

*Author of*  
SEX CUSTOM AND PSYCHOPATHOLOGY  
*(A Study of S.A. Natives)*  
THE PHILOSOPHY OF THE EVOLUTION OF SPIRIT  
WHERE MYSTERY DWELLS  
DIE RAAISEL HIERNAMAALS  
BEYOND LIFE'S CURTAIN  
IN QUEST OF THE UNSEEN  
THE PAGAN SOUL

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# MAN'S PRIVATE GOD

*A philosophy of the human spirit*

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## INTRODUCTION

This book is written with the intention to awaken in the mind of man an awareness of the role of his spiritual innerself. The conscious mind receives but an echo from the soul as the innerself; "I know that I am"; but fails to understand the psychic depth of its origin. The ancient mysteries taught that this awareness will always be the expression of the great Supreme Immanent Life Power. The spiritual consciousness of great men of ages ago taught man to listen to "the little still voice within himself. Among them were, Socrates, Plato, Appolonius of Tyana, Anaxagoras, Plotinus and many others, as well as an order of men distinct from the priesthood in ancient Egypt, who were expounders of intellectual and spiritual truths, which formed part of the esoteric mystery religions. Their teachings centered around the divine nature and power of the human soul, which was considered as the quintessential thinking "I". The Catholic Encyclopaedia recently contained the following interesting definition of the human soul. It states "The soul may be defined as the ultimate internal principle by which we think, feel and live and by which our bodies are animated." In 1 Corinthian XII, St Paul speaks in the first verse as follows. "Now concerning spiritual gifts brethren, I would not have you ignorant." This statement could only mean that at its incipency the Christian religion laid great emphasis on the spiritual gifts of man.

In verse seven, it is stated, "But the manifestation of the spirit is given to every man to profit withal." Hence the whole of mankind is endowed with spiritual powers in various stages of development, but in most in a nascent state, yet if man has been so endowed "to profit withal", then it is expected of us to cultivate a consciousness of our spiritual nature, so as to be able to recognize our spiritual gifts. We find that ancestral worship is common in

primitive cultures, because from yonder time there were mediumistic people or those with spiritual gifts, which today would be classed as psychic sensitivities. By means of these people, primeval man could communicate with the spirits of the deceased members of the clan. But throughout the ages and as I have found it among the pagan Amaxosa, as well as the sophisticated whites, the communication itself became the great awe inspiring experience tinged with wonder.

The idea that a discarnate being communicates becomes the important event, but that he could only do so because of his soul is not taken into consideration. Nor does such an experience awaken the consciousness in the listener, that the same power of soul as a quintessential entity is within himself. Little thought seems to be given to the relation of soul to the conscious mind within physical man. It is not realized that there could be no communication between a discarnate and a physical being if both were not animated by soul. It is apparent then that a special condition of consciousness is required to associate the mystery of the Divine with the soul in man. Our education is under the guidance of a materialistic science, by means of which, we explore our universe to find that we exist in a universe of electromagnetic forces and that the sun itself has such a large area of space it nourishes, that we on our planet are virtually almost within it. In the Guytari of India psychic insight extends beyond the physical manifestations of the sun, where understanding finds the eternal powers of spirit.

Our education has prepared our intellects to think of physical science in abstract terms. We have reached tremendous heights in technology and we are probing the world of space and already think of valuable manufactured products produced on space station laboratories beyond the interference of the earth's field of gravity.

We also possess massive parapsychological evidence of the human consciousness functioning uninterruptedly in other subtle bodies in "out of the body" experiences here on earth, but without soul these excursions are not possible, besides these psychic discoveries are not part of



the institutional world religions. It is in the esoteric domains of spiritual thought that we must seek the truth through the power and the mediation of soul. It is written in Roman's XIII:1 "Let every soul be subject unto the higher powers. For there is no power, but of God: the powers that be are ordained of God".

The Biblical evidence is that our prayers to God are answered by the - Archangels, Angels and Spirits of departed humans. Hence the higher powers to which one's soul is subject can be no other than spiritual beings such as ministering Angels. We understand by this that inspirations, intuitions and the influxes of thought, that radiate to man from the ministering angels, have the human soul as their primary goal, and is first received by soul before it is radiated by soul to a receptive consciousness.

It could be for this reason that St. Paul tells us in Hebrews, XIII:24 "Salute all them that have the rule over you, and all the saints".

This mysterious reception and redistribution of thought by one's soul into the outer mind is often an inspiration received as a blend of wonder and reverence.

It seems appropriate in the time in which we live, that materialism be counterpoised. To do this the human mind should be directed to its innerself to resuscitate the soul culture the ancient mysteries bequeathed to man. It is this which I try to do in this book.

It only remains for me to express my deep appreciation for this typing work done by Mrs Rita Shaw.

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## CHAPTER I

The ancient initiates into the mysteries had an axiom, "Man know thyself and thou shall know the universe and God". This aphorism gives us to understand that spiritual knowledge had learned to see man as a microcosm within God, the Macrocosm. To the consciousness of man this Macrocosm God must forever *be* the Unknowable, but the relationship of man to this Supreme Life Power remains the task of seeking self-knowledge here on earth.

The ancient writings such as the Upanishads give us a picture how the true self, as soul, was viewed in those days by those who reached that degree of spiritual understanding.

"The self is one. Unmoving, it moves faster than the mind. The senses lag, but self runs ahead. Unmoving it outruns pursuit. Out of the self comes the breath that is the life of all things".

"They that know and can distinguish between natural knowledge and supernatural knowledge shall, by the first, cross the perishable in safety; shall, passing beyond the second attain immortal life".

"Protector, Seer, Controller of all, Fountain of Life, Upholder, do not waste light; gather light; let me see that blessed body (soul) - Lord of all. I myself am He" (From "The Ten Principal Upanishads by Shree Purohit Swami and W. B. Yeates).

The real innerself of man the microcosm is ensheathed by ethereal subtle bodies and one of physical matter. And so the level of the conscious mind of man is enshrouded by the vehicle of his sensory world of human personality. It is the product of man's reactions to physical life and the senses, which constantly call attention to the physical world. So man has been conditioned by self-preservation to have an automatic outward gaze, and an urge to find himself and to express himself in the sphere of the physical

In consequence and quite unconsciously man's meaningfulness is centred in his material achievements. So from an early age he is oriented to an outward gaze in life. This biological process serves the physical requirements and so dominates self-consciousness which begins here as a bud which opens only partially in this world, and yet is imbued to open a blossom of spiritual self-consciousness in the hereafter, while the physical self will obey the eternal law; "Then shall the dust (physical matter) return to the earth as it was; and the spirit shall return unto God who gave it". (Eccles. XII : 7).

We have learned after years of investigating the psychic manifestations of life that in this category of incredulous and doubting intelligence belong those of whom Henry Van Dyke wrote in "The Prison and the Angel": "the self is the only prison that can ever bind the self. Therefore in the absence of man's access to the deeper levels of consciousness, derogating scepticism of psychic life became the order of our materialistic and to some extent nihilistic age and we have to search for the deeper levels of the psyche to find our goal.

Yet one knows that this consciousness of our age, a product of materialism, is wearing blinkers, because it has not outgrown the infantilism of mind when first awakened by physical sense.

It is still arrested and imprisoned by those impressions of formative infancy. Yet in the course of evolution of consciousness, the belief in the survival of death in a spiritual form became rooted in all primitive cultures, only to be submerged in consciousness by the materialistic knowledge of man. Perhaps for the hidden reason that with refinement of thought and language, the psyche would emerge again to open the doors of the mind to the innerself. Over the years this suppression by orthodox dogma and materialistic values of life has produced the sceptic mind, which rejoices in its materialistic achievements as the end all to life. Hence psychic phenomena were viewed as primitive beliefs founded on superstition and not quite respectable in educated Society.

Today psychic literature is almost always suspect

because its message would surely bring changes in man's -religious valuations. Scepticism has in this respect become a defence mechanism, subtly serving the purpose of the orthodox beliefs to which man has been conditioned.

For ages now man's self-consciousness in its most external form has flowed with life oblivious of an inner vision and an innerself. The development of awareness came with memory formation and so anchored the external image of the self firmly in the physical world. Yet human culture, especially self-knowledge, should have been able to teach even youth that sensory self-consciousness was a mere phase in man's development, and that mind had inner resources for revealing the continuance of life beyond the grave, because the mentally imprisoned soul could not grant man the awareness and veneration of the inner self.

Spiritual understanding of this essential inner self-reverence was further obscured by organised systems of dogmatic religious beliefs, which ignored the true function of soul while man's mind was concerned with devotion to his mental conception of a personal deity in heaven as an enthroned ruler of the world.

There was a time in the primordial phase of mental life, when into the silence of mind in its preliterate experiences, came the intuitive values of the deeper levels of consciousness, and stimulated in all probability spirit communications with their dead. Over ages, perhaps clothed in myth, this treasured spiritual knowledge they obtained was preserved for the initiate in the mystery schools, remnants of which I found among the pagan Xhosa in the anointment rite, and in the name "amarwala", meaning a new life. No doubt literalisations of these glimpses into man's eternal life became in time the anthropomorphic foundations of religions for the mass mind.

One can accept that even in primeval times the virgin minds of our ancestors were awakened to the supreme importance of soul in man. If not, how then does it come about that in remote times in ancient Egypt and in the Sanscrit writings of Vedic days, it was accepted that the soul consciousness determined the evolution of spirit life?

They described how we begin life here with comparative imperfections, but that we were destined for a higher spiritual existence.

Over the eons of time we have gleaned this knowledge from spiritual sources within the unknowable Macrocosm. But the ancient sages also learned to accept that our spiritual progress in the hereafter is under the directive powers of Great Hierarchies of Angelic Intelligences.

Moses Maimonides in his "Mishne Torah" sets out his doctrine of the variety of angels depending on their degrees and the different roles they perform, to which one could add within the Macrocosm - God.

It seems almost as if these psychic sensitive sages had a conception of our physical universes which differed from the later anthropomorphic religious systems. Could they, whose knowledge gave rise to the mystery schools and to initiations into an inner consciousness, have known of these mighty denizens of the spirit worlds? The orders of angels which Moses Maimonides described makes one think of them as component spiritual strata planes or spheres of the Macrocosmic Life and Consciousness. One can only think of this Macrocosm as an unknowable infinitude of layers upon layers of consciousness, comprised of spiritual spheres within which is held the promise of the mighty powers to be awakened within the soul of discarnate man.

We know from our psychic knowledge that the soul of the microcosm man is surrounded or garbed in subtle bodies of rarefied ethereal substances of which ectoplasm as the vehicle of vitality is almost semi-physical. Hence we can imagine man as an ingredient, a constituent, a unit or component of the Macrocosm. We live in a universe which is an expression of energy, whether we are in our physical bodies or out of them, each of us is a storehouse and a transformer of energy.

Those of us who have given thought to these interior levels of consciousness of our psyches, can aptly describe them as the portals of the soul.

When one takes this contemplative rest in meditation, it is difficult not to attain the realisation, at a certain depth, that by means of one's soul one possesses a divinely real

yet, relative to one's intellect, an incomprehensible link with God. One feels that the essential power of life, and the energy of life, of love and of intelligence are active and can be experienced in consciousness, thereby linking the seen and the unseen with one's higher thoughts and imaginations. One enters a refined and rarefied thought sphere transcendent to the objective world. As we live within the Macrocosm some of its regions transcend us, but its nucleus of power is the crown in man's soul.

In view of the law of life that self-consciousness directs the mind towards the sense world, man becomes from infancy a creature of circumstances, responsive to sense stimulations, so that he soon, even in his tender years, finds himself with a reactive mind. This law of growth in sensory self-consciousness is the natural process, from which the interior levels of consciousness in ever closer proximity to the real innerself can ultimately be awakened. This happened primarily by cognizance and understanding of appropriate correspondences and symbolism in our world. This is the first glimmer of self-consciousness which extends in thought to the interior of the self as transcendent levels to the sense world. At this stage an awareness of self-knowledge begins to dawn, and life seems incomplete without an inner divine power, and when in the deeper silence of the self such a feeling of a presence emerges into consciousness, then self-knowledge has given birth to self-reverence and the latter is but the divine emanation into the outer mind radiated from soul. And from this frame of mind there flows automatically the highest human ethics empowered by self-control and one's awareness that as one of the species *Homo Sapiens*, one has a responsibility towards your fellowmen. Red Cross has condensed this attitude and its empathy into the beautiful word, "Caritas".

There is always the possibility that self-knowledge embracing the self-reverence of soul could be so abstract for the person conditioned to the worship of a personified God, that the meaningfulness of soul is not encouraged by mind. Yet it is ancient sacred knowledge that the soul consciousness, when awakened, can give rise to a new idea

force in man. One can conceive of these influxes of thought radiated from hierarchal angelic centres and pregnant with spiritual wisdom having to clothe themselves in verbal images and symbolic values for comprehension by the imprisoned intelligence of earth man.

The ancient dictum, believed to have been first uttered by the Hebrew Sage "Hillel," has in it the wisdom that emanates from soul: "Do unto others as ye would they should do unto you". It must be extremely difficult for anyone to put this dictum into practice in human relations where the soul is not recognised with reverence as the divine innerself of man. The born poet is a form of psychic sensitive that seems to have access to interior levels of consciousness without entering a trance state.

From these depths in proximity to soul he gathers sublime thoughts, and then garbs them in the words of our world. Even if most of us do not understand their inner meanings, we cannot ignore their aesthetic appeal, their fascination in sound, metre and rhythm for even without our conscious knowledge they are in tune with deeper levels of our psyche, while we merely experience the echoes of words in our minds. So it takes cultivation, effort and will to find one's endowment of the transcending inner real self.

It is apparent when one studies the contributions of ancient Egypt and the Vedic literature, that the sages of old had gathered these gems either from trance conditions or conscious psychic perceptions like some of our poets.

Nevertheless the fundamentals of the mystery schools which protected and preserved this divine wisdom have left us the eternal message that man's true religion is to appreciate and revere the spiritual replenishment emanating from these Angelic Divine Centres of Intelligence. Once we tune into these transcendent angelic worlds they become a reality to the refined layers of our thoughts and so become the comfort, the hope *and*-sustenance of our aspirations.

From this process of inner preparation by means of the conscious mind one can obtain a higher stratum of thought, and inspirations can emerge as answers to our prayers.

It is necessary to recall to mind a few examples of the poet's psychic insight otherwise we can so easily find delight in their words, and miss the veiled casket of spiritual treasures.

One cannot avoid the conclusion that poet's who were conscious of soul and its significance to man gave us to understand that they were aware of the intuitive inflow into the conscious mind from the regions of the unseen. Carlyle for example in his "Essays" wrote, "Everywhere the human soul stands between a hemisphere of light and another of darkness on the confines of two everlasting hostile empires, - Necessity and Free Will." I shall later refer to the bipolarities of our instincts, but here Carlyle has already gleaned the mystery of human conduct.

Again when one turns to Hartly Coleridge in "To Shakespeare" this poet shows an intuitive understanding of man's soul's divine union or resonance with the inscrutable layers of spiritual intelligences onwards into eternity. He wrote

"The soul of man is larger than the sky.

Deeper than ocean or the abysmal dark. Of the unfathomed centre".

Then again Emily Dickinson showed that she became aware of the affinities of souls of the same angelic parentage, the formation of group souls of spiritual families if one had to draw a correspondence. She wrote in "Life": "The soul selects her own society then shuts the door". Are these not also the barriers created by a spiritual consciousness which are fundamental in demarcating higher from lower spiritual planes?

In "The Single Hound" she wrote "The soul's superior instants occur to her alone".

Who has not in moments of profound meditation at times experienced that fleeting mental suspension when all feeling became one sublime movement in a breeze of experience.

Again Galsworthy in "The Roof showed with profound insight that the thought world of people could imprison one's soul and make consciousness oblivious of its presence within.



"Froba: Say, Nurse - in a hundred human beings, how many have got souls?

Nurse: It is difficult to say. So many people keep their souls locked up".

Then Plato: "The soul of man is immortal and imperishable".

While John Hunter in his "A Replication of Rhymes" wrote "A soul of power, a well of lofty thought. A chastened Hope that ever points to Heaven".

It is of profound interest when one bears in mind the ancient Egyptian conception of Ra as an angelic sun world, and one thinks of the soul's power of resonance linked with these divine states, then the words of Whittier in "My Psalm" has an eternal symbolic meaningfulness: "The windows of my soul I throw wide open to the sun". One could also think of the windows of soul as its many levels of consciousness vibrating in harmony with spiritual planes of life.

These poets felt a reality in their soul's divinity which gave a transcendent meaning to the words in daily use in our world. Wordsworth in his "Ode on Intimations of Immortality" wrote

"Though inland far we be,  
Our souls have sight of that immortal sea  
Which brought us hither".

How many do not remember W. E. Henley's "Invictus"  
"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".

Man does not seek conscious mediums among the poets, because to cultivate a thought world, where in physical reality is one and the spiritual another, leaves the consciousness, that feels the "essence" of reality, outside the goal our education has invisaged.

Yet poets have known this probably from the time self-consciousness first found its creative powers. Hence one is not surprised when "Lowell" wrote in his 'Columbus'

"And I believe the poets; it is they who utter wisdom from the central deep.

And listening to the innerflow of things  
Speak to the age out of eternity".

Soul belongs to one's inner reality and so is in the abstract regions, and beyond the possibility of our forming a mental image of it without reliance on the impressions of ancient seers and modern clairvoyants. But psychic vision has given an image to imagination, an image which as a memory can link one's mind to spiritual companionship. Of course what transcendental image the inner vision perceives cannot be that of soul itself in naked form. One cannot even speculate at what stage in its evolution it will stand before infinitude unveiled.

But our psychic and spiritual evidence, especially the latter as testimony of survival of death, have made it clear that the soul is veiled in subtle bodies which serve as sheaths or integuments.

In seances with the late Alec Harris I have touched and examined as a physical being the materialisation of Black Feather. A medical colleague examined the heart, pulse rate, respiration and texture of skin inclusive of palpation of his muscular frame and found no difference between his materialised body and a physical man.

One stands in wonder in the presence of such phenomena and the strange magnetic fields of soul, which cohere and attract these ethereal substances to materialise a physical man from the unseen.

The manifestations of inner degrees of man support the ancient conviction that man has a psychic ability to perceive his inner reality, and this ability must therefore be ascribed to perception by means of soul. It follows that when self-consciousness was first awakened by the dawn of the physical senses the inner illumination of the consciousness of soul was already there and no doubt commingled its psychic powers of perception with the physical to assist in the understanding of the meaning of the material impressions. So, although obscured by the physical sense serving as a veil of external consciousness, it

was the inner ability that gave to mind the meaning of experience.

It is fascinating to think of man's complex nature even from the age of primeval consciousness, and how this inner eternal treasure had timelessness to acquaint consciousness with divine life. Unhurried it grew in response to the thoughts born in mind which had to knock at the portals of the subtle bodies to garner for the objective mind that which from the beginning has been enshrined in soul. This power may emerge in some as clairvoyant perception, and in others be dormant and only reach expressive awareness in some dramatic psychic experience, while in most of us it is obscured by the constitution of the subtle integuments of soul.

But then there are other psychic compensations. There is the intuitive influx thought flow which seems to work best when there is a resonance between the external layers of mind and the soul. This channel to soul is also helped by meditative prayerful thought which could be cognizant of the powers to which soul is subject. The days I spent with my friends the late Solomon Daba and Xagalelagusha, both pagan psychics, fascinatingly made my thoughts flow back to the primeval seers and made me feel convinced that, like my pagan psychic friends of a primitive culture, our primordial ancestors saw the spiritual appearances of their dead while their minds were unencumbered by loads of facts about a material world.

Communication with their dead brought them pristine truths of life beyond the veil. This then could be the only manner in which the first primeval consciousness was awakened by psychic means to the continuation of life in other spheres. They were the first to discern the aura that surrounded man and that responded to the refinement of thought and feeling. It cannot be otherwise but that man's first religion was born in primeval days in the worship of ancestral spirits who came as guides and instructors and who taught of divine hierarchies as I found among the Amaxosas and the Mashona in Rhodesia. These higher orders of spiritual beings were credited with minstering powers, which exalted them above others deserving of

man's veneration. The most significant psychic perception, as I learned also from Solomon Daba and Xagalelagusha, was that the spirits of the ancestral order appeared in a radiating body of light, but it was more a concentration of light as flame-like or ovoid than in the human form.

From these pure primordial clairvoyant visions the significance of light, soul and spirit became fundamental to man's thoughts of a future life. Indeed the glory of the eternal life was in light, whereas those arrested in consciousness and detached from soul in thought had greyness. The light within was smothered by ignorance. There could have been no thought contact with soul and so these spirit beings had to enter spheres where eventually a spiritual consciousness could be awakened. The gravitational ethereal properties of ectoplasm formed the conditions for this spiritual germination, followed by the ascent of soul in the process of building more and more substantial spiritual coverings.

As a result of these variations in man's consciousness and with his 'Free Will' to choose his thoughts, the undeveloped spirit beings after leaving this earth found their way to purgatory, or the Hades of the Greeks, the Amenta of the Egyptians, and sheol of the Jews, with the Christian hell almost the most awe inspiring and dire warning of eternal torment. The hell of brimstone and fire was the most short-sighted conception of Christianity, because of the power of prayer and the higher spiritual help those on earth could obtain for the spirits in prison. (I Peter:III : 19).

It is necessary, however, to draw specific attention to "light" and "spirit". The former being understood as the manifestation of the soul of man. This inner being of light, became associated with the luminosities of sun, stars and moon. The ancient Egyptian eschatology while explaining the evolution of soul from Amenta to higher spiritual regions found the correspondence, which enabled man on earth to form the mental picture, presented by the sun and the starlit nights, as symbolic of the soul. By these means there was awakened in mind a veneration of the innerself as being one with the transcendental. So the sun and the stars

linked by the only quality psychic man knew as light, readily formed the zodiacal framework of all later religions. They acted the parts of celestial dramatis personae on whom the lives of anthropomorphic Gods were fashioned. With the fact that psychic visions of the spirit beings were seen in the appearance of the luminosities of stars and suns, nothing prevented memory and the poetic and dramatic powers of mind from seeing the departed in their heavenly homes as stars. Perhaps even from his primordial days man had searched among the stars for an answer to his problems and puzzles or to foretell the future, and so laid the foundations for astrology. On this basis the later sacerdotal systems could fabricate locations for the Gods among the stars. When, however, we look at the veil of correspondence symbolised by the stars as celestial lights representing hierarchies of spirits and angels, we cannot help but admire the minds behind these mental stepping stones to a vision of the spirit world. The degeneration came when literalisation made them into gods with terrestrial histories.

Nevertheless it was the light of the soul and its subtle bodies which formed the mental bridge for thought, and opened the inward gaze, which the physical sense world had directed solely outwards. It was the imagination inspired by these reverberations from one's soul, which stirred the conscious mind and so led to the teachings of the archaic mystery schools. One can deduce from this evidence that the primordial seers protected the knowledge they obtained from spiritual sources and only imparted it to those whose search was prompted by the heart. We learn this lesson from one of the greatest of all Jews, as written in his "Mishne Torah" by the famous Moses Maimonides. He said:

"The sages of old have directed that no one shall expound these subjects except to a single person, who must also be wise and intelligent by his own knowledge; and, after that, we may only give him outlines, and convey to him mere hints on the subject, and he being intelligent by his own knowledge may become acquainted with the end and depth of the matter".

It should be quite clear that Maimonides relied on intuitive contributions from interior psychic layers once mind became actively interested.

Maimonides goes on to state, "Now these things are exceedingly profound and not every intellect is capable of sustaining them." Hence it is not only intelligence but the presence of a spiritual consciousness which opens the new understanding. The growth of a spiritual consciousness and its cultivation from an early age creates the need for knowledge that the spiritual source of life is within oneself. The first lesson that man should learn is that he consists of an inner and an outerself with the former as the source of his spiritual energy. He would learn that while the outer could be destroyed the inner merely changes form. "And I say unto you my friends. Be not afraid of them that kill the body, and after that have no more that they can do". (St. Luke: XII : 4).

To gain a proper perspective of our microcosmic existence it is necessary for us to think of that aspect of 'The Macrocosm' which is open to our senses. We live within an Infinitude, and yet one forms an entity, a component of that wondrous vastness sweeping away from us in our night skies into endless space. Our powerful sun is yet only one of the billions of stars in our galaxy, with our little earth circling around it, while the mighty galaxy revolves on its own axis. All is movement and endlessness. In this universe the restrictions of mind imposed on the cultivation of spiritual knowledge, because of ignorance of the spiritual inner self, made man conceive of God as a ruler of this earth. The latter was the only reality for life and the centre of the universe. Even the sun had to go round the earth. So man created a superhuman male as a God, his Kingdom was the earth, and its people were his subjects. Heaven was apparently modelled on the earth. The principle of the divine incarnation of soul in a human being was utilised by sacerdotalism for a subtle purpose, and became a divine incarnation of a God as a man on earth. The ancient Pharaohs fulfilled this role to the masses thousands of years before the Christian era, and so did the avatars in India. But it is reasonable to believe that if the

principle of the divine incarnation of soul did not take place, this principle would never have been adopted to serve anthropomorphism with Gods half human and half divine.

When, however, in our age we think of the universes upon universes as presented to us by astronomers, then the term Macrocosm eclipses the manmade God of the earth, for it presents not a person but the Unknowable.

One has only to think that in our Southern hemisphere our nearest star is Proxima Centauri 25 000 000 miles away. Even the bright Sirius is 51 000 000 miles distant. These distances are mentioned because they must also exist between other stars and planets in this infinite world. One has only to think that the nearest Solar system to us is 270 000 times as distant as the sun from us. Its light takes 3 000 years to reach us. And yet they are all held together and in their orbits by some incomprehensible cosmic cohesion. If man knew from primeval times of a spirit life in light, and for sentimental and other reasons saw reflections of spiritual luminous beings as stars, then one can assume that this symbolism was meant for the mass mind. Those whom the sages according to Maimonides could not teach the deeper mystery of soul, because they could not understand. But behind this symbolism of the signs of the Zodiac known as "beths" or houses of the Gods, was the basic truth that they were symbolic of spheres or angelic centres and hierarchies.

To my mind the sages condoned these symbols as reflections of divine truths for which man's mind was too immature. Here then is the true link between religion, also Christianity and the sun and stars. The mass mind saw its beloved dead as a star in the night sky. It was a spiritual light that shone in the night as a living being in heaven.

Even in the ancient cremation by means of the funeral pyre it was imagined that the soul ascended to celestial worlds in the smoke of the funeral pyre. At least in those funeral services the soul was credited with a heavenly life whereas in some of our 20th Century churches this destiny is not even mentioned. Anyway ancestral worship from remotest times was a neutral religion seeking no converts

and yet maintained a belief in the survival of the human soul with a consciousness of the change man had undergone. In the Xhosa burial of a patriarch, the deceased is promised that those on earth will want to be guided by him in the next life. The continuity is there and ritual and ceremony at death make it articulate.

The ancient Egyptians for instance saw in the stars, ascending at nightfall above the Eastern horizon, the souls of their dead rising from the nether world of Amenta on their way to celestial spheres. Even if it was mere symbolism, and correspondence between spirit light and star light, the imagination was taken for the moment into the mystery of eternal life. It is of particular interest in this respect to know that the ancient Egyptian hieroglyph for a star was an asterisk.

It is said that Pope Gregory the Great believed that the stars were souls of men who led virtuous lives. Man in this frame of mind saw in the stars at night the souls of their loved ones who had died. The question arises, would such a belief have reached the soul of the person thought of? The answer should be in the affirmative, because the spiritual being would telepathically receive the thought and the loving feeling, and know that the star was merely a symbol of existence in spirit life.

The ancient sages as we learn from Moses Maimonides deciphered the hidden meanings of life by means of the Law of Correspondences, and it is by means of this law that one can conceive that the levels of consciousness of the Human psyche correspond to the spiritual planes in the Macrocosm. Hence one's innerself can receive reflections from spiritual planes in the nature of thought forms which in turn can emerge in the conscious mind as intuitions. The discoveries of scientists and inventors suggested by dream and other coincidental experiences could be the result of spiritual thought transmission received by the interior levels of soul consciousness.

In this regard it is of interest how often the mystic and the poet compare the mind to a mirror. One can consider the use of this symbol as an influx or intuitive knowledge of the deeper reflective properties of the psyche's impressions



from spirit planes. The representation of the human soul in the form of a star can only be the luminosity of the light of soul reflected by the surrounding subtle bodies and aura. This clairvoyant vision of the discarnate was not meant to be the naked soul itself, but rather the light of its presence, and for this reason the psychic person found the star, the sun, and the flame the most appropriate meaningfulness which could serve as a corresponding symbol for the physical world. Even St. Augustine in his book "The City of God" says "The wise are after death carried up to the stars, everyone to find his rest in the constellation most congenial".

One feels there is a corresponding esoteric meaning, which St. Augustine probably knew but withheld, that the constellations of stars to which the soul ascended to find its congenial plane of consciousness did not actually refer to literally physical stars, but to starry constellations, symbolising or representing actual living spiritual planes for those souls of the same degree of consciousness. St. Augustine wrote for the literal mass mind of the church. Nevertheless he implied a consciousness of a soul after death that could appreciate the congeniality of its environment. How incongruous is this statement of belief of life after death with the dogma of eternal non-existence until the 'Last Day' and the resurrection in the flesh.

What St. Augustine meant in esoteric language, our knowledge of the hereafter interprets as a conscious soul reaching by laws of consciousness the spirit plane with which it is in attunement. No one in the flesh can decide beforehand on such a spiritual abode hereafter - we can only hope and prepare the mind. The mass mind could read in these mystic ideas the literal movements of heavenly bodies as characters in cosmic spiritual dramas. Falling stars or meteors could be compared to the story of Lucifer, and meteors or shooting stars as they are known could have been thought of as souls coming to be born on earth. Even reincarnation could have found in this phenomenon support for its doctrine.

The spreading of the spiritual knowledge that seers received and understood could only be imparted in the

manner Maimonides described in his "Mishne Torah". It is clear that man's literal religious ideas, however naive, about a personal deity and a future life, were derived from comprehensions of limited depth. The literal had appeal because it was born of the sense world, whereas the spiritual was abstract and demanded an exercise of thought that had to acquire new values in the nebulous spheres of the imagination. Even this required the acceptance of a spiritual truth before these thoughts could reverberate in soul, and reflect the inner worlds in the mirror of mind. It could of course be accepted as reasonable that man could have obtained his anthropomorphic idea, or ideas of personal Gods, half divine and half human, from the ectoplasmic materialisation of spirit forms. The worship of the ancestral spirit could have departed from its hierarchal function and became like the materialisation of Black Feather, a God-like man, who could appear and disappear and so formed the prototype of the personal God among the unenlightened. The male God must have emerged in the times of the patrilineal line with all the qualities of a tyrannical chieftain. Hence ancient worship was founded on submission to the ruler and consisted essentially of praise, glorification, supplication and means of appropriation. This is clearly illustrated in Exo. XXXIV : 14. "For thou shall worship no other God: for the Lord whose name is Jealous, is a Jealous God".

The propitiation, the threatening and the awe inspiring words, that permeate the commands of the God, give the impression that he was operating from the lowest tier of human instincts. "But the firstling of an ass thou shall redeem with a lamb, and if thou redeem him not then shall thou break his neck. All first born of thy sons thou shalt redeem. And none shall appear before me empty". (Exo. XXXIV : 20). We know to redeem is "to buy back" "to atone for" "to pay the penalty".

Here emerges the primitive instinctive law of compensation, which has even a physiological correspondence. But killing and breaking necks of new born creatures to assure a God of his power, certainly had no spiritual relation with the ethics that can be awakened in

man when his own soul has acquired the self-reverence of his mind.

The male personal God of the patrilineal age ruled by wrath and was Almighty in his powers of destruction. Only man himself could create such a God as projections of his own awe and instincts of fear and anger.

When we look at our universe through the most powerful instruments of our astronomers we can behold an infinitude of universes, and only perceive a fraction of the Cosmos. Yet orthodox religion expect us to use our intelligence and rational minds and for the sake of an ecclesiastical system to fit 'The Macrocosm' into the picture drawn in Exo.

XXXIV : 14 and 20. This religious phase was a degeneration and was even out of touch and inferior to the ancestral worship of the pagan Xhosa. It cannot be denied that the mass mind has a mixture of religious beliefs inclusive of "The Sermon on the Mount" and the wrath of the Deity in Exodus. This approach to the universal spiritual power restricts the human mind and limits its freedom to search in consciousness for those rare gems of thought such as those that come from deeper levels into the poet's mind.

The worship of the personal God prevented man from exercising his mind to learn to know his own spiritual nature. Instead his worship and his pursuance of ritual piety enslaves his psychic energies to theological doctrines and conditioned him to a fear of God's wrath as the directive force in his social life. The redemption described in Exodus is still weaving its way in the religious fabric of our times.

How could a mind conditioned in such a manner find the stimulation of the knowledge that could lead to the cultivation of an inner self of one's divine nature?

Divinity and the eternal life of soul were not man's province, but apparently the sole possession of the Almighty personal God out there in space. There was no divine power vouchsafed to man, which he could cultivate as "God's acre" under the management of his conscious mind. He is even today still expected to praise, glorify by hymn, psalm and Hallelujah and ritual piety a personal God

on a throne in heaven. His responsibility for his own salvation by cultivating knowledge and reverence for the divinity within him, was obscured and ignored by religion, which acclaimed an anthropomorphic God separate from man somewhere in unseen space. This religious culture made man unaware of the God within himself, and also failed to provide him with knowledge of what to await and experience in his final emigration from this world. Indeed the overpowering claim of the personal God for submission to receive redemption and immortal life on his conditions, as propounded by humans, denied man the knowledge of his divine inheritance of the soul and spirit as a complex.

Since we know that every physical object seen has its astral counterpart unseen by us, so do the billions of stars and their planets have their astral inner forms. It can be accepted that beyond these are substances of finer natures to provide for the needs of soul's evolution. Man in reality should think in terms of these ethereal substances as planes of existence in the unseen on his immortal Journey into 'The Macrocosm'.

Reflective thought on one's own life, coupled with the beliefs of primitive peoples in a spiritual existence after death, rest on a truth which seems like a buried treasure for which one must seek. It is veiled by layers of consciousness and subtle bodies. But if this divine inner self, which man believed from remotest times was in him, is discovered by intelligent appreciation, capable of accepting the reality of the abstract in the unseen, then a change must come in his consciousness, and a greater vision of his non physical potentialities should make life a boundless experience, even in the sphere of human ethics. The mystic St. Paul described it as follows: "It is sown a natural (physical) body; it is raised a spiritual body. There is a natural body and there is a spiritual body". (1 Corin. XV : 44). If we define the spiritual body as consisting of the soul and its subtle bodies as well as its aura we have our modern psychic delineation of the complex and composite term spiritual body. Our conception of life cannot exclude this fundamental truth enunciated by St. Paul. It is hence one of the endowments of consciousness that it has the capacity as

a necessity of life to add knowledge of the spiritual body to self-knowledge. This veiled injunction of the inner self whenever discovered by conscious search has brought to mind a spiritual equilibrium and something akin to an inner guardianship. The psychic powers innate in all mankind differ in individuals only in their power of expression and their natural development depending on nature, density, relationship and so on of the subtle bodies. Their dormancy is often the result of conscious prejudice which therefore prevents the exercise of inner thought channels. When one accepts the principle of an inner life of the spiritual body, then I Corin. XII : 6-11 sets out the psychic powers one associates with the spiritual body.

Since so many people read these passages without any real understanding that these are their own innate endowments irrespective of whether they have this knowledge or not, it would be just as well to quote them and translate them into the modern psychic terms. St. Paul states "And there are diversities of operations but it is the same God that worketh all in all". In other words man is not only a channel for these powers, but he is a receptacle and has the faculties for their expression as a unit serving in a Macrocosmic Consciousness. This conception is well illustrated by the following words "But the manifestation of the spirit is given to every man to profit withall". Here again is the assertion and assurance that every human being is endowed with these powers in his inner self, but the variation of expression is determined by the constitution of subtle bodies, and the influence of religious inner enlightenment. It can be assumed that where self-knowledge includes recognition of these psychic faculties, the effect must be an increase of spiritual consciousness, linked with a perspective that gives an intuitive awareness transcending material values. "For to one is given by the spirit (inner self) the word of wisdom; and to another the word of knowledge by the same spirit". In this sense one must attribute to wisdom the highest and noblest exercise of the intellect. It is indeed an enlightenment which includes the reception of thoughts from spiritual spheres, whereas the right use of knowledge is the acumen to receive

information from the physical plane, as well as the ability to find reality in the abstract world.

"To another faith by the same spirit and to another the gifts of healing by the same spirit". Faith as in the Christian doctrine means understanding of and belief in divine truth, taught as a revelation of God.

Faith can mean trust in veracity or a belief in absolute knowledge. One can say that faith is a union of belief and trust, but faith is always personal, whereas belief need not necessarily be so. If, however, man believes in the fundamental spiritual or divine nucleus of his life as his soul which is in resonance with angelic regions, this faith combined with knowledge becomes a creative power and a divine attribute. As self-reverence of the inner self it leads to self-control so faith in this inner nature unfolds a discipline of mind.

The healing aspect is a natural act and is a cosmic vibrational force. Spirit workers can direct this power provided there is total co-operation and faith by man in this Macrocosmic power which healing spirits can channelise. Then we read "To another the working of miracles; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues". The word miracle is of course used with reference to the understanding of the recipient. The theological conception is that of an event in the physical world but out of its established order and hence by means of divine intervention. The participation of healing spirits when specially called upon is also by divine intervention since they are units of spiritual consciousness probably continuing their earthly calling as medical men, or others who were channels on earth for transmission of this power. The fact, however, that there is natural healing implies to my mind that spiritual healing, like the psychic element in sense perception, is always present, except that the spiritual healing in response to an appeal operates via the subtle bodies of soul by means of an increased capacity for healing energies.

The healing of cancerous growths in some people and arthritic conditions in others cannot exclude the process of

dematerialisation so common in the production of apports.

The world of medicine is only at the physical level of healing and it seems that in view of the evidence of spiritual healing physicians and surgeons should explore the psychic and spiritual worlds of their inner selves to learn how to utilise healing powers from spiritual dimensions. The discerning of spirits of course refers to the faculty of clairvoyance, where the seeing is not by physical sight, but by the astral sight. The spirit bodies of the dead invisible to others are clearly seen and even the degree of development of their consciousness concerning the spiritual dimensions is revealed in the luminosity and colours of the form. Speaking tongues as referred to in I Corin. XIV suggest that this manifestation has been presented in an unclear manner. A medium in trance can speak in the language of a communicating spirit which was spoken on earth, without the medium having any knowledge of that language. I have personally heard this as recorded in Acts II : 8, 9 and 10. I have also heard people speak in tongues believing themselves possessed by the Holy Ghost and what they uttered were without meaning and in short gibberish.

One cannot deny that in a state of religious emotional exaltation nonsense syllables could be utilised under the belief that a divine possession has a language different from that of the earthling. This is absurd because there can be no articulate language for spiritual communication hereafter. The latter is a product of brain, tongue, and vocal cords.

It is of course a form of catharsis or abreaction because it is mentioned "as divers kinds of tongues".

But a more sober and rational view is expressed by St. Paul in 1 Corin. XIV : 23. "If therefore the whole Church come together in one place, and all speak with tongues and there come in those that are unlearned or unbelievers, will they not say that ye are mad?"

Now comes the important part to separate a spirit communication in a foreign earthly language from an emotional expression of vocal sounds to release tensions under the belief that they come from transcendental spheres, but in 1 Corin. XIV : 27 it is said; "If any man

speak in an unknown tongue, let it be by two or at the most by three, and that by course; and let one interpret".

Then the words "But all these worketh the one and the selfsame spirit, dividing to everyone severally as he will". This simply means that the basic soul receptivity is the same for all, but the atoms of the outer subtle bodies reincarnated on the descending scale, will determine the constitutions of these subtle bodies, astral and ectoplasmic, and so predetermine the psychic faculties or astral senses of the person.

It must of course be understood that we know nothing about "thought" as such. Can we imagine life on earth and in a spirit world without thought?

Can we even think of a God without thought? What is it before it becomes loaded with images of our sense world?

Is it always dependent on images to convey meaning? And if so then we have no knowledge of the images of the spiritual planes which serves there as forms of communication? Could one say that on inner planes of spirit life it is implicit apprehension?

There is indeed nothing absurd in conceiving of consciousness in the life of interior planes as having no picture gallery of the same images as we are used to on earth. In this world words are our instruments of thinking and our thoughts are continuous as long as our sentences are connected. Yet there is an unfathomable mystery in thought as such. For man to deny spirit life as the origin of things, is for him to deny the presence of thought in his own life. Yet here is something that holds the mind spellbound the moment one speculates about thought, what it is and where it comes from? Something magical and captivating seems concealed in this mystery which is thought. The thought itself must have its origin in a divine source which gives it a life power by means of which it attains the capacity for significance, purport and the momentous. Why should we with all our inner degrees and complexities not have been anything else but thoughts of life at our divine origin?

Nevertheless the little bits of knowledge we have gleaned from the communications of advanced spiritual beings have



given the impression that thoughts somehow develop into states in accordance with the conditions supplied by the recipient mind. It reacts to the consciousness which receives it. The dynamics of the thought must be ascribed to the life with which it is imbued. Hence a thought of this nature concerned with the higher development of the human consciousness is aptly called an Influx. Such a thought system first passes through the angelic hierarchies in whose consciousness it becomes charged with meaning and life force for the human principled beings on earth.

It cannot be considered otherwise but that this angelic thought radiation is first received by the soul's perceptive faculties from where it is radiated to the more external levels of consciousness. When such a thought is appropriated by mind it takes part in the formation of self-consciousness.

It appears from experience that thought influxes from angelic centres for which the external levels of consciousness of man are not receptive do not form part of the thought content and its meaning of the conscious mind.

Once the comprehension of the person can grasp an intuitive idea it becomes a part of that person's self-consciousness. It would appear that the thought energy with which we physical beings do our thinking is adapted in frequency rates of vibrations for each plane of conscious life - of which that of the physical brain is the lowest and most rudimentary rate of vibration. Hence thought energy like other forms of cosmic energy radiates outwards into "The Macrocosm" from its Divine centres. The mystery behind this cosmic permeating thought power gives us some idea of the ancient seer's conception of Omniscience. One can assume that this principle of thought radiation from divine sources, passing through angelic centres to the receptive stations of human souls, and thereafter proceeding as radiation to the outer consciousness of an objective world, will utilise the reflections of inner planes as correspondences, from where the seer and the gifted poet select their imagery, and make thought indeed the crown of all energies. Somehow, although thought is the monarch of the worlds of perception, it, like all life forms,

even like earthly seeds, requires a suitable soil in which to germinate.

In our age thought of soul as a spiritual inner self must indeed be a strange if not eccentric idea to many people. If, then, education demands that photographic mind be loaded with physical and technological facts, not to mention the supremacy of physical science as knowledge, there could hardly be a motive or incentive to think of a future life. Equally so is it difficult for man to envisage that the embryonic angel to be is already an endowment of the human soul. We can accept, of course, that to appreciate such a contemplative life towards the inner mysteries of one's soul would be quite difficult with the mental content the technological and commercial worlds require of people.

During my field work among the pagan Amaxosa when I had special meetings with psychic sensitives, I became aware of fleeting visions, archaic and atavistic ideas, as if somehow our probing into the origin of rituals and symbols made us share archetypes, as though deeper levels of consciousness had emerged and mingled with conscious streams.

The thoughts were about primeval food gatherers living in idyllic surroundings who would communicate with materialised forms of their deceased ancestors. I knew instinctively that this was how it all began, but to my amazement, when enwrapped in a reverie with a scenic backdrop unlike the huts, the red ochre and blankets as part of my then present canvas of rolling hills and dongas, this drama in my mind took place in a dense forest with glades filled with dancing people.

As I beheld all this within myself Solomon Daba began to describe telepathically the pictures in my mind, which he said his ancestral spirits had sent. His account did not relate the details of my creative imagination, but their content was similar. One has to accept that the primeval mind had a psychic freedom and fertility whose spiritual jewels lived in memories of myths and over eons of time ultimately became the foundations of man's sacred literature.

One can imagine that throughout these illiterate

primordial ages there was a process of inner preparation in which the ancestral spirits played the direct role of teachers, but were in all probability subject to higher powers. The psychic sensitives on earth, ages before they were known as prophets, seers and sages, received this wisdom of the continuous life from the spheres of divine light. This form of communication and magnetism of soul were only possible because man has a divine nucleus as the basis of reception, perception and understanding. No matter how this wisdom of a spirit life in other dimensions was expressed in outer terms of word and symbol, custom and rite, in accordance with the capacity of human imagination, eventually, as the intellect in its endowments refined its sense perceptions and creative powers, it drew on this storage of unconscious layers of thought. Perhaps this is how the seers of those times began the Vedic literature and the scrolls that became the Egyptian "Book of the Dead". These great fundamental truths later became entangled in astrotheological mythical inventions as sacerdotalism took hold of religious aspirations. From that time the human mind sprouted religions, creeds and cults interwoven with the sociopolitical aims of statecraft. To preserve the spiritual values of the supreme importance of soul the mystery schools were begun. These schools were for initiation into the mysteries of the life beyond the physical senses. The communications and their lessons which primordial man had to learn from his ancestral spirits, were treasured and secretly taught to those whose inner understandings found an intunement with the spiritual life. Moses Maimonides in his "Mishne Torah" gives us a clear picture how those ancient minds evaluated the treasure world of the inner self. As I found among the pagan Amaxosa seers, those who had gone before as the Izinyanya (ancestral spirits) could always make contact by means of thought from worlds of light, and at times become visible to the inner vision of the seer. On occasions it seemed to me as though these Isanusus or seers such as Solomon Daba and Xagalelagusha opened before my insight mental albums of man's pristine impressions of spirit.

What, however, was strangely missing to me was that their minds had not paused long enough at reflection and silent contemplation. They honoured, venerated and revered the souls of the ancestral spirits in other spheres, but somehow had neglected to understand that the same soul was in the living human body and that veneration was not to be paid to it only after death, but that this recognition during life was the first step of the ascent of consciousness. Here then was an arrest of those fleeting meditative moments that creep unnoticed into our daily minds. The Xhosa seer had remained at an atavistic stage beyond which the ancient Egyptian mystery, and the Vedas had progressed thousands of years ago.

The Xhosa had spiritual knowledge of hierarchies such as the Isiwehle beyond the newly dead, and the Izinyanya beyond the Isiwehle, and when one examined their criteria of distinction between these spiritual worlds it becomes clear that the Izinyanya had a greater enlightenment. Even in the clairvoyant vision of the seer they were at times of a white brightness like the noonday sun. So on the lonely sweeping Ciskei veld, in the midst of my red blanket friends, the Xhosa described a symbol of the discarnate soul, which the ancient Egyptian manes or spirits of the dead had acclaimed with joy thousands of years before.

I was searching, without at first direct questioning, for evidence of a belief in reincarnation, but this doctrine was unknown to the Isanuses. They claimed that not one of their Izinyanya would want to return and live an earth life again. In any case they had gone beyond the Isiwehle, they would not have done that if they wanted to come back.

I explained that this belief in reincarnation is not just imagination but that people were born who claimed they were other people who had died. But they had not heard of such specific cases. There was little interest in the idea, but sometime later Solomon Daba said children take after their parents and relatives and since there is a spirit body it is possible the spirit body could also take after an ancestor. To me this was a profound statement in which Solomon expressed the germ of the theory I had formed long ago.

Yet the popularity of reincarnation among people of all

walks of life who have become interested in survival after death has left one with the impression that to these people reincarnation is the only valid proof of survival, which is, to say the least, a means of introducing confusion, if not absurdity, into the evidence and the spiritual philosophy of the evolution of spiritual consciousness.

It is in this respect quite unexpected to meet orthodox Christians who revel in untold important previous lives, because dreams have suggested this or psychoanalytic interpretations have found a new angle of approach. These people seem satisfied with a most superficial conception of survival of death, and above all reveal a lack of understanding of the attributes of soul. To them it seems the most usual thing for a soul to return to earth and be reborn in a different body either as a man or woman. If so where must one think are the foundations of the feminine and masculine principles, when communications from advanced spiritual beings maintain the operation of these principles in the angelic spheres. Periods ranging over thousands of years of spiritual progress are at times allotted to souls who wish to return to earth to relive their physical lives.

The ancient initiation mystery schools made it clear that the divine soul is the basis of the expanding evolution of consciousness as it ascends to the more interior spiritual planes. Even the spiritual hierarchies of the pagan Xhosa only provide for progression, so that even in their primordial phases they claimed no evidence of reincarnation.

Could this be because this primitive culture had no sacerdotalism operating in an institution?

We have acquired knowledge in the course of many years of psychic research which has given us ample evidence to conclude that the soul is by nature ensheathed in various subtle bodies, that serve as integuments, and, what's more, we have no conception, for example, of the progressively refined degrees of the astral integument. We know something of the subtle body that is derived from the bioplasmic layer, which Dr. R. Crookall has named the vehicle of vitality. Indeed a most appropriate name for this

ectoplasmic body of the soul. We also have knowledge that the adherence of ectoplasm to the discarnate spiritual body restricts consciousness and is usually associated with earthbound conditions. Any advancement of the naked soul per se, without consideration of its essential subtle bodies for incarnation, and for its evolution of consciousness, is an argument lacking realisation of what is involved. It suffers from over-simplification.

This doctrine of reincarnation, without consideration of the subtle bodies of soul is quite incompatible with the whole basis of spiritual philosophy, which connotes that soul ascends from the most rudimentary earth plane on the course of an infinite deific destiny. On the nexus plane of its earth-bound condition it perceives the physical world as every earth-bound spirit does. It is here where Karma is atoned for, when the ectoplasmic vehicle or sheath is shed, and consciousness beholds the puniness of its values and perspectives measured by earthly standards. This is where insight is gained, and the world is seen and understood in relation to the life the person lived on earth. Why then should there be a need for a soul to forsake the contrasting glory of its spiritual progress to return to the consciousness of imprisonment in matter?

Yet this doctrine must have had the same bases in human experience as we find in numerous instances in our time. In brief, the reincarnation doctrine states that between physical death and birth the individual passes through astral and mental worlds. The latter, by the way, is in need of a great deal of definition before one can speak of a mental world as a place of abode. Nevertheless the doctrine claims that on these planes the individual builds up permanent atoms of experience consisting of desires, thought forms, and memories.

It connotes that when a person dies his ego withdraws into its ethereal double, in which are retained his memories of his earthly experiences. In this manner his past life is stored in the astral world. The individual continues in its spiritual progress until eventually only the astral with its permanent tendencies remain. One must assume that these permanent tendencies refer to the instinctive equipment of

the person, inclusive of his earth memories. Ultimately the ego is focussed in a mental body. I have already referred to the complexity of this term "mental". In this mental body it creates its environment by means of thought, and it also absorbs thought forms, such as ideas and images - appropriate to its past condition. In other words it must avail itself of the memories stored on the astral but since the "mental world" seems transcendental to the astral, one is not told how this complicated process is accomplished by the ego from a higher plane. Now these permanent atoms of the past will constitute, according to this doctrine of reincarnation, the nuclei of subsequent mental, astral and physical bodies of the next reincarnation of the soul. In the course of events "The Law of Periodicity" such as the recurrence of seasons on earth causes the ego (soul) to reorient its attention for another reincarnation. Such then is the logic of the doctrine put forth by devotees of reincarnation.

The interesting aspect of this doctrine is the belief about reincarnation as found among totemic clans. It was believed that the clan could reproduce itself unceasingly. We know that during archaic civilisation culture heroes were believed to have been reincarnated.

It is well known, for example, that in the Epic and Puranic literature as well as in the Jataka texts of the Buddhists, it is stated that sky beings could enter women to be reborn. There is no overt statement of this nature apparently in the Vedas. But in the Vishnu Purana twelve deities are said to have told each other "Come let us quickly enter into the womb of Aditi, that we may be born in the next manwanta for thereby we shall again enjoy the life of Gods". But surely this statement is mythological and has no reference at all to physical rebirth. There is a fair amount of suggestive evidence that without profound knowledge of the divine function of soul in the spheres of human consciousness the doctrine of reincarnation was based on the astronomical and general physical laws of repetition and periodicity. J. W. Perry in his "Children of the Sun" tells us about the Indian Epic concerning the reincarnation through the mother. Here then was a system

of belief in reincarnation which would have had unknown elements of the law of inheritance of atoms but these were overshadowed by the needs of social organisation.

According to the late J. W. Perry the Indians believed that the husband dividing his body in twain is born of his wife in the form of his son. The mother is the sheath of flesh in which the father begets his son. Indeed the father himself is the son. It appears that evidence suggestive of the rebirth of a person, came from some children who could recall memories of persons long dead who were unknown to them. These memories could have been the primary foundation of the doctrine. Experiences of this nature could have given rise to the mythology perpetuating the belief in a process of physical rebirth of the soul. The latter was often in this sense called the ego. Reincarnation was an established faith in totemic clans, especially where these were of a matrilineal culture pattern.

We are aware that from time immemorial the Egyptian pharaohs were the incarnations of the deity. In fact one could consider this as convenient religious vogue introduced for religious and socio-political reasons by ancient sacerdotalism at the inception of temple worship. In turning to the Hindoo ideas of reincarnation, we find that Vishnu assumed several forms and only became Christna in his eighth reincarnation. But Christna is of profound interest to the Christian, especially the wisdom attributed to him in the pure abstract angelic thought of "The Bhagavat Gita". The idea of periodicity in astronomical and vegetative occurrences around us made the priestcraft incorporate these events in their astrotheology. For man, being unaware that he was part of a whole, tried to encompass the whole in his comprehension.

The mythical God-making and presentations of the priests found the incarnation of deities most valuable to their forms of temple worship. No wonder therefore that lights, stars, and souls all had a significance and could be turned into spiritual principles in their recurrences, like the equinoxes, the solstices, and the procession of the equinoxes through the signs of the Zodiac. Therefore, in Aries, Amen was ram headed, and so was Christna a lamb,



the same as Christ. Osiris in the sign of Taurus was the Bull. We find reference to this where the Hebrews worshipped the idol of their deity, the golden calf. These retrospective glimpses into memories of bygone days tells us about their mental activity, power, sacerdotalism, and Kingcraft used in their efforts to reduce God or "The Macrocosm" to the dimension of brain mentality. Yet one fact must stand out as an eternal monument of an exclusive divine truth; for the first time no doubt revealed to the untarnished psychic understanding of the primeval inner self of man, that the only divine incarnation in the universe, wherever it occurs, is the birth of the soul in a human body.

Even among the ancient Sumerians a mysterious connection existed between the ruling King on the throne and the God Tammuz, which did not rule out the idea of the King being an incarnation of deity. The mythology which the ancient initiates adopted to disguise one's spiritual origin and make it incomprehensible to temple worshippers of the mass mind, was used to disguise the divine light representing soul and the angelic spheres.

The divine light of Ra was presented in the ritual as the physical light of the sun and that light which appeared in the form of stars of the emancipated dead. The Incas of Peru made this profound spiritual conception of the psychic sensitives completely physical, and claimed that they were originally descendants from the sun, and that certain virgin maidens in a state of prayer were impregnated by rays from the sun and so produced the children of the sun. If however one were to replace the sun ray by the divine light of a soul emanated from a divine sphere, the myth is broken up into its germinal spiritual esoteric state. The subsequent incarnation of deities born from virgins with no physical father like messiahs, avatars and the pharaohs of Egypt reveal the absurd lengths the priests went in their attempt to convert the spiritual mystery into a physical miracle. For example to show how common were these ideas before they were hallowed in sacred literature, one has only to recall the history of the Yuchi of the Savannah -in U.S.A. They called themselves children of the sun and were originally descended from a

virgin who was impregnated by a ray of the sun. Hence they were matrilineal and were the reincarnations of their maternal ancestors. Each child in commemoration was named after a maternal grandparent's brother.

Nevertheless, as my personal experience and that of many others have shown, children have been born, and still are being born, with the reappearance of memories and thoughts of persons long dead, whom they never knew nor even heard about, and yet they had these memories and beliefs that they were people who lived before, were married and had had children.

Experiences of this nature which cannot reasonably be disputed must have been at the root of the whole idea of reincarnation and so made the incarnation of deity more easy to accept.

The reincarnation doctrine, of course in a naive and simplified manner, believes that this process of repetition of the soul's birth on the lowest physical plane, the earth, is a process that continues until a relative spiritual state of perfection is attained by the soul through repeated physical rebirths, because by such means the perfection of souls are attained, and by this process God attains its perfection by its general outflow into matter.

Not only is such a conception spiritually immature, and to say the least naive, because it is difficult to eliminate the element of earthly periodicity like the seasons of plant life; but this doctrine speaks of flowing into matter by the universal spirit to evolve and perfect itself. It seems much more probable that 'The Macrocosm', by emanation, evolves its spiritual qualities of consciousness from germinal states to reach the degrees of perfection in which 'The Macrocosmic' consciousness exists, as the angelic degree of soul's consciousness in the category of higher functional units. The sages of old have only ventured beyond this degree by speaking of arch angels.

Moses Maimonides in his "Mishe Torah" Chapter II mentioned a degree of angelic intelligence and consciousness in these words, "The degree of God, blessed be He! is the degree of that intelligence called Haiioth". According to the doctrine of reincarnation one is left with

the conclusion that the plane where this process of perfection is completed is strangely enough this earth plane, the most rudimentary of all, where human self-consciousness first awakened to a physical sense world.

The knowledge gained from spiritual communications, psychic phenomena and the mystery schools, as gleaned from "The Book of the Dead" and the "Bhagavat Gita", reveal the pathway of spiritual evolution as a well defined goal.

In this respect all spiritual progress, after physical self-consciousness, is an evolution with expansion of consciousness in its ascendance within the 'The Macrocosm'. In this process of evolution, and expansion of consciousness for adaptation to higher or more interior planes, the soul acquires more and more refined glorified veils of celestial spiritual substances in harmony with the spiritual plane on which it has its existence.

In the New Testament this spiritual evolution is described as follows. "In my Father's house are many mansions: if it were not so I would have told you". (St. John XIV : 2). From these words we can form some idea of the soul in its spiritual body evolving onwards to reach the perfection of the human principle in the angelic spheres.

One has to accept that the conception of progress from 'mansion' to 'mansion' implies that the soul, as a divine nucleus of man, occupies the physical fertilised ovum while in possession of all its intellectual capacities and potentialities, but these are nascent. They remain latent, and dormant and respond in degrees as self-consciousness begins to unfold itself.

It is when the world of the senses, with brain activity, begins to resonate in the deeper strata of the human psyche, that thoughts and feelings are echoes in the inner self, and a new dimension of spiritual consciousness can come into being. This principle of reciprocity between conscious thought and soul recognition, and response, will not happen unless consciously cultivated. Intellectual development of an academic degree by itself will not bring this consciousness into being. Some thought contact which recognises and reverses a spiritual inner self seems

necessary to bridge this gulf between the physical sense stimulation of thought and the responsive spiritual echoes from the depths of one's being.

By such means channels of communication involving the person's awareness are established between the different levels of consciousness. Without thought and experience, which draw attention to the abstract spiritual inner self of man, barriers occur between the radiation of the soul and the conscious receptive mind.

Such states of conscious ignorance of one's developing spiritual nature, which is dependent on this inner recognition by mind, usually culminate after death in earth-bound states of confusion, since the outerself is seeking gratification in a physical world without the presence of a physical body. Hence in the presence of a physical medium with a magnetic field of force these discarnates utilise this mediumistic power and produce psychic manifestations, hauntings and poltergeist activities. The motives often appear mischievous but reflection will show that these are often desperate attempts to communicate, to find the reality of the self. One could say it is like a habit in the attempt to relive the memories of a tragedy which imprisoned consciousness at death. These repeat themselves apparently aimlessly. Such are the illustrations of the prisons we make for our minds on earth which are not realised even in the bondage after death.

People who deny this inner self and its growth by stimulation of conscious thought, have no knowledge of the mysterious power of thought when one enters a discarnate body. Sacred literature refers to this fact in the language of the exoteric, and so we find in 1 Peter III : 19 "By which also he went and preached unto the spirits in prison". The spirit can only have his consciousness and his beings in a prison of thought, since physical prisons have no resistance for a spirit or discarnate being. Over untold ages there have been communications between psychic sensitives on earth and spirit intelligences from the spheres. As a result there are those people whose inner selves have developed as a result of soul culture, so that they become consciously receptive to the radiating thought waves of their own souls.

In this manner without trance or clairvoyance many persons have become their own mediums. But this degree of consciousness requires contemplation and concentrated application, with that creative faith that soul is the God in the domain of the microcosm man. This is its intercessory power especially on this rudimentary earth plane. It seems a tragedy that our earthly minds should be ignorant of the mystery and profundity of the use of consciousness, which by endowment should not be without the faith and the knowledge of a future life.

The fact of earth-bound existence of spirit life is of course dependent on what changes take place in consciousness. It is difficult to exclude monotony from this scene in the earthbound as an incentive for change. The interesting evidence is the access to the earth-bound mind of thoughts of prayerful guidance of those on earth. This could only be explained by the factor that telepathy from the earth plane falls within the same category of thought vibrations and are hence comprehensible to those in their own mental prisons. This state of affairs is of profound significance when one examines the reasons given as to why there should be a rebirth of soul.

In the first place is the earth-bound preoccupied if not obsessed with his earthly desires, satisfactions, and, above all, ambitions which exclude thoughts concerned with personal spiritual meanings. In this nexus plane the discarnate mentally lives his earth life without gratification of a purpose fulfilled. His frustration, his perplexity and bewilderment of being suspended between two planes make his consciousness still enshrouded in ectoplasm acutely aware of the pull of earthly desires. He is in consequence not only aware of the life he led on earth, but he is able to perceive the astral doubles of people and objects. All these activities are well described by the Catholic term of purgatory, because we have no idea how the purgatorial process works on the inner psychic components of the earth-bound. We know of many dramatic insights as though the outer consciousness and perhaps ectoplasm are shed as old garments, and replaced by a buoyant perspective and feeling of a higher degree of life.

In any case this awakening to an interior degree of life means spiritual progress and above all an expansion of consciousness as 'soul' ascends to another and higher 'mansion'. This change in consciousness cannot take place without insight into the arrest of life, by thoughts of nihilism, anarchism, brutalities, selfishness and human unfeelingness. This realisation is a moment of atonement, and redemption with the new spiritual harmony as salvation. The discarnate earth-bound has therefore rejected his misguided life and changes in duration have permitted his soul the opportunities to erode the incrustations of materialism in the psyche. How would such a discarnate being look on his past, when he ascends to an interior heaven or mansion, and is for the first time conscious of the divine generating power of his own soul? He would think he was born again. And so is everyone born again into greater glorified worlds of 'mansions' of light as they descend in spiritual evolution. As each spiritual being advances to a new 'mansion' more interior than the former, he sheds the immaturities of the former thought values, inclusive of the man-made dogmata that enslaved his unenlightened mind on earth. He has therefore undergone a rebirth by gaining a more refined consciousness and a radiant form of spiritual substance. This implies that each advance from spirit plane to spirit plane or 'mansion' involves a process of refinement as a higher octave of spiritual awareness and perspective is attained. On each plane that is left behind in the process of interior progression the sheaths or integuments of soul are replaced by the new spiritual substance of the next 'mansion', because this spiritual substance that makes the new form of glory also is essential for the expression of the new self-consciousness. So the law of spiritual evolution and progression contains the inherent wisdom that spiritual progress means leaving behind the atoms inappropriate to the new state of consciousness.

The doctrine of reincarnation as commonly propounded not only lacks depth of spiritual philosophy but its irreconcilable with the spiritual evolution of the human principled being. The doctrine makes Karma the cause for

rebirth on a physical rudimentary plane on which self-consciousness was first awakened by physical sense stimulation.

The basic defect in this doctrine, apart from its inadequate conception of what spiritual progress to hierarchal degrees implies, is its glossing over the true meaning of human responsibility for one's consciousness. The evidence that will be later adduced leaves us no alternative but to accept that, once the soul becomes incarnated in human form, it already possesses that degree of consciousness whose capacities and potentialities will grow and develop in the course of eternal life. It begins with the consciousness of external life and this step as foundation makes man a self responsible being accountable for his actions.

The law of every race, primitive or not, accepts this as a fact of life.

Now people are said to be reincarnated after thousands of years of advanced spiritual life simply because Karma determines this process. Yet the one so reincarnated as a result of this law of cause and effect is in complete ignorance of the reasons for his physical rebirth. The truth is that no spiritual progress can be made from an earth-bound state without a change of consciousness, and this change is quite impossible without insight and understanding of one's mind and the causes that led to the earth-bound state. It implies that there has been spiritual enlightenment and a progress of the spiritual being to a higher plane of consciousness, and all this without physical rebirth, because during that condition the earth-bound state of mind was in touch with earthly thoughts and desires. Man's accountability for his earthly deeds constitute his earth Karma. But in reincarnation the soul is ignorantly ushered into the world utterly unconscious of a load of evil Karma he is supposed to have committed in former lives.

This must be accepted as the means of redemption which the doctrine of reincarnation considers as the truth. But such means of redemption could not be divinely ordained since it is devoid of justice. In this respect the doctrine

gives the impression of shallowness of spiritual understanding, thereby laying itself open to what some would call diabolical justice. When human laws punish the criminal he is conscious of the misdeeds for which he is suffering.

Yet it cannot be denied, judging from personal experience, that people are born who claim they have lived before and were such and such a person. These statements by mere children that they were the wives and husbands of people still living and that their names were so and so could be verified, are not products of imagination, but certainly to my mind do not justify the naive assumption that a soul who lived as a physical being had been born again with its memories of the past.

So many people have been misled by this erroneous doctrine of reincarnation that it is necessary to explore its defects, because it completely misconceives the important divine role of soul in man. The examples of persons coming into the world with memories which once belonged to the lives of people a long time deceased, have reasonable explanations other than the rebirth of a soul.

Apparently the evidence establishing the subtle bodies of the soul must have been unknown when sacerdotalism invented this doctrine.

We find that Pythagoras, Plato, Aristotle, Zeno, Theophrastus, and also the early Christians fathers, believed that the soul did not appear for the first time with birth, but had an existence in non-physical spheres prior to its advent on earth. Today when reincarnation devotees speak of the rebirth of soul they make no mention of spirit which indicates a confusion between the roles of soul and spirit. The soul as the inner ego is well defined in "The Book of the Dead" and in Krishna's discourse in "The Bhagavat Gita", but confusion does occur in Biblical passages. No doubt the complex association of spirit and soul led to these two terms for divine functions being employed interchangeably, since the etymology of the words gave rise to much confusion. At times one finds an interpretation of soul's significance in the New Testament and even the psalms which suggest that it was not identified with spirit,



this could have been a delineation the copyists derived from manuscripts of the Therapeutae. It is not difficult to understand how this confusion between soul and spirit has occurred over the years. Both in Latin and Greek the equivalents are respectively "anima" and "psyche". The word "anima" is said to be derived from the Greek word "Anemos" meaning wind and Virgil used it in this sense.

But "psyche" referring to soul signifies breathed from above or from heaven. Spirit is derived from "spiro" also meaning to breathe.

Breath and life here always had a close association and the Hebrews use the terms "nefesh" or "neshamah" and "ruah" all of which refer to breathing. But Hebrew thought associated soul with the life principle. Yet when one turns to the Greeks and thinks in terms of the manner in which their artists, especially the sculptors, represented the soul, one cannot help but sense that the ancient Greeks had a mystic conception which spoke volumes. One has only to remember that Socrates taught, and this often after hours of standing in meditation absolutely immobile as if in a trance, "that the soul was the inner self of man his most precious possession". Which reminds one of the words of Wordsworth in "Laodamia". "The windows of my soul, I throw wide open to the sun".

We find this reverential value of the glorification of the soul among the ancient Egyptians, and in "The Bhagavat Gita". In Greece Hesychius described the "psyche" as a breath and depicted it as a winged creature. In Grecian sculptures the soul of the deceased person was shown as a butterfly, hovering near the body or emerging from the chrysalis. The Egyptians called the soul Ba but had the same meaning for it as the Hebrews, although it was represented by the Egyptians as a winged creature with a human head.

One comes to the conclusion that even in primordial times, long prior to the archaic civilisations, man, especially the seers, conceived of the soul, as the inner self of man and as such an emanation from Deity. Even the Aborigines of Australia believed that life came to man in the form of a spark of light. With regard to light this description from

primitive illiterate psychic sensitives contains what we find in "The Book of the Dead" and "The Bhagavat Gita".

There have been spiritual communications during which the origin of soul was discussed, from these and from the ancient mystery teachings, spirit can be looked upon as the impersonal life principle, and the essence of the divine spark which forms the soul.

Of course the human mind is incapable of conceiving of the life principle as a divine spark of energy, since it cannot be known to us as such but only by means of its manifestations on a spiritual or physical plane of life, where it is also the creator of its own form. It is said that the spirit as such is not even perceptible to the awareness of angels. Spirit is believed to be an emanation from the divine ocean of life. The Kaballah states "All things are derived by emanation from one principle and this principle is God, while the human souls are distant emanations from Deity." The first emanation identical with life could only be considered a spirit.

Some years ago William Oxley, in a circle, received communications about the angelic spheres, where the principles of male and female rejoin and coalesce with their original affinities. Whether this splitting of the germinal life emanation into male and female principles relates exclusively to the original life spirit, one cannot say. But according to this communication somewhere on the plane of identity in the ascending scale of soul, these affinities find themselves again, as two halves of a pea, and so become a dual angel, with each retaining its own self-consciousness. There is a principle of giving and receiving between these two souls of the dual angel, and there are moments they form a complete union as the consciousness of the male and female principles merge. But they can separate again, yet remain a duality.

This spiritual philosophy stated that the spirit life, the nucleus of soul, is received by the dual angels when they enter into unison. In this state of their beings something which one can describe as corresponding to gestation takes place in this dual angelic being, and during this gestating period the 'spirit of life', the first emanation from the divine

ocean of life, acquires from the angelic parent, as it were, its first spiritual body with the innate though latent consciousness of "I am". In the course of development this body which is the soul covering of the life spirit, unfolds its multiplicity of potentialities, ranging from self-consciousness and intelligence to perception of sensory and psychic categories. It unfolds its interior psychic levels of consciousness, as well as the sense perception of the brain, as the most external and rudimentary. No doubt it has some degree of consciousness one can call the awareness of attraction and repulsion, but this certainly would not be self-consciousness, such as "I know who I am". The latter develops from its potentialities during earth life.

This brief sketch presents a picture similar to a process of birth. The soul is expelled when it had reached its required maturity in the dual being of angels. Then as a male or female principled soul it enters the descending scale ultimately to be born on earth. It may be precursor of the other half of its wellknown affinity or it may be following it. It is said that the two halves which become dual angels never exist on earth at the same time. It is hence highly probable that the love life of humans could be ascribed to this search for the other half as in the game of blind man's bluff, having its origin in the pristine germinal beginnings of spirit. The spirit-soul complex then enters the descending scale towards earth. This process is timeless according to our conceptions of duration. The soul with spirit life as its inner, descends from plane to plane, once it has acquired all the spiritual atoms to comply with its capacity, from that particular plane. The soul hence forms protective integuments on each descending plane, always obeying the law of decrease in frequency rates vibration in the descending scale. It is this process which now provides the true and logical explanation for what has been erroneously called the rebirth of soul. It can be concluded that all the souls formed by the same angelic parentage will have affinities. They belong to the same soul family, if one could be permitted to use this term to make understanding of this complex subject easier. Now we have to consider the ascending scale along which the soul powers

develop in consciousness after earth life, ultimately to reach the angelic planes. We can imagine the soul family, which is a continuous human life-producing process, will consist of souls on the descending scales acquiring atoms as subtle bodies, and having a distant yet unconscious affinity with souls of the same angelic parentage on the ascending scale in the hereafter.

Hence atoms of the soul's integuments, astral or ectoplasmic, discarded by the ascending soul of the same parentage will be attracted to the descending souls, and this takes place before birth in the acquirement of the necessary subtle body, veil, sheath or integument as soul's covering on the astral and ectoplasmic planes. The evidence of the psychic research of the late Dr. Glen Hamilton leaves us with no doubt but that these super-physical substances are ideoplastic. In fact after being shed by the ascending soul they contain, mirror-like, the ideas, feelings, beliefs and memories of the deceased person. One has only to think of some of the amazing impressions obtained by psychometrists to realise the astral and ectoplasmic atoms of the dead are part of the same constituents of the object they once possessed.

## CHAPTER II

The descending soul on approaching earth awaits its call, and its acquired conditions. One cannot credit it with self-consciousness. The awareness of the self comes after physical birth. These powers are as it were in a divine casket which has to be opened from without in contact with the physical world, through the sense of the brain. All impressions, memories, forms of character, habits, dispositions which the ascending soul had left behind in the substances of the astral and ectoplasmic planes are attracted by the soul awaiting birth provided it is of the same angelic family line. In this manner the memories of a predecessor are reincarnated because of the laws of attraction and affinity. The descending soul in building up its integuments of astral and ectoplasmic substances acquires the thought forms of the previous personality.

The spirit and soul form a composite entity of which spirit is the life force and is impersonal, while soul has all the potentialities of consciousness, intelligence, thinking, memory, and, above all, perception and all that it implies. Ectoplasm, as the link between physical matter and the psyche, receives the soul in the mystery of its incarnation, ensheathed by varying substances of the spiritual planes through which it has descended.

It can therefore be assumed that both the sperm and the ovum consist of ectoplasm. The fertilised ovum forms an ectoplasmic body where the germ of the new being begins its growth. It is probable that since only one sperm out of millions finds its way to the female ovum to fertilise it, that only a sperm with the vibrational rate attracted by the ovum is the successful one. This strange electromagnetic pull implies that each sperm has its own particular wavelength. Therefore the descending soul before and during the fertilising stage of the ovum reincarnates the memories and characters of those ascending souls who have

utilised these astral and ectoplasmic substances on earth. The ascending soul discards its physical body at death and thereafter its ectoplasmic body and acquires more and more refined astral substances from higher or interior planes of increasing frequencies of consciousness. In this process the spirit being leaves the denser atoms behind in its ascent, which the next soul of the same family line would attract to itself. The soul's evolution into interior spiritual planes, called 'mansions' in St. John XIV : 2, means that each new abode is an expansion of consciousness with knowledge of its celestial functions in an environment within 'The Macrocosm'. The ancient seers and hierophants laid emphasis on this progressive power of the soul's perception. It is necessary to remember that the astral forms a world memory plane, known as the akhasic record, and this can also explain Jung's idea of a collective unconsciousness.

There are many famous examples of retrocognition in psychic literature, like the case mentioned by me in "Where Mystery Dwells" page 113, and that classical case of retrocognition by the Misses H. Moberley and Jourdain, known as the Petit Trianon case, witnessed at Versailles in which people acted as if a film was being viewed, and yet it all took place a hundred years before in the time of Marie Antoinette. These experiences show how at times we see the astral mirror of world memories even primordial images and events from where C. J. Jung obtained his brilliant conception of archetypes.

I recently studied the case of a little girl who started to speak without baby talk at about eighteen months of age. At that age she said there was a stout "auntie" not pretty who did not like ash trays, nor carpets, and made this child pick them up and put them away. Then the family left this home and learned of an old eccentric unmarried lady fitting this description, who died in that house before they moved into the house. At the age of three this child said that her own mother was not her mother, that she was married and had three children, and was driving in a red car with her husband when there was a collision and she went through the roof and was killed and that her husband had married

again. The children were alive. She claimed she was this woman, but could not give a name. At the age of seven she stopped talking about it and has apparently forgotten it since then, she is now nine and shows evidence of clairvoyance.

In this case it appears that this psychically sensitive child was apparently influenced or obsessed by two discarnate beings. The last one actually relived the accident in the child's mind and somehow gave the impression that she was the child. This is not mentioned as reincarnation, but as a control of a psychic sensitive infant by a discarnate. It is difficult to understand why this child should maintain that her real mother was not her mother since her mother was someone else when she was killed. Yet she could not remember any names. It seems as if the woman who was killed in the accident was drawn to this child by some affinity, or the child could have acquired her astral and ectoplasmic memories even before its birth. Anyway it suggests that certain cases of reincarnation could be obsessive conditions with a discarnate drawn into the aura of a child.

But I have come across two cases in infancy where the children claimed that they had lived before and gave the names and addresses as well as the names of their children and husbands. These were verified and were people who died years before these children were born. The literature on the subject has most impressive cases which on the face of it makes the picture of reincarnation extremely plausible, especially where there is complete identification with the deceased persons.

In one case I learned about the child who even showed the evidence of a skull scar the deceased person had sustained. These cases have been generally accepted as reincarnations of the souls of the dead. The most important aspect of this identification with the dead is the strange fact that these memories which are the essential components of the so called reincarnation of someone else's soul have a certain life span, and then disappear are never mentioned again and are forgotten as if they never existed. An oblivion comes over these experiences which were compulsive and

obsessive at a certain age. The person reverts to his previous personality as if nothing extraordinary had occurred.

These reincarnation memories have a period of intensity in mind and then fade away. Now the naive conception is that these memories belonged to the soul of a dead person and this soul was reborn in someone else. Contemplation of soul as a fundamental divine reality, and as the inner ego, would therefore be associated with earthly memories as belonging primarily to this inner ego and not its bodies. But what happened to the soul of the deceased person with the memories of its earth life, when the so called reincarnated person no longer claims these memories and the identities they conveyed? They are forgotten as if they never meant anything important in the person's life.

If so they could not have been the essential and indisputable presence of the soul of a person long deceased, otherwise the soul as the inner ego must also disappear and make way for a new soul, now at home in the living personality with its own memories. This change of personality is determined by the disappearance of memories and feelings, but it will be impossible in the nature of things to accept a divine nucleus as soul that changes with memories for someone else during earth life.

This picture of reincarnation reveals its illusionary notion due to over-simplification of superficial impressions. It leads one to affirm that there is no reincarnation of a soul of the dead, but there can and no doubt are reincarnations of memories associated with the inheritance, or acquirements by the descending soul, of astral and ectoplasmic atoms of the dead, with their innate ideoplastic properties for memories. The upshot must be that oriental sacerdotalism drew conclusions of a rebirth of soul which were illusions. There can only be reincarnation of atoms of soul's subtle bodies and their memories. These can be attracted because of affinities with their previous images to the coverings of a new soul.

The disappearance of these reincarnated memories at a certain period of life, and often somewhat dramatically, could only connote that their compulsive life energies of



thought were spent in the acting out of these previous memories. In this respect they obey the principle underlying catharsis, by providing these inherited memories at one time important to someone else an opportunity of working off, as it were, impulses not biologically important to the new soul.

To my mind reincarnation goes no deeper than memories of the dead. We know the earth-bound cannot progress unless the consciousness gains a wider comprehension and enters higher dimensions thought, and to do so it must leave its earthly desires and memories in the lower astral and extoplasmic mirrors of earth life, since it has a destiny which extends beyond the angelic degree of spirit life. The changes in consciousness of spiritual beings are related to their spirit planes. When one turns to the original Buddhist idea of Karma one learns that it comprised a quality of actions determining future conditions. This conception of Karma reveals our responsibilities also for the antecedents of our actions. The thoughts we think and in which we imprison ourselves cause the discarnate to sojourn in earth-bound states. "The Book of the Dead" -tells us so much about these excursions of consciousness and the joys of progress on the ascending scale, that one is amazed that religion could have gone through such degeneration in spiritual values as we find in the 20th Century.

The ancient Buddhists had a true insight into this picture of reincarnation which led the priests in later ages to teach the masses the simplest conception and named it reincarnation of soul. The Buddhists taught, "That there is rebirth of character but no transmigration of the self (soul). The thought forms reappear but there is no ego entity transferred". If we remember that the terms, self and ego entity, refer to the functions of the soul, then the ancient Buddhists knew that what were reincarnated were memories and thought forms in the astral and bioplasmic substances which clothed the soul.

The process of "Becoming" from an embryonic soul in descent with potentialities of an archangel means that the soul enters a new consciousness on each higher plane, but this is not reincarnation, for the latter refers to the flesh of

life. It is interesting to observe how the divine power of soul in man was disguised and dramatised as if a veil had to be drawn over this "Lord" in man, the "Adonai" of the Hebrews, because the sages felt that only those who could appreciate and intuitively tune in to the divinity in man would be entitled to make use of the sacred power that can be cultivated in these degrees of consciousness. The more one reflects on this wisdom, the greater becomes this realisation especially in our age where spiritual truths are commercialised as religious slogans and literalisations; and people seek formulae and speech in many tongues to fuse with God, the omnipresent. When it is considered that soul as the divine centre of man, the microcosm, is surrounded or enclosed by protective sheaths through which its consciousness radiates and that this radiation is adapted to each level formed by such a subtle body, then one can imagine these bodies as filters of the inner perceptions and understandings, permitting only that which the external conscious mind can comprehend. The intuitive channels of soul which find expression through these filtering subtle bodies require the external consciousness to be receptive and to venerate this inner interminable source; and to desire and attract it as knowledge. It is from this inner stream that wisdom can flow into external levels of consciousness with the potency of the soul. It is most remarkable and even fascinating how this relationship of soul to the most external layer of consciousness is disguised and dramatised in the Bible. It seems to be always waiting for the call of the external mind before it can adequately respond, as even here on the inner levels of the psyche the law of supply and demand operates. The soul as "Adonai" is personified in the sacred drama which underlies all the allegorical presentations of the Bible.

In Revelations III : 20, we have an ideal example of this allegorical art of presentation. "Behold I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me". The soul is always at the door of the external conscious level of mind. The knocks symbolise its radiations coming up against the barrier of the closed door of consciousness,

because man has been denied knowledge of its presence. "If any man hear my voice": the soul is prepared to enrich any human mind but it must listen not to an articulate voice, but to the "still voice", the silent voice that flows in the stream of self-reverence. When the external mind turns away from the external sense world, and turns to his inner self in contemplation then the soul can "come in to him". Once this inner thought contact is made the sacred drama tells "and will sup with him". There is a profound mystic significance in the words "sup with him". It has its roots in the Greek Eucharist, and the "Agape", "The Love Feast". In short it represents a transcendental communion; a mystic union between soul and man's objective mind. Such are the allegorical caskets of the treasures of spiritual verities disguised in the Bible. To find them the Christian must search beyond the doors of churchianic literalisations. The soul dramatised as a saviour has to proselytise the conscious mind. But consciousness is a fabric of thought power, which can ensnare soul, like a butterfly caught in a net. Hence this thought world of the conscious mind can be deaf to the knocks of soul. The term 'knock' means a shut door, a barrier in its path, because it is God's purpose that man must educate the pupil, which is the external consciousness. It has to be saved, not the Soul. It is in need of conversion. The sun as the symbol of the soul has profound mystic meanings, which, when understood as corresponding to a divine power and the expression of such a power, was what the ancient hierophants discovered. The reappearance of the sun at each winter solstice was the birth of a new sun, and symbolised the arrival of a new soul in flesh, or the incarnation of a God. The periodicity of this, the repetition year after year could also have contributed to the doctrine of reincarnation of the soul.

On the 25th December men and women hailed the new born sun coming from the winter solstice. Yet it was the same old sun, the change was in the mind and expectations of the renewal of life of the deity, - a reincarnation as it were. Hence thousands of years before the Christian era they shouted in joy "Birthday of the sun, the Virgin has given birth! The light increases". This event, as pictured

by worshippers, is beautifully presented by Virgil in his 4th Eclogue. Nevertheless even this disguise of the esoteric, reflected as sun and stars in a celestial vault, told the story of the astrotheology where the sun at the winter solstice really symbolised the human soul in Amenta, Hades, or the darkness of consciousness in an ectoplasmic body. Then came its emergence from these coverings with its brightness of consciousness. It was reborn with the expanded consciousness that could rise to a zenith and like an angel of light look at the whole world from the signs of Leo. In the same way the Hebrews called the signs of the Zodiac, "Beths", meaning the abodes of Gods. But when we think in spiritual terms beyond the physical, then each starry constellation that formed a "Beth" really signifies an angelic centre.

In the face of esoteric facts one feels the time has arrived when 20th Century man can remove these veils from our inner consciousness, and realise that the symbolism of ancient religious thought is but a continuous link of understanding by means of which the correspondence of light, as the brightness of one's own soul, has a resonance which vibrates with the augmentation from angels into the Infinitude of God. (Ephes. IV : 6).

This evolution of soul gaining in perspective of divine dimensions can never retrace its steps, since the one and only possible incarnation is that of the soul which obeys the law of progression. Reincarnation at the time of the Orphic religion was coupled with death and resurrection, but interestingly enough it seems that the idea of original sin had its origin in the Orphic religion. They believed man was born to be sinful. The body was the impure abode of the human soul. In consequence religion introduced rituals of purification such as baptism. There was the Taurbolium where the person in a pit was drenched by the blood of a bull or lamb killed as sacrifice on the grid over the pit. Blood was believed to be the carrier of spiritual vitality and so the person was cleansed of his sins.

These rituals of purification became obsessive because by these means salvation was sought. Christian hymns refer to being washed in the blood of the lamb, where Christ as

the lamb came under the Zodiacal sign of Aries.

In the book of Revelations XIII : 8, "Jeus is the lamb that hath been slain from the foundation of the world".

This undoubtedly refers to an ancient custom of sacrificing a lamb on the equinoctial cross at the vernal equinox. The pesach of the Hebrews.

In the Orphic rites in spite of these purifications the soul after death experienced purgation in Hades, and made its retribution and thereafter awaited reincarnation as determined by its sins in a former life. The wicked however not only suffered torment but were condemned to undergo an eternal series of reincarnations. No philosophy believing in the reformation of mind could save the Orphean from a series of physical rebirths. Deliverance at times only came after a cycle often thousand years. They evidently believed that all these rebirths would purify the body. No importance was attached to the consciousness with which the soul was endowed to reflect on one's actions. This ancient Orphic religion was determined to free the body of sins by reincarnation as if the body was the only covering of soul, and so it presented changes for betterment by reliving an earthly life. Evidently then reincarnation began in man's ignorance of soul's subtle bodies, which were discarded on ascending spiritual planes, while new soul coverings, commensurate with the spiritual substance of the advanced plane or 'mansion' on which it found its new existence, provided a new spiritual body. But this concept eventually became confused with reincarnation, which means no more or less than living in a fleshy body.

According to the Egyptian "Book of the Dead" these spiritual facts of soul's evolution were known. They knew that man must first shed all that which constitutes personality, by passing through the gateway of death, before he could unfold the consciousness of individuality wherein he reveals the inner divinity. In this respect the Orphean's need for the soul to return to earth to be reborn for purification had no justification.

The reincarnationists do not seem to have realised that their doctrine maintains that the rudimentary earth plane where self-consciousness first awakens is chosen by

providence to satisfy divine justice. The evidence that our spiritual knowledge reveals in our time is that soul develops integuments on the descending scale to be born on earth. The infinite variety of atoms forming these sheaths or integuments are discarded after death and so disintegrate. But these atoms, especially the memory carrying ones of the astral and ectoplasmic regions, can again be attracted to a new soul on its way to be born, and so reincarnate the memories of a deceased personality.

Such a process shows the amazing role soul performs within "The Macrocosm". It seems to act as a central power assisting in the process of evolution of atoms unknown to us. In its most external integument or physical shell it attracts and associates a host of atoms such as mineral, vegetable and animal within the universe encompassed by the human principle. This function of soul to attract these atoms to man could only have a purpose of assisting in the evolution of these atoms within "The Macrocosm". Their evolution in the associated force fields of soul have a mysterious purpose for which we as yet have no knowledge, unless it means that this reincarnation of atoms imply that we are destined for a superior type of humanity. When one turns to the ancient Egyptian "Book of the Dead" one is amazed at the valuation and veneration of the soul these heirophants attained so many ages ago. They created the mythos of Amenta as a backdrop to the worlds of soul evolution.

Gerald Massey in his amazing volumes "Ancient Egypt The Light of the World" informs us that Ra, in the mythology, is the solar God represented by the physical sun. This was of course meant for the religion of the masses, but in the eschatology dealing with the spiritual significance of life, Ra becomes the God in spirit and is also called the holy spirit. In terms of esoteric significance the physical sun is a reflection of an angelic world, the spiritual power of which is converted by means of physical media as the power of the sun in heaven. Osiris on the other hand symbolised new life in both physical and spiritual spheres. This conception included the periodic renewal of vegetation and the transubstantiation into spirit. There was

actually no death as an end of existence in the Osirian religion, but only decay, change and renewal. Horus symbolised the soul in life and in this capacity was the speaker in the Ritual and was inspired by Ra as the holy spirit. He said "I utter the words of Ra, I am the resurrection and the life". Ra represented divine thought radiation.

To tell the story of the changes in self-consciousness and the new perceptions which blossom in the course of spiritual progress after death, these worlds were constructed with the mental material of mythology, in whose folds were concealed the great spiritual truths which man had garnered by means of his psychic sensitives. So in the story of the mythos characters were divinised in human form. They assumed different characters to bring out attributes of a divine nature. Isis for instance in one character was the mother moon, and when Osiris entered the moon, she became the woman clothed with the sun. (Rev. XII : 1).

These ancient monuments of thought bring us to the realisation that their mythology is not direct nor literal, but is mystical and by these means it can elicit a response within one. The Egyptian world of the dead or the world of eternity of spirit life was known as Amenta. The spirit of the dead was called the 'manes'. The eternal path of progress of the manes was through Amenta towards the region of complete spiritual emancipation and illumination. Amenta has its relics and remnants in the modern masonic ritual, although the latter is so immersed in allegory that the spiritual knowledge is not easily comprehensible in relation to man's life hereafter.

Amenta had its darkness or blindfold of the newly dead, and it had its gateways where "pass words" were demanded. It also had the unenlightened manes where grotesque illusions told the story of the earth-bound and the ideoplastic thought images with which man imprisoned and persecuted himself. The mythos modelled Amenta on the earthly Egypt. It had its river, its deserts, its howling jackals, and its lake of brimstone and fire for the torment of the sons of ignorance, and so Amenta could be said to have

invented the Christian hell of brimstone and fire. The manes, who had acquired the rudimentary knowledge of a spirit life, shed his ectoplasmic vehicle of vitality in its dense regions near the earth and awakened to the resurrection of his soul. He was in the germinal state of the new life symbolised by Orisis, while his inner self, now emerging as the master ego, began to utter the words of Ra, such as "I am the resurrection and the life".

The initiated Egyptian or the person who studied the inner meanings of the allegorical and mythological had at the moment of death a scroll placed in his hand in the coffin. Now this scroll contained the information the soul would require on its journeys through Amenta; which was also known as the land of life. One wonders whether this scroll in the hand of the dead was not meant to convey the memories of the astral double of the scroll given to the manes. Hence from this astral scroll the manes would refresh his memories, or it could simply have meant retention of memories in his astral consciousness, because it was said that the scroll contained the word of magical power of spiritual truth.

The latter was the main concern of the manes especially in how far he had lived and thought spiritual truth on earth.

This record of his life would be read to him in the hall of justice. One wonders whether this 'mythical hall of justice' is not really the kaleidoscope panoramic scene of one's life inclusive of every scene event and memory one has expressed which passes before consciousness after death.

At such a moment the passing memories, which are related to spiritual truths one has learned or thought of during life, would have a vibratory relationship with more spiritual levels of the psyche, and so awaken the germinal ideas of a new consciousness. Hence one's own consciousness becomes the hall of Judgment.

Now the "Book of the Dead" reveals that the manes who is not imprisoned by the thoughts of his physical life has one main desire and ambition and that is that his divine soul may germinate the power to free him from those subtle bodies which could keep him earth-bound. The manes prayed that his soul may 'germinate' the power to break his



mummy bandages. It does not require much thinking to understand that "mummy bandages" meant earth-bound conditions.

The Egyptian, unlike the Christian, had no vicarious atonement and once he was free of his "mummy bandages" he was on the way for his soul to acquire a new subtle body of light known as Sahu. The progress of the manes through Amenta depended on the spiritual memories of truth written into his psyche by the subtle bodies. Each gate where he presented himself he had to give the pass word and without a prompter. The modern Freemason may with this reminder awaken some ideas that will raise him above allegorical somnolence. Hermes says "the wickedness of the soul is ignorance. The virtue of the soul is knowledge. There was no life for the soul except in knowing, and no salvation but in doing the truth". What Hermes meant by knowing the truth can only connote knowledge of the spirit life that awaits one after death. The memory of the scroll or spiritual truths acquired on earth serves the masses like a chart would a traveller in an unknown country. It must be borne in mind if one wishes to understand the ancient Egyptian - that the word 'Osiris' was symbolic, in the mysteries, of the renewal of life and consciousness, as a power of the soul, which in certain harmonious dimensions of consciousness could germinate and expand to open new worlds to perception. The manes clings to this guide of truth because his own ideoplastic illusions of horrible beasts and monsters, like a patient in alcoholic delirium tremens, will pursue him in the regions of the earth-bound. It was known that the denial of life hereafter by a person acts as a hindrance, and prevents the discarnate being from shedding his ectoplasmic covering or 'mummy bandages'. The initiations he had gone through on earth were really the acting out of experiences the candidate could meet with after death. The first degree of the Netherlandic Masonic ritual has a great deal that reminds one of the ancient Egyptian Ritual. Horus, who represents a new life with an enlightened consciousness, or as the symbol of immortal life, is of course personified as one finds in all sacred dramas. This is especially shown in the scene where Horus

lifts aloft his insignia of sovereignty, as the offspring of the supreme spirit as well as the spiritual energy that produces the brightness and the warmth of the physical sun.

After the blackout of death or the period of sleep the manes, on awakening and becoming aware of his new surroundings, calls out to Osiris as the power for the renewal of life, "O breathless one, let me live and be saved after death". This ancient Egyptian idea of salvation meant renewal of life in spirit form so as to escape a second death.

The physical life is here depicted as a phase of the past not to be repeated. The soul as the speaker in Amenta addresses the Lord of all spirits, which could be Ra, as our conception of 'The Macrocosm'.

The soul speaking from Amenta says "O thou who shinest forth from the moon (reflected light), thou that givest light from the moon, let me come forth at large amid thy train and be revealed as one of those in glory". These thoughts from the soul reveal that to the ancient hierophants the essence of sun and starlight was spiritual. The hierophants taught about the investiture of the soul in the course of its ascendancy. This idea of "investiture" can only mean, as previously mentioned, that the soul attracts to itself the substances of the plane of its abode to form its integument, so this "investiture" signifies the acquirement of greater and greater glory. One learns from "The Book of the Dead" that the soul ascends through seven stages during each of which it unfolds more and more of its divine potentialities and attributes, so that its consciousness expands, and its perception embraces all within the ambit of its evolution.

It is of particular interest to note that what we have learned from psychic research and spiritual communications over the last hundred years or so were common knowledge to the hierophants and seers of ancient times. For example, as the manes awakened in his spiritual plane after death's unconsciousness or sleep, he remembered that he was no longer a physical being. It can be assumed that this new perspective of the self brought back the spiritual knowledge he acquired on earth about a future life. This was experienced as a moment of ecstatic

consciousness and the dawn of life in spiritual power. All he had learned about the divinity of soul as the "Lord" of the microcosm, man, was a glorified dramatic moment of realisation, when he exclaimed, "I am a soul and my soul is divine. It is the eternal force". Here the soul is symbolised by Horus who announced himself in these words, "I am the resurrection and the life." To the manes his soul was the expression of the principle represented by Horus.

One feels that these statements and experiences by the manes were records of actual spiritual communications taught in the mysteries of Amenta.

For instance after the manes had discarded or shed those integuments of soul which covered it on earth, and also in the spirit planes nearest to earth life, the inner radiance of soul is no longer surrounded by dense mediums, and the prior subtle bodies permit the radiance of soul to become consciously perceptible. At this moment his understanding is flooded with that which adorned faith, knowledge and hope, and so the manes gives vent to his feelings. "I come, and am glorified and filled with soul and its power for lighting the darkness".

The mythical belief held by many ancient peoples that the souls of the dead become stars in heaven was a reality to the Egyptian masses and uninitiated who held this belief. They saw in the rising of the stars from the Eastern horizon in the evening a picture of the souls of the manes emerging from the dark nether-world of Amenta. By these means the light of the star represented the spiritual radiance of the soul. The key to this mystery of light which caused all religions to be based on an astronomical basis is the ancient concept that physical light is symbolic of spiritual characteristics.

The allegories which referred to events in the eternal world of Amenta provided material for many other religious stories. It is said that these fragments appeared in the Hebrew Haggadoth, the Kaballah, and in Talmudic writings. There is certainly evidence that the Mosaic stories are allegorical and taken from Amenta. In Deuteronomy XXIX : 5 it is written. "I have led you forty years in the wilderness and your clothes are not waxen old upon you,

and thy shoe is not waxen old upon thy feet". Now if all thi was physical history endured in a physical wilderness then their clothes and shoes would have been in tatters after forty years. But the only wilderness where a being could wander for forty years without wearing out clothes and shoes is in the land of Eternity, the non physical Amenta.

"The Book of the Dead" contains hundreds of parallelisms between Christ and Horus which the compilers of the Bible used extensively as if of earthly history, and the personal experiences of Christ. We have evidence that the initiated manes believed in the eternal ^truths of his immortality and with his spiritual preparation on earth he would, similar to the blindfolded masonic candidate, enter eternity with an unseen guide by his side.

The Christian who died with the belief of meeting Christ on his throne with choirs and harp playing would have to make some real adjustments from these magical illusions in facing a real spirit life. Because the next life is governed by laws in which thought and consciousness are concerned with the revelation of the mystery contained in the casket of treasures of the human soul.

It is of importance to know that charity has a significance of human depth far beyond alms giving with its origin in spiritual benevolence.

The manes gives an account of his earth life in what I prefer to call "The Hall of Conscience". He says, "I have given water to the thirsty, clothes to the naked, and a ship to the shipwrecked". And in 1 Corin. XIII : 2 we read, "and though I have all faith, so that I could remove mountains and have no charity I am nothing".

Hence an earth life under soul guidance with spiritual benevolence will, at its transition after death, have a dynamic force which, like the first degree masonic candidate, will find the unseen guide at his side.

"The Book of the Dead" depicts the soul's life after death with an authentic realistic conviction, that has the significance of a penetrating understanding. There is familiarity with the actual experience of people who have gone through the lower strata of Amenta, and who have emerged with an awareness of the hidden mysteries of the

soul of man. Knowledge of this nature could not only be the result of influx and spiritual deductive reasoning, but must have been the accumulation of psychic experience gained from primeval times associated with actual spiritual communications through psychic sensitives. A soul having traversed the lower spiritual planes reached the stage where self-consciousness had shed all the illusions of earthly teachings about an after life. The manes expressed his vivid appreciation of the new reality in the following words, "The soul is the greatest of created forms. Oh, let me come for I have passed the gates and through the darkness I have made my way". The knowledge he retained was representative of the scroll buried with him, and which made him find his way, and pass the gates, where he knew the pass words. These pass words are still found in modern Freemasonry except that they are devoid of the ancient significance.

We have seen how the words spirit and soul have been interchanged, and one can go further when in modern age the idea of soul is so often thought of as emotional stirring, force, fervours, and heartiness. We have actual singers of soul music in terms of life's pathos. But we have moved far away from the ancient Egyptian's conception of the greatest of created forms, and the source of man's inner light.

It is of great value in our times to know that the hierophant's clairvoyant perceptions of soul's radiations, which shone through the filters of its subtle bodies, were identical with those of the literature of the Vedas. We are indebted to Dr Robert Crookall for the spiritual information he has collected from virtually all over and published in his many books. No one concerned with psychic research who knows of his works can feel otherwise than indebted to him for his contributions. In one of his books, "Events on the Threshold of the After Life", he gives the testimonies of highly esteemed clairvoyants of how they perceived advanced discarnate beings.

For example a clairvoyant who was present at Arthur Balfour's death-bed described seeing a spiritual lady present in the room next to the death-bed. Her figure or form was human. This adaptation was probably in

accommodation to human understanding and recognition, but the figure had a pulsating radiance, as a brilliant light streamed like the rays of the sun from the entire figure.

Then there is the testimony of the world famous psychic sensitive and clairvoyant the late Mrs. Eileen Garrett. She had a vast experience of advanced spiritual beings who appeared to her.

She described them in these words. "Man is a living world, a sun and he is surrounded by a certain nimbus as are all light bodies".

The nimbus is the aura of light the ancient artist painted around a saint-like figure.

Another of the famous clairvoyants mentioned by Dr. Crookall said, "All higher souls are suns in varying degrees of luminosity. They also appear as stars or flames".

The pagan Xhosa seer also saw his ancestral spirits or Izinyanya as flames. The description is that of a massive candle flame.

These visions of clairvoyants of discarnate or spiritual beings corroborated by evidence from the educated classes, and also the illiterate pagan, are identical with those perceptions in the "Book of the Dead". One perceives that behind the symbol of Osiris, as the renewal of life, is also his appearance as the sun, and then we come to the enlarged consciousness of the manes beholding his soul as himself in the form of the sun.

Then Ra as the holy spirit from where comes the power of light was the soul of the sun, and Horus as the symbol of eternal life was also represented by the sun, while the manes, once he was emancipated from earthly ideas and desires, was called an Osiris as he emerged from Amenta. And yet it seems that it is actually the light quality of brilliance and brightness of the exalted soul that gave man the picture of the divine as the source of light, while the sun, as the supreme giver of light to our world, reflected the corresponding significance of the exalted evolution of soul as the god of the microcosm man.

Chrishna in "The Bhagavat Gita" draws attention to "Brightness" as one of the greatest qualities of the soul. All these divine images, reflected in the earth's memory aura or

plane as archetypes, are the mirrors reflecting every correspondence or comparison we can draw as thought vibrations from the deep layers of one's self-conscious inner self. The symbols of mystery which adorn religion have this magical power of enchanting mind, because they resonate with the archetypes, which the manes found in his search for light.

The mystery lies in that which links associations with the transcendent world by means of the portals of soul, which form layers of intunement with spiritual planes. The scientific and technological influences on the modern mind have conditioned it to reflect on material self-preserving forces of the most external consciousness. The inner levels of consciousness are lying fallow because religion has failed to find the ways of cultivating them.

Hence dialectic materialism, and scepticism loaded with prejudice, and inability to think of a future life in abstract terms, rule the mass media of our world, because the latter merely reflect the emotional stimulations of mind.

This is so blatantly apparent when a psychic experience of haunting or poltergeist is reported in the press. It is often presented in a manner so that satire and veiled ridicule, if not mordacious formulation of sentences, will leave an after taste that these experiences belong to the realms of illusions. Surely the freedom of the press could avail itself of the vast literature of psychic research! One might ask why is there a need to discredit psychic experiences? Is it perhaps thought that Churchianic opinion is thereby being rendered a service?

These reminders are necessary in our times because, as we may realise, communism has entered the field of religion.

The Bible tells us in 1 Corin. XV : 40 "There are celestial bodies and bodies terrestrial, but the glory of the celestial is one and the glory of the terrestrial another". We should replace 'celestial' with 'spiritual' for St. Paul was a mystic.

Again, in his comparison of our perception by means of a sensory consciousness, and the perceptions that awaits the enlightened mind after death, St. Paul makes it clear that as

the terrestrial consciousness is shed a new consciousness, a new perception, is unfolded by the soul.

"For now we see through a glass darkly: but then face to face: now I know in part; but then shall I know even as also I am known". (1 Corin. XIII : 12). He knew that in the soul's emergence into light as acclaimed by the manes, our thoughts, the inner essence of our beings, our love, our reverence, and our joys are reflected in our auras, and all our fellow inhabitants of that spiritual plane will know us telepathically "even as also I am known".

What a powerful role the mass media could play in this spiritual upliftment of consciousness, if it discarded the prejudicial unconscious, which could still be echoes derived from a time when psychic sensitives like Joan of Arc were burned at the stake. The psychic perceptions of people are sources of human knowledge, and reveal to us what mystery underlies our being. If then man has the power to perceive the presence of a form natural to man yet imperceptible to physical sight, then the world of illusions are more likely to be the plane in which things appear different from what they are when perceived by extra sensory means.

When one studies their perceptions of a non physical nature in our scientific era and one's judgment is grounded in scientific principles, then one is really amazed to find that psychic perceptions of today in no way differ from visions presented by spirit beings thousands of years ago. The ancient account of man's inner divinity ensheathed by non physical veils of relative densities imprison the inner radiance to sight, but does not debar inner degrees of consciousness from reaching out and intuitively feeding thought into the outer mind. But for this to happen the external consciousness must have desire and awareness and knowledge to search in the path of creative faith into the inner self, as stated in Revelations 111 : verse 20. The manes in the ancient Egyptian Ritual reveals to us his amazement when he attained the consciousness of that inner level which made him realise what glory the "I am" within the physical concealed on earth. As he beheld this inner form he exclaimed, "All Hail, O sun, the Lord of radiant beams. Shine forth and into my face reflect the



light". The hierophants taught that in these radiant beams are our most benevolent, charitable and loving thoughts and these thoughts can be projected into the world to find their goals. "The Book of the Dead", when read with intunement to its mystic meanings, makes one understand that there is a vibrational contact or resonance between man's individual soul and the angelic hierarchies, which constitute the supreme spiritual holiness which was called Ra or the soul of the sun. If we interpret Ra as the spirit world of hierarchies, in other words an aspect of "The Macrocosm", then one's soul is meant to serve as the intermediary between one's conscious mind and the infinite angelic spheres of God. We should remember "In my Father's house are many mansions".

This is the spiritual lesson our age has to relearn, that the soul within is the intermediary between man's consciousness and all that is Divine.

In the Egyptian Ritual the Supreme Spirit Ra, as it was individualised, was really the spheres or angelic centres where the creation of soul took place. The manes learns of this divine origin and exclaims, "I am thy son, Very glorious, having seen the mysteries. I am crowned a King (Osiris). I do not die again in Amenta".

One is reminded of the same ancient spiritual verity in the words. "He that overcometh shall not be hurt by a second death". (Rev. II: 11).

Again there are the words of the enlightened manes, "The soul is the greatest of creative forms". This means that the human soul, enshrouded as it is by a physical body and other subtle bodies, has within it the embryonic angel, the god to be, and all the divine potentialities awaiting cultivation and development. The manes states, "I am the sun (soul) that cometh forth from Nnu". In the Egyptian mythology the ocean of life of spirit and soul was called Nnu, or the celestial water whence come the atoms of spirit.

When the manes had shed the coverings of soul which dimmed its radiance then its investiture with light reached the stage where it assumed the name of an Osiris, for it has been emancipated from all that confined it to the consciousness of the manes. It is at this stage of becoming

an Osiris that it describes the qualities it has developed as follows, "My soul is divine. Perception I create. I am perception which is named the soul. And which will never decay". And one finds the same thought in "The Bhagavat Gita" for Chrishna says "The soul is perception".

Hence both in the ancient Egyptian Ritual and the Vedic literature "perception" is one of the most significant functions of the soul; which means that psychic and sense perception, retrocognition, and the power of perceiving knowledge, and the cognition of fact or truth, and the whole activity of thinking, apprehension and acquirement of knowledge, are all functions and faculties of soul.

It now becomes clear how important is the relationship between the external daily consciousness of man and its acknowledgement and reverential attitude to soul as its inner self and source of perception.

From these psychic sources of ancient wisdom perception can be considered as the greatest divine power man possesses on earth.

But equally enlightening to one's spiritual valuation of life is the fact that "The Bhagavat Gita" and the "Egyptian Ritual" not only glorify and exalt the soul's power of "perception", but both consider soul as the link or the intermediary between our human minds and the most glorified hierarchies of angelic life.

This ancient knowledge of the association of soul's perception with spiritual relationships of an angelic order, is logical and consistent with our psychic and spiritual experiences which support the conception that man is a microcosm within, and as part of, a 'Macrocosm'. The fact that soul is our link with eternal life has an inner conviction of a spiritual verity. There is the harmony of a part within a whole, even when the whole is inconceivable, yet it must have existence because of the laws governing the parts. Hence as far as man as a conscious individual is concerned, the soul is the essence of his role within 'The Macrocosm'. It is therefore almost inexplicable that this spiritual reality was obscured to the spiritual consciousness by the religious devices employed by sacerdotalism which left us with literalisations.

The Egyptian "Book of the Dead", when read with awareness of mythology, and with the captivation of consciousness by the sincerity of spiritual meaning, leaves in one's mind the promise that conscious recognition and veneration of one's soul during life prepares the real self within to function in the divinity of 'The Macrocosm'. This spiritual verity is actually corroborated by St. Paul's epistle to the Romans.

One must think of the Macrocosm in terms of the spiritual knowledge man's inner self perceived as seers and prophets from primordial times. The Hebrew conception of angels and the Hindu Devatas reveal these strata of consciousness consisting of spiritual beings from the earth-bound to the angel and beyond, as functional components of 'The Macrocosm' or God. But that which takes the consciousness of the spiritual being into infinite celestial regions remains fundamentally the recognition of its soul, "the greatest of created forms", as said by the manes. It can be imagined that from these celestial depths of 'The Macrocosm' there is a constant radiation of consciousness manifested in untold numbers from virus, bacteria, insects, animal to man. The macrocosm is filled with radiations of life, spirit power, and germinal thought currents which manifest the thought forms in accommodation to any spiritual plane. These radiations in many waves, as the monarch thought, healing, and other powers, could be imagined as the respirations of an infinite Macrocosm. Strange that our scientists have recently discovered that our sun pulsates. It expands and contracts. Does it breathe in and out drawing in its power from what was known as Ra and breathing it out again for the sustenance of all life forms? The expanding universe of the astronomers and the Doppler principle suggest that the Macrocosm expires and inspires like an organism. We could be living within some Infinite Organisation, whom the mind of man has named God, as a shortening of "good", because of the ancient knowledge of the glorified beings who inhabit angelic spheres. God meaning Father and so creator is therefore also the container of what is created, or comes into being and evolves within him. How else otherwise then in terms

of such a Macrocosm would one interpret the words, "One God and Father of all. Who is above all, and through all and in you all". (Ephes. IV : 6).

The words "through all" mean that its energy which manifests existence is the radiation or vibrations of power that pervades all. Apart from the cosmic energies which penetrate solid worlds, man is concerned with existence and its promise of eternity. Since the ancients knew of the existence of spirit beings so exalted as to be called angels and archangels, with whom soul was in contact or to whom it was linked by some spiritual magnetism, it is of supreme importance, as we learn from the story of the manes, to value this link of soul with the denizens of the spheres. Whatever energies come from the depth of the universe to sustain our physical lives, thought, as the creative monarch of them all, could only have soul as its basic receptive station in man. And soul as the divine nucleus of the microcosm man reflects on a micro scale these universal spiritual powers, and so radiates these even as germinating thought waves to the outer layers of consciousness, which surround it, like the rings of Saturn.

These thought waves from sources beyond our capacity for knowledge traverse the spiritual spheres of the ascending soul, allegorically presented as Jacob's ladder, and so thoughts are accommodated to the consciousness of each plane, even to those in the mind of man.

There has to be a capacity for the reception of these influxes, but the conscious mind which is ignorant of this divine receptive capacity of soul will be unable to build thought forms with a true spiritual significance and symbolism.

Our inspirations, intuitions and creative imaginations have their origins in these thought waves where the selectivity of perception is determined by the receiving layer of consciousness. Hence the microcosm man is spiritually nourished from the angelic and other divine strata of intelligence within The Macrocosm.

It seems not at all improbable from bits and pieces of evidence in ancient sacred literature, and even spirit communications, that one's ancestral source of spirit or

angelic intelligence can resonate ideas as inspirations, which can be received by souls in human beings, because of their affinities of origin with these ancestral sources.

Could these not happen more easily during sleep when conscious distraction is absent, and one is in an astral body with the silver cord as the only connection with the physical?

The experiences of Mme. D'. Esperance, as told by Dr. Crookall in "The Study and Practice of Astral Projection", show what hidden channels are available to man within the receptivities of a spiritual consciousness. These thought waves of divine enlightenment above all, through all and within all, as conceived by the mystic St. Paul, will meet with myriads of human minds undeveloped for such reception, or utterly ignorant of an inner spirit life. In such cases it seems only natural that the influx will be accommodated by a deeper layer of consciousness in proximity to soul. One can imagine that these treasures of spiritual familiarity in the world of thought remain on this inner psychic level, obscured and debarred by the ignorant rejection of the conscious mind. After death this earth-bound ignorance could be penetrated by stimulations of thought in a variety of ways, depending often on emotional bonds, and on prayers from those on earth. Then perhaps the call could cause a search within, like that of the manes for the wisdom of the scroll. Perhaps it is in moments like these that the mentally imprisoned soul stirs the deeper layers of knowledge, and the treasure of inner enlightenment stored in the labyrinth of the psyche, so that these become a conscious power. The manes gives us a wonderfully joyous reaction to this discovery.

It is of particular interest how people who take pride in being called sceptics or rejectors of the idea of an after life, become over emotional converts to a belief in survival after a psychic experience of personal significance. This change happens because beneath the sceptic's shell of ignorance which isolated the conscious mind, there are layers of consciousness at home in spiritual thought. If one were to be asked what would be the ideas in the angelic influxes radiated through spiritual spheres to the mind of man, one

would not be wrong if in general you credit these waves with the ideals of life. "The Sermon on the Mount" (Matt. VII) could have been one of these angelic radiations from a centre or sphere, especially concerned with love, charity, tolerance, peace, benevolence and humanitarianism. Could this be the angelic centre that inspired Henri Dunant to establish Red Cross? And also which inspired St. Paul to say "and though I have the gift of prophecy (psychic sensitivity) and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing". (1 Corin. XIII : 2).

But even cold scientific discoveries are often made by scientists who do not give their minds to spiritual thought, and yet these solutions come in dreams and other most peculiar incidents. Could one say that the honest and earnest search of mind for knowledge, which falls within the category of human mental development, has its reverberations in soul, which draws on its infinite numinosity and gives the knowledge to the conscious mind in symbols geometrical or otherwise?

Of course it should always be remembered, as we have observed in case of the influence of a medium's mind on spirit communications, that influxes could also be distorted by ideological and cultural beliefs. For example, is nuclear physics serving the ideal purpose of the angelic thought wave?

Ancient psychic sensitives, who served as the antennae for human perception and understanding of the transcendental, based their spiritual philosophy on this conception of thought radiations to us from divine spiritual sources. Even the Bible mentions the ministering spirits as an accepted spiritual principle.

The difficulty of man in those days of illiteracy was to think for himself. It suited sacerdotalism to convert these divine angelic radiations or influxes into personal deities, messiahs and avatars. The personal God was something the masses could picture and understand how to propitiate and worship. It seems that sacerdotalism obtained this idea from the rituals of the mystery schools, where no doubt

spiritual wisdom was taught by spirits speaking through entranced hierophants. It did not require much originality to derive the idea of the personal God from the speaker in the mysteries. The control of a medium by a spirit could have contributed to the doctrine of divine incarnation of personal Gods.

Although the mystery teachers knew there was only one divine incarnation and that was when the human soul entered a fertilised ovum.

The adaptation of spiritual meaning, however, obscured by symbolism and astrotheological representations, was felt to be justified. St. Augustine said "Many things are true which it is not useful for the vulgar to know; and there are certain things which however, false they are, it is expedient that the people should deem them otherwise". (Civ. Dei., Lib. IV. Cap. XXXI). The above explains how Christ became identified with the sun and was born on the renewal of the sun in the winter solstice on 25th of December. The Christians found it difficult to replace the ancient pagan mystery of the sun with the new God - the Christ, hence we find that in the fifth century - five hundred years after the so called beginning of the Christian era, "Leo the Roman Pontiff was compelled to rebuke the pestiferous persuasion of those Christians, who celebrated Christmas day, not for the birth of Jesus Christ, but for the resurrection of the Sun", from Didron quoted by Gerald Massey in his book "Natural Genesis".

The importance of this statement by Didron shows how the astrotheology based on the rebirth of the sun at the winter solstice, which in its esoteric sense refers to the 'Brightness' of consciousness as it is illuminated by soul in the manner described by the manes on emerging from Amenta, was made to symbolise the birth of Christ into this world.

## CHAPTER III

The experience undergone by the student in quest of spiritual knowledge is clearly set forth by Krishna in 'The Bhagavat Gita'. He maintains one should pay more attention to the perception of the rectitude of action itself. He informs us that the spirit principle in man is the Enlightener, and helps the mind of man, when appealed to, in the perplexity of mistaking the phenomenal for the real, but before this can happen man's understanding must first have been enlightened by his soul.

I quote from a translation of 'The Bhagavat Gita' from the Sanscrit by Wilkens written round about 1784. I believe he was on the staff of Warren Hastings in India.

William Oxley a famous English psychic sensitive put it in verse in the year 1881.

"The Bhagavat Gita" belongs to the four books originally written in Sanscrit many thousands of years ago. They formed the basis of the Brahminical Religion, and were called the Vedas.

During 1880 or thereabouts Swami Dayanund Saraswati, one of the most learned men in Sanscrit at the time, said, "the Vedas have ceased to be objects of study for nearly five thousand years".

Apparently he meant that man had ceased to look for its mystic significances and had taken the literal presentation as satisfying to mind.

"The Bhagavat Gita" comes from the volume known as the Mahabharata.

The Gita is also known as "The Song of Deity". It consists of ethics and a system of philosophy which treats of Divinity and Humanity and the relationship existing between mankind and the divine sources in the universe which can express themselves by means of human consciousness.

It appears that the ancient form of worship took "Life"



as the basis of the monotheistic conception of God. This idea fits into the impression of the Macrocosm, since all beings from the highest to the lowest, from the highest angels to the lowliest atom, are expressions of the one 'Life' emanating from a centre no human nor perhaps angelic intelligence can fathom. I have postulated that within the Macrocosm's spiritual regions are two pathways for the evolution and "Becoming" of the divine potentialities and capacities of soul. What we perceive of the universe and the infinity of the physical universes of stars, which astronomers can see and hear with their radio telescopes, are merely presentations in organised objective form of the Macrocosm.

The spiritual pathways of soul expand in the ascending or interior pathway and contracts in the descending pathway to the external worlds.

This conception has no place for a personal God, but it conceives of the involution and evolution of spiritual power, which was converted into a personal God by the requirements of exoteric or literal religions.

It is of interest to take note that ancient sacred writings often claim angels as their authors. Perhaps man has taken this literally when it requires profound thought on the manner in which angels could have been and still are responsible for the thoughts of a higher humanity. To the intellectuals of our era it would be difficult to associate what is to them a fairy tale or childlike faith, with the spiritual reality of thought emanating from angelic spheres. Perhaps there are divine cosmic carrier waves of thought, which can acquire their meaningful contents from spiritual planes, and from the levels of individual consciousness they traverse. In using the language based on the laws of correspondences, one strings together words with scientific significance to bring to understanding in a complete way what the ancient psychic sensitive knew from a pure intuitive flash.

To the psychic sensitive the channels of inspiration and spiritual communication were not littered with the incrustations of materialism. In man the soul, as the central receiving station of divine frequencies of vibration, would

radiate as reflections these ideas to its array of conscious levels, and this could be how they are recorded in planes of the subtle bodies of the soul. It is highly probable that our inspirations can be stored at deeper levels, waiting for the indication of the appropriate moment and the conscious need of expression to rise and fill the vacuum in our stream of thought.

It appears that ascending planes of spirit can fulfil the functions physical mediums do on earth and transmit telepathic communications to man which he receives through the many different portals of the soul.

My Xhosa psychic sensitive friends, Solomon Daba and Xagalelagusha, painted a verbal picture of veneration of the ancestral spirits, who could communicate direct by means of telepathy, and who could also use lower orders of spirit beings to convey their messages to man, as though these are relayed from one spirit plane to the next until physical man is reached. Their thoughts gave the impression as if all these spirits exist within some infinitely great spirit, to whom the Izinyanya or ancestral spirits can intercede on their behalf. It always seemed strange to me that the early Christian missionaries did not acquaint themselves with these spiritual pristine thoughts of the Isanuses of the Amaxosa. This indeed was a neutral religion still in the nakedness of its originality, and yet transcendent when one thinks of modern religion in terms of man's abundance of creeds.

I could picture the deep blue Ciskeian sky as the vault of the temple with the soul as the saviour of man. It was at that time in the midst of what was to me novel pagan thoughts, clothed in feeling of ancestral spirit veneration, when I realised that they came from the same mental fountain as "The Bhagavat Gita".

I could place Chrishna in the role of the Izinyanya and Arjun as man. An echo of the days when consciousness ascended and descended Jacob's ladder with angelic thoughts. Chrishna, when seen in the esoteric world of mind, is an instructor or Divine Revelator, representing the collective consciousness of angelic spheres sending out their wisdom on the spiritual cosmic carrier waves of

thought to be received first by the embodied soul of humanity. In "The Bhagavat Gita" Arjun is the mind of man. Chrishna, as Divine Wisdom, is personified as the chief actor in this sacred drama, and yet he is the mouth-piece of myriads of angels, the collective celestial voice.

One could imagine that within these degrees of "The Macrocosm" there would be untold numbers of such angelic societies each one of whom was once a soul on earth.

The scene opens with Chrishna and Arjun between two armies facing each other ready for battle. But the armies are composed of the descendents of the same ancestor, and branches of the same house. It seems as if we are at once introduced to the misuse of its powers by mankind as a species. Chrishna accompanied by Arjun drove his chariot between the armies and here the dialogue between him and Arjun begins. Although Arjun always fills the role of the human mind which is dependent on its physical senses, Chrishna, although "Divine Wisdom", seems to represent at times different aspects of 'The Spiritual Macrocosm' in accordance with the subject of discourse.

At times one sees him in the role of the human soul with Arjun as the spiritually ignorant conscious mind, and then again he is the angelic wisdom, and even the Supreme Spirit.

Throughout this discourse of revelation of the innerself by means of dialogue to Arjun as mankind, Chrishna presents us with aspects of the infinite spirit life, which reminds us of the scroll placed in the hand of the ancient Egyptian manes.

Arjun is despondent and reluctant to fight men of his kin. Chrishna consoles him by saying "Thou shouldst not mourn for men unworthy of thy grief. Nor in the great futurity shall it be said we have ceased to be".

But the intention here is to acquire knowledge of soul as it was known to the authors of "The Bhagavat Gita". Hence the expositions of Chrishna as representing angelic thought, and describing the role of soul in man to Arjun, contain the knowledge we seek. Because it tells us as does "The Book of the Dead" that primordial and ancient

psychic sensitives taught that self-knowledge was incomplete and immature without veneration of one's soul. It seems to be implicit in one's consciousness of soul that from this mental state comes the highest ethics, and the awakening of self-reverence, as well as the 'will' of self-control.

The ideas expressed in "The Bhagavat Gita" should be understood as wisdom of soul whereby self-consciousness can explore what appears to mind as one's uncharted inner world.

Christna states, "As in the mortal frame the soul is linked with childhood, prime and age, so likewise in some future form, states similar it passes through". The experiences of the manes, significant of the development of soul powers and perception, in particular, inform us that the psyche undergoes a process of evolution from infancy to maturity.

He informs Arjun or mankind, "Know this, that which all things form itself is indestructible that which is inexhaustible, there's none who can that thing destroy. The body which enwraps the soul alone is finite, so it's said; But of soul, that lives within the frame it never dies; Eternal, incorruptible, all power to grasp it doth evade."

The reference to soul's incorruptible and eternal life, brings to mind, "For this corruptible must put on incorruption, and this mortal must put on immortality". (1 Corin. XV : 53).

Christna continues to explain to Arjun the new bodies soul develops or acquires on spiritual planes, similar to the investiture of the manes. He says "As one abandons worn out clothes, and decks himself with new attire, so doth the soul its worn out frame and rehabilitates itself."

It is these discarded worn out memories of earth life, no longer necessary for consciousness on spiritual planes, which are attracted to the descending soul of the same line of affinity and so give the illusion of a rebirth of a soul.

Christna elucidates the divine profundities of soul which leaves no other interpretation but that soul is the "Lord" of the microcosm man.

"Eternal is the soul; in place, it never can located be.  
Fore'er the same it changes not".

The reference to the inability to locate it must be taken to mean that its divine existence and substance is not perceptible to human beings, even clairvoyants. What is seen are the substances which encompass it. He continues, "Some think the soul a miracle; some hear and speak of it with awe; And though it were to be described, yet none could comprehend the soul".

Chrishna is initiating Arjun into a spiritual consciousness by means of which soul should be viewed in the light of belonging to the supreme divinity. He is awaking a deeper level of consciousness to make Arjun mindful of the reality of spiritual truth within himself. Arjun's mind is portrayed as darkness which Chrishna gradually penetrates with new knowledge that the divine power was to be found and cultivated within him. Was this not the intention and the spiritual purpose of, as well as the reason for, the manifestation of spiritual communications from primeval times? Was it not intended by those who had gone before, to enlighten those on earth to seek the mystery of life and thought within themselves? These conclusions are valid when one associates with them the fact that Chrishna conveys to Arjun the illusions of the religions of man, who believes in future rewards and punishments. He gives Arjun to understand that one's highest and best thoughts as well as one's conduct here on earth affect your life hereafter. He declared that it is absurd for anyone to console himself that because he did such and such a deed according to the pious conduct, and worship required by a particular deity, he would receive and enjoy a heavenly reward. "He who in slothfulness persists, the action of his soul resists". The action of soul here implies man's awareness of the divine powers of his soul and the inner individuality which takes over once death sheds the personality.

"The man possessed with inner joys, and in those joys is satisfied,  
And rests on that within himself, his deeds are free from selfishness".

It is then within man himself that Christna sees the divine directive power.

Arjun asks "Tell me, what power, O, Varishnida, is that which man doth instigate,

Sins to commit against his will?

A secret force it seems to be".

Christna answers "As base cupidity, tis known, its source the unregenerate mind. Its lusts are fierce, unconquerable; to error prone, tis man's great foe".

"The unregenerate mind" could only refer to one which has no awareness of the significance and power of its soul because "regenerate" commonly means to renew spiritually or change from a natural to a spiritual state.

This interpretation is borne out by what Christna says to Arjun further on in this scene,

"The sensual greatly is esteemed, but greater is the intellect;

Still greater that which truth discerns; greatest of all is vital soul.

When wisdom pure thou has obtained, and that which greater is than mind,

Thine inner self invest with strength,

And kill this foe, O, Great Armed One".

'Foe' here refers to his previous reference to evil which comes from the "unregenerate mind".

"O Great Armed One" can only have reference to one's consciousness of soul as the armour against evil.

In another scene Christna talks about the pandit or wise one who has advanced to the degree of having spiritual knowledge and then tells Arjun.

"He who in truth is confident, wisdom of spirit soon obtains;

If at the same time he has acquired the art of self-restraint and rule;

Endued with wisdom of the soul, he enters on beatitude".

Christna extolls the power of man's inner self once the soul's exalted presence is recognised with esteem and veneration. "The devotee, when thus employed, whose

spirit is all light within, whose outer self is quite subdued victor is over carnal lusts . . ."

This statement cannot be interpreted otherwise than that man's ethical behaviour of the highest order is almost the automatic consequence of knowledge and a reverential attitude towards his own soul.

In the same scene he informs Arjun "that mankind is only led astray because of his ignorance of his inner self, and the light that spiritual knowledge sheds.

But when such mental ignorance "by force of reason is o'ercome, Then wisdom shineth forth in power and glory to the sun compared, And lighteth up the spirit-eye from which proceeds the purest light".

Not only does Chrishna here remind one of the manes that becomes luminous like the sun, because spiritual progress sheds the denser veils of soul, but one thinks of the Biblical passage having the identical meaning, "The light of the body is the eye: therefore when thine eye is single, thy body also is full of light". (St. Luke XI : 34).

The allegorical style and symbolism of the Bible, in the process of concealing the esoteric and spiritual, substitutes the "eye" for perception of soul. Chrishna elaborates on these powers of the soul when he tells Arjun, as mankind, "For they whose thoughts are fixed on spirit and its powers divine in which the soul existence hath, Therein they feel secure and safe".

These thoughts coming from Chrishna, not as an individual but as the spiritual philosophy for man radiated by angelic societies, tell us that our ideals of living in peace as the intelligent self-conscious species of Homo Sapiens can only materialise when man accepts his soul as the divine representative of "The Grand Supreme Life Power" of "The Macrocosm".

Without this recognition and veneration of soul there can be no true "Brotherhood of Man". Thousands of years in the remote past of human self-consciousness, angelic hierarchies taught these spiritual lessons to guide the human mind to know and to cultivate the faith in an interior self in man, ruled over by the harmonious power of soul. With this knowledge of soul culture the nature of man

would be able to live, instead of hypocritically mouth, the ideals of life, and this in spite of the reactions of the natures of different races and colours of mankind.

Today we have intelligence, education, and science as the rulers of mind, and yet from an inner perspective the minds of modern nations seem to fit neatly into Christna's connotation of an "unregenerated mind".

Arjun representing the objective and 'unregenerated' mind of man reveals his perplexity in understanding the spiritual life compared to that which belongs to the natural world.

Christna explains to Arjun that man must learn to know what he really is beyond his physical nature. He should know where he came from and whither he is going hereafter, and what his real self should do here on earth. He stresses this inner cultivation and speaks of meditation as follows, "For such who doth restrain his thoughts and is employed in sacred work, Is like a flame when sheltered from the wind, which flickers not;

"He finds repose in inner thoughts when by devotion exercised; For by his mental eye he sees the soul within and is content, Tis then he knows the treasures vast which to the intellect pertain".

Christna informs Arjun that by imagination or the mental eye, one can meditate on the soul within. But we know that the lumination which the manes describes as the sun, and which made the discarnate spiritual being appear to Mrs. Eileen Garrett as a sun, is the radiation of soul's brightness through the veils which cover it. The common mental image this spiritual appearance connotes to the psychic sensitive is similar to the sun, or a flame. The Bible also uses the symbol of the sun. "Then shall the righteous shine forth as the sun in the Kingdom of their Father". (St. Matt. XIII : 43).

This description is similar to that of the manes after his investiture as an Osiris or sun.

Hence one can deduce from Christna's description of meditation that seeing the soul within with the mental eye means seeing an inner sun or flame like illumination.

There is a profound meaning for man in this exposition



by Krishna to Arjun for it implies that it is the purpose of 'Divine Will', that by means of this inner direction of thought a reciprocity be established between man's external consciousness and his soul within. This then is the regenerated man. One can ask, did man in spite of his vast material knowledge neglect this aspect of self-knowledge and so enter a phase of spiritual degeneration?

From his discourse with Arjun, as portrayed in this sacred drama, one gathers that, in spite of ages of arrest and retardation because of ignorance, spiritual awareness is meant to be a natural component of self-knowledge, since there is always the promise of eventual spiritual progress. Krishna denies the doctrines of hell and eternal suffering, and the entry into heaven of a favourite few. Those of us who read the Bible with a primary awareness of its allegorical style and poetic symbolism cannot fail to realise how often it is brought to our knowledge that the consciousness of soul is the "summum bonum" of Christian ethics. And yet in orthodox religions and other Christian creeds the dynamics of soul do not appear as of importance in man's spiritual life. The conscious reverence for soul which occupied the minds of hierophants and sages in the periods when "The Book of the Dead" and the Vedas were written seems to have faded from the religious life of

man once he literalised the spiritual life and personified his Gods. The esoteric part of religion conveys the realisation that soul is a divine nucleus and a complete microcosmic atom of life from eternal divine sources, and that this acknowledgement deepens and exalts knowledge of the self. Its descent into conditions of materiality and its ascent after death to divine spiritual worlds means that it contributes its quota of perfection of consciousness within the Macrocosm.

The doctrine of the fall of man is a literalisation in mythical form of the descent of divine soul to be clothed in physical matter.

Even the myth of Adam and Eve conveys the inner truth of the descent of spirit in male and female principles to develop self-consciousness in earthly conditions. By these means the knowing of the self was first through the

physical senses. Man's complex psychology had its origin in the bipolarity of his instinctive nature, with the ever present opposite in thought and feeling within himself. In a poetic sense his nature started with light and darkness, as if on its microcosmic pathway it has a correspondence with the earth. Ancient seers learned that recognition, worship and veneration of soul prevented the opposite in one's nature from dominating mind. The ancient mystery teachings made the candidate or neophyte understand that the equilibrium between the spiritual and the sensual could only be maintained by a consciousness of the inner self of soul, the intercessor for man to God.

If one could picture Chrishna's thoughts as the contents of an angelic carrier thought wave, and not a person speaking, except that in such communications an angelic individual could be the transmitter to the medium on earth on behalf of the angelic society, and so becomes personalised, since the soul at one time occupied a physical body and still expresses individual self-consciousness, then such communication could, for purpose of identification, assume a symbolic name like Osiris, Horus, Isis, Chrishna, Indra, Iusa, Wittoba, Christos and so on, but all the time it could be the communicator of the angelic society concerned with man's spiritual education.

The following words of Chrishna give the impression of thoughts emitted from a majestic celestial source,

"If wishful thou art now to hear a more interior phase of truth;

I will to thee unfold, the chief of wisdom's secrets grand sublime.

Both knowledge and perception that to soul pertain it doth comprise;

When thus revealed and made thine own, from sin and evil thou art freed.

A science grand - of secrets chief;

To inner and perceptive sight it shines with clear and steady light.

In time and in eternity it inexhaustible remains".

Here we have an exposition which gives us an insight

into the spiritual power contained and concealed within the human soul. He elaborates on these attributes of soul as man's endowment with divine power within the individuality clothed by personality. He stated "Within the outer form, there is a principle which operates,

And uses as its instruments the organs of the outer frame:

Still more interior spirit is, that is the moving principle,

Which causes all the changing states of misery joy or pain,

The soul when tis clothed upon as in the mortal earthly form, Participates in all these qualities expressed in outer life."

In the last scenes Christna becomes as a personality identified with the greater whole and conveys the impression of the collective thoughts of supreme hierarchies of the Macrocosm.

In this degree he is recognised in the sacred scriptures as "God Manifest". Hence wherever there is divinity, which has the same meaning as 'the Kingdom of God', there is 'God Manifest', in the human soul. (St. Luke XVII : 20 and 21).

The fact that there are parallelisms of thought, even at times identical phraseology, between the ancient 'Bhagavat Gita', the 'Book of the Dead' and the Hebrew and Christian testament, could be attributed to sages and mystery schools conveying these spiritual verities over eons of time by means of copyists and diffusion of sacred knowledge through the agency of psychic sensitives and mystery schools. This is especially significant when the role of Horus in "The Book of the Dead" is compared to that of Christ in the Bible. The following few examples out of hundreds from Gerald Massey's "Ancient Egypt" tell the story of spiritual thought and knowledge travelling through the ages in the guise of personal Gods, or God incarnated as man, half divine and half human. These are not falsehoods but exaggerations in a mythical form, because every man and woman is half human and half divine, if we

clearly understand the ancient sacred literature as enunciated in ancient Egypt and by Chrishna. These comparisons between Jesus and Horus will become clear when one studies the role of the Ancient Theraputae in the establishment of Christianity

*Egyptian*

*Christian*

Ra the father of lu the Su or son of God, with the hawk or dove as the bird of the holy spirit.

The trinity of Atum or "Osiris the father, Horus or lusa the son and Ra the Holy Spirit.

The first Horus as the founder, the second as fulfiller for the father.

The first Horus as child of the Virgin, the second as son of Ra, the father.

The star as announcer for the child Horus.

Sut and Horus contending in the desert.

Horus the sower and Sut the destroyer in the harvest field.

Sut and Horus contending on the Ben Ben or pyramidion.

Horus carried off by Sut to the summit of Mount Hetep.

Sut and Horus contending on the Mount.

Horus baptized with water by Anup.

God the father of Jesus with the dove as the bird of the holy spirit.

The trinity of the Father, son and Holy Spirit.

Jesus as the founder, and the Christ as fulfiller for the father.

Jesus as the Virgin's child, the Christ as the son of the father.

The star in the East that indicated the birth place of Jesus.

Satan and Jesus contending in the wilderness.

Jesus the sower of the good seed and Satan the sower of tares.

Satan and Jesus contending on the pinnacle.

Jesus spirited away by Satan into an exceedingly high mountain.

Satan and Jesus contending on the Mount.

Jesus baptized with water by John.

*Egyptian*

The seven on board the bark  
with Horus.  
Horus identified with the  
Tat Cross.  
Horus of twelve years.  
Horus made a man of thirty  
years in his baptism.  
Horus as the fisher.  
Horus in his baptism  
becoming the beloved son of  
God the Father.  
Horus transfigured on the  
Mount.  
Seven loaves of Horus for  
feeding the multitude  
reposing on the green fields  
of Annu.  
Horus walking the water.

*Christian*

The seven fishers on board  
the bark with Jesus.  
Jesus identified with the  
cross.  
Jesus of twelve years.  
Jesus the man of thirty years  
in his baptism.  
Jesus as the fisher.  
Jesus becoming the son of  
God the Father in his  
baptism.  
Jesus transfigured on the  
Mount.  
Seven loaves of Jesus for  
feeding the multitude  
reclining on the grass.  
Jesus walking the water.

These few examples are sufficient to show how the  
literalisation of mystic meanings have led man into a mental  
labyrinth of exoteric religions.

The word God, as the divine inner of the Macrocosm,  
cannot be a personal being, but only a representative term  
comprising an infinite whole of spiritual beings.

This conception is different from that which presents  
God as a person, that is supposed to accept the offerings  
material and spiritual, which are given by means of earthly  
rites and ceremonies.

The originals of the things symbolised by man in his  
form of worship are spirit and its powers, individually and  
collectively. Our astronomical knowledge of the universe  
has given us an expansion of mind in this dimension, but  
the evidence we have from psychic and spiritual  
experiences make us realise that there are dimensionalities  
interior to what we see. Man on our planet can no longer  
adjust this expanded mind to a religion of a personal God,

that suited the mentalities which believed the earth was the centre of the universe.

Hence we can only think of God as a "Supreme Life Power" working through the action and life of spirit and manifesting itself in all, by all and yet indivisible as conceived in Ephesians IV verse 6. But above all, the knowledge of soul has revealed to us that we cannot separate God from man.

The significance of "God Manifest" as a name for Chrishna was reduced by literal thought from a celestial consciousness to a personal God, the eighth reincarnation of Vishnu. Reformation to suit the designs of sacerdotalism made Chrishna a man for the mass mind. The numerous Gods of the peoples of the earth were most probably derived from names given to ancient spirit communicators, who were the spokesmen through mediums conveying the teaching of angelic societies. The parallelisms that exist between Horus and Christ cannot only be ascribed to borrowing with the intention of portraying Christ historically by changing names and places which were ages before part of the story of Horus. There were also other factors, related to angelic communications, and taught in the mystery schools, which explain the Christ-power.

The idea of mystery here referred to has been lost to the intuitive perceptions of the modern mind, which is prone to confuse mystery with stage magicians, mystification if not charlatancy.

Ancient mystery Schools combined religion with ritualistic expressions as artistic sacred dramas like that of "The Bhagavat Gita". Many of man's personal Gods were not only originally angelic communicators, but were made characters in sacred dramas expressing the good and the beautiful in a philosophy of a high order. Nevertheless it does seem that the sacred drama of the mystery schools was so literalised by lack of human understanding and socio-political designs of sacerdotalism that it gradually gave rise to man's ceremonial and ritualistic religions serving avatars, messiahs, and reincarnations of Deity.

When we compare the parallelisms in the births of Horus, Chrishna, and Christ, the similarities convey to us

certain hidden spiritual principles and truths, which these characters were made to act out as historical experiences and events. Yet they are transcendental ideas for the spiritual nourishment of the inner self of man.

The birth of Horus took place in the marshes of Egypt. The place of birth as that of Chrishna and Christ is a place where women normally, no matter what period of time, would not choose for this purpose. Isis was a virgin and after the birth of her child Horus she informed Osiris that she had to conceal her child since she was being followed by an evil crocodile, who wanted to destroy the child, born to be a King as the divine heir.

It is of importance to think of the significance of the possible killer of the new born divine heir in each case of Horus, Chrishna and Christ. In the cases of Chrishna and Christ the devourer was not a crocodile, but a tyrant who had some foreknowledge that the divine heir would destroy him.

At the birth of Chrishna there were many similarities with that of Christ. Even if they are mythical and allegorical somewhere they have 'mystery' and conceal great spiritual verities under the mental garments of the literalisation of the story.

The scenes of the birth of Chrishna are said to be depicted in the sculptures of the cave at Elephanta.

Chrishna, although of the male line of royal descent, was born in a dungeon. The moment of his birth in this dark dungeon was accompanied by an illumination of the whole dungeon, while the faces of his father and mother emitted rays of glory. He was eventually crucified and descended into Hades (Amenta) from which he emerged and ascended to heaven.

At his birth Chrishna was saluted by a chorus of Devatas (Angels). He was cradled among shepherds to whom his divinity was manifested. Soon after his birth, he was taken to a distant place and kept in concealment for fear of a tyrant, whose destroyer it was foretold he would become and who had therefore ordered all male children born at that time to be slain.

The story of the birth of Christ should now be compared

to that of Chrishna. For this purpose the best version is that given by Robert Charroux in his interesting book, "Lost World". He tells us about the birth of Christ according to The Gospel of the Hebrews, and Robert Charroux quotes from the latin version of The Gospel of the Hebrews by Saint Jerome. The Gospel of the Hebrews was one of the many Gosepls discarded after the council of Nicea. The following passages are significant. "After saying these words, the angel stopped the beast, (ass) because the time of childbirth had come, and he told Mary to descend and go into an underground cave in which there had never been light; it was always dark because light did not penetrate it. But when Mary entered it, the whole cave became resplendid with light, as if the sun were inside it, and the divine light illuminated it as if it were the sixth hour of the day, without interruption it was illuminated by divine light".

In the Gospel of St. Luke Jesus was born and laid in a manger, because there was no room in the inn. After the birth of Jesus an angel appeared to Joseph and warned him to take the child and his mother, and flee into Egypt and "be thou there until I bring thee word for Herod will seek the child to destroy him". Herod slew all the children in Bethlehem, "and in all the coast thereof from two years old and under". (St. Matth. II : 15 & 16).

The three incarnations of Deity, Horus, Chrishna and Christ were all born in unusual places one would associate with bareness and absence of human, social and sympathetic feelings. In fact only the rejected would be born under such conditions.

Then came the star which indicated the place of birth of Horus, and the star that led the magi or wise men to the birth place of Christ.

Chrishna was born in a dungeon filled with divine light, and Christ in a cave filled with divine light according to The Gospel of the Hebrews. Horus, Chrishna and Christ went to Hades or Amenta after their deaths, and then ascended into heaven. But each had to be taken away for fear of being destroyed.

Herod actually must have slain thousands of male infants



under two years, and yet the fathers and mothers and the people in general behaved in an inhuman submissive manner while the tyrant destroyed their little sons. The identical slaying of male infants took place after the birth of Chrishna.

These similarities of the three divine incarnations when compared, reveal not history, but mythological thought dramatising in personified forms at different eras the only divine incarnation, namely that of soul, into physical matter. The birth places of the marshes of Egypt for Horus, the dungeon of Chrishna, the cave, stable and manger of Christ can only signify the earthly lot of the soul as a glorious divine emanation, being externally clothed in the lowest degree of energy of The Macrocosm.

This sacrifice is inherent in soul for by means of physical birth it develops self-consciousness and serves a profound purpose within The Macrocosm. Although this purpose is beyond our comprehension, there is that aspect of its evolution which expands man's consciousness.

The picture that presents itself to our intellects is that all the messiahs, avatars and reincarnations of Gods form the fabric of exoteric religions. They were the means of spiritual communications with the mass mind as devised by sacerdotalism for presenting the spiritual verities of the mystery schools. Yet the mystery schools taught there was from the beginning only one process of divine incarnation, the birth of man and woman with a divine inner self, the soul.

It is around this advent of soul and its exit and ascendance that the dogma, ritual, ceremonial and propitiation of Deities of religions have been formed. No doubt the semi divine humans of religion who became gods and had the power of intercession to a still greater divinity called God, gave man almost unconsciously a means of identifying himself with the godmen. But the very fact that in his imagination man could strive after such an ideal of identification, could not have happened if his inner self was not spiritual. In other words he unwittingly sought his own soul in the form of a saviour out there in the heavens.

The worshipper can project the ideal arising from his

inner self in his identification with the personified deity.

It is amazing to study how different peoples over the ages have built their religions around the incarnations or reincarnations of deities, and yet none of this could have taken place, if the divinity within man was not radiated to more external layers of consciousness of his own psyche.

In the external mind psychological projection and identification are mechanisms of personality development. In this sense projection meant a projected image or transmutation, and not the mechanism whereby a person believes his own suppressions emanate from other people.

To the Hindus, Buddha, Krishna, Wittoba, Vishnu and Indra were all veritable emanations of Deity. But when this system of beliefs is presented to the Jew and the Christian they immediately repudiate the validity of the claims of the Hindu, because to them these so called incarnations are no more than myths.

But both Jew and Christian have no doubt about the Biblical stories of Adam, Enoch, Noah, Moses, Joshua and Elias. When however the Christians present Christ, a member of the Jewish race, as their Messiah, the Jews refuse to accept him as the incarnation of God.

And again when one presents the Jewish and Christian Biblical stories to the Buddhists they regard them as quite untrue.

But the Christians, the Jews, the Buddhists and Hindus reject as utterly mythical the existence of Bacchus, Mercury, Jupiter, Juno, Osiris, Horus and Mithra. Yet when one analyses these religions one finds they had their origins in a common mythos. These godmen, avatars, and saviours, who were especially incarnated for saving mankind, were not at the time of their origins held out as physical and historical. They were symbolic of the angelic carrier thought waves which are part of the divine nature of soul, and most probably have a direct connection with the receptive consciousness of the soul. As time passed and the mind of man, reared on sense impressions, wanted a literal idea of God, these spiritual symbols were mistaken for history with great bemusing effects on man's search for spiritual reality. Higgins in his "Anacalypsis", points out

that in Italy paintings of Christ were seen in various situations labelled in the middle of the painting "Deo Soli".

The "Deo Soli" reminds us that the young child represented the commencement of a new cycle of time, and so became the Hero, Son of God or Sun Saviour of all religions. In ancient Egypt he was called Horus, in India Krishna, and in Christendom, Jesus and "Deo Soli". What was known as pagan sun worship was continued in the Christian system in a newer form by substitution of a Person for the Symbol.

It will be remembered that in the fifth century A.D. Leo the Roman Pontiff was compelled to rebuke the pestiferous persuasion of those Christians, who celebrated Christmas Day not for the birth of Jesus Christ, but for the resurrection of the Sun. The association of the physical light of Sun, moon and stars with a deeper spiritual significance was ancient knowledge as one finds in the experience of the manes. The theme of the mystery of the light of soul resembling the sun cannot be ignored in the application of the name "Deo Soli" to Christ.

"But all things that are reprov'd are made manifest by the light; for whatever doth make manifest is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light". (Ephes. V : 13 & 14).

When one thinks of the experience of the manes awaking from the sleep of death in Amenta, and later discovering his own soul with the brightness of a sun, then Christ in Ephesians represented this light of soul and the symbolic "Deo Soli" meaning to the God Sol, the Sun.

According to the "Anacalypsis" of Higgins, Buddha's very earliest representation is that of a nude black man sitting cross-legged. Then in the next stage he is slightly clothed and is accompanied by a cobra. In the following stage he is surrounded by women, children, animals and a many headed cobra. The latter could be symbolic of renewal of life. Krishna, personified, has an endless variety of symbols. Higgins states that the earliest religious ceremonies were in a language unknown to the Greeks, but the names of the gods were intelligible in Sanscrit. These

religions and ceremonies came to the West from the Orient in remote times. Scholars have pointed out the associations between the names Christ, Christos, Christus, Kristos, Chrestos, and the Hindu saviour Chrishna or Cristna.

In ancient Egypt the name Krst meant immortal or the annointed, for the mummy was annointed with oil to make the Krst or Karast the immortal.

Father Tertullian said the name Christian came from the unction received by Jesus Christ. It is said of the woman who annointed Jesus in Bethany "In that she poured the ointment upon my body, she did it to prepare me for my burial". (Matt. XXVI : 12).

Scholars maintain that the Greek root from which the name Chrestos is derived is "Chres" meaning good, kind, gracious benevolent. In any case one can conclude that it signifies the higher and refined charitable feelings of man.

The name Chrishna is Sri in the Sanscrit language.

What is of profound interest is the root "Chres" or Egyptian Krst or Karast, because the names Christ, Chrestos and Chrishna are derived from this root. It is said that "Chres" was an epithet or designation applied to divine incarnations, and wherever found was supposed to have had the faculty for inspiration by the Holy Ghost. The significance of the words Holy Ghost is related to the Hindu spring festival called "Huli" and the latter appears to have associations with or to be allied to the Greek "Helios" from which comes the English "Holy", which literally means connected with or having reference to the Sun. In ancient Egypt Ra was "The Holy Spirit" to which one can only attach the meaning of "The Grand Supreme Life Power". This ancient designation was translated as "Holy Ghost" in the Bible and is most appropriately illustrated in the following passage. "But ye shall receive power, after that the "Holy Ghost" is come upon you". (Acts I : 8).

The Holy Spirit or Ghost has been individualised or personalised because of the spirit control of a mediumistic person. But when one thinks of Ra as the soul of the Sun or the spiritual power or energy which in this dimension of the substanc: matter is manifested as the sun, then the Holy

Ghost or Spirit cannot be other than the sublime energy waves including the carrier wave of thought which radiate from a "Divine Source" and is utilised by intelligences and consciousness from the hierarchal angelic societies through spiritual planes to the receptive soul of man on earth.

This conception is illustrated by the reactions of the psychic sensitive apostles in Acts II : 4. "And they were filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance". This is a description of a seance. The languages they spoke in were those of the controlling spirits. "The spirit gave them utterance". But this individual spirit was not the Holy Ghost which filled them, because the latter is a wave or radiation of divine power without which the spirit could not exist nor give them utterance of thoughts as the words of a human language. In this respect the Christian should rationally be able to accept that the "Holy Ghost" is not distinct in personality from God as The Macrocosm. The Holy Ghost when understood in terms of psychic experience is the manifestation of spiritual influence and power by various intermediary spirit beings acting as agents either directly or indirectly.

The early Church showed a profound lack of knowledge of the spiritual dimensionalities of the Macrocosm, when it introduced the dogma of the third person.

It is of interest that in the sayings attributed to Christ he nowhere sets forth this doctrine of the Trinity, nor is there mention by him that the Holy Ghost is God. Hence one has to accept that what is known as the Holy Ghost is really the influx carrying spiritual power of radiations from a divine Central Source, which is utilised by spiritual beings who have evolved from physical life on this earth. The Old and New Testament provide evidence of a scheme of transcending spiritual beings in the following order:

- (3) The Great Spirit, or Macrocosm or The First Cause, or the Creator also known as Father in heaven, or the Lord, or as Giver of Life. The limitations of mind in comprehending the Macrocosm are apparent in these attempts to describe the unknowable.

- (4) This order comprises the organisations of conscious-

ness and intelligence called archangels. These are probably what Moses Maimonides called the Degree of God - the Intelligence called Haiioth.

(5) The societies of Angels.

(6) The Spirits of those evolving after death as we find in 1 Corin. XV : 44.

A spiritual order roughly considered as the above scheme could be the order for each planet populated by self-conscious beings. The Divine carrier wave flows through each of these spiritual organisations from the most sublime hierarchies to the soul of man and from there, if there is a conscious need, a desire or an intelligent quest, it flows into the external mind which is fed on sense impressions. This phenomenon of influx is often seen in the inspirations of the poet, as Wordsworth conveys in words,

"Our birth is but a sleep and a forgetting  
The soul that rises within us, our life's star,  
Hath had elsewhere its setting,  
And cometh from afar".

This inner reality which the poet speaks about is still excluded from our consciousness by dogma and symbol. These demand a faith which is anachronistic as a spiritual opponent to the religion of Communism. And yet it is difficult to think of Christianity otherwise than as an eclectic spiritual philosophy in its origin, and destined to be free of a mythical garb.

The references to the antiquity of Christianity are of profound interest for they show its evolution or emergence from the Osirian religion and that of Chrishna. In the Bible one finds spiritual verities taught by sages as in the mystery schools.

For example Clemens of Alexandria C215, in his "Stromata", says "Those who lived according to the 'Logos' were really Christians, though they have been thought to be atheists as Socrates and Heraclitus". So Socrates, who died four hundred years before the Christian era, lived according to the 'Logos', which, to Clemens of Alexandria, declared the true meaning of Christianity. Now we know that Socrates believed the soul to be the most precious possession of man. His soul was his inner source

of divine wisdom which he termed his "daimon" or spirit guide. He firmly believed in the survival of consciousness after physical death and even professed his knowledge of spirit life hereafter. If then these beliefs made Socrates a Christian to Clemens of Alexandria, then the "Logos" can be no more and no less than acceptance of Divine Wisdom as coming from the inner voice of soul as received by it from the divine hierarchies. This then was the pristine Christianity derived from "Chres" meaning divine incarnation of soul.

The Christian Father St. Augustine said, "The thing itself which is now called the Christian religion, really was known to the ancients". Jesus Christ hence was not the founder of Christianity. The story of Christ and his vicarious sacrifice for our salvation seems to be a regression to crude pagan sacrificial worship, when compared to the Christian 'Logos' in which Socrates founded his faith.

When one pictures the Macrocosmic carrier wave of thought for the evolution of a spiritual consciousness, being inseminated with ideas in angelic spheres to wash, as it were, on to the shores of human minds, then the religions of man can be considered as the mental patterns of his interpretations.

The more powerful and more spiritually realistic interpretations were those of the mystery schools, and those of psychic sensitives that were known as sages. Once, however, the religious patterns were formed as habits to which inner receptions had to be adapted, the myth and the allegory became the garments for the emotions of reverence and veneration. Yet one can picture this influx of divine thought waves being garbed as the religions of Atum Ra, Amen Ra, Osirianity, Mithraism, Brahminism and the Christna religion which reached as far as Alexandria. In the exoteric and ceremonial spheres, where the mythos played an important part, the religions of Osiris and Christna can be considered as the predecessors.

In this regard it is of interest to note that Eusebius, Bishop of Caesarea C263-339, the famous church historian, states in the fourth chapter of the first book, "That the religion published by Jesus Christ is neither new nor

strange". And in the 17th chapter of the second book asserts, "Those ancient Therapeutae were Christians, and their ancient writings were our Gospels and Epistles". Eusebius says the Therapeutae were Christians. There must have been a great difference in the Christian religious form in the time Eusebius was Bishop of Caesarea and that of the middle ages. It is a well known fact that the symbol of a crucified human form was unknown till the seventh century A.D. Gerald Massey in his "Natural Genesis" Vol. 1 page 443 quotes from Didron as follows, "At the end of the seventh century A.D., it was decreed by the Council of Trullo, that for the future the figure of the historic personal Jesus should be portrayed upon the crucifix. It was proclaimed that the lamb was to be superseded by the image of Christ our God. He shall be represented in his human form instead of the lamb as in former times". Hence the lamb was on the cross as the ancient sacrifice at the vernal equinox, when the sun crossed the equator. The Jews celebrate the pass-over as their exodus from Egypt, but "pesach" means transit or the crossing over of the sun, and really should have no connection with an exodus that has the mythical Red Sea miracle. Maimonides wrote, in explanation of the command given in Exodus XII, "that because the sun entered the constellation Aries in the month of Nisan, and caused fruits to grow therefore God ordered a ram to be slain". Aries the lamb or ram is in the constellation March, the spring equinox, when the Jews ordered the sacrifice of a lamb without blemish. This then was the ancient lamb slain from the beginning of the world and was changed by a decree of the Council of Trullo to be replaced by the figure of Jesus, seven hundred years after his death. The Christian religion that was ancient to Eusebius as that of the Therapeutae had no Jesus on a cross. The vicarious sacrifice of a man for our sins must therefore be considered as having been introduced by the church in the 7th century A.D.

The Therapeutae as the writers of the original Gospels and Epistles are well described by Philo in his "Treatise On the Contemplative Life". But Pliny, Josephus and Solinus also wrote about the Therapeutae. They had a



flourishing university at Alexandria where they taught their spiritual philosophy. We know that this university was well supported by the patronage of the Ptolemies and was in existence in 260 B.C.

It is said that the Therapeutae were also spiritual healers, hence the name, and our word Therapeutics. The spiritual healing ascribed to Jesus and the Apostles cannot be dissociated from the original authors of the Gospels and Epistles. It is essential for us to understand the roots of Christianity of today, as well as the spiritual verities like scattered pearls buried under allegory, myth and symbol so that we can avail ourselves of the knowledge of the Therapeutae which Philo has left us. They evidently had an inner somewhat monastic circle where spiritual principles of life were studied. One could call them Monks, because they were ascetics and subject to severe self-discipline, long fastings, no doubt to facilitate psychic powers such as out-of-the-body experiences.

This group delighted in solitude and segregation and abstraction from the world. They were a community, so it appears, within a larger community. This pattern was followed by the Church, but the Divine Source of the Therapeutae was undoubtedly replaced by Christ and the Virgin Mary.

The Therapeutae were Ecclesiastics, from their being "called out", separated from the general fraternity of mankind. The spiritual philosophy of the Therapeutae was Eclectic. They took the spiritual truths from all sources and formulated their system, based no doubt on the many mystery schools, because they were considered the sole depositaries of the mystic sense, allegories or scriptures of various religions, which were contained in certain commentaries and treatises which their ancient sages had left them. It was characteristic of the inner circles of the Therapeutae that they consecrated their lives to prayer and meditation.

The latter was probably along the- lines that Christna outlined to Arjun by meditating on the soul "as seen with the mental eye". They were employed in searching out the mystic sense of sacred writings and were against literal

interpretations of sacred literature. They sent out missionaries from the university of Alexandria and established colonies, auxiliary branches, and affiliated communities in various cities of Asia Minor, which were said to have been in flourishing conditions long before the time attributed to Paul's teachings. Their establishments were communistic, all the possessions of the initiates were thrown into a common fund. One observed that this common fund applied to the inner circle or order of the initiates.

These were poor in the world's goods and disdained wealth and material assets. This order of initiates could have been the authors of the original Christian Gospels and Epistles as mentioned by Eusebius. Even our present day New Testament contains many allusions to the Therapeutae's principles and practices. These have apparently been rewritten in the form of the sacred drama of "The Bhagavat Gita", as they appear in the New Testament as instructions and injunctions given by Jesus to his followers.

For example, the principles and practices of the initiates of the Therapeutae are clear in the following, "The multitude of them that believed were of one heart . . . neither said any of them that ought of the things which he possessed was his own: but they had all things in common". (Acts IV : 32). As it stands in the Bible one would imagine that the followers of Jesus were as a multitude so organised as to have everything in common, a communistic community. St. Luke VI : 20 "Blessed be ye poor;" 24: "Woe unto you that are rich". St. Matt. VI: 19 "Lay not up for yourselves treasures on earth" X : 9 "provide neither gold nor silver, nor brass in your purses". It is quite clear that only a monastic group could live in accordance with these principles and not members of a multitude including families, fathers and mothers and their children. The following passages could not possibly have applied to followers with families but are most appropriate as speeches, injunctions or teachings given by a leader to the initiates. 1 Corin. VII : 5 "Give yourselves to fasting and prayer" Acts XIV : 23 "prayed with fasting" St. Matt.

V : 13 "ye are the salt of the earth" John XVI : 13 "when he the spirit of truth is come, he will guide you into all truth". St. Matt. XIII : 11, 13 "It is given to you to know the mysteries of the Kingdom of heaven but to them it is not given . . . Therefore I speak to them in parables".

The Theraputae are said to have had a well conceived system of government. They had Junior Officers called Deacons, while the most exalted were Bishops. Women were not debarred from affiliation to the order. Apparently celibacy was recommended for the initiates but not enforced. It is said that their religious exercises consisted of prayer, praise by singing of psalms, canticles and hymns, with sermons delivered by their chiefs. In the New Testament deacons and bishops are spoken of in Philippians 1 : 1, 1 Timothy III : 1 & 2 and Titus I : 7.

Now we understand the laity at the time as given by the church were poor illiterate and ignorant people, so that knowledge of using psalms, hymns and spiritual songs as is commonly done today could not have been the spontaneous practices of converts. It required knowledge of music, the art of composing spiritual songs and psalms which under the circumstances the early followers of what is called the primitive church were incapable of doing, and yet the use of psalms, hymns and spiritual songs appears in Matt. XXVI : 30, Ephesians V : 19 and Colossians III : 16. One is left with the only acceptable conclusion that the religious practices of the Theraputae were attributed to the early Christians in the time of St. Paul. It seems highly probable that the Christian religion in the period prior to the interventions of Constantine was derived from auxilliary branches and affiliated communities of the Theraputae.

The inner group of initiates of the Theraputae would have followed the teachings of the Mystery Schools, because the earliest Church Fathers were Gnostics such as Origen, St. Clement and others. These early leaders of the new Christian religion were disciples of the Mystery Schools. They taught the "Wisdom Christianity".

St. Clement of Alexandria said of the Mystery Schools "O Mysteries truly sacred! O pure light! At the light of torches the veil that covers Deity and Heaven falls off. I am

Holy now that I am initiated". When however the Church after the Council of Nicea became political as result of Constantine's influence, St. Clement of Alexandria was expunged from the Calendar, since the Church turned against the Gnostics and declared them heretics. The Gnostic Fathers kept this tradition of the 'Mystery School' a secret, since as with the Theraputae it was based on individual experience of spiritual verities.

The Orthodox Church, on the other hand, founded on the "Apostolic Succession" which literalised and personified spiritual principles as was the pattern of the sacred drama, and consisting of the mass mind and the political aims of the church, decided to stamp out Gnosticism.

The fact that at one time the esoteric teachings of the Mystery Schools were the foundations of the Church is brought out by Dr. Mosheim in his "Ecclesiastical History", where he mentions, "that the Fathers of the second century attributed a double sense to the word of scripture, the one obvious and literal and the other hidden and mysterious".

Again we have reminders of the ancient Theraputae, "Because it is given unto you to know the mysteries of the Kingdom of heavens, but to them it is not given". (St. Matt. XIII: 11).

## CHAPTER IV

The ancient allegorical art, of saying or showing one thing to intimate others, was taught in symbols to conceal and excite curiosity and when the initiate discovered the truths which were concealed it brought him great satisfaction. According to Moses Maimonides in his description of the injunctions of the sages, one is led to realise that all the mystery religions or esoteric forms of worship proclaimed that it was their duty to restore the soul to its original purity in the mind of man. This leads one to the conclusion that there probably was a period, in remote times, when soul was worshipped directly as man's inner extension to, and contact with the sublime centres of the Eternal Spirit. Even Plato said that the soul should be restored in the human mind to its original perfection.

Yet religion in its proselytising course to win souls for a particular creed or deity, and thereby promising them salvation without teaching any knowledge of what awaits the soul after its final liberation and emigration from this dimension, has virtually ignored all the knowledge in the Bible of the divine significance of the human soul. "The greatest of created forms", has the power, when appealed to in reverence and solemnity, to contact divine hierarchies on one's behalf and that of others for whom one prays. This is one of the most profound revelations in the Bible in which the esoteric was hardly concealed even as in St. Luke XVII : 20 & 21.

In Romans XIII : 1, we read, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God".

These higher powers can only be spiritual intelligence of the angelic degree rising to what is known as archangels and what Maimonides named, in his "Mishne Torah", "The degree of God, blessed be He! is the degree of that intelligence called Haiioth". This degree connotes one of

the highest degrees of spirit evolution within 'The Macrocosm' relative to our spiritual consciousness on earth.

So we learn that the soul in man is subject to the intelligence and guidance of angels.

The mystery religions ages before the Christian era did not believe that prayers to God were answered by Him in person, but by His agents - such as archangels, angels and advanced spiritual beings capable of consciously receiving and transmitting these divine carrier waves such as the Christ radiations. These by influencing men and affairs bring about the answers as intuitions coming into consciousness from the reception of the personal soul. The mass of humanity and those conditioned to churchianic dogma and procedures would be unconscious of these modes of reception of angelic answers to their prayers. However if the person praying is conscious of his divine soul and his prayer is uttered as by the resonance of his soul, his consciousness can envisage the communication of his soul with these higher intelligences ordained by God or obeying the inner laws and spirit planes of 'The Macrocosm'.

Romans XIII : 1 made it clear that one's soul is subject to higher intelligences and powers, but by being subject it must also be in contact. The soul therefore could be described as a broadcasting and receiving unit of the divine organisation. Hence man's only real conscious contact with the ministering spirits is by divinely ordained channels, that is, by means of soul. The Bible in Romans VIII ; 26 : 27 brings out clearly this power of soul to contact angels or ministering spirits. It is indeed an inner truth one does not expect to find in an exoteric presentation.

The language however has literal significances which detract from the sublimity of the inner meaning. The translators who introduced this knowledge evidently tended to personify soul as has been the basis of all religions. The word spirit is unfortunately used for soul, but, as I have mentioned, these terms spirit and soul were loosely employed in an interchangeable manner. The following

amazing support and corroboration of what I have already said about soul and its role in man's life is described as follows in Romans VIII : 26 and 27.

"Likewise the spirit (soul) also helpeth our infirmities: for we know not what we should pray for as we ought: but the spirit (soul) itself maketh intercession for us with groanings which cannot be uttered".

First we learn that the spirit (soul) helps our illnesses and can bring about spiritual healing. But it goes on to say that we do not know "how to pray as we ought". This means that we cannot pray effectively without calling on our souls, and praying in the name of soul. Yet in spite of our mistakes in not knowing about soul's role, it is rilled with charity and benevolence and "itself maketh intercession for us". The faulty translation of this mystic meaning is seen in the personified statement, "by groanings which cannot be uttered". Now "groaning" in all its meanings such as moaning, complaining and grumbling, cannot but be a vocal sound; then how can the spirit make a vocal sound which cannot be uttered?

It seems that the above passage really connotes that the soul can convey our prayers in the deepest pathos of tenderness, compassion and sympathy. If man was to articulate these feelings, which the soul can radiate to angels, he would moan and groan in the dire needs of his being.

Then again, "And he that searcheth the hearts, knows what is in the mind of the spirit, because he maketh intercession for the saints according to the will of God".

To search the heart signifies to seek one's inner self and to become conscious of one's soul and its powers. The soul knows what is in the external mind, although this level of consciousness is quite unconscious of soul and its radiations of thought's feelings. Yet if the prayer for help is in earnest, resting on a faith made up of spiritual verities, then the soul radiates and resonates the human needs to the advanced spiritual beings or saints. These in turn may appeal to higher sources, but all these spiritual functions are performed in keeping with laws governing spirit life

within 'The Macrocosm', and, in Biblical terms, "according to the will of God".

But first man and his religion must find the Christ wave within to which soul is in tune. At present this soul is isolated and debarred by the frontiers of the materialistic philosophies and ideologies of our age.

"Or, who shall descend into the deep?" (that is to bring Christ again from the dead). (Romans X : 7). Where is the 'deep' in which Christ is dead to human ness? Not indeed in the literal presentation of these words, no, but within man himself where the conscious mind is ignorant of the presence of its divine nature and its power of resurrection, like a butterfly bursting out of the chrysalis of a deceased body. "Who shall descend into the deep?" Why the spiritual consciousness of course! The mind that has been reared on the spiritual verities that soul is the real and only saviour.

"Wherefore thou art no more a servant, but a son, and if a son then an heir of God through Christ" (Galatians IV : 7). But when we decypher the literal exoteric we read it as "an heir of God", as given in Ephesians IV : 6, through Christ the divine soul in man. The ancient Greeks knew the soul as Christos.

"For in him dwelleth all the fullness of the Godhead bodily." (Coloss. II : 9).

This passage, when analysed and extracted from allegorical language, could only mean that man's soul could be at one with the hierarchies of 'The Macrocosm'. The following passage of 1 Timothy VI : 16, takes the mind back to the manes emerging from the 'deep' of ignorance or Amenta. The words in every respect fit those of the emancipated manes in the "Book of the Dead". It reads "Who only hath immortality, dwelling in the light which no man can approach unto: whom no man has seen, nor can see, to whom be honour everlasting. Amen".

This could only refer to the soul. When as an Osiris its glorious brightness is that of the sun. The word "Amen" however needs attention when we know it is a form of assent in Christian prayers, but in II Corinthians I : 20 the writer refers to Christ, "For all the promises of God in him



are yea, and in him Amen, unto the glory of God by us".

In Revelations III : 14 the name is more plainly applied, "These things saith Amen". Now the name 'Amen' in ancient Egypt is a variation of Ammon, both as the name of the deity, and also incorporated in names of monarchs, thus it is recorded that King Pianchi-Mer-Amen of the 21st dynasty about 1000 B.C. addressed his troops; "When you enter the city of Thebes enter in with lustrations array yourselves in best garments. Sprinkle yourselves with holy water of his Amen's alters". We know that Amen or Ammon was one of the most universal names of deity as Jupiter Ammon, Ammon Ra or Men Ra, meaning Truth.

The Christian prayers "through Jesus Christ our Lord Amen" could be translated as through Jesus Christ our Lord Ammon or Amen. The esoteric did not see in Amen the ramheaded god of Aries or the lamb of Christ taken over from Chrishna the predecessor, but as emanation of influx carried on waves of thought and power from the angelic society corresponding to the constellation of Aries, as the inner spiritual mansion of the outer celestial manifestation.

The language of the Bible is framed to tell a literal story. It cannot discard the allegorical, as it is written, "And of his angels he saith, Who maketh his angels, and his ministers a flame of fire". (Hebrews 1 : 17). One is reminded of the pagan Xhosa seers, who described their ancestors as flames of fire, this connotes "The Macrocsm', which in its spiritual aspect is populated by luminous spiritual beings, the individuals of soul. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning". (James 1 : 19).

Again referring to the immortality of soul and its divine destiny one reads, "To an inheritance incorruptible and undefiled, and that faded not away, reserved in heaven for you". (1 Peter I : 4). Again "seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently". (1 Peter I : 22).

One learns from this statement that what is called the

purification of soul is really a purification of consciousness or mind, which could only come by adopting the spiritual truths and laws governing the inner life of man. Here by, then, comes the attainment of a higher humanity which makes it possible for people to love each other as brothers, irrespective of race, colour, or creed. But what power is there in man whose conscious cultivation can lead to the act of living this ideal of human conduct? None other than the acceptance by mind of the capacities, and potentialities of soul, as described by "The Book of the Dead", "The Bhagavat Gita" and, above all, for the Christian, in Romans VIII verses 26 and 27. The fact that man is destined by soul as its divine inheritance, as stated in 1 Peter I : 4, to an eternal self-consciousness with the potential of unknown growth and expansion in consciousness, makes soul and the knowledge of life after death the great unifying mental force here on earth, because hereafter no earthly status of royalty, academic, or money power will mean a thing. One's only criterion is a spiritual consciousness and this was disguised under the name password in "The Book of the Dead" and in Freemasonry today as a mere neologism, devoid of its spiritual connotation. The latter was lost ages ago, while the shell filled with allegorical presentations somehow still has a mystic appeal.

There can never be a Brotherhood of man on earth if there is no sincere appreciation of an after life in which all earthly differences disappear. "For now we see through a glass darkly: but then face to face: now I know in part: but then shall I know even as also I am known". (1 Corin. XIII : 12).

Why should this deeper insight, revelation, and the use of inner 'perception' of soul occur? "Because it is sown a natural body and it is raised a spiritual body. There is a natural body and a spiritual body". "For this corruptible must put on in-corruption, and this mortal must put on immortality". (1 Corin. XV : 44, 53). Strange some of our Christian Churches do not lead us along these avenues of thought towards the contemplation of the glory of soul, "the greatest of created forms".

It is of interest to behold how the New Testament makes

reference to works of the sages and ancient writing for we read, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope". (Romans XV : 4).

Scriptures of course refer to the sacred writings before the Christian era like that of the Theraputae, the ancient Egyptian "Book of the Dead" and "The Bhagavat Gita" and so on. Again we know that soul is the manifestation of spiritual light in our world, so that the sun, and the stars, which are also suns, were used by man as symbols of soul.

Hence when Christ speaks the following words he spoke like Christna to Arjun and in the role of soul as though the soul was speaking to the conscious mind, "I am come a light into the world, that whosoever believeth on me should not abide in darkness". (St. John XII : 46).

The same radiance of soul is meant in the following passage "That was the true light which lighteth every man that cometh into the world". (St. John I : 9).

The abstract and unseen presence of soul in man makes it difficult for him to credit it with a divinity that can develop its potentialities in response to a call from the external consciousness and ego, to such a degree that it can intercede to hierarchies, ministering spirits, and those called saints, as plainly stated in Romans VIII : 26 and 27. The soul is therefore the only divine power in man that can be called "the Kingdom of God", St. Luke XVII : 20 and 21. It signifies that it possesses the attributes of God on a microcosmic scale, namely, the human personality.

Now the Bible decisively states that this is one of the first principles of religion, to recognise one's soul in reverence because of its numinosity. What other interpretation would one give to the following passage? "But seek ye first the Kingdom of God, and its righteousness: and all these things will be added unto You". (St. Matt. VI : 33).

We have also been informed by the Bible that as far as man is concerned his task is to seek the Kingdom of God within himself.

The other significant reference to soul as the source of

all perception, physical and psychic, is the statement in symbolic language where the soul is identified with the eye as the divine potency for perception, with the difference that the soul, as the perceptive power, is single and radiant with light, whose aura lights up the whole body. "The light of the body is the eye: therefore when thine eye is single, the whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness". (St. Luke II : 34 and 35). This perception of soul is really a state of consciousness wherein whatever is perceived is understood in mind. This same process can make us find new meanings in association of ideas, and so the perception becomes constructive and creative. All these powers of knowing and understanding in mind increase the inner radiance of soul. Because of the calls on it, in response, it feeds back meaning and clarification, and when this becomes part of consciousness "the body is full of light".

The soul has always been seen by psychic sensitives from time immemorial as a sun or in starlike form. This appearance is probably that of a very advanced spiritual being, while those who have shed the ectoplasmic covering and that of the lower astral have frequently been described as a flame similar to a candle flame but at times more ovoid. The pagan Xhosa seers also see their ancestral spirits as similar to candle flames. This appearance of the soul's light of the discarnate is in all probability the reason for the lighted candles on the alters of Anglican and Catholic churches. Contemplating these lights during a church service in a meditative mood, and thinking of soul in the form of a flame, and as an attribute of God in man, as stated in St. Luke XVII : 20 and 21, is an interesting inner experience, which has to be practised before a person can live through his own form of reaction.

In this respect it is of importance to observe how this symbol of soul is portrayed in St. Luke eleven verse 33, "No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light". This is an exoteric allegorical presentation of an inner principle at

work and hence the symbols and the narrative have to be analysed in terms of their spiritual significances.

The lighted candle is the radiant soul and for one to obscure its light the conscious mind must be ignorant of its divine function, and thus ignorance in this respect would be like placing a bushel over the candlelight.

The spiritually awakened mind however, fully aware of the function of soul in the microcosm, cultivates this knowledge and therefore places the candle on a candlestick, so that his deeds and thoughts reflect the light to others. "Let your light so shine before men that they may see your good works". (St. Matt. V : 16).

I have mentioned the Law of Correspondences as the key to unravel the exoteric and literal Biblical narratives. It is therefore of interest to have St. Paul's views on this matter. He states, "While we look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal". (2 Corin. IV : 18). In other words St. Paul tells us to visualise the correspondences which are unseen. When the candle flame is seen man should be reminded of the role of his own soul. Therefore spiritual knowledge refers to the things which are not seen, but which one can think about by using correspondences to help the imagination, such as thinking of soul as a sun, a star, or a candle flame, while the soul itself is unseen.

St. Paul imparts a profound spiritual truth as a mystic in the following passage, "But though our outward man perish, yet the inward man (the spiritual body) is renewed day by day". (2 Corin. IV : 16).

Age, disease and degeneration of brain cells and blood vessels gradually work towards the end of the physical body, but the spiritual body of soul, the inner self or inward man receives radiations from divine centres of angels, these radiations to the Christian should be the Christ wave of power which replenish the life and power of soul and so "renews the man day by day".

In this manner the Christ consciousness is an awareness of an inflow of power to the soul which increases in wisdom, strength and beauty but not in age.

It is necessary for us to realise fully the importance of these higher orders of soul beings, as hierarchies directly affecting our lives through the divine power of our souls. This celestial relationship of man with the higher powers of intelligence and holiness, as functional collective self-consciousness of 'The Macrocosm', cannot take place without the soul being "The Kingdom of God in man".

One wonders how often, if ever, Christians think of spiritual life in the unseen along these lines. In Romans XIII : 1 and 2 it is said, "Let every soul be subject unto the higher powers", "Whosoever therefore resisteth the power, resisteth the ordinance of God".

It is implied that the Christian should know about these angelic orders radiating divine power to soul. Evidently the inflow of this power is enhanced if there is a conscious need expressed by mind. If on the other hand our spiritual dependence on ministering angels is treated as irrational or denied, as not having any reality, then such a mind offers resistance and repels the thought power by its attitude. This absence of reciprocity between soul and external consciousness is said to dwarf or retard the development of soul, because such mental ignorance, when knowledge is available, "resisteth the ordinance of God, and they that resist shall receive to themselves damnation", in other words, become earth-bound and unenlightened spirit beings. This recognition of the hierarchies in the prayers of the Christian is fundamental to his soul, his spiritual consciousness, and the powers that can be vouchsafed for his benefit. Hence St. Paul, who knew the spiritual verities of the mystery religions, and, no doubt, the expositions of the Theraputae, tells us, "Obey them that have the rule over you and submit yourselves for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you". (Hebrews XIII : 17). Unless one's consciousness prays in the name and light of one's soul the angels cannot radiate waves of divine power such as the Christ power to us with joy. But St. Paul also makes a most profound statement with regard to these hierarchies, with whom our souls are capable of direct communication through the

vibrations conveying human needs as stated in Romans VIII : 26 and 27.

In Hebrews XIII verse 24, this spiritual gem is given as follows, "Salute all them that have the rule over you and all the saints". From this statement we learn that our allegiance towards the interior and higher intelligences of 'The Macrocosm' can only be conveyed by the divine attributes of one's soul. Even St. Augustine said the soul must be acknowledged as the life giving agent in man.

In the Ten principal Upanishads put into English by Shree Purohit Swami and W.B. Yeats we are informed, "He who finds the imperishable Being where the individual self, sense, vitality and elements live he knows all pervades all". This echo of spiritual knowledge from our ancestral sources has also found verbal expression in Ephesians IV : 6. But one cannot leave the Upanishads without repeating this vital message for Homo Sapiens, "If a man leaves this Kingdom (earth) without knowing that he owns the Kingdom of Self (soul), then that self is of no service to him, it remains like unread Vedas or a deed undone". We have looked at the spiritual nature of man's inner self, and we have seen the evidence that the soul is ensheathed in subtle bodies of substances existing in the interior dimensionalities of the Macrocosm. They are nevertheless as real to those who perceive them as physical matter is to us.

When we think of the heights human intelligence has reached in the sciences, and of the amazing insight it has gained into our starry universes, when astronomers have given us not only the means of viewing an infinitude, but of listening to sounds from stars billions of light years away, then we must in this day and age reorientate our religion to adjust to this new unfoldment. There are stars that pulsate like hearts, there are those which move slowly and perhaps expand and contract. Lately it has been found our own sun expands and contracts to a certain degree which only fine instruments can record. I have already posed this question, whether our Macrocosm is not a Supra Organism, which is so immense that to our astronomers it appears infinite. If we as microcosms breathe, expand and contract, which

some stars do visibly, then we can assume our 'Macrocosm God' could do the same. Perhaps it takes billions of light years to breathe in and the same to breathe out. Life is hence not confined in things that move, and fly and grow, for this could only be one aspect of the manifestation of life related to our physical sphere. We would be unable to recognise life in more subtle degrees. Even the world of the virus, and bacteria, sponge and crystal cannot be excluded from the infinitude of degrees life can manifest as germinal consciousness, confined to attraction and repulsion of energies.

In this universe there cannot ever have been an incarnation of this Mighty Macrocosm as its only son in human form, as the story tells us that was woven around the personal Gods of man.

We know of the role Constantine played to divert Christianity from the gradual unfoldment of esoteric doctrine. Instead it became possessed with the need of conversion into an exoteric literal church whose political infrastructure was to be the foundation of Christianity. Under these imposed conditions and the rewriting of the Gospels by Eusebius so as to comply with the post-Nicean doctrine, the church descended to the mental level of the masses with its literalisations for the illiterate pagan. And to convert him more easily his pagan mythos were incorporated in Christian doctrine. The virgin gave birth to Jesus of Nazareth on the 25th of December.

Apparently, then, the Kingdom of God on earth showed the exalted aims of the church with the coming into being of the Vatican. Let us compare this with the Theraputae's injunction, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break in and steal. But lay up for yourselves treasures in heaven". (St. Matt. VI : 19 and 20).

Constantine shaped the church to acquire power among men, and to establish the reality of power in numbers of devotees. Missionaries went far to win souls for Jesus Christ as the saviour. Yet this was different from what the Christian fathers believed in the first century A.D.

Apparently after the Council of Nicea this original



incoming Christian era of spiritual revelation and education could only have had as its purpose the gradual replacement of the myth by its true spiritual meaning, and so to remove the allegorical veils of the exoteric religion. This process of enlightenment could only take place in keeping with intellectual development, and the capacities for abstract thought in the human mind, or the ability to enter mentally the unseen, which has been attained by many of our poets. The educational influence or effects of literacy and science, and above all psychic research, were intended to develop the mind to reach a mental adaptation, not only to envisage, but to feel mentally normal to dwell in thought on, the abstract spiritual dimensionalities. But Constantine's scheme retarded this revealing purpose the Christian era was meant to begin. Christianity is part of ageless divine education of the human consciousness, and this divine plan gives rise to emergent religions over ages to familiarise the consciousness of man more and more with the manifold aspects of spiritual life for his future. Christianity did not come by chance, whatever roles artifice and subterfuge played, as recorded by the late Dr. Albert Schweitzer.

Its germinal beginnings were already there in primeval ancestral worship and so it came in different guises as the religions of Ptah, Atum Ra, Osiris, Horus, Brahma, Krishna and so on. Like the birth of psyche it had to come like a butterfly from the Chrysalis. It had, at the appropriate time, to emerge from the womb of the mystery religions to be the star showing the way to the Nativity, where the latter is the symbolism of the advent of soul to this world, and so to reveal to man that the search for the unseen was the Kingdom of God within man. It is a religion to save man from the worship of personal Gods and idols, and to establish the consciousness of soul culture. In this spirit we should examine this guide directing attention to man's final emigration by means of the process of death. This Christianity was destined, by its ancestral sources, influxes and divine thought forms, to bring realisation to the human mind of the resonance of man's soul, not only with the mind of the sense world, but with the thought radiance of angelic beings. It had to make the spiritual

verities of the mysteries explicit in keeping with man's mental capacity for spiritual knowledge, of which the understanding of survival after death was the simplest that could be realised and made a faith by the most primitive cultures. The hierarchies of angelic beings became to the pagan and primitive cultures the degrees of their guiding and ministering ancestral spirits. The present Christian Church's doctrine of the after-life falls far short of what I found among the Pagan Xhosas. For a large number of years I have listened to different denominational church services on the radio to study the presentation of spiritual knowledge from the pulpit, and all I heard were the names of Biblical characters as examples for man to follow. Words, words and words including the Kingdom of Heaven, but not a word to try and explain what it possibly could connote. This morning the sermon mentioned the hope of meeting the loved ones again in the hereafter at the Last Day.

Now we know the present Christian doctrine, as expounded by some Churches, is concerned with "at the last trump" when those who have died from the beginning of man's existence will be resurrected.

The period between their deaths and this "last day" runs into millions of years and during this period they possess no consciousness. They do not even dream. The death man passes through is the entrance to oblivion for there is no self-consciousness, according to this Christian doctrine by means of which the missionary converted the pagan, who believed in the hereafter as life in spirit, instead he had to accept a belief of an eternal sleep of non existence until "at the last day". At that day Christ would come on a cloud and men women and children who have been dead from the first man, will rise from their graves. But since in the majority there would be no graves we can think of them as rising from the earth, but not as spirits. They will rise in their physical bodies. Because "The Creed of the Apostles speak of resurrection of the body". We must remember also that in Job XIX : 26 he says, "Yet in my flesh shall I see God".

When this Judgment Day comes all mankind from the first to the last with different languages, customs, cultures

and ways of life, will suddenly appear in the physical forms they possessed at their deaths. The Neanderthal man will be next to the modern Parisian and being physical they would only be able to communicate by sign language. Here then would be an excellent example of the tower of Babel. But the Judgment of Christ is to divide them into two groups those that would be saved and who had seen the light, would be the sheep, and those who would be condemned would be separated as goats. But why the terms sheep and goats for human beings who have just by miraculous means regained their former physical bodies?

The symbols must be sought in astrotheology and yet I have heard them repeated in sermons as eternal facts without an explanation. What enlightenment of a spiritual nature can such Biblical symbolic presentations have for anyone in church? The sheep to be saved would refer to those under the sign of Aries the lamb in spring, for this is also the symbol of Christ. The goats that will face damnation refer to those when the sun enters Capricornus towards the winter solstice, when it becomes a dying sun in the winter world of darkness. The copyists who wrote these passages evidently were ignorant of spiritual survival. But once all who have died were again resurrected in the flesh what was going to become of them?

We are not told what the nature of the condemnation would be for those humans of thousands of different cultures and languages on earth. Would they die in the winter months with sun in Capricornus and would the others that form the sheep continue to live as a polyglot together in the spring with the sun in Aries?

We are left with a physical resurrection and we are not told what would happen to these millions of physical beings. In this morning's sermon the minister said the loved one who died will again be met after they have been raised from the grave. Yet we are told in Genesis II : 7 that God put the breath of life into man and so created a living soul.

There are many contradictions when compared with the clear spiritual values the ancient hierophants, sages and mystery religions taught, which made it plain that human

survival of death is not dependent on religious belief.

Modern man and the preparation of his mind the educational systems of the world apply to him, necessitates that the spiritual aspect of the human being require as much investigation as the physical, even compared to the nuclear energies in matter.

The principle that life is continuous and does survive and that a spiritual body exist cannot be refuted. But one does occasionally see in a newspaper column a review of a psychic work by an atheistic reviewer who employs satire and ridicule to discredit psychic perceptions and phenomena, and yet the readers who know about this broader aspect of human life instinctively know that this type of newspaper man, clothed in satirical defense mechanisms, has never had a psychic experience, and has never witnessed a psychic phenomenon with an inquiring mind.

The person in search of nourishment for a spiritual consciousness cannot, on the face of the presentation, find it in the Bible, unless he has been inspired by the idea that it is all one great eternal truth, which the mind of man, subject to idiosyncrasies and often inflated egos, has clothed in the myths of his choice.

The advance of Communism across Europe has shown the headlong retreat of Christianity, except perhaps where bargaining could prevent Church property from being nationalised. We have only to think of Vietnam, North Korea, Mongolia, Angola, and Mozambique, Ethiopia, etc to realise how the citadels of Christianity folded up before the impact of Communist ideology. Communism is not something from outside the nature of man. It is an instinctive eruption from the deeper counter instincts in man's unconsciousness. I have pointed out that man's instinctive equipment is bipolar, in that each instinct has its opposite or counter instinct. This second layer of instinctive tendencies seem to be less lofty and noble than the first which the second layer negates. The self has these means apparently to escape from imprisonment or domination of the lower order of thought. This quality of negation runs through our language and there is hardly an

idea that cannot produce an opposite. If man wants to formulate an exclusively materialistic philosophy he has to use this lower level of instincts to negate all that pertains to the transcendental and spiritual. He has at his command the feeling power to develop an aversion to those ideas which he denies, and can be organised into a system of belief which is rigid. As an atheistic system the counter instinctive tendencies and their emotions can operate against tolerance, love, charity, forgiveness and reverence, but would have to be fed by some aim which serves self-preservation. Communism saw behind the changes of nature a fixed principle which directs that change. It was wholly a physical law of nature. This was the foundation of communist philosophy, to find the laws governing this apparently purposive power, and to learn the means it employs to harness it for its own benefit. The power worked in a physical plane and could be used to serve the needs of physical man.

This led Marx to think that he had discovered a law of contradiction and negation. At least so it appears from their illusions derived from dialectic materialism. Marx and Engels saw contradictions and negations in everything right on into infinity. Apparently they saw in the simple process of nature, from seed to plant to flower and back to seed, the process of one negation after another. Marx and Engels must have made themselves believe that they had come across a physical power which other people called God in heaven, whereas to them it was perfectly natural and required no churches and no worship. All that was required was to discover the laws of this power, then they could have freedom and independence from the rest of the nations of the world.

They saw in the proletariat the instrument by means of which they could parallel the negations or contradictions of nations, and so good must come from co-operation with nature, and evil from opposing it, because in this manner nature works for the perfection of man. Hence wherever error by man occurs it has to be crushed with force like the violence of the elements of a storm. Communism is therefore built on an instinctive infrastructure which by and large

can oppose the nobler instincts of man. By these means the modifying influence of ideas and dispositions permeated by love, tolerance, charity, forgiveness, as thought power of a higher order, is denied replenishment by soul. Russian self-knowledge concerns his Pavlovian conditioning, while the natural interior levels of consciousness bordering on soul are barricaded off from the conscious mind. Such a mind could become crude if not savage, even more so than a primitive Pagan, who lives with respect for the influence of his ancestral spirits.

The Russian can exploit his intellect on the plane of nature and its energies, they are there for the preservation of all mankind to be discovered by man's efforts. Hence their negation of God is that of a Personal God who rules man and this world by his will. Such a God is man made, but the God whose omnipresence is represented by the conception of 'The Macrocosm' reveals that nature is but one of its manifestations. No matter how obsessive becomes this worship of physical life in Communism, under the guise of scientific socialism, it does not produce a complete man whose self-consciousness embraces his inner divine nature. His nobler instincts are not developed to serve a higher humanity, and, since it negates the inspirational source, it is left open to the ruthless and mechanical destructive emotions of its instincts which oppose the altruistic mercifulness in man. It is in this respect that the Communist Weltanschauung is a formidable danger to humanity, for by the nature of things and his conditionings he is bound to be more cold and machine-like, more inhuman, ferocious, and barbarous in war. Nihilism for example is something indigenous to Russia as a revolutionist movement. It negated economic and social institutions, they had to be destroyed, irrespective what the consequences would be. Direct action such as assassination and arson were typical. In reality and in its instinctive nakedness it was a social doctrine that denied all authority. Can one eliminate the germ of nihilism from Communism? Somewhere deep in the unconscious this negation of any established order, and its destruction, is seen among some undeveloped countries, who are trained in Communist

countries to carry on terrorist activities in their own countries to overthrow authority by riot, arson, murder, and even destruction of live stock. In all these inspirations and organisations of Communism one perceives the thread of nihilism as an ingredient of the Communist unconscious.

Africans, so influenced, expressed their grievances and resentments by burning down their institutions of learning including schools and part of their universities. Is this not the ugly head of nihilism incorporated in the subversive policies of Communism, to create chaos in the Western world by means of negation? The authority which directs these impulses of nihilism, rooted in the ideology of their materialism, has to keep these dynamics away from injuring itself at home, by giving them plenty of scope to find expression in terrorism, hijacking and destruction.

At the same time because the feelings of spiritual values and thought are not exercised, and because mind is in ignorance of its own divinity, the need for worship which seems innate in man, would have to find a way of expression. It can only do so by reverence and admiration for the power of the state. Its hope is for material comfort and need. These may be found in the security of the party, or some group as long as one follows the pattern. These emotions which normally find expression in the enjoyment of spiritual forms of expression and values have in Communism to find an outlet in the social order, hence unbeknown to the materialist he has a pseudo-religion in Communism. But the hierarchy of Communism entrenches its authority and negation of it is frequently met with death.

Nevertheless the object of worship can be maintained unconsciously and the spirit of nihilism expressed in other countries especially against Capitalism.

Nothing but world domination can be the goal of the power which Marx and Engels thought they discovered in nature, as the negation of negation.

The Kremlin itself must appear to its citizens as Jehovah was made to appear in Exodus XXIV : 12. "For thou shalt worship no other God: for the Lord whose name is Jealous, is a Jealous God".

When one thinks that Homo Sapiens is a species of self-

conscious beings on this planet, but that it is always trying to destroy itself contrary to other species, then one has to question whether man, in relation to his fellowmen, really has knowledge in depth of the powers with which he is endowed.

The Russian ideology is based on the faith that the power of thought can only be demonstrated by practice in a material sphere. The process that really takes place is one of handling things. Contemplation belongs to unreal abstraction. One must interact with the object by means of physical sensation. When one views Communism through the eyes of the late Field Marshall J.C. Smuts's theory of Holism, and one includes the brilliant conception of "dimensionality" as outlined by M.M. Moncrieff in his book "The Clairvoyant Theory of Perception", one has to confine the official communist thought world to the frontiers of a three dimensionality.

Moncrieff states, "Four dimensionality is not a term indicative of a "dimension" additional to a 'third dimension' (whether spatial or temporal) nor of the different kinds of three dimensional and four dimensional worlds as above, but is indicative of a state of existence in which the spatio-temporal characteristic of lower dimensional worlds are integrated into either simultaneous wholes or indivisible qualitative wholes".

The latter is one way of viewing in mind the integration and structures of the Macrocosm, where angelic societies can be considered as qualitative wholes.

The Russian ideology hence cripples the greater man which is formed by soul radiations, and places a ceiling of three dimensionality on the writer, the poet, the artist and scientist. Within these barriers thought is shackled to the physical world. There is no real sublimation, where thought can soar to realms of compensation. There are no spiritual outlets to substitute for the Sut like forces of nihilism. In truth sublimation is a Jacob's ladder leading us to realise that, as thought rises out of a three dimensionality, it also becomes refined, tolerant and charitable. It is spiritualised.

In the absence of these channels which can lead unhindered to spiritual spheres, as the poetic quotations I



have given of the poet's inner mental contact with soul, one can only expect that the nihilistic force must be directed to a great and powerful goal of negation and change, such as a policy of World Revolution.

The oligarchy of the 'Soviet Union' is in consequence deprived by its own brand of consciousness of the deeper strata of power, which link man to the angels. Such an organisation must always have distrust in case someone seizes power. It cannot be free of internal fear, since the phantom of destruction must always be there, that the end will come from internal disintegration, because man's thought, without even a flicker of spiritual infiltration, is equipped with negation.

In the meantime revolution in undeveloped and non communist countries must divert the unconscious forces of nihilistic aggression, and provide outlets which the state advocates. In this manner the nihilistic backfire is avoided, and the oligarchy buys its safety by giving arms and training to whosoever can turn his petty resentments and grievances into riots and uprisings.

The danger of such ideologies or Weltanschauung is that it undermines, if not annihilates, a world's conscience and responsibility among members of the species Homo Sapiens. The consequences are hijacking, terrorism, murder, ransom and rape with subtle encouragement to employ drugs in the furthering of demoralisation, and so prepare the way for Communism.

When a man of the standing of Sir Brian Flowers, a nuclear physicist, and rector of London's Imperial College, can warn humanity that terrorists could obtain plutonium to make nuclear weapons, then it is imperative that responsible men and women employ the spiritual powers at their commands, to establish a world conscience transcendent to the double standards of the United Nations, which are so common that the words have become cliches. These then are the results of nations with mental ceilings enclosed in a three dimensionality.

What are our resources to counteract this destructive degenerative trend, when mankind as a species should be concerned with its peaceful coexistence?

In this respect the religious institutions of the world will have to do some deep self-searching. In this nuclear age our knowledge of Psychic Research can bring to Christianity the spiritual vitality that has been smothered by dogma and myth for nearly two thousand years, therefore its rediscovery should be taught as a task of the Church. In fact it is a challenge, which must be answered in this scientific age. The Church has to take heed that the soul is knocking at the door of consciousness as stated in Rev. Ill : 20. The Church must now provide the key to open the door. If this key was provided and the divine soul recognised and the higher powers worshipped in its name, then I doubt whether nihilism and "Dialectic Materialism" would ever have arisen. The Church will have to free itself of the fixation of thought formulated at Nicea in 325 A.D., and dogmatised ever since to fetter man's consciousness by literalisations and symbols of illiterate ages.

Christian dogma is confusing, and the ancient trinities derived largely from the Osirian religion present the worshipper with three personalities. The truth, however, is that the attributes of God, as taught in the mystery religions, were personified by the literalists in the course of compiling "The New Testament" over a period perhaps of a thousand years. For this reason it is essential to look at these three attributes as conceived by the sages and described in the mystery religion of the Kaballah.

Ruach is presented as the breath or spirit of the Divine, which makes Ruach the carrier of life and quite impersonal. In latin it comes from spiro to breathe.

Now in the exoteric Ruach the breath is God, the Father. Hence Ruach is the 'Supreme Power' of creation. It is that which can be called "The Macrocosm".

Nephesh as the soul is God the son in the esoteric, but in the exoteric Nephesh has for thousands of years been personified as the son of God or divine incarnation as we find in the stories, of Horus, Krishna and Christ.

Malkuth the third attribute represents "The Holy Spirit" of God or The Macrocosm. The true meaning of Malkuth as in the Egyptian version of Ra is that Malkuth is a collective name. It represents the infinite units of self-

consciousness as spiritual, angelic and archangelic beings. One can employ a correspondence and accept that the ancient spiritual scientists compared the angelic position in The Macrocosm to the cells of the grey matter of our brains, as parts of the intellect of God.

It will be remembered that in "The Book of the Dead" the soul exclaims, "I am Perception, the greatest of created forms".

In this respect it is of importance that the great Moses Maimonides in his "Mishne Torah" called angels of this intelligent degree the Haiioth.

Malkuth can now be considered as the organisation of angelic powers to which soul in man and beyond is subject, as mentioned in Romans VIII : 26 and 27.

The Personal Gods worshipped in the exoteric were personifications of attributes of "The Divine" adapted to the mentalities of the masses of those times. Thinking of Nephesh in this respect we find the ancient esoteric of the mystery religion revealing itself in Hebrews XIII : 24, where attention is drawn to one's relationship with the saints and hierarchies of Haiioth. Man was therefore never intended to worship a Personal God as ruler of the universe. And today almost everywhere in the orthodox church there is a collapse of this belief, because it is incompatible with the world which science has revealed to man.

This leaves a vacuum in the teachings of the Church, which seems to be under the impression that its theological conceptions, inclusive of its myths, are literal eternal divine truths.

Silently people are reflecting these ideas and are bewildered. Fifty years in psychiatry have served me as a mirror of this mental world of man. What has been the result? They have turned to cults, some promising mental magic, even training in astral projection, for a substantial fee. Satanism, witches covens, and speaking in tongues, being possessed by "The Holy Spirit", are all examples of seeking that which they could not find in the Christianity as it was practised. Again one beholds well organised drives teaching the Gospel with a new flourish and a preacher

world famous drawing thousands, and in days the effect has worn off. Somehow they have not found what they sought. The old message no longer suited the consciousness of a new mental era.

For thirty years I have taught my patients with these problems to find the significance of St. Luke XVII : 20 and 21 and to consider the soul as the only divine incarnation in life. To contemplate it and meditate on it and to pray in its name, bearing in mind what is written in Romans XIII : 1 and Romans VIII : 26 and 27, that one's soul is in direct communication with the angelic world and may even reach what Maimonides called the Haiioth. Furthermore "that the soul is renewed day by day" means it is charged with divine power from the hierarchies in response to the appeal of consciousness. In this "renewal" comes wisdom, spiritual guidance, and healing powers in the nature of the Christ wave if sought as such.

The soul is the true divine representative in man, and the direct link between the person and the divine hierarchies to which it is subject, hence it is said in Hebrews XIII : 24 as it was taught in the mystery religions, "Salute all them that have the rule over you, and all the saints". To the Freemason it is Grand Lodge above.

The ancient Egyptian in the mystery religion of Amenta saw the soul as a star, so it is not strange when we read, "We also have a more sure word of prophecy; where unto you do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts". (11 Peter I : 19).

It is said to be a 'prophecy', in other words foreknowledge, or prediction that the soul in man as a light in a dark place will be discovered by a new awakening of spiritual consciousness described as "until the day dawn", when by means of insight and self-knowledge man finds the star of reverence in his inner self. This prophecy tells of the day man will first worship his soul as divine, and in its name call on the higher powers to which it is subject as ordained by God. The ancient custom of initiation into manhood and womanhood was the occasion when the spiritual mysteries were revealed to the neophyte.

Adolescence is often a period of psychic sensitiveness and the church can utilise its confirmation as the teaching of spiritual matters with a grounding in parapsychology as well as the survival of spirits. Speakers on these subjects and books can be made available, so that The New Christianity gives food to mind and soul.

From such teachings a code of ethics will arise that will conceive of man not only as he is now, but as he will be after death. Ethics based on these spiritual verities will dissolve the prejudice that cause socio-political problems and hatred, and in so doing will make us see the inner self of a person and not his colour.

"Truth is within ourselves, it takes no rise  
From outward things, what'er you may believe.  
There is an inmost centre in us all where truth abides  
in fullness; and around wall upon wall the gross flesh  
hems it in,  
This perfect clear perception - which is truth.  
A baffling and perverting carnal mesh  
Binds it, and makes all error; and to know  
Rather consist in opening out a way whence  
imprisoned splendour may escape  
Then in affecting entry for a light supposed to be  
without".

Robert Browning.

"For what is a man profited, if he shall gain the whole  
world and lose his own soul, or what shall a man give  
in exchange for his soul".

(St. Matt. XVI : 26).