuricity or nerve force  
which carries sensations to and from the mind,  
engraving them indelibly on the books of memory.

The etheric body surrounds the physical body like an envelope.

It is the conductor of the electromagnetic  
currents that convey the messages  
of the mind to the physical body,  
and the reactions of the body back to the mind.

The physical body, of course, needs no description.

We know it well, or do we?

At least, we know what it looks like and something  
of how it functions.

Physiology is about the only factor of our sevenfold  
nature on which we have any definite knowledge.

Psychology tells us a little

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about the unconscious realm of the soul.

But the triune spiritual being, the real man, we scarcely know.

So we take it on faith and examine it by the light of ancient  
traditions and legends, until our own personal  
experience proves its reality to us.

The chart on page 243 is the best answer we have  
yet found to the eternal query, "What is man?"

It confirms the truth of the statement, "Ye are gods."

However, the Psalmist follows this immediately  
with the warning, "But ye shall die like men,  
and fall like one of the princes."

Thus the statement, "Ye are gods," is only half a truth,  
or more accurately, three-sevenths of it.

The other four-sevenths belong to the dust of the earth.

The writer of Ecclesiastes supplies the clue that  
unlocks the riddle when he says,  
"Or ever the silver cord be loosed,  
or the golden bowl be broken,  
or the pitcher be broken at the fountain,  
or the wheel broken at the cistern.

Then shall the dust return to the earth as it was,  
and the spirit shall return unto God who gave it."  
(Ecclesiastes, 12:6,7)

