

THE UNDIVIDED UNIVERSE

by

GEORGE MUNRO

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This disclaimer is not to be removed. Peace! Much exuberance.

[1970]

ABOUT THIS BOOK

As a perfume will reawaken memories of an episode or an event long since buried beneath the trivia of Time, so THE UNDIVIDED UNIVERSE contrives to focus the reader's apperceptions upon the cardinal values which twentieth century and earlier thinking processes have harried into relative obscurity.

Philosophically it provides a welcome leavening of the mental attitudes induced by the works of Immanuel Kant, Nietzsche, Schopenhauer and Bertrand Russell. In an exploration of the subconscious it discusses factors overlooked—or purposely ignored—by Freud, Jung, McDougall and others. By placing in accurate perspective homo sapiens' rôle and status in the overall pattern of existence, it resolves many of the controversial issues associated with, among other things, Evolution, the Origin of Species, Parapsychology, Reincarnation, Sex and Delinquency.

It is in every way an "in depth" study of Cause and Effect, Subjective and Objective Awareness, Freewill and Destiny. But unlike many past and contemporary writings on these and kindred subjects, it is understanding: it does not ridicule. Nonetheless, by everyday literary standards this book is entirely heterodox and subversive—heterodox in that it highlights, without derision, the inconcinnities of current conventional thinking; subversive because with gentle irony it pricks the illusory bubbles forming the substance of so many of today's intellectual concepts, ecclesiastical doctrines, sociological convictions and scientific dogmas.

Truly a remarkably stimulating and penetrating book; containing much to interest the casual and specialist reader and certainly of value to the scientific enquirer.

ABOUT THE AUTHOR

All that need be said about the writer of this book is that he is not its author. To trace its authorship it is necessary diligently to read its contents—a diligence rewarded by the recognition that upon certain unremembered strata constituting his own corporate awareness, the reader has himself contributed to its fulfilment.

FOREWORD



Our previous books on metaphysical subjects, written under another pseudonym, have had a more or less successfully concealed apologetic purpose. But inasmuch as they were essentially “novels”, Wisdom forbade the inclusion within their pages of too much esotericism.

However, by virtue of the nature of *The Undivided Universe* such restraint is no longer necessary. Indeed, Love now decrees that we cease to conceal the effulgency of the Heavenly Lanterns.

As a consequence, in passing this present volume to our publisher, we hope it will not only prove as thought provoking as some readers say they found our earlier works to be, but that it will, in some measure, make its own contribution to the fulfillment of Esdras’ ancient prophecy: “I shall light a candle of understanding within your heart which shall not be put out.” With this in view, and appreciating the value of emphasis to understanding, we have employed throughout this work the lenity of italics rather than the irritant of repetition.

So many factors have contributed to the writing of this book that it would be misleading to employ anywhere within the text the nominative case singular of the first personal pronoun; and having regard to the cumulative character of these factors, it is to those who motivated its need, to those who inspired us to consummate that need, to her who, throughout its complication so faithfully played the rôle of Egeria, and to Veritas who was and is, that it is gratefully and respectfully dedicated.

Port Elizabeth
South Africa

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We are indebted to Messrs Curtis Brown Limited, of London, for permission to quote from Dennis Holman’s *Noone of the Ulu*; to Mr. A. Porter and the staff of the Port Elizabeth Library for making available to us translations of the works of Plutarch, Lucian, Plato and Homer which have been out of print for many years; and to the numerous events, episodes and experiences which led us ultimately to the Hall of Libra.



The Undivided Universe

PART I

Exordium

U introducing this discourse.

If the reader is to apprehend the essence of this work, and the point of view from which it is explained, he should follow the thoughts as they have been inscribed with no preconceived notions whatever as to what can or cannot be. He must be prepared to place on one side some of his most cherished beliefs and let them not hinder his receptive capacities until this tale is told. He should be sufficiently uninhibited to concede that certain of his traditional concepts might be erroneous. He must become acquainted with not only unfamiliar terminology and new interpretations of things both new and old, but with the reasons that have led up to them. He must not shrink from stepping from the paths of orthodoxy,

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nor from extending his vision beyond the horizons set by scientific dogma or ecclesiastic creed. And inasmuch as intellect is rapidly complicating the already intricate pattern of human existence—a pattern no longer possessing either coherence or inner meaning—he should not attempt to absorb these words, and those that follow, with what are called his intellectual faculties.

This book differs from other works of its nature only in the manner in which the light has been brought to bear upon the edifice of Truth, an abstract edifice, let us remember, that antedates the human race. And having regard to its abstract nuances and overtones, it is by employing his feeling and intuitive faculties that the reader will discern the inner distinctive nature of this narrative.

But the reader may rest assured that nothing these pages contain has been written for the purpose of establishing any new, or with the object of furthering the aims of any existing ism or ology. Past and present creeds and philosophies will, of necessity, be referred to from time to time because, as is explained in the text, there is nothing new under the Sun. Consequently there is nothing in this volume that has not been expressed



in other words from corresponding levels of comprehension in past ages or from different points of view in more recent times.

What we have done is weave the hieroglyphics, the allegories, the myths and legends of the past, the theories, beliefs and creeds of the present, into a legible pattern so that the reader may more readily apprehend their meaning and thus place in better perspective the popular ignorance which has given rise to the intellectual concepts, ecclesiastical doctrines, social conventions and scientific dogmas that have moulded our civilisation into the form in which it is recognised upon our earth today.

Because of the controversial and manifold nature of the issues involved this present volume is neither exhaustive nor complete. To place all the facts at the reader's disposal would require a book a million words in length, and that is not practicable. But having regard to the possible necessity to amplify and elaborate upon the many facts to which this work bears testimony, it is not improbable that it will be succeeded by other volumes of a similar character.

It must not be supposed that we expect everybody to approve what we have written, still less that there will be orthodox agreement with the explanations and interpretations we have given to

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noumena unresolved since yonder time. Despite this, and improbable though it may sound, there is nothing within these pages that anyone can *disprove*. And it would be as well to remember that until such things as this book contains have been disproved—no matter how fantastic they may appear in the light of current thinking—they deserve the consideration due to propositions which might become commonly accepted facts in the future.

It has not been our intention to offend anyone by the heterodox nature of this work. On the contrary, it is hoped that the reader will find upon his journey through its pages that which contrives to make it what it is—a philosophy of Life tangible to Everyman. Upon reaching his journey's end, and should he look back upon his voyage, the reader may find it difficult to believe that so much misconception really exists. However, having accepted the evidence of his feeling and intuitive faculties, he will appreciate why so much material was required to prove what should have occurred to humanity a long, long time ago—viz. that the equilibrium, and thus the well-being of all people, irrespective of sect, colour or creed, does not depend upon theological doctrines, scientific discoveries or technological development, but upon humanity, individually and collectively, knowing who and what it is.

There may be those who feel affronted by what this book contains. To them we can only say in extenuation what Marcus Brutus might well have said under similar circumstances: "Who is there so base that would remain a bondman to superstition? If any, speak, for him have we offended. Who is there so rude that would not be free of misconception? If any, speak, for him have we offended. Who is there so vile that will not face the facts of Life? If any, speak, for him have we offended."

Let us launch ourselves therefore on to the broad stream of our testimony. It will carry us through the storm of Dogma and the tempest of Bigotry; through the mists of Convention and the fog of Prejudice; it will bear us past the whirlpools of Vested Interests. It will likewise carry us beyond the reefs and shoals of Rationalism and



Sophistication and will bear us, if we persevere, into the safe anchorage of Equilibrium. And the implications of this word—Equilibrium—will become clear as our tale unfolds.

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PART II

Ontology

*U the principles of pure being,
or the provenance and essence
of all phenomena.*

In the Beginning—what?



To answer this question it is necessary firstly to accept the premise that no *one* school of thought or belief, be it philosophical, scientific, religious, ideological or sociological, be it ancient or modern, be it oriental or occidental, contains within itself the *all* of Truth. No single part can encompass the Whole.

Having conceded this we will start with first principles and deal with not what was in the beginning, but with that which is immensurable and which is thus without beginning and without end. And by this we mean Life—not the noun defined as being the period between what we think of as birth and death, but that Great Noumenon implicit in the Greek word *pneuma*, whose expression is the phenomena consistent within every state and condition of existence, and to which, *except in human imagination*, there is no antithesis. There is no state, whether objective or subjective; no condition, whether abstract or concrete; no degree, stratum or location; no latitude, dimension or altitude wherein Life does not express Itself. Despite appearances to the contrary nothing is static and there are no voids. In every state (or frequency of consciousness) Life is made manifest through the media of Its multifarious expressions, all differing in shade, tone or degree (or rate of vibration) and yet indivisible. Being the nucleus within all phenomena Life is Omnipresent; being irresistible causation Life is Omnipotent; being the feeling within every experience Life is Omniscient. Abounding throughout boundless space Life is Infinite; having no beginning and being without end Life is Eternal.

This ubiquitous Principle which, as we have said, is common to all things, when mentally drawn away from them and considered

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by Itself, is known as “God”. But such a postulate is akin to those concepts that compress Time into the dial of a chronometer and confine all experience to humanity’s wakeful states. Far too many misconceptions have arisen due to such sophisticated theorising. How can Life which is and forever will be Increscent, Ineffable, and Indivisible, *and which can only be known by Its manifestations*, be exclusive to One or peculiar to Three expressions, beings or persons?

For the achievement of this testimony’s purpose therefore it would assist the reader if he could think, not of a god obscured by finite human standards, not of a god conceived of by the incarnated personality in a likeness and image of itself, but of *God* the ubiquitous *essence* pulsating through all that is. Secondly, it will help if the reader can think not of *a* Creator, but of Creation; not of *the* spirit, *her* feelings, *his* consciousness, but of spirit, feeling, consciousness—limitless, ever-present, inter-blended, beginningless and endless. By accepting this pattern of thought, what might have been previously shrouded in mystery becomes self-evident. And thus it will be observed, indeed it is obvious, that God is an all-enveloping, not personal, deity; an ever-present, not isolated divinity; a composite, not singular being; an intimate, not remote confidant; a genderless, not masculine parent; a timeless, not measurable duration. (And this answers the question so often asked by the uninitiated: “Who made God?”)

Life, then, is the Absolute; the Anonymous State, the Altruistic Source out of which all is forever becoming. Its Exhalation is the conjugate Life Principle: conjugate in that it is the Life of Light as well as the Light of Life; It seminate and conceives, creates and yields. Its Inhalation is the consummation of all feeling, all thought and all experience. As the essence of Spirit it is spiritual, for Spirit is to Life what warmth is to



fire. Spiritually, Life is the pulsation within Energy, the rapture within Attraction, the compassion within Repulsion, the symphony within Vibration; it is the affinity within Magnetism, the glory within Evolution, the grace within Development: it is the purpose within Radiation, the grandeur within Law and the pageantry within Order; it is the faith within Aspiration and the enlightenment within Revelation; it is the genius within Inspiration and the knowing within Intelligence; it is the hope within Conception and the awareness within Being; it is the past within the Present and the present within the

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Future; it is the reality within the Appearance and the truth within Reality; it is the state within Space and the tide within Time; it is the cause behind Effect and the basis of Matter.

Having established the first principle upon which this testimony is based, let us direct our attention to one of the records of the past from whose thought and life the present structure of Western civilisation, and with it so many conflicting systems of thinking, have evolved. But before doing so it is perhaps desirable to remind the reader that our language, having replaced thought as a means of communication, and being designed mainly to facilitate the attainment of our objectives in a world of physical phenomena, is not the ideal medium for conveying the meaning of subjective impressions. As Baruch Spinoza might have expressed it: "Spiritual facts resemble the words we use to explain them about as much as Aldebaran resembles the eye of a bull." But language is the only medium at our disposal and if the reader will employ his feeling faculties he will find it possible to grasp the spirit of the words employed and thus make comprehensible that which hitherto has been concealed behind the façade of Appearances.

The record to which we referred opens thus:

"In the Beginning the gods (Elohim) created the Heaven and the Earth", and immediately thereafter the record states that "the Earth was without form and void". If the "Earth" had no form, and if the locality where it should be, if created, was "void", where is or was the Earth which was said to have been created? To begin with it must be clearly understood that the scribes of that age, who recorded *that* particular account of Creation, were not writing about what we know as the Siderea and Planetary heavens, nor yet of the material World or physical Globe upon which we, the reader and the writer, presently experience our conscious life and form. The "Creation" there spoken of does not refer to external objects, but to *internal* subjects, states and conditions of consciousness. And a state of consciousness is a condition of being.

Appreciating that this question of "internal" and "external" or "inner" and "outer" might be perplexing to those unfamiliar with these terms, we will explain briefly what they are meant to convey: We, embodied humanity, have come to regard ourselves and those surroundings which are objective to ourselves, as actualities. We have also come to believe that that which, according to our comprehension, is subjective, is unreal and non-actual. But a

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revision of this latter theory is most desirable because the truth is that whatever is objective to our sensory perceptions is merely an expression and ultimatum in matter, and thus palpable to our perceptions, of that which to us is subjective and which we misconstrue to be unformed, unreal and non-actual. Therefore, when employing the adjectives “external” and “outer” we are referring to that which is *objective* to consciousness in that degree or state. And when we use the words “internal” or “inner” we mean those states which are subjective and abstract. To every external degree of consciousness there is an inner or subjective state, and for every internal state of awareness there is a correspondingly outer or externalised degree.

That which constitutes the “Heaven” spoken of in the record referred to above is the primeval state of consciousness (not place or locality) wherein Life, Love and Light are synonymous terms. It is the foundational consciousness wherein all awareness, all conception and all perception originate. It is also the state wherein all purpose, all cause and all motivation is understood. It is thus a state of All Peace, All Truth and All Knowing, or, as has been said, the Throne of Wisdom. This “Heaven” then is the Holy of Holies, the Sanctum Sanctorum of Existence. There, viewed from the specific aspect dwells the Divine Spark which, apprehended collectively, constitutes the Eternal Flame.

But we must emphasise that of which we speak is not a place or locality. It is a state of consciousness. Unlike our geometrical point which has position but no magnitude, states of consciousness (or strata, degrees or conditions of awareness) have magnitude but cannot be isolated and therefore cannot be spatially localised: they are confluent with Life which, as we hope we have clearly established, is all-pervading.

That which comprises the “Earth” referred to in the same record is the ultimatum and presentation, or outer manifestation, of the state of “Heaven” discussed above. As we have said: for every internal state of awareness there is a corresponding external condition of consciousness. And in its turn this Earth is the “Heaven” relative to the state of feeling, knowing and experience that is its own outer manifestation.

Every state is therefore the outbirth of an anterior condition; and as there can be no birth without the participation of the conceiving faculty of Life, certain sacerdotal processes of reasoning,

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totally ignorant of the regimen involved, have ascribed apparent deleterious consequences arising from such outbirths to feminine idiosyncrasies. Particularly has this been so in the case of human physical embodiment, a state with which we will deal in detail in subsequent chapters. But such misogynous beliefs have given rise to far-reaching misconceptions regarding the rôle played by the conceiving faculty, allegorically personified as Eve and Pandora, in the evolution of that state of consciousness which is designated “Man”. Predilection, in this case the masculine ego, looks only at one side of the coin.

As existence is forever in a process of Becoming this externalisation of states one out of another proceeds *ad infinitum*. And each state is another garment with which Life adorns Itself.

The reader will have gathered that whether a state is a Heaven or an Earth depends entirely upon the state of consciousness. What is “within” or subjective to any state is always “Heaven”, whilst that which is “external” or objective is, to those comprising the



consciousness of that state, “Earth”. It will therefore be understood that there are as many Heavens as there are Earths. And we repeat that those Earths of which we speak at this stage are not physical Worlds or Globes. Every Earth, like every Heaven, is a state, a specific condition wherein Expressions of Life experience their conscious being. And thus is each “Heaven” the firmament, or subjective state of which each “Earth” is the objective condition. And this infinitude of non-physical Heavens and non-terrestrial Earths constitutes what we will hereafter refer to as the Spiritual Universe.

But it must be emphasised that within all these non-material states of which we are writing terms such as distance or duration, above or below, long or short, near or far, high or low, here or there, fixity or position, now or then, past or future, old or young are meaningless: spiritual conditions are timeless and non-dimensional; all phenomena is viewed (if such a word is applicable) from the centre outwards and every experience is felt, recognised and shared by all upon the same wave length of comprehension. There are no shadows, no horizons, no appointments or promises to be made or kept; there is no officialism, no discrimination, no pain, no poverty, no unemployment. There are no commercial, industrial or national empires, no such things as subjugation or duress; there is no struggle for survival nor is achievement computed by acts of

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valour or by financial success; there are no ills, no hours of darkness, nor is there weariness or need for rest. Cant, hypocrisy and self-righteousness are, like litigation, strife and contention, unknown. Wealth is measured by degrees of devotion, leadership is gauged by the capacity to serve, dignity is equated with understanding, and nobility—being the product of all three—is expressed in terms of luminosity.

We have seen how Life is the all-pervading Principle which clothes Itself with states of consciousness; and as each state of consciousness is endued with Feeling each is the habitat of Life made manifest in some or other expression; and each expression is consistent with the frequency of awareness constituting that condition. And as Memory links and Feeling unites state with state, all states of consciousness and the expressions of Life made manifest within them are thus inter-related and inter-dependent. In other words All is One.

Life is then the nucleus around which all evolution and development, and the experiences arising therefrom, occur. As the nucleus of every expression It is the principle that activates the Macrocosmic Whole via Its microscopic parts. And in the absence of a more suitable analogy we will describe each microscopic part as an atom—not what is understood to be a molecular atom of matter, but an atomic particle of Life. Accordingly, when within these pages we speak of an atom, we refer to an infinitesimal life-system centred upon the Infinite First Cause.

Therefore, as every atomic particle is composed of life, Life Itself is a congeries of such atomic particles. This being the case, it follows that all states of consciousness comprising the Spiritual Universe consist of such life-systems. Consequently, Creation is a synthesis of atoms operating on an infinitude of frequencies, each frequency determining the expression in which the atom is made manifest. Thus all is atomic, the nucleus, the foundation, the habitants and the environment of every state of consciousness is atomic; everything is composed of atoms, each of which are endowed with spirit, soul and feeling; with purpose, function and capacity; with thought, intelligence and knowing;



with memory, awareness and aspiration; with sentience, instinct and apotheosis; atoms whose nucleus is eternally I-AM and by whose transmutability Life is Omnific, Omnigenous and Omniferous.

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This, then is the second principle upon which this exposition is based: inasmuch as each state of being is what it is because the consciousnesses inhabiting it are what they are, such consciousnesses and their environment consist of atoms. And so Life, the nucleus within every atom, and no matter whether we call It the First Cause, I-AM or God, is seen to be Omnipresent.

Just as the components of a molecular atom are believed to be attracted to that atom's nucleus, so there is that which attracts the spiritual atoms of which we are speaking and creates the accretions necessary for giving configuration to the consciousnesses that make manifest the multifarious Expressions of Life that combined comprise the Mighty Whole. And that which attracts these spiritual atoms and causes them to coalesce and thus give configuration to an Expression of Life are what we designate Life Thoughts. Thus it is that by the medium of Thought Life makes its wishes known.

But by Life Thoughts we do not mean the acts of thinking, reasoning and deliberation, or the mental processes that give rise in embodied humanity to ideas, fancies or opinions. Those are merely sophisticated concepts of what Thought really is, and we will deal with these theories in greater detail later. What we are here concerned with is that element which, like Life of which it is a part, is and always has been. With Creation was Thought born. Like Life, Thought itself does not change; it is perspicuity and the interpretations arising therefrom that evolve and engender the consciousness of change. Thought is the medium for communication within and between all states throughout the Spiritual Universe. What oxygen is to the physical structural organism and its environment, so is Thought to all states of awareness and their constituents throughout the Spiritual Universe—that universe being itself the result of Thoughts which cause the conjunction of atoms which give configuration to Expressions of Life which are themselves recipients and relayers of Thought. It is through Thought that all purpose is implemented. Thought translates intention into fact and by its instrumentality Cause is given effect. Thoughts then, contain within themselves the purpose of Divinity; they are living noumena reaching inward into the vastness of Eternity and outward into the depths of circumscribed human knowing.

Consequently, what Spirit is to Life so is Thought to Spirit. And linked through all states of consciousness with Thought is

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Memory. For Thought and Memory are the hand-maidens of Spirit—one the medium for translating Cause into effect, the other the instrument for recording the effect upon each Expression of Life, of the experience arising from the Cause. And how a manifestation of Life gives expression to Thought is through the mediumship of its Life Quality. For a Life Quality is that which mediates between an Expression of Life and the Thought that caused its translation. And every Thought is conditioned and affected by the channel, or



Life Quality, through which it passes. By this process no two manifestations of Life are identical.

Thought is therefore the attracting principle for whatever is requisite for the constitution of whatever is employed to bring about the fulfillment of the Grand Design, or, as it is generally called, Divine Will. And as will now be clear to the reader's intuitive faculty this Grand Design is not the pattern prescribed by a singular, personal deity. It is the manifestation of the wish of All, outworking through the co-operation of All, reaching fulfillment in the glorification of All. In the wish of All lies the experiences of all Expressions of Life, in the co-operation of All exists the evolution of all Expressions of Life, and in the glorification of All dwells the destiny of every Expression of Life.

Like Thought, so is Feeling a hitherto misunderstood but nonetheless primary faculty. In the same way as the microscope has brought within the orbit of human awareness certain strata of Life too minute for normal sensory perception, so can Feeling be employed as a "macroscope" with which to bring within finite comprehension a universe of Life too vast for external consciousness to grasp. Indeed, Feeling might well be called the "macroscope" whereby we are enabled to apprehend the inexplicable and appreciate the undescribable. Few of us realise how infinitely vast is the domain of Feeling and how intimately associated it is with Life. But by this we do not mean the sensory perception of touch, nor are we referring to those manifestations we designate mood and/or emotion. These are merely infrahuman interpretations of Feeling and pertain to other, diverse states, with which we will deal in due course. What we are referring to is Feeling in its widest, fullest meaning—that intangible awareness of acceptance, of tenderness, of susceptibility, aestheticism and intuition. Feeling is that which links forever the finite to the infinite, the effect to the cause, the lesser to the greater, the part to the whole.

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It is the common denominator: it pervades and concatenates all states and conditions—from the divine to the natural, from the spiritual to the material. For everything—from the macroscopic to the microscopic, from the zenith to the nadir, from the circumference to the centre, from the irresistible to the immovable—knows that *it is* because it *feels*. Like Love, Feeling cannot explain or make excuses for itself. It knows without knowing why. It transcends intellect and can never be effaced. Like Life, of which it is but one manifestation, Feeling is an uncircumscribable reality that can change its expression but cannot be abrogated. Always is Feeling present in some degree or another.

Hand in hand with Feeling walks Experience. For each Feeling is an experience and, by virtue of the fact that it is felt, each experience is a feeling. Thus like Life and Light, and Thought and Memory, Feeling and Experience are fruits from the same tree.

We thus have the ubiquitous I-AM employing Its numerous media to declare Itself and purpose via Life Qualities which are in turn made objectively manifest by being adorned with atoms appropriate to the spiritual frequencies upon which each experiences its conscious life and being. But let us remember that whereas there are myriads upon myriads of atoms which combine to make up Thought, Memory, Feeling and Experience, and untold millions of Expressions of Life (none of which are identical), there is only



One Life Principle made manifest by and through them all. The monotheistic concept has for its basis this verity.

Among the manifestations of this Omnipresent I-AM there are an infinitude of inter-related spiritual Orders, and within each order there are countless numbers of spiritual Families. Within every family there are innumerable Genera and within every genus there exists an incalculable quanta of spiritual Species. It is the Life Thought that determines the Order of the Life Quality and it is the interpretation by the Expression of Life of its Life Quality that relates each family to its Order, each genus to its Family and every species to its Genus. And it is through the medium of its Life Quality that each Species identifies its genus, each Genus its family and every Family its own specific order. From Order to Species all have their own function in the Grand Scheme of Life and each performs its allotted purpose within the functional capacity of its Life Quality.

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In this manner the spiritual Order is the functionary, or the Cause, of that to which the Family, by virtue of its re-action, gives effect. By the same token the Family in its turn becomes the Cause of that to which the Genus reacts. Similarly does the Genus become the functionary, or Cause, of that to which the Species becomes the re-actor. By this process the Life Quality operates as the mediator through whom I-AM makes Itself manifest via the medium of each and every Expression of Itself. And thus, within the infinitude of Experience, Cause and Effect, like Heaven and Earth, are relative to what is subjective and what is objective to the consciousness of the spiritual experient. (This law of Cause and Effect is most important and will be elaborated upon in subsequent chapters. At this stage of our testimony it will suffice if we bear in mind that whilst it is true that the consciousness of the Expression of Life is responsible for its environment, it is also true that the Expression of Life is dependent upon its environment for the consciousness it assumes. Therefore, whereas the state of consciousness gives rise to the environment in which the Expression of Life finds itself, the constituent atoms that coalesce to provide the Expression of Life with its configuration in any state are derived, and are only derivable from, the surroundings comprising that particular state. Like all other aspects of Life, consciousness and environment are forever dependent, one upon the other.)

Each state of awareness throughout Creation is, as we have explained, a Heaven or an Earth, an inner or an outer, a cause or an effect, depending upon the relationship of the Expression of Life to the state. Similarly, each state is either a functionary cause whose denizens are the functionaries, or an ultimated expression which reacts, and whose inhabitants are the re-actors to, the radiations of the inner functionaries. And these radiations are, as we have observed, Thoughts from which are evolved ultimates: ultimations which are themselves undifferentiated or differentiated, conscious or subconscious, semi-conscious or self-conscious, transparent or opaque, brilliant or obscure, depending upon their own degrees of conception and perception, reception and transmission and all of which spiritual frequencies determine the configuration assumed, the reactionary capacity for experience, the condition for which it is best suited and the state of awareness of whatever is expressed and made manifest.

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We appreciate that this chapter has been heavy going, and we are indebted to those qualities of forbearance that have borne the reader thus far upon our journey. But before bringing this ontological narrative to a close we feel it is desirable to remind ourselves that it has become common practice to be voluble about certain noumena without completely apprehending their significance. Do we, for instance, fully appreciate the implications of the noun “omnipresence”? Do we realise that as Life is omnipresent, or present anywhere, it must be *indivisible*? If we are unequivocally aware of this then we must understand that, inasmuch as their nuclei are eternally linked, and although their expressions differ according to the frequencies upon which they are ultimated, every manifestation of Life is spiritually inseparable. Spirituality implies unity, but unity must not be confused with uniformity. Without sacrificing its own specific identity each Expression of Life contributes to the knowledge, the beauty, the harmony and the awareness of the Whole. This is the true meaning of “unity in diversity”.

Similarly is the adjective “omnipotent” a word without meaning unless that which is credited with this attribute is, in fact, All-Powerful. To believe that anything is capable of opposing Life and Its purpose—whether that opposition is human, angelic or deific—is to make a mockery of Reality and to place upon Omnipotence limitations that do not, in fact, exist. Omnipotence may be doubted but it cannot be circumvented. And even doubt, swept into the compost heap of passed seasons’ fruitage, is used to enrich the cornfields of Future Experience. Omnipotence is Divine Will made manifest, and all is adjusted and balanced by the Law of Consequences that operates within every state and condition of existence. It is a Law exemplified in the time-honoured axiom: “As ye sow, so shall ye reap.”

The same may be said of Omniscience. Any suggestion, other than in an allegorical sense, that God, Life or the Whole solicits answers or information from Its component expressions, is fatuous. As we have described, it is via Its microscopic components that the Macrocosm is All-Knowing: through Its manifestations, expressed in every state and condition of consciousness, Life automatically has at Its finger tips, as it were, a complete knowledge and picture of Everywhere and Everything.

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In view of what we have just said in respect of Omnipresence, Omnipotence and Omniscience, it is difficult to believe, but nonetheless true, that under certain laws of certain civilised countries a person may be prosecuted for “wrongfully and unlawfully blaspheming God, the Supreme Being, by publishing or causing to be published (certain comments that) revile the Supreme Being by spreading or circulating a disbelief in the existence of the Supreme Being, and in contemptuously ascribing to the Supreme Being acts inconsistent with his attributes”. The fact that such laws exist indicates that to their nomographers Omnipotence is a word without meaning. How otherwise explain this arrogation, this conviction held by certain infinitesimal fragments of Life that it is incumbent upon *them* to protect Creation from the words published by other infinitesimal fragments of Itself?

From what has so far been written it will be understood that fundamental causation is to be found in a Spiritual Universe composed of inter-related states of consciousness abounding with inter-acting atoms and inhabited by inter-dependent



Expressions of Life whose awareness of I-AM, whose consciousness of Creation, vary in degrees from those which are infinite to those which are infantile. And it is with the latter degrees that we, the reader and the writer, are most conversant and familiar.

Before dropping anchor at this, our first port of call on our voyage to the Land of Equilibrium, we should make it clear that when, in the records of the past referred to earlier, terms such as “I will” are put into the mouth of deity, what is meant is *and it shall come to pass*. Furthermore, and by the same token, when divinity allegedly says “you will”, what is implied is that “you shall cause it to come to pass”. By this means the Expression of Life is instrumental in bringing about that which is predictable: it becomes responsible for giving future effect to that which is presently a recognised cause.

All this talk of deity, spiritual states and non-terrestrial noumena may appear to be fanciful and far-fetched—the over-fertile imagination of a religious nut. Everyone is entitled to his own opinion. But it was Lord Balfour who said: “The great bulk of people infinitely prefer the continuation of a problem which they cannot explain to an explanation they cannot understand.” However, understanding is facile, and, if cultivated, becomes fructiferous. Nonetheless, we know that it is not a simple matter for anyone to

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accept that which his ego bids him reject. But we ask the reader to remember that his ego, which is mortal, must and will resist any concept which it cannot dominate. One such concept is Infinitude. Furthermore, no matter what else they may accomplish, scientific theorising and ecclesiastical dogmatism cannot change spiritual facts. The ways of Life, the methods It employs to express Itself, do not conform to fallible standards of logic and reason: the Infinite can never be encompassed by the finite; pure being cannot be examined in a test tube. The nature and essence of what is transcendental can never be confined by theologically inspired doctrines or weighed and measured in any laboratory contrived by mortal intelligence.

Because the press, radio and television have invested them with the mantle of infallibility previously worn by the Church, it is widely believed that by probing the molecular atom and its antithesis, space, Science and Technology are making a worthwhile contribution to human betterment. But the very fact that these two strata of consciousness were born from Intellect’s struggle against, rather than its recognition of, and submission to, natural and spiritual laws; that they make taboos of, to name a few, such human ingredients as precognition and intuition; that they are dogmatically opposed to, and isolate themselves from, anything for which *they* can find no *rational* explanation, should be evidence enough that such orthodox bodies of opinion are very circumscribed and thus unreliable media for producing anything that can be of long term benefit to physically embodied humanity.

To those who are immersed in the artificial environment brought about by what are called “rational” thinking processes the ways of Life will always appear strange, and indeed, paradoxical. It will ever be so to those on that stratum of consciousness. It is not their fault; it is their misfortune. But Life is the ultimate Truth and it is only “in Spirit and in Truth” that it is likely to be found.

A spiritual philosophy is an exceedingly difficult and delicate coalescence of thought to grasp, and the capacity to do this depends upon the wave-length of Memory



and the frequency of Feeling into which the seeker is tuned, and the rate of vibration of Consciousness upon which he operates.

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PART III

Phylogeny

*Ua genealogical outline
of the human race.*

Now these were the names of—what?

Basically a “name” is a word for something. And in-so-far as subjective noumena are concerned, names are only employed to accommodate our limited comprehending faculties which require some distinguishing factor to identify and give meaning to that which is not apprehensible to our mental and sensory perceptions.

We are stating the obvious when we say that ever since thoughts were transmuted into ideas, ideas were converted into symbols, symbols were translated into sounds, sounds were transformed into words and words became interpreted by combinations of characters impressed upon clay or papyrus, in different tongues and climes dissimilar words have been used to identify similar things, whilst in other dialects on other spots upon the Globe’s surface, and in other epochs, similar expressions have been employed to explain different subjective impressions and objective phenomena. But we are not here referring to the long-practiced system of employing similes, synonyms, analogies, metaphors, etc. in every-day syntax. The current use of the nouns “life”, “spirit”, “soul”, “death”, “mind”, “man”, etc., whose original attributes have been all but lost by the declinations imposed upon them by degenerative ideologies during not only past eras, but in our own so-called enlightened day and times, are outstanding examples of how the values of words have changed.

A case in point is the noun “tree”. At the time of the compilation of the Authorised version of the Christian Bible this word did not mean, as it does today, a living tree, but implied timber as used by carpenters. Thus we have the contradictory statement in Acts X. 39 that Jesus was slain and hanged, not on a cross, but on a *tree*. Another classical example is the proper noun

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Pluto. For untold centuries Pluto, which is the cognomen of a state of consciousness, had been justifiably associated with the Olympians of Hellenic mythology. Then, in A.D. 1930, it became the appellation for a celestial phenomenon: like Mercury, Venus, Mars and other states before it, Pluto was deprived of its fundamental causational attributes and became merely another so-called physical planet in our Solar system.

In this way, and also as a result of etymological retrogression, what was once assigned to the signs of the Zodiac in certain narratives may be read as pertaining to the so-called Children of Israel in others, and vice versa, whilst what was written in reference



to subjective noumena, to Life Qualities or to spiritual functions in one language or phase can be (and has been) interpreted as personalities, as celestial phenomena, as ethnical groups or as terrestrial localities, in another.

Consequently, when we employ names in this testimony to describe or identify non-terrestrial noumena, which are essentially functional and *qualitative*, we use those words esoterically associated with such noumena. And, because it is the only vehicle at our disposal, and despite its circumscribing effect, we must employ our limited vocabulary to do this. The short-comings of such a medium must, notwithstanding, be obvious. But the fact that the scribes of yonder times were confronted with language difficulties far more restrictive than our own, and were obliged frequently to revert to the use of the allegorical, the symbolical and the metaphorical to attain their descriptive ends is not, we know, generally recognised by the layman. Nor is this fact seriously appreciated by that stratum of consciousness designated Philology.

But these factors should not be lost sight of as we continue our search for Equilibrium.

The names of many things have come down to us via what are called the myths, legends, fables, scriptures and history of the various tribes constituting Homo sapiens. Included in these many things are names that pertained originally to subjective states of consciousness. And these appellations were given, let us remember, for one, and one purpose only: to enable identification to be made by and within those degrees of comprehension wherein the awareness of the non-differentiated condition of these subjective states is not consciously experienced. But by retrogressive conceptive processes which are concomitant with the passage of time, these

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nomenclatures were applied to celestial and then to terrestrial phenomena by those who, like the new king who knew not Joseph, did not know what constituted the real lanterns of the Firmament.

Among those states best known in literature, and many of which the reader will now realise have been misinterpreted in Time to identify things other than the states of consciousness they originally represented, are Olympus, Karma, Sheol, Ur, Arcadia, Mars, Canaan, Mercury, Asgard, On, Venus, Pluto, Noah, Aramathea, Neptune, Egypt, Jupiter, Heliopolis, Eden, Uranus, Magdala, Moses, Darius, Ether, Paradise, Xerxes, Valhalla, Israel, Damascus and Nirvana. But let us emphasise that the latter state, Nirvana, must not be confused with a condition of so-called "extinction". As Life is everywhere made manifest the possibility of there being such a state, and the consequent incongruity of there being such a word, need not be dilated upon.

What are non-existent, and thus extinct in Nirvana, are conditions of duration, fixity, dimension and separateness. These conditions, like those of individuality and personality, are not made manifest in that state, and not being expressed they are thus *non est*. But whereas they are not pertinent to interior states such as Nirvana the phenomena referred to are appropriate to, and are thus made manifest in, other, more externalised conditions. One such condition is that of human physical embodiment, a state of consciousness with which the reader is, in some measure, conversant. Let us remember that a state of consciousness is the aggregate of the many degrees, strata and sub-strata of awareness of the Expressions of Life who and which comprise the state. But, because



there is a continual exodus from strata to strata and from one state to another, nothing is static. As we have said: All is forever becoming. And it is one of these states, not our physical Globe, that constitutes the Genesisitic “Earth” spoken of in the ancient chronicle to which we have already referred.

Conditions of consciousness constituting the most interior of Inner states within the Spiritual Universe are metagnostic and therefore transcend our comprehending and descriptive powers. They may be felt, but such feelings are, for reasons which will become clear, too interior for our interpreting faculties to function. Suffice it to say that they *are*: that they consist of a consciousness of Life which must be experienced to be known. Nonetheless, we can go so far as to say, and we are of course speaking analogically,

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that they comprise the spiritual Phyla and spiritual Classes of which the Orders referred to in the previous chapter are externalised spiritual expressions; that they constitute the “Heaven”, the first-created in the so-called First Book of Moses, and are thus states of awareness whereof it can truthfully be said “I AM WHO I AM”. These are the states constituting the “great light” that rules the day, the allegorical “day” being a condition of All Light. But no further can we go. To us these states are the Great Beyond.

Moving outward in apprehension we find other conditions of being which, although only vaguely comprehensible, may yet be felt in great or lesser degrees. Among such states are those whose degrees of sapience comprise the “Elohim” darkly hinted at in the records of the past. But what, may well be asked, constitute these Elohim, these god-like expressions of the One and All-Mighty Principle of Life? Fundamentally, each Elohim is a specific Order of consciousness making manifest the Divine Purpose which is its distinctive characteristic. Being non-personal and non-individual these constituents of Elohistic states are not and cannot be recognised by individualised forms or known by personal nomenclatures. They are, however, identified by the Life Qualities to which they give expression, for, as we have observed, a Life Quality is the intermediary between an Expression of Life and the Life Thought that caused its translation. It is by the Life Quality of the Elohim that all spiritual Orders coming within the orbit of our comprehension are identified; and thus of the collective Elohistic state of awareness it can justifiably be said “I AM WHAT I AM”.

Therefore, that to which the Elohim give expression are the Life Qualities within all manifested noumena; to give realisation to the *inner* degrees of what in our vocabulary the terms equilibrium and harmony, productiveness and fruitfulness, permanence and stability, homogeneity and affinity, corporate and correlation, sublimity and magnanimity, purposefulness and probity, purity and continence *correspond*, is the Elohistic function. Such states of consciousness are the allegorical “stars” set in the Genesiactal firmament. But let us remember that as such they are conditions of awareness and *not* fixed points or localities. Furthermore, the Elohistic consciousness comprises the awareness resulting from the concrescence by Life Thoughts of the conscious aspirations and attainments of myriads of myriads of seraphic families, each family itself

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being the amalgam of the spiritual cognisance of myriads of genera conjoined by the Life Thoughts that called *them* into being.

Like its progenitor, Life, the Elohim is genderless. Whilst the conceiving (maternal) and seminating (paternal) attributes of Creation are intrinsic constituents of the Elohim, they are not made manifest in that state of consciousness: being a combination of both attributes the Elohistic expression is Parental. And as each seraphic Family possesses a collective awareness of I-AM, and every genus whose combined cognition comprises the seraph has a conscious knowledge of its relationship to its own and kindred spiritual genera, it will be understood that such a consummation of awareness makes of the specific Elohim a conjunction of Wisdom, Beauty, Love, Power and Brilliance beside whom orthodox conceptions of deity pale into insignificance. “Brilliancy, translucency” are hardly adequate terms with which to describe the Elohistic state; nonetheless they must suffice. And as the function of each such conjunction is to portray that portion of Life’s Blueprint appropriate to its distinctive Life Quality, so the collective function and consciousness of the Elohistic Host constitutes what we know of as the Great Architect of the Universe.

As there are architects so are there those who supervise the work and bring to fulfillment that which has been designed. Thus there are states of consciousness apposite to this function; spheres whose Expressions of Life, by virtue of their quanta of evolution and enlightenment, their consciousness of Creation, their awareness of I-AM, most truly conform to the highest conception of what is conveyed in our vocabulary by the appellative nouns seraph or angel. Each cohesion of consciousness constituting a seraph or angel is, as we have said, the amalgam of the awareness of a myriad spiritual genera, or Expressions of Life, and this combination of cognisance gives rise to the manifestation by the seraph of its own expression of the Life Quality it represents. The synthesis of awareness comprising an Angelic Life Quality is a dual-manifestation of the Light and Life which is its primeval source. And if it were possible for our human eyes to gaze upon such a dual-expression we would, because of the state of our perceptive capacities, see it as duad. But if we could come into conscious contact with it, be within the same spiritual frequency of Life wherein it has its being, we would distinguish the actuality, recognise the reality, of two expressions which make the one Duality.

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So closely united and inter-blended are these manifestations of consciousness that even in the unitary state it is in some degrees the one, and in other degrees the other expression that manifests and gives forth that which is the outcome of both. And here it will be observed that these dual-expressions are representative manifestations of the conjugate Life Principle of which they are angelic, or seraphic, correspondences.

It must be remembered that we are still speaking of an interiority of Life of which few have any conception. It is the consciousness of the Mighty One made manifest in a multiplicity of Angelic states of awareness which human numerals cannot possibly enumerate. Light and heat may correspond to what emanates from these glorious Expressions of Life, but they are only correspondences and have nothing in common with what are true Angelic expressions of the Life Principle. No matter how elevated it may be, any human conception of a personal Redeemer, so long as it is confined to personality states and attributes, must fall far short of what is actually the configuration, sapience and



function of the consciousness of Seraphic states. By comparison the meridian light and heat of our Solar orb would be extinguished in the supernal glory of these beautiful Life Qualities who are themselves composed of myriads of consciousnesses giving expression to the inner degrees of what in our vocabulary abstract nouns such as love, wisdom, beauty, prowess, truth, fidelity, concord, peace, justice, honour, faith, hope and integrity *correspond*. In this state of unity in diversity the Angelic function is that to which the Superintendents and Overseers employed in the building of the Temple correspond. Thus collectively the Seraphic Galaxy represents what is known by the initiated as the Grand Overseer of the Universe.

As no edifice can be constructed without artificers and craftsmen to perform the work, so there are states of consciousness proper to such functions; strata whose inhabitants are those of whom in the records of the past earlier referred to, it was said: "Let us make Man in our image, after our likeness". (Genesis 1: 26.) But it should not be necessary to remind the reader that that particular account of creation refers to *internal* subjects, states and conditions. Therefore, what is chronicled in those records does not pertain to physically embodied Homo sapiens who, despite his beliefs, conceits and vanities, is spiritually embryonic

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relative to the state of consciousness biblically referred to as *Man*. The confusion is, however, understandable: for many centuries philosophical, religious and scholastic theorising has been conditioned by theological presumption that "Man" discoursed upon in scriptural accounts of Creation refers to the incarnated personality supposedly inhabiting a physical Globe mistakenly identified as the "Earth" spoken of in the same scriptural accounts. Nothing could be further from the truth.

For inasmuch as Divinity is the culmination of consciousness within the Great Beyond, and the Beyond is the consummation of consciousness within the Elohist Host, and the Host is achieved in the pinnacle of consciousness within the Angelic Galaxy, so is the Galaxy reached in the apex of consciousness within the state of Man. But Man, we repeat, is not physically embodied humanity: it is that state wherein each Seraphic Family of Life gives expression to its spiritual genus, Man. Thus does Man comprise a state of consciousness "a little lower than the angels" (Psalm 8: 5); and it was of *this* state whereof it was recorded: "So God created *man* in his own image, in the image of God created he *him*; male and female created he them." (Genesis 1: 27.) Man is thus made in a likeness, not a facsimile, created in an image, not a replica, of the Whole.

States of consciousness constituting Man are therefore conditions wherein I-AM, whilst not differentiated into masculine and feminine Expressions of Life, can be and is identified in the undifferentiated qualities of Light and Life made manifest in the Two-in-One condition, or seminating-conceiving Duality. And as the reader will observe, these states of Two-in-One bear a likeness to, and correspond with, states of Angelhood. But they are likenesses and correspondences only: the conditions differ widely in that angelic awareness, being more interior, is more intensely attuned to the Rhythm of Life than are those conditions that constitute Man. Furthermore, upon a certain stratum of awareness within the states of Man the Life Quality of the genus is identified by its *form* (Genesis 2: 19) and not, as in Angelic and more anterior conditions, by its Life Quality *function*. Nonetheless, the zenith of consciousness constituting the innermost stratum of Man, in its



dual-manifestation and performing its prescribed functions, make of this state, although exterior to and diverse from those of angelhood, such whose glories and beauties no mortal artist's eye,

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no mortal poet's pen or composer's ear may visualise or see, may apprehend or hear. It is the state of Eden. And thus does the acme of awareness within the state of Man provide the artificers and craftsmen for the construction of the edifice concerning the building of which it was said: "neither hammer nor axe nor any tool of iron was heard". (1 Kings 6: 7.)

But it must be clearly understood that this state of consciousness designated Man is not confined to what we, Homo sapiens, think of as "mankind". Man is that state which mirrors the Universe, but in that subjective condition there is nothing to be found that in any way resembles what we call the "human form". The condition incorporates Expressions of Life which are vehicles for making manifest strata of consciousness which *correspond* to the Life Thoughts emanating from Elohist and Angelic states and from the Great Beyond. But those degrees of awareness are only correspondences, they are not replicas or facsimiles. They *reflect* the Life Qualities but are themselves only images and likenesses of the Life Thoughts. The latter are made manifest on planes appropriate to such Life Thoughts and as such are spheres more interior than those degrees of cognisance designated Edenic. Consequently, states of Man are inhabited by a multiplicity of Expressions of Life which, with their attendant characteristics, and the experiences resulting therefrom, are far too numerous and diversified for classification. And yet through every atom of each and all of these manifestations pulsates the Breath of Life.

Every Expression of Life within the state of Man is therefore a subjective representative expression of Life Qualities which, in the absence of more explanatory terms, we will define as the *inner* of events and occurrences; the *inner* of light and heat; the *inner* of fish and fowl; the *inner* of animal, vegetable and mineral; the *inner* of fluid, gas and matter; the *inner* of amoeba, insect, amphibian, reptile, bird and mammal; the *inner* of Nature and of Flora's queendom; the *inner* of Homo sapiens. Therefore, incorporating as it does, representative elements of all Life Qualities, the state of Man is indeed the central miracle of the Universe. For, notwithstanding the fact that Man lacks the sublime unity of other, more interior states, all genera, all Expressions of Life, even within the state of Man, are integral parts of, not only one another, but of the anterior conditions of which they are the externalised correspondence. But, as will become clear, not every degree of

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awareness within this state retains its cognisance of this fact. And because, as we have observed, within this condition of consciousness Life Thoughts are restricted to expressing themselves through media that bear only a *correspondence* to themselves, the state of Man has been credited with the capacity to dominate the Life Thoughts to which it gives adumbrative expression. (Genesis 1: 28.)



There are, as we have said, conditions of consciousness within the state of Man wherein the Expression of Life has been, and is, identified by its form rather than by its Life Quality function. This emphasis on form results in a desideration within the Two-in-One to give individual expression to the Life and Light, or seminating and conceiving attributes, within itself. And out of certain of these states of individualisation have evolved those conditions wherein the various genera have, *in consciousness*, become divided into species. And these individualised species constitute what has been designated Humanity—viz. states of consciousness external to Man and thus Hu-Man. For, as the Man state is an externalised expression of the Seraphic, so is the Hu-Man state the outcome of Man. But those who believe in the synonymity of the nouns “human” and “man” might find this differentiation of states of consciousness a little confusing.

Unfortunately, due to infrahuman perceptions which, as we will continue to demonstrate, mostly are a series of sophisms, there does exist much misunderstanding regarding this condition of awareness designated humanity. It is, in fact, the so-called Son of Man; for of such is humanity—the outbirth, the child, the son of the state of Man. And being, as they are, individualised expressions of Life Qualities constituting the state of Man, these transmutations are a kind of Man; a condition of sensibility not inappropriately identified as “mankind”. And it is this Son of Man state, this effusion of consciousness from the state of Man, that forms the second Person of the ecclesiastically inspired concept of the “Holy Trinity”. But no belief, theory or dogma can alter the fact that the Son of Man is total humanity (the collective individualised spiritual species), and that humanity is a state of consciousness. And like all states it is what its denizens believe it to be, its denizens being a likeness to, but not a reproduction of, myriads of genera made manifest in the state of Man. But as will be seen shortly, in certain respects humanity is unique and differs from all other states, conditions, strata, spheres and degrees of existence: in the

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state of Humanity one particular species, in its appetency to identify its consciousness with its form rather than the I-AM within its Life Quality, has brought about a condition of awareness wherein the “self” has been *personified*. This state of personification is peculiar to only one species and, because it is the most appropriate noun at our disposal, we will designate this species, *homo*.

It is an undeniable truism that the further a child is removed from its parent, and no matter whether that removal is chronological, spatial or environmental, the further is the child’s consciousness of its parent attenuated. This applies particularly to that state of Humanity, a proportion of whose inhabitants—especially the species designated “homo”—today retain only a dubious awareness of who and what they radically are. This loss of touch with Reality has arisen from a series of transmutative processes which will be explained shortly and whose corollary has been the misinterpretation within the consciousness of the personified homo species of what it really is, and, as a consequence, an inversion of its apprehending faculties. The “homo” Expression of Life has, as we have observed, achieved the doubtful distinction of personifying that which constitutes its individual awareness, but this has involved the sacrificing of Inner knowing.

Thought is universal and therefore cannot be personified. For that matter neither can any human species, *except in consciousness*, and even awareness must be transmuted



to function in a personified state. Personification has thus been acquired at the cost of an attenuated awareness of I-AM, at the expense of conscious contact with the seminating-conceiving Duality constituting the state of Man, and the introduction of an intermediary faculty between Thought and perception. But let us remember that of all the individualised species comprising collective humanity only homo species, because it alone so desires, has attained a state of personality. (We employ the label “homo species” to identify the state of consciousness and the mental development prevailing before intellect, and, with it, “Homo sapiens” evolved. Homo sapiens, hereafter spelled with a small “h”, appears upon the scene in Part V of this testimony.) The avian, faunal, aquatic and other individualised species have not, in consciousness, done more than *individualise* themselves. They have thus retained an awareness of their Inner states, an awareness that is characterised by their more highly sensitised intuitive and instinctive faculties.

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Behind this act of individualisation was, as we have seen, the prurience within certain genera for self-expression, and from which, in the case of what became the homo species, evolved a consciousness of “self” or that which is truly implied by the term “self-consciousness”. But where Self dominates, Desire domineers; and the paramount desideration within Self is to emulate I-AM whose throne it has usurped in the states wherein it dominates. And the most profound of Life’s attributes is, of course, the creative act. Thus it is this function that the Self strives to emulate: to create in its own image a likeness of itself. This, basically, is the desire for self-hood. But the capacity to create is the prerogative of I-AM and Its chosen instruments—only those Life Qualities in receipt of the creative Life Thought can create.

Now, without Life nothing can *be*. Therefore, what has resulted from the genus’ attempts to reproduce species from itself has been the extension, into another state, of its own consciousness. And possessing no Light of its own this attenuated consciousness must, of necessity, partake of the Life Principle which sustains that genus of which it is the extension. But the experience has a profound effect upon the now individualised Expression of Life. As the biblical allegory explains, the shock of separation is such that it is necessary to narcotise the experient (Genesis 2: 21). And thus does the form-worshipping genus find itself in a state of Slumber, a Sleep which is allegorically described as the Land of Bondage, a condition out of which it makes its exodus only after it has reaped what it has sown.

As a consequence of this anaesthesia the genus brings upon itself a diminution of awareness of its true state—viz. the condition of Two-in-One. Furthermore, by this transmutation of consciousness the seminating and conceiving qualities of Life and Light are, to appearance, differentiated: what was therefore genderless assumes masculine and feminine attributes. This intrinsic awareness of being part of a plurality is superseded by a concept of singularity. Those whom God joined together are, by this strivance for individualisation, torn asunder and, whereas the division occurs only in consciousness, and is more apparent than real, it is an experience. Being an experience it is a Feeling of which the experient is conscious for the duration of that state. In this state, as we have said, another faculty comes between Thought and comprehension. This faculty is Mind, which is a state of awareness of externals to



whose frequencies, under certain circumstances, the consciousness of the Slumberer adapts itself. On these rates of vibration Mind, when used, modulates the pattern of Life Thoughts and performs an intermediary function between the Slumberer's awareness and that which, in the fullness of state, becomes the substance of the Slumberer's dreams. On certain frequencies, and particularly that upon which Personality operates, Mind exercises a prismatic influence, and thus, in the latter state, it has a tendency to disgregate, differentiate and discriminate. Mind is therefore the antithesis to Thought which, as we have shown, is a unifier and conjoiner. By depriving itself of undiluted Thought the Slumbering Individuality subdues its Feeling propensities and clouds its Memory faculties.

This is unfortunate because the Slumberer now begins to dream. In this process the extended state of consciousness is peopled by new and diverse Expressions of Life—viz. Dream Entities. This state of experience is the Land of Dreams whose inhabitants are, of course, merely projected images of the Slumberer in either individualised or personified conditions of consciousness. It must be remembered however that these projections are not replicas of the Slumberer: they are only phantasmalian imitations of the consciousness from which they emanate. For the Dream State is an outcome, or outbirth, of the state of Slumber.

As we have observed, that which through all Eternity has been one, becomes, to appearances, sequestered in the state of Individuality. Hence into the Dream State is carried forward an inexplicable feeling of nostalgia; and there is a continual subconscious strivance by the Slumberer to regain that which it lost—its state of Duality. This nostalgic search for at-one-ment, this never-ending attempt to find, to identify, its own specific other half, is re-enacted in the Land of Dreams by the Dream Entity. But because of its more attenuated condition, this appetency is more intensified in the personality state achieved by homo species than it is in those species which have not sought to personify themselves. However, as we will demonstrate, many false scents are followed and the Dream Entity finds itself in many by-paths ere the state of Two-in-One is, in consciousness, regained.

We hope it is quite clear that whereas, in the Land of Dreams, other human species have relied upon their instinctive and intuitive faculties, inasmuch as he has achieved a state of personality,

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homo species has neglected these attributes by favouring the employment of Mind. And by adopting Mind as its instrument for translating Thought the personality has veiled Thought's purity of expression and has also insulated itself from the beneficent influences of Feeling and Memory. As a consequence the *personified* Dream Entity became a Thinker, and thinking is a process that intensifies the consciousness of "self" at the expense of awareness of I-AM which, as we have said, is the inner-most nucleus of which the "self" is only an adumbrant expression. And it should be understood that the more a state of consciousness veils itself from Reality the denser is the awareness of its denizens, the less effulgent its atoms, and the less rarefied its environment: remember, consciousness and environment are in all states interdependent. And those in the Son of



Man state who have personified themselves must of necessity conform to the conditions pertaining to personality awareness.

As we know already, Thought contains within itself the wish and purpose of Divinity. Through its mediumship the Grand Design of Life is given expression by Thought's recipients. This conformity with Divine Will is automatic and thus ordained: where there is selfless devotion there is spontaneous co-operation: where there is true unity friction and resistance are *non est*. Therefore within all states, spheres, strata and conditions wherein Life Thoughts are unadulterated Divine Will reigns supreme.

But Mind which, as we have seen, causes the Personality to "see through a glass darkly" (1 Cor. 13: 12), is a refracting medium between Thought and the personified Dream Entity and results in the diffusion and misapprehension in personality states of the Divine purpose. And in so doing it bestows upon those who are *in consciousness* self-willed, the freedom of choice. This choice is the much misunderstood facet of experience known as Freewill. It is an ingredient peculiar to personality states and will be discussed more fully as our tale unfolds. All we need to say at this stage is that, in common with the seeming separation of the Duality, Freewill is an Appearance.

In the state of Slumber the consciousness of Reality is subdued. Hence the subdued, or *subconscious* condition of the narcotised Individuality is the state linking the Dream Entity with that which is its provenance as well as its destiny—viz. spiritual awareness.

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To being with, the Slumberer's dreams were concerned more with past than with present or future states of consciousness. Thus the entity representing the Slumberer in the latter's state of dreams was able to partake, via the faculties of Memory and Feeling, of a somewhat of the conditions enjoyed prior to the narcotising of its Individuality and ere it personified itself. By this means the earlier Dream Entities were in relatively close touch with the Slumberer's inner source. This condition prevailed until, gradually familiarising itself with its new state and surroundings, the Dream Entity, driven by the same desideration that brought about the series of transmutations resulting in a condition of personification, wished for pastures new. This urge was, unfortunately, directed outwards: thus the Dream Entity became more and more conscious of its Dream Land environment. And in this manner the processes we know of as excogitation, exploration and experimentation—the results of the use of Mind and the employment of Freewill—were vivified.

Within the state of Dreams wherein it curtains itself off from Reality, the Dream Entity continues its progenitor's self-chosen rôle of emulating the Elohist Host. this impersonation of its primeval ancestors has, as we have seen, already resulted in the apparent dichotomy of the seminating and conceiving facts of Life with their potential masculine and feminine attributes. In the process of evolution and arising out of (i) the personality's activities and (ii) its reactions to the effects of these activities, the personified Dream Entity is eventually to create for itself conditions of *physical* incarnation wherein it will give birth to myriads of ideas, theories, notions, fancies, opinions, etc., which will take on forms ranging from pious, self-disciplined moralising to sanctimonious hypocrisy, profligacy and chauvinism: from gold mining to space travel; from benevolent societies to international warfare, and all of which mental propagations



become manifestations within the World of Mind. Furthermore, influenced by its profectitious yearnings for at-one-ment the Dream Entity becomes attracted to others of its own species with whom it possesses, for transient or prolonged phases, something in common, and with whom, for that phase, it shares an affinity. And when the condition of physical incarnation is attained, and about which more anon, such attractions are simulated in that condition and lead to what we are pleased to call coition, or the sexual act. This fleeting union is, as we have

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observed, the culmination of the desire for self-expression coupled with the above-mentioned spiritual strivance for at-one-ment. But the act of coition also permits of the secretion of certain toxins whose origins will be discussed in due course. However, such unions were eventually to provide conditions for the conception and gestation within, and ultimate outbirth from, the female incarnated Dream Entity of a diminutive expression of its own species.

It will be realised, of course, that when the first incarnated outbirth occurred, whether it was a babe, a fledgling, a cub or a calf, a new state of consciousness—that of Human Infancy—came into being. This condition was the natural predecessor of others—childhood, adolescence, adulthood, etc. And all of these states, in each of which humanity was the pioneer, had to be explored with no other compass than Instinct, a safe enough instrument so long as its guidance is observed.

But the incarnated Dream Entities are not, of course, the legitimate parents of the above-mentioned diminutive outbirths. Inasmuch as the true progenitor is the narcotised Individuality, incarnated Dream Entities are merely vehicles for delivering into their own incarnated states those *discarnate* Expressions of Life who, still inhabiting the consciousness of their Slumbering parents respond, by their own volition, to the temptation to experience physically embodied conditions. The incarnated male and female vehicles are thus merely the foster-parents of these diminutive outbirths: at no stage is the embryonic Dream Entity a part of the maternal vehicle; despite their apparent confluent and commingled condition the embryonic and maternal structural organisms and Life Qualities are never a single being. The foetus, although it dwells as a parasite within the hostess is at all times an entirely separate entity: moreover, it is a benign parasite, doing the vehicle no harm and destined, when the latter has served its purpose, to set the hostess free.

At first glance it may seem paradoxical that the conditions for ultimatum into incarnated states are provided by the fusion of two embodied Dream Entities subconsciously seeking, via the act of coition, reunion with their unitary states; but how this came about will be explained in following chapters. However, we have already referred to the Law of Consequences, and what came to pass as the result of the use of Freewill will continue for as long as Freewill is employed. The pity of it is that because All is One

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certain innocent individualised species have become embroiled in the consequence of homo sapiens' personality strivances.



It is true, however, that like the incarnated Dream Entities who provide the necessary conditions for their physical ultimatum, these diminutive outbirths are no more substantial than is the belief that God is a benign old gentlemen enthroned somewhere above the clouds surrounded by harp-playing cherubim. Nonetheless, being an experience the condition is “real” for as long as consciousness is influenced by the state of Appearances. And, because it is the most attenuated, the state into which the Slumberer’s dream progeny are delivered is the most dense of all conditions, the most veiled of all states. It is the plane of so-called physical embodiment, the sphere of so-called matter; it is the condition wherein mental awareness registers the complete opposite to Reality, the extreme antithesis to Spirit. In this state, where all noumena are garbed in the appearances peculiar to their condition, consciousness conceives that the Expression of Life is encompassed within a physical structural organism. This, of course, is an appearance, but *as we think, so we are*; and so long as the Expression of Life believes that it is so encompassed, so long does that state of consciousness endure. And this state, peopled by incarnated Dream Entities who are the extended consciousness of Slumbering Individualities, comprises the “Holy Ghost”, or third person of the ecclesiastic Trinity. For we, embodied humanity, and despite opinions and theories to the contrary, are merely vague and shadowy representatives of the Life Qualities expressed in the state of Man, a congeries of atoms clothed with so-called protoplasm within the so-called cells which combine to form what pristine incarnated Dream Entities imagined they were and what we think and believe we are today.

As we know from personal experience, in this condition of apparent incarnation the Expression of Life is conscious of a state of disgregation, not only as regards I-AM and its dual-state, but in respect of all phenomena constituting its environment. Concepts of I, me, you, them, they, those and that have veiled the reality that All is contained in We and Us. No longer, in that state of consciousness, is everything One. Furthermore, the incarnated Expression of Life is cognisant of things such as complexes and emotions; as insinuations and aberrations; as ideas, fancies, moods and sensory perception; as darkness, gloom and ignorance; as

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dimension, moisture and intimidation; as infancy, egotheism and infirmity; as suspicion, pain, guilt and a host of other phenomena unknown in discarnate and subjective conditions of being.

What the reader will have thus far gathered is that the condition of Humanity, which is a state of consciousness within the state of Man, incorporates within its manifestations (i) the Slumbering condition of Individuality, (ii) Dream World peopled by individualised and personified non-terrestrial consciousnesses, and (iii) a World of Shadows whose denizens are Dream Entities clothed in physical structural organisms. The latter, the World of Shades, is the state of consciousness with which we, the reader and the writer, are most familiar.

What has gone before will explain what lies behind the doctrine of the Holy Trinity. The triune-god of Christian mythology consists, in essence, of (i) the state of Man, (ii) the Hu-Man state (or Son of Man), and (iii) the shadow-casting physically embodied Dream Entity (or Holy Ghost). Knowing, as he now does, what in truth



constitutes the holy triad of Omnipresence, Omnipotence and Omniscience, the reader will observe how insipid by comparison is the canonical conception of Divinity.

Furthermore, as the subjective condition of Two-in-One is the only state of holy matrimony recognised in Light, he will perceive how ludicrous is Society's attitude to what it calls "illegitimacy". Inasmuch as no creature upon the physical Globe is incarnated as the result of *that* union, all are born out of the state of Heavenly wedlock and thus no physically embodied Dream Entity is spiritually legitimate. So often is indignation the corollary of guilt that Western Society's attitude towards illegitimacy among its own species is possibly influenced by an unformulated awareness of this verity.

In conclusion we wish to make it quite clear that our references to spiritual orders, genera, species, etc., in this and other chapters are purely for the purpose of identifying states of consciousness of which the reader might have no knowledge. It has not been our intention, nor is it our purpose, to sequester or differentiate conditions of awareness, and we apologise if, due to rhetorical limitations, we have conveyed the impression of a series of segregated strata of existence. Indeed, inasmuch as All is One, the Universe of Life is not, and under no circumstances can it be, divided.

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PART IV

Ontogenesis

*U the individual development
of Homo sapiens.*

The two preceding chapters constitute the Boaz and Jachin of this testimony: they are the pillars through which we had to pass during our initiation into these arcana. Should he so wish, the reader may pause and for awhile consider where this journey has thus far brought him; and if in doing so he recognises familiar landmarks along the way, he will understand what Saul of Tarsus experienced upon a similar Road.

In Part II we dealt with the nature and essence of things; in Part III we applied ourselves to the genealogical descent of the Son of Man. It is now our purpose to discuss the evolution and development of the states of consciousness comprising physically embodied humanity in general, and those of the personified consciousness in particular. But before doing this we feel it desirable to remind ourselves that (i) as there is no such thing as a monistic atom, the Source of Life is not to be found in any one centralised locality, but within the nucleus of every atom in every state and condition of being; (ii) as humanity is a series of states of consciousness, like all such states the configuration in which consciousness is made manifest, together with the surroundings pertaining thereto, are real and objective for as long as the Expression of Life is aware of the same; (iii) that the form and surroundings, and even the consciousness of the Expression of Life, consist of atoms, each with its own Divine nucleus and thus indued with omniferous propensities.

Before proceeding any further, however, it would be as well to clearly establish what forms these atoms assume in the states to which we are referring. Reflecting as they do, Man, states of incarnated humanity incorporate (a) the conditions of consciousness



and environment appropriate to the apparently personified Expression of Life designated homo species; (b) the seemingly individualised, but non-personified, aquatic, avian, faunal and other non-homo Expressions of Life; (c) the apparently differentiated, but non-individualised subjects of Flora's queendom, and (d) the undifferentiated but specific Expressions of Life constituting the substance of Mother Earth. And to appearance each species, like the specific Expressions of Life by which it is expressed, is separate and distinct. But this is the result of homo species' thinking activities; self-glorifying processes that give rise to the personality's exclusion, in consciousness, of all else from itself. But this exclusion is a delusion: All is inherently One; everything is composed of atoms and all atoms are, as we have observed, basically conjoined one to all and all to one by the Divinity that shapes not only their ends, but their beginnings also. What we think of as the end of something is nothing more than the beginning, in another state, of the same thing: misconception misinterprets change as cessation. But as the reader knows, everything forms the indivisible, endless canvas upon which Creation is forever depicting, by the medium of Life Qualities, some aspect of Itself.

In Part I of this testimony we said that there was nothing new under the Sun. By this we meant that within the domain of the externalised, or incarnated Personality, there is nothing new: even space travel is not new. At the commencement of the human drama there were those homo species whose memories still linked them, as do the memories of our faunal, avian, aquatic, floral and sylvan kindred, to their prior or Interior states. And since then there have been those upon the same Life Lines, bearing the same Life Qualities, whose awareness has likewise extended beyond the confines of the Plane of Appearances in their search for at-one-ment with I-AM and their spiritual Dualities. Therefore, what some have been doing in consciousness since time immemorial, others are now striving to emulate by means of mentally-contrived artifices. And let us here affirm that Science could not have reached so-called "outer space" had the way not been *inwardly* prepared for such travel by those aspiring consciousness in search for the Evermore and the Divine.

We have also said that Life is forever becoming, and in the state of Appearances evidence of this is seen in the ever-changing pattern of incarnated existence. This is what is called Evolution,

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but it is only the manifestation that alters, and what appears to be new to the Dream Entity's comprehending faculties is nothing but the changing *expression* of that which is timeless and unvariable; and this ageless and unchangeable "something" is what we have designated Life.

It is generally conceded, and we have shown that this is so, that whilst humanity can and does receive, react to and relay Thought, no species is capable of generating a Thought: to originate a Thought is a creative function totally beyond the capacity of any denizen of any human state of consciousness. The avian, faunal and other non-personified species who do not use Mind are, on this account, in direct receipt of Thoughts, and their reactions to these noumena are un-reasoned and automatic—what we distinguish as



instinctive. On the other hand, homo species receives these living noumena only after their translation by Mind; a process which dissects and analyses the fruit, removes its skin, discards its seeds and core and partakes only of that portion of the fruit which conforms to the personality's preconceived notions of what the form and flavour of the fruit should be. And it is from this fragmentary intake of these sanctified fruits that homo species builds up his ideas, conceptions and impressions of what he *thinks* is true and what he *believes* is false; what he *considers* to be good and what he *supposes* to be bad; what he *contends* is possible and what he *imagines* is not. And it is from such analysing processes that all concepts of Good and Evil, which are purely hypothetical and relative, have evolved. After all, every phenomenon within the state of Appearances is tainted with ambivalence: it is salutary to eat of a fruit when ripe, but partake of it green. . .

The establishment of standards of good and evil was, and is, therefore, merely a mental exercise. It is an appendage of the personality and is one of the prices that have been paid for employing Mind; a debt, let us remember, that has not been incurred by any of the non-personified species. Watch a bovine ruminating or a feline staring into so-called space: they are not thinking or concentrating; they are *meditating*. For meditation is a faculty that does not (or should not) involve Mind: it permits Thought free access to consciousness. Thoughts are revelations of Life, and notwithstanding homo species' conceptions of what should and what should not be, Divine Will motivates every Thought. It will be seen, therefore, that many are the plans within

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the Great Architectural Design which the egoistic personality spurns, upon which it casts aspersions and upon which it stands in judgement. From this the reader will gather that although Divine Will is done on Earth, it is *not* done as it is in Heaven. And this evokes the chain reaction we call the Law of Consequences.

From the foregoing it will be understood that in our present environment, for which we are not directly responsible, but to which we, the reader and the writer, only too readily ascribe, the sole means of deriving sustenance from Thoughts intended for our ingestion is to employ, as do the non-homo species, our Feeling (intuitive) faculties. This is the only alternative to the process that channels Thought through the critical functionings of Mind. It is by this latter procedure that these fruits, which are the ambrosia of the gods, become withered by Dogma, soured by Reason and riddled by the worms of Logic. And thus it is that our thinking processes deprive us of the spiritual nourishment inherent in Thoughts, which are the fruits of the Tree of Life. And it is here opportune to emphasise that no state of consciousness, deific or otherwise, ever forbade any genus or species the right to partake of these fruits. Indeed, as we can see, other members of the human family—the non-personified species—eat to their hearts' content. Only by his own devices and desires has homo species denied himself these fruits; he has so pruned the Tree that its fruitage now grows beyond the reach of all but those capable of ascending the ladder of consciousness.

In this manner homo species has disturbed the equilibrium, unbalanced the Scales, and the effects are witnessed in the ethical, mental and physical degeneration of what later became the embodied family of homo sapiens. From the intellectual standpoint Ego fondly believes that the evolution of the incarnated personality constitutes a saga of continuous self-improvement, and pretty pleased with itself it feels about it, too. But there



is the other side to every coin, and when viewed from the pinnacle of Mount Sinai the prospect is rather different: in Light the incarnated personality's evolution is seen to be one of gradual spiritual and physical retrogression. "Moderation in all things" is not only a proverb; it is a Divine Law. Moderation is Equipose made manifest. And because he disturbs the balance, upsets, as it were, the pH of his own existence, and inasmuch as Divine Will decrees that in all states the Scales must be maintained in a condition of equilibrium,

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Life, the ever-loving, ever-condoning Parent of Man from out whose consciousness homo species evolved, makes available via Its instrumental Life Qualities the soothing oils, the sedatives and healing balm necessary for the restoration of equipose within the state of incarnation. And these ameliorating media which make tenable a plane of existence wherein the incarnated personality, by its use of Freewill, is forever creating conditions of insalubrity, are some of the many causes behind the apparent evolutionary processes that have, down through the centuries, occurred in humanity and its environment.

A faint glimmering of this transmorphism has been discerned by certain strata of consciousness from age to age, and most recently by a group of scientific thinkers during our nineteenth and twentieth centuries. But in the latter cases the purity of the Thought was opalised by contemporary scholastic thinking capable of beholding the human microcosm only through the single-lensed microscope of external appearances. This was not the first, nor will it be the last, occasion upon which a Divine Law, a spiritual truth, has pierced the veils of Mind only to spend itself upon the rocks of traditional thinking, upon the barren coast line of preconceived dogmatic theory.

Nonetheless, from this theory—and remember it *is* only a theory—was the scientific concept of the Origin of Species vivified. That is the chief trouble with sophisms: a thinker starts with a theory and then blinds himself to all but those facts that appear to support the hypothesis; he feels or visualises a truth, but, because he uses his reasoning faculties, he misconstrues what he feels. It is plainly a question of wishful thinking establishing a principle and then blending each premise to take the shape of the end product desired.

The actuality within the scientific supposition, which has become a dogma, resides in what we have already discussed regarding origins and dwells in the truth that our World of Shadows and everything within it—and we mean *everything*—consists of inter-related and inter-dependent Life Qualities which take on the appearances bestowed upon them by the Dream Entity's interpretation of what its sensory perceptions convey to its awareness in that state. What these interpretations are depend upon to what degree consciousness is immersed in, or inspired by, its environment. Generally speaking the external personality has built up a

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series of mental images concerning itself and its surroundings. These images have become beliefs, and not of least importance among these is the personality's conception that it is a distinct and special species comprising separate male and female entities. But what of the Life Qualities from which these apparent physical masculine and feminine



forms have been metamorphosed? Whatever else may be, a Life Quality is no hypothesis or figment of personal imaginings. It is, as we know, made manifest through the media of Expressions of Life, and any Life Quality, irrespective of how environment may appear to attenuate or shroud it, and no matter in what *form* consciousness may clothe it, remains forever unchanged and unchangeable. A Life Quality may be made manifest in many different Expressions of Life, but that in no way alters its primary function or effects its intrinsic characteristics.

Let us take, for example, the Quality of Truth. Leaving out, for the time being, its spiritual purpose and Inner functions, we will examine the media through which this Life Quality is made manifest in terrestrial states. It is given expression by the colour purple and the fourth note of the natural diatonic scale of C. In the so-called mineral and vegetable kingdoms it is represented, amongst other phenomena, by the amethyst, the asparagus, the pentstemon, the tiny violet and the mighty oak. It is also expressed, albeit mainly unconsciously in the personality, by specific representatives in every other species within the state of Humanity. These Expressions of Life are, it should be remembered, the interpretation placed by the incarnated personality on the impressions made upon its sensory perceptions by these various species. Nonetheless, and whether or not the personality recognises this fact, they all represent and radiate the Life Quality of Truth. And notwithstanding any other interpretations the personality might bestow upon these, its brother and sister species, to give expression to the Life Quality of Truth is their primary function.

How many people realise that this great diversity of phenomena, ranging as they do from what we call a note of music to that which today we designate homo sapiens, could be so inter-related that, despite appearances to the contrary, they are representatives of the same spiritual noumenon? How then can any embodied personality who is, consciously or otherwise, an expression of the Quality of Truth, sequester himself not only from the fauna, flora, etc., representing this Life Quality, but from

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others of his own species who do the same? We admit that, in consciousness, this *is* done. But spiritually all is One; everything is inter-dependent in a manner which, because of its self-centredness, is no longer discernible to the spiritually insentient personality. And by divorcing itself from those of its own and other species who share its Life Quality the personality has divested itself of raiment which would be warming and comforting during the winter of its self-imposed exile.

None of this is, of course, known to or suspected by that stratum of consciousness we designate Science. But these are some of the influencing factors behind scholastic theorising that gave rise to such beliefs as the so-called Origin of Species, one of the many unsubstantiated creeds upon which half the apocryphal wisdom of the World is based. But as we have demonstrated, Evolution does not consist of the development of species out of cruder forms by means of what is referred to as “natural selection”: it arises from the inter-action, blending and harmonising by *spiritual* selection of Life Qualities, the coalescing of atoms, the mental adulteration of Life Thoughts, the influence one upon the other of countless inter-related species and the metamorphic changes dictated by the behaviour patterns arising out of the thinking processes of, in particular, the incarnated personality.



These invisible and unsuspected relationships and influences also account for the otherwise inexplicable affinities between Expressions of Life with widely dissimilar forms and characteristics. They are the reasons for the so-called “unnatural” friendships that so frequently occur between creatures of different species, and explain why some people of one are attracted to others of another social stratum and why certain personalities of both sexes have a preference for a particular flower, a special colour or a specific jewel. Not so very long ago, before the traffic in a World-famous Zoo was mechanised, an old horse that hauled the fodder cart refused to get on with the day’s work until he has passed the time of day with a reindeer. Another horse, similarly employed, never failed to have his morning chat with a zebra. These instances of like calling to like could be continued almost indefinitely and, whereas, as we have observed, there are a variety of reasons for this, not least among these is the Life Quality influence.

Here we should establish that nothing comes from nothing; that unless there is some link between that which is influenced and

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that which influences—a conscious knowledge, a semi-conscious awareness, a subconscious memory, a physical association or blood relationship, a mental affinity or an emotional attachment—there can be no influence. Every facet of Life involves reciprocity; all existence is dependent upon giving and receiving; everything in Creation is a matter of action and reaction, of cause and effect.

From what has been outlined above it will be seen that the so-called “missing link” is not to be found somewhere upon or under the surface of our terrestrial Globe, but within the labyrinths of Mind. It was a deep, if unrecognised, spiritual realisation that caused the Dream Entity identified as Henri Bergson to write that “the intellect is characterised by a natural inability to comprehend life”. How very true. Only by drawing aside the veils of misapprehension which constitute intellectuality will the incarnated personality re-discover its link with its beginnings and uncover the true origin of its own and other species.

But let it be understood that Mind in itself is not noisome to human welfare. Mind is like alcohol, manure, the belladonna or nuclear energy: it is the manner in which these phenomena are employed, the purposes for which they are used, that make them injurious or beneficial to the inhabitants of the state of Appearances. And so it is with Mind which, like the above-mentioned phenomena, the non-homo species leave severely alone. And this brings us to the matter of Freewill, touched upon in the previous chapter, and in which connection a certain sylvan allegory was used in the records of the past referred to earlier. But because this is a new testimony we will call Freewill the fruit of the Tree, not of Knowledge, but of Discernment. (Knowledge and discernment are words with similar connotations in our vocabulary, but for our present purpose, and in this degree of perceptivity, the latter is more appropriate.)

Discernment, like intelligence, feeling, memory and all else, is inherent in the Life-Principle within the atom. It is subliminal in all states interior to Man and is made manifest in that state of consciousness wherein individuality is first discerned. Discernment implies the capacity to distinguish between, and it is the development of this faculty that gives rise to the ability to analyse and dissect, to discriminate and to choose.



All these fruits are potentially injurious to the state of Harmony, and of them all choice is the least salutary. We should remember that the congeries of atoms

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that comprise the denizens of the perfected state of Man and all states interior thereto possess no wish to judge or discriminate. They act and react in concert and rhythm with Divine Will: reacting to Thought they glory in Feeling, respond to Love, bathe in Light and delight in Memory. It is little wonder then that the state of Man discourages the eating by its denizens of the fruits of this particular Tree. In general the admonition is heeded: it is that propensity latent within, but which emerges from the state of Man, and is allegorically portrayed as the Wo-Man, wherein the desire, or temptation, is too great to be resisted. Anaesthetised against the shock of its dichotomy, but not insensible to what occurs in its dreaming state, the Slumbering Individuality experiences through the medium of its extended consciousness, the Dream Entity, the effects wrought by the eating of these fruits.

Mind registers all sensation, including pain, and it is from Mind's inventory that the personality, having learned to choose, to accept or reject, selects that which it *thinks* is the most suitable means to the end *it* has in view; but it seems incapable of learning from experience. Meanwhile, having shrugged off the protective, restraining hand from its shoulder, the narcotised Individuality dreams on; and ignoring the signpost pointing inwards to the state from whence it came, the Dream Entity, its representative in either the Dream World or the World of Shadows, in the latter condition enacts and then writes, the so-called history of the embodied human race. Even the most dispassionate examination of this record, the result of the gift of choice, tells a woeful tale. But none of it is of much moment: all the apparent suffering and hardship, all the seeming success and achievement, are as imaginary as the external embodied personality itself. From this it will be clear that the personified homo species *does* possess the gift of Freewill: it was so desired and Divine Justice, which never commands and does not deny, permitted the fruit to be picked. "Ask and ye shall receive" is a law applicable to every state of cognisance. So likewise is the law which says "As ye sow, so shall ye reap": partake if you will, but accept you must, the consequences. And unless they had been eaten, or used, the seeds of discernment within the fruits of that Tree could not have grown.

But remember that the Slumbering Individuality is a spiritual entity inhabiting, albeit in a comatose state, spiritual realms. It is the incarnated figment of its dreams, the embodied Dream Entity,

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that is, to appearance, a being of flesh and blood and thinks its own decisions are the arbiters of its fate; which in the state of incarnation, they most certainly are. But being appearances in a state of Appearances, such decisions and their outcome play no part in the destiny, which is spiritual, of the Dream Entity. Divine Will, or Destiny, must not be confused with what occurs in states of personality and physical embodiment. The position of Humanity in the Spiritual Universe is analogous to that of a babe in arms in a well organised household: it requires, and receives, loving attention, and its nuisance value is confined strictly within the limits of its infantile abilities. The laws of Cause and Effect



operating in the World of Shadows as a result of the individual and collective mental and physical behaviour patterns of its denizens have the same influence upon the spiritual Destiny of the Dream Entity as an infant's unclean diaper has upon the adult personality into which the infant eventually develops. And the outworking of the laws in question have no more effect upon the Spiritual Universe than the dirty nappy has on a well organised household. It will therefore be seen that nothing that is non-spiritual—no terrestrial happening, no mental experience, no Dreamland or Shadow World occurrence—can effect or influence the spiritual design. Thus, whilst Life Qualities write the saga of Reality, or spiritual involution, the personality plays its self-appointed rôle upon the stage of self-delusion.

Because, in the passage of time, the state of incarnated personality has ceased to be an unimpeded medium for the expression of Life Qualities, Divine Will is, in that state, made manifest only in adulterated form. But anything that is maculate is not pure: it is no more than an appearance of what is real. And thus we are surrounded by impurities, by unrealities, by appearances. Nonetheless, as we think so we are, and so long as the personality believes what it thinks, so long will the vast majority of its experiences remain appearances. And not of least importance among these apparent experiences is that of coming into conscious contact with opposites. The Slumbering Individuality is still aware, remember, of the intrinsic spiritual verities, and the non-personified species intuitively partake of this awareness. But because of its use of Mind which, as we now well know, is Thought's antithesis, the incarnated personality finds itself confronted with contrasts—viz. the Divine Qualities conveyed to it via its Slumbering progenitor

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and the opposites of those qualities portrayed in the looking glass of Self Desire. By their apparent *materialisation*, which is the extreme opposite of spirituality, such Life Qualities as Love and Wisdom, Truth, Beauty and Happiness appear, due to mental machinations, to be opposed by Enmity and Folly, Treachery, Distortion and Gloom, but care should be taken not to confuse what some suppose to be opposites. Whilst wet may be the antonym of dry, night is no more the antithesis of day than female is the opposite of male: day and night and male and female are complementary. The same may be said of negative and positive and the flow and ebb of tide.

Every experience is, as we have remarked, a feeling, and each feeling is an experience: one could not be without the other. Without Life there would be no state of Man: without Man there would be no condition of Individuality, no Dream Entity and no awareness of a personal incarnation. But between the multifarious states of consciousness there exist no definite lines of demarcation, no arbitrary boundaries. States of consciousness are like the colours of a fluidic rainbow: by virtue of their tones and hues, their shades, their nuances and overtones, all are eternally merging into and emerging out of one another. From this it will be understood that the Slumbering Individuality is no more sundered from the Spiritual Universe than a feeling, an emotion or a sensation are independent of the personified consciousness that experiences them. And every experience—whether it is reaching a decision, partaking of food, enjoying a concerto or acquiring knowledge—and no matter how protracted or how ephemeral it may be, is real for as long as it lasts and its memory lingers. How real is not pain whilst it is felt, but how unreal does it not become once it has been forgotten?



But each experience, because it is felt, is part of the synthesised externalised personality, and can no more be sequestered from that Expression of Life in that condition of awareness than the Individuality can be separated from the state of Man which is itself an experience within the total experience of Creation. In the incarnated condition of consciousness Experience includes a series of reactions which we call sensations. Sensation is germane to Emotion, and whereas both can be transformed, like Feeling neither can be abrogated: the sensation of pain can be relieved, the emotion of fear may be allayed, but only if some other

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experience, in the form of another sensation, another emotion, or a Feeling, is superimposed upon them.

Although, in the World of Shadows, certain phenomena do appear to begin somewhere and end somewhere else, in reality nothing vanishes or passes away. Homo species gains his impressions of the beginning and ending of things from the appearances with which he has surrounded himself by his thinking processes. And among these appearances, these impressions of opposites, there are those two mysterious experiences called “birth” and “death”, both of which are transitional states, neither of which have reality, but both of which have become, in the overall delusion, inexorable facts. But “birth” and “death” pertain to the “state” and not to the Dream Entity. “Birth” is a Dream Entity’s experience of being transmuted, *in consciousness*, from an abstract to an incarnated condition whilst still within the dream state of the Slumbering Individuality. In this process the personality is, to appearance, likewise externalised. But the actual “birth” occurs during the transition from non-terrestrial to terrestrial awareness, and this takes place at the moment of conception *within* the physical maternal womb, and not when the foetus is delivered *from* the female body. “Death” is the same experience in reverse. But being an experience it must be felt, and if it is felt it cannot, as some assert, be a state of extinction. Literally, the so-called death of an incarnated personality is synonymous with the “end” of that condition of consciousness within the state of Personality. But the “end” of incarnation means the “beginning” of a discarnate state of consciousness: what had been an External Personality becomes, after certain involutory experiences, an *Inner* Personality. And there are other, more illumined, conditions through which the then disembodied Dream Entity is thereafter transmuted. The Book of Life has many, many chapters, and the last chapter has yet to be written. But more of this later.

We hope it is quite clear that the “incarnated” condition of consciousness is an appendage of the indivisible Spiritual Universe. It is a state wherein the Dream Entity takes up temporary residence and is a condition which, despite the delectations of the flesh, must and will be discarded. It is the diphysite condition shared by all creatures of flesh and blood but which Theology imagines was the exclusive attribute of the central character in the Gospel stories of the New Testament. And whilst in that condition there are four

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steeds that Mind enables the personality to mount—the old cart horse, the race horse, the hunter and the war horse. But if it permits its feelings to reach *inwards* the personality



may, even whilst incarnated, in consciousness climb into the saddle of the winged Pegasus and thereby experience the euphoria of being in direct receipt of Thought. For it is by recognising that the World of Shadows is but one experience within an undivided Universe wherein there are a myriad, myriad feelings, that the reader can, also in consciousness, remove himself from the self-delusion of being sequestered from all other species in his own state and from the Expressions of Life in other states, all of which are experiences and thus feelings within the Great Reality. By so doing he can consciously become at-one with, and consequently part of, the Grand Cohesion that is nothing more than the Eternal Sequence of Experiences, which are Feelings, or States.

By mental processes which we have already discussed, but which will be elaborated upon in subsequent chapters, the incarnated personality appears to be producing phenomena out of experiences: it considers any experience outside itself as a thing apart—a tree, a mountain or a fellow Dream Entity. But the sensory contacts with these Expressions of Life constitute experience and, as we have already established, an experience is a feeling and we only feel that of which we are part. Therefore, not only is the tree, the mountain and the other Dream Entity each an integral part of the experient's state of consciousness, but each is as much part of himself as is any feeling of tranquility, any emotion of annoyance, any sensation of bewilderment he may experience at any time. Observed from another angle homo species mentally relegates to his sensory perceptions all phenomena physically dissociated from himself: in addition to the tree, the mountain and the other Dream Entity, there is that cloud up there, this piece of furniture, that sound of hammering, this glass of wine. But we must emphasise that all such phenomena, whether seen, touched, smelt, heard or tasted, are experiences, homo species' experiences, and as such they are feelings; and as feelings they are, for the duration of that state, parts of himself. Remember, All is One.

It is likewise with the incarnated Dream Entity's interpretation of the so-called celestial universe. He looks "up" at the sun, the moon, the stars. No matter upon which latitude of the physical

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Globe's surface he may reside he forever appears to "look up" at the heavens: he sees the celestial bodies "out there". But the simple act of observation constitutes an experience, and as an experience it is a feeling. And as a feeling is a constituent of any state of consciousness it follows that, despite what he "thinks" or what he "believes", homo species and the celestial universe are both parts of the same phenomena and are thus in essence parts of one another.

But by believing that he himself (and not the state whereof he is conscious) dies and passes away, homo species accentuates his awareness of "separateness". This concept of being sequestered is, as we have shown, responsible for all his theories, which have become dogmas, in regard to time, space, person, parenthood, birth and death. By apperceptive processes ego has replaced not only I-AM, but the "state" in the personified Dream Entity's comprehension, and thus the angelic consciousness within the congeries of atoms that make him what he is has become submerged in this condition of ignorance which the allegory describes as a state of darkness. For the angelic consciousness, let us remember is the awareness of I-AM within every atomic particle of Life: in this awareness resides the ambassador of the god within the specific atom, or the gods within



the Spiritual Universe—for each atom, as we know, possesses the Divine Spark. Thus the state of consciousness of the incarnated personality is seen to be the condition in which abides the so-called Fallen Angel; and, as we shall show, Intellect is the instrument employed for pitchforking humanity into one mentally contrived hell after another.

This is where, like Belshazzar of old, our modern educational systems are weighed in the balances and are found wanting. Millions of children, adolescents and adults attend schools, colleges and universities to receive instruction in every conceivable subject except that which transcends all others in importance—viz. the reasons for, and the consequences arising from, their physical incarnation. In short, their *l'aison d'être*. From infancy to maturity they are fed, and feed themselves, on a scholastic diet of half-truths, appearances, theories, notions, ideas and figments of the imagination of others until, when eventually the moment of apotheosis arrives, they find their knowing faculties glutted by the indigestible chaff and husks of futile learning: pseudo-knowledge ranging in Time from Pythagoras' theorem (the square on the hypoteneuse of a

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right-angled triangle is equal to the sum of the squares on the other two sides) of the 6th Century B.C. to Einstein's equation $E = mc^2$ (energy equals mass times the speed of light squared) of more recent date. For some strange reason no curriculum teaches how best to maintain a state of equilibrium so necessary for the retention of mental and physical harmony, or explains how to draw aside the curtains of illusion and find within the consciousness of attunement the happiness which is the birthright of every Expression of Life upon every stratum within every state throughout Creation.

Before concluding this chapter we wish to recapitulate that what is styled *humanity* comprises those conditions of consciousness apparently external to, but confluent with, the state of Man, and includes every species made manifest within those conditions. Consequently, if Scholarship sees fit to categorise the incarnated personality as “animal” in physical terrestrial states, it must, because all are one flesh, recognise the “human” qualities in all non-personified species in the same state. This is obvious to, and acknowledged by, all whose vision has not been impaired by spiritual myopia. Let us not forget that all species consist of a coalescence of atoms and that every atom is, at core, a fragment of Divinity. Therefore, one of the many facts of Life of which modern Scholarship and Society are ignorant is that the only difference between its own and the other species is the frequency upon which the atoms operate and the forms in which the Life Qualities are given expression. These things alone distinguish one species from another, and in Divine Law there is no discrimination. Thus *all* species are brothers and sisters of the human family.

The states of Individuality and Personality are, we repeat, “Hu-Man” by virtue of their disgregation, *in consciousness*, from the state of Man and the Spiritual Universe, a separation that is apparent but is by no means real. And it is in the discarding, or passing away, of the states of consciousness pertaining to Individuality and Personality that the apparently sundered Duality is reintegrated and both individualised and personified states of humanity regain their consciousness of Soul. For it is the Two-in-One consciousness, the Man-Wo-Man awareness conjoined and thus made perfect, that constitutes the state of Soul. And as the coalescence of soul with soul within the state of Man makes manifest those degrees of cognisance we designate seraphic, it is



within this stratum of Feeling and of Memory that the Angel is consciously recognised and known. Hence, every Individuality, every Dream Entity—whether in discarnate or incarnated conditions of consciousness—possesses the propensities of Soul-awareness and, as a consequence, is potentially the consciousness of which angelhood is compounded.

But even angelhood, as illumined as is that state of awareness, and as difficult as it may be to form any conception as to its actuality, is by no means the *ultima thule* of the human family—and *human*, let us remember, means every species under the Sun. As we have described, within the seraphic degrees of consciousness there dwells the potentiality for participation in states wherein, by a process of spiritual unfoldment, the perceptions of the Expression of Life become attuned to, and thus concomitant with, the Elohistic Host. But even this condition, as majestic, as sublime as it may be, is not the ultimate destiny of the state of awareness we have designated Man. Interior to the god-like Elohistic states stretches the boundless perceptivity of the Great Beyond, the Father's House of many Mansions, the Home of the fully-conscious I-AM. This is the Abode of all who possess the attribute of at-one-ment with *All Life*. And in using the adjective "all" we include the limitless propensities inherent within the consciousness of the reader of this testimony.

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PART V

Nomology

*U pertaining to the laws
of Mind.*

We hope that as we proceed upon our voyage we will shed sufficient light for the reader to discern the principles underlining the epitomised allegorical, but seemingly historical, occurrences that constitute the foundations upon which so many of our contemporary usages, beliefs and customs have been built.

Despite the lexical limitations already referred to, we have not, as is customary with a work of this nature, invented new words to describe what we mean to convey. Far too much abracadabra has been fabricated in modern times to define what are believed to be new explanations for Life's manifestations and which, in many instances, are merely new terms for ancient knowledges which have come down to us in what are called the myths, legends and scriptures of our earliest forbears. After all, there is, as we have said, nothing new under the Sun, and existing terminology, appropriately applied in the text and perspicuously interpreted by the reader has, we trust, thus far served our purpose and will, we hope, continue to do so.

We have seen that no matter how manifold the variety or how similar the expression, there is no validity in any theory that out of the form of one species another has evolved: as well expect a conifer to grow where an acorn has been planted as to



suggest that from the faunal species the homo species, and homo sapiens as we know him, has developed.

But this does not mean that the species themselves have not evolved. Indeed, we have demonstrated how, for instance, the personified species has origins far more anterior than the simian beginnings ascribed to it by Anthropology. We have discussed not only the genera, but the family and order out of which homo species has evolved. We have shown that he was, and basically remains, a

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non-terrestrial sentient being; that his fleshly appearance was, and continues to be, the corollary of the allegorical separation of Eve from Adam. We have explained how, having fallen into a deep slumber, Adam remains asleep. We have told how embodied humanity, every male-female creature of flesh and blood, is an incarnated Dream Entity in the consciousness of a differentiated discarnate Slumbering Individuality, the scripturally anaesthetised Adam.

But the state of awareness of the discarnate personalities who populate the *Dream World* is very different from the consciousness of the *incarnated* personalities who have been busy over-populating the World of Shadows for a very long time. To appreciate this difference, let us pass inward in Thought to the pristine state of discarnate personification. In the first place, desire for self-expression was, for the state being, gratified; self-hood was thus stilled. Personified Dream Entities were satisfied to remain, as were their non-personified brothers and sisters, dependent upon Feeling. Newly born into the World of Dreams they still remembered from whence they came; they could, by use of anamnesis, consort in consciousness with their non-terrestrial kindred inhabiting strata interior to their own. These discarnate relatives were the Hyperboreans remembered in the so-called myths of ancient Greece; those whose homes were “inaccessible by land or by sea”, who dwelt in “continual happiness, and enjoyed a never-ending spring tide”. And the stratum upon which this intercourse took place was the subconscious state of Slumbering Individuality. Furthermore, by partaking of Thought, at that stage only slightly diluted, they could commune freely with their own and other species without employing Mind: having placed aside the goblet of Desire their realm was one of equipoise, a condition of Serenity, a state esoterically identified as that of *Inner Personality*.

Irrespective of the configuration they assumed each Expression of Life in this state was, until Mind became the translator of Thought, a conceiver of Life Thoughts to which, in due state it gave birth—each outbirth being a new degree of stratum of awareness. Consequently, no matter whether made manifest in male or female form, all Expressions of Life were sacred repositories for spiritual noumena. They had not, as yet, developed an appetite for worldly phenomena; they partook of nought but the fruits of the Tree of Life. They sought, in the unity of creature with

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creature, to recapture their pre-exilic state of duality, and in doing so they did not strive to propagate their own species: being non-consumers of matter they produced only



immaterial noumena. Their diet consisted of the fruits of Love, of Freedom and of Happiness.

Then came the state of incarnation, but even in this condition they were, in the beginning, still uninhibited, numinous creatures. Their mentors were the intelligence and prescience made manifest throughout Nature, and the rapture they found in sea, sky, countryside and mountain comprised their prayers. There was neither fear nor anger; hunger and thirst were unknown. In their state of awareness—individual in those species that did not employ Mind, personal in those that did—where the specific characteristic of each Life Quality and the individual idiosyncrasy of every species and Expression of Life was, if not dominant, at least prominent, all laboured in the green pastures of understanding, and concord and harmony, the firstlings, the primitiae, the outcome of such equanimity, were accorded recognition in Light. Homo species romped with lions, skipped with deer, played with sheep. And as this state of Humanity was speechless, it was thus a garden of Quietude, a temple of Peace. But it was not a delubrum of Silence: there were the whisper of mirth and the joy of birdsong; breezes sighed through Flora's queendom; there was the rumour of the sea and insect choirs harmonised with the murmur of tumbling streams. Of such were Nature's psalms, Mother Earth's first symphonies. And as these human species sowed, so did they reap: in the pure and unadulterated joy of sharing they received Life's benisons, and in their ecstasy of living they gave thanks to God. Like the lilies of the field they toiled not, neither did they spin. All was One; all were childlike, trusting and ingenuous, and thus they remained unimpeded media for the manifestation of Divine Will. In this condition homo species was preprimitive and prehistoric; preremote, prelingual *and* predictable. Furthermore, endowed with precognition and gifted with prefulgency, as a species each was conscious of being a progeny of the Light.

As all was in a condition of equanimity, disease was unknown. This state of equipoise was, and is, exemplified in all floral and sylvan Expressions of Life, each a miracle of loveliness and delicacy, who embroider Mother Earth's mantle with rainbow threads. All are representatives of Life Qualities and, whilst some

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breathe in, others breathe out. The latter are endowed with fragrance, but this does not imply that they are superior to or more privileged than, their kindred. Receiving and giving are, as we have said, fundamental tenets in the Constitution of Life, and were it not for the receivers, or those flowers, shrubs and trees that inhale, there could be no exhaling bearers of perfume. This then was the state of consciousness of those who dwelt in the Garden east of Eden.

To understand how the state of incarnation came about the reader should remember that although not apparent, the juice of the fruit of Discernment was still coursing through the personified homo species. Desire had, *pro tempore*, been stilled; but Discernment has many side effects and Mind was a vast shimmering sea of unknown propensities awaiting further exploration. And one of Discernment's side effects is Inquisitiveness: what would happen if I cracked this nut, bit this berry, tasted that fruit? And in this manner, using Curiosity as his compass, homo species sailed forth upon the uncharted ocean of Mind. His inclinations changed: primarily an absorber of the fruits of the Tree of Life, he gradually began to partake of Flora's offerings, the non-terrestrial



noumena of which Mother Earth's fruits, nuts and berries are the materialised *correspondence*. But because he was as yet a discarnate Feeler, he picked only those fruits that were ripe: inasmuch as to do otherwise would have resulted in that to which the sensation of pain is analogous, nothing was plucked from its parent source that had not ripened and was ready to fall. And his compatriots, the non-thinkers, reacted to his example: they began to browse and to graze.

It was in this way that atom began to pass through atom and, as a result, the atoms of humanity became opaque. This is metaphorically described in Genesis 3: 21, when Nature (God) is said to have clothed Adam and Eve with coats of skin: gradually the Dream Entity assumed a physical structural organism and what had been the World of Dreams became, in consciousness, a Land of Shadows. Humanity had, by its own volition become incarnated. At first, and during subsequent revivals of such states of awareness, the physical organism was revered for what it was: a Temple wherein consciousness could pay homage to I-AM inherent in every atom of its structure. But upon seeing themselves for the first time outwardly reflected in still waters certain elements within

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the state of incarnated personality slowly became more and more fascinated by what they saw. Self-esteem was vivified: idolatry of the form replaced devotion for the Life Quality that transcends form and is not confined to species. What followed was the condensation of consciousness and the solidification of environment. Humanity had now a physical structural organism which, to subsist, must be sustained by extraneous substances. These substances were the Natural phenomena which, in conformity with a consciousness of incarnation, now constituted Humanity's environment. And having once partaken of the fruits of the Earth mankind became earthy and was, in consciousness, "formed of the dust of the ground". (Genesis 2: 7.) Such Dream Entities had now to eat and drink and were consequently dependent upon the consumption of other species for their subsistence in that state of awareness. But the incarnated human family's diet remained vegetarian for aeons of time, and the physical structural organisms of the various species were adopted for such ingestion.

Gradually his spiritual past became only an echo in homo species' memory, and the more he saw of his own and other physical configurations, the more he became infatuated by outward appearances, the more remote became the memory of his non-terrestrial past and the weaker became the echo. All humanity began to place greater reliance upon its sensory perceptions. In the non-personified species these senses remained relatively uncontaminated and, inasmuch as their Feeling and Memory states had not become obscured by personality attributes, they remained responsive to the Life Quality of Instinct which, like all other such Influences, is concomitant with consciousness. But as we have observed, in homo species' case the use of Mind contrived to deprive him of the full benefits of instinctive and intuitive influences. Reason, the opposite to Feeling, and Logic, the antithesis of Instinct, were activated. Intellectually, the offspring of the conjunction of Mind and Ego, was quickening in the matrix of the future homo sapiens. For it is Intellect, and not his outer configuration, that distinguishes homo sapiens from the original homo species and other human types. With mental growth came new desires and novel appetites, and the fruits of such growth were eventually to be experienced as moods and emotions, as mental and physical indispositions.



Emulation was stimulated: the wish to leap like a gazelle, to climb like an ape and to swim like a fish. These latter appetencies necessitated the exploration of unknown elements and dimensions; they involved risks. This called for Daring, for Courage, and gave rise to Self-assertion and that abomination of the external personality, Will Power. As “I-Myself” had replaced I-AM in the consciousness of earlier homo species, so “My Will” superseded “Thy Will” in the cognisance of homo sapiens. The subsequent steps were inevitable: first the wish to compete and then the ambition to excel: “Anything you can do I can do better!” This was followed by the urge to win; to defeat, to vanquish an opponent, and this, in turn was succeeded by the desire to dominate. Thus, with the birth of intellect, and the arrival upon the earthly state of homo sapiens, the seeds of all future human woes were sown.

All the *Imps*, the offspring of Desire, became vivified: Impatience, Impiety, Importunacy, Immoderacy, Imputation, Imprudence, Impenitence and a host of others scrambled, scuttled and somersaulted in the mental states whose synthesis was the emotional cosmos. And from such seeds do passions grow; in such soil discrimination and partisanship flourish. Under such conditions jealousy, resentment and requital became rampant and thus Fear and Enmity were spawned. Competition gave way eventually to contention between species; and from this developed disharmony within families and friction between tribes. From mental strife it was a short step to physical violence. The resulting disturbance damaged the vegetation upon which humanity fed, muddied the waters from which it drank and polluted the mental atmosphere upon whose clarity the well-ordered cerebral development of homo sapiens depended. Brain, designed by Mother Nature as a receiving and relaying mechanism for Thought became, because of the use of Mind, adapted to the processes to which thinking subjected it: it developed computative attributes. And in order to cope with the capacity to formulate ideas, theories and notions; to handle the functions of concentrating and arriving at deductions, cerebral enlargement occurred by the accretion of atoms which formed, and still continue to form, homo sapiens’ brain cells.

All this, of course, took place over aeons and aeons of time, but sweat and tears and the need for propitiation had now been

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born. And Intellect, the author of it all, caused homo sapiens to forsake the state, not only of his fathers, but of his fellow human creatures. He who had upset the condition of Equilibrium, who had introduced chaos into the realm of Serenity, who had disrupted the relations between himself and his brother species, between his own and the Slumbering Consciousness of which he was the incarnated outbirth, branded now by his intellectual faculty, had to sally forth. And the mark of Cain which distinguishes homo sapiens from all other species and enables him to dominate all other creatures in his state of self-delusion, is seen to be the intellectual faculty. And with that distinguishing characteristic homo sapiens has carved in commemoration of himself a niche in the bark of the Tree of Life. Recognising this niche for what it is, certain uncharitable recorders of the past have seen fit to call it “the mark of the beast”.



But let there be no misunderstanding: this is a biography, not an indictment, of homo sapiens; nor was it a case of Cain being ejected by the caprice or artifice of any personal god from the state of consciousness wherein he had theretofore been in harmony. It was simply the operation of the Law of Consequences: the seeds of certain fruits now forming part of homo sapiens' intellectual diet could not grow in an equilibrated state. Acids such as Intrigue, Intimidation, Intolerance and Inequity require soil with a pH lower than 7: hence his departure, in consciousness, from that state. And whilst Cain was, consequently, to give effect to other states of consciousness, to conditions more conducive for the growing of such fruits, in Light it was necessary to keep the Scales balanced within such states: alkalis such as artlessness, indulgence, goodwill and impartiality were introduced via Life Qualities into the state of Nod. And this is how species therefore unknown—flowers, trees, insects, birds, fish, animals etc.,—representing these Life Qualities, made their appearance upon our so-called Globe.

But the consequences of homo sapiens' departure in consciousness from a state of Equilibrium were far-reaching and profound. The Moon is believed to be a satellite of the Earth. This is true, but not in the way that satellites are viewed by Astronomy. The Moon is actually the celestial representative of the subjective state of Luna, one of numerous nomenclatures employed by esotericism to identify the Life Quality of Purity whose function is that to

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which the human uterus is the physical *correspondence*. And as the incarnated personality objectifies all subjective noumena entering the frequencies of its awareness, so the Moon became the individualised focal point in consciousness through whose interactive instrumentality the physical womb evolved and became functional within the female structural organism. For it was by this means that Life could introduce a very necessary ameliorating function—viz. the process of eliminating toxins generated in homo sapiens' anatomy by his departure from the balanced modes of living prescribed by Mother Nature. Menstruation, which was the first blood sacrifice ever to be performed on Earth, was, and is, a purifying process, a means of eliminating the effects of wrong living. Only later, as we shall explain, did the female womb become an organ in which the young of mammals were carried during their period of gestation. From this it will be seen that without the subjective state of Luna there would be no such thing as a female uterus, and were it not for the Life Quality of Purity and its corresponding female physical womb, the Earth would not have a satellite called the Moon. That the latter has a connection with the menses has been observed, but that it is only the intermediary influence objectified by consciousness in a state of Appearances, that it is symptomatic of the outworking of other, Inner Laws (which were known to our ancient forbears), is not recognised by the world's philomaths.

It is likewise with the Inner state of Mars; a state of consciousness from which a celestial body perceptible to sensory awareness has derived its name. Like the Moon, the physical planet is the instrumental representative of another subjective state whose rôle in the Spiritual Universe is, in this instance, that to which the ears of the incarnated human species are the physical *correspondence*. Were it not for the Inner state of Mars humanity would possess no sense of balance, no sensory perception of hearing, and such phenomena as radiotelephony would be unknown. And because of the part played by the



subjective state of Mars in maintaining and, when necessary, restoring a state of balance, it is considered by those who consistently disturb the equilibrium, that Mars possesses unfriendly attributes. And thus, with the passage of time and the decline of knowledge, these attributes have been ascribed to the physical planet and homo sapiens has come to believe that Mars is a bellicose celestial body. And so the

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reader will see how spiritual realities become veiled by homo sapiens' thinking processes.

But there is more to come: in the Book of Genesis the allegory speaks of a river that flowed out of Eden "and from thence it was parted and became into four heads". These were named Pison, Gihon, Hiddekel and Euphrates, and each is credited with certain attributes. They have, however, occult meanings and perform important intermediary functions in the subsequent evolution of homo sapiens and the other members of the human family. Each so-called head is a spiritual state with a specific characteristic which, through the media of subsequent desires, prayerful longings and dietary customs, were transmuted into biological and qualitative phenomena within both personified homo sapiens and the individualised faunal, aquatic, avian and other species. These characteristics were, in the case of Pison, the male organ of life; in Gihon, the Giver of ovum; in Hiddekel, the ovaries, and in the case of Euphrates, Truth. Moreover, and although its function has a universal rather than a specific application, the Life Quality of Pluto (and we are referring to the subjective state, not the so-called physical planet), is the Giver of Fertility. And spiritually interpreted, fertility means Happiness. There are of course, Solar and other influences at work, but we will deal with these in due course. To frame our present picture, however, it would be as well to mention here that, esoterically, "Egypt" is a synonym for that state of consciousness wherein the needs of the external personality assume paramount importance, and that "Nile" does not refer to a river flowing from the highlands of Ethiopia into the Mediterranean Sea, but to "fruitfulness". But this noun has spiritual connotations: it relates to the pleroma of the Elohist Cornucopia rather than to "abundance" in the external mundane sense.

It was because of the co-existence of these subjective states and by the development of certain biological proclivities, a development which, considering what was involved, necessarily occupied many, many ages, that eventually gave rise to the propagation by the various incarnated Expressions of Life of their own species. But the leading part played by the external, or incarnated Personality in this evolutionary process must not be overlooked: from Desire stems all appetites, whose leaves are needs and whose fruits are necessities. Had it not been for the desire to emulate

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Life, to produce of its own kind, to possess its own off-spring; a desideration that culminated in prayers and exhortations and what became known as fertility cults; a craving that eventually provided conditions for the recognition of celestial manifestations of individualised intermediary influencing vehicles, never would there have developed within the male and female physical structures and mental conditions those glands and organs and emotional states requisite for procreation. Without these motives, inducements, influencing Qualities and interacting media there could have been no



impregnation of the ovum by the male seed. Furthermore, had humanity never partaken of leguminous vegetation, which was an additional prerequisite for reproduction, there would have been no spermatozoon or physical pregnancy. And with propagation came the need for nidification and a myriad other side effects: with homo sapiens playing the rôle of instigator, humanity is forever fabricating its own predicaments.

In these more attenuated states of consciousness the accrescence of homo sapiens' mental and emotional faculties continued. Impulsiveness, perhaps the most restrictive of Mind's garments, does not permit its wearer the facility to learn from experience. Acquisitiveness, possibly one of Mind's most seductive characteristics, lures its votaries with promises that never find fulfillment: the acquisition of wealth or power creates the desire for more wealth, greater power. And these tendencies, compounded with those to which we have earlier referred, provided ideal conditions for egotistical growth. Thus: what lies beyond that mountain range that might be to *my* advantage? Whence does this river emanate and what would *I* gain by seeking its source? Why can *I* not fly like a bird? Why should that which *I* have be shared by others? Why should what *I* think be known to others? What would happen if I threw this stone, picked that flower, caught that butterfly? That berry is not ripe, but I would like to taste it: after all, my needs, my desires, are what really matter. The unripened fruit is picked and eaten; and thus pain is inflicted upon the parent plant and the picker experiences an upset stomach. Neither was necessary, but both were unavoidable consequences.

By his autogenous attitude towards his brother and sister species, by his appetency to conceal his own ideas, inclinations and intentions from his fellow personalities, homo species propagated other media by which to segregate himself from an awareness

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of Reality. And that which was by then, to appearance, separating the incarnated personality from the Whole, became mentally translated into a dimensional phenomenon to which succeeding generations gave different appellations: some identified it as an atrabiliar river which they called Styx; others looked upon it as a vast abyss which they named Tartarus. It is today known as "space", and the theory of a so-called expanding universe does not arise from any spatial enlargement of a visible cosmos but from an increasing infatuation for objective phenomena in the state of physical embodiment. This expansion of objective awareness, or intellectual growth, is paid for by a widening of the river, a deepening of the abyss.

Whilst non-homo species continued, and still continues, to employ the interchange of Thought as a means of communication, as a corollary of the development of prevarication, dissimulation and hypocrisy, homo sapiens found it expedient to devise other means of intercourse between himself and his own species. As most children are able to scribble before they master the art of speech, so gradually ideographic art replaced Thought as a medium for communication. In the passage of Time sounds became associated with these pictorial presentations and from these sounds speech evolved. And behind the veils of many tongues homo sapiens has made virtues of many things, including, unfortunately, cant and perfidy. Interchange of Thought which, as we have said, was originally a normal and thus a perfectly natural means of intercourse between all Expressions of Life, is today classified as a "extra-sensory" perception. It is referred to



as “mental telepathy” (which is an entirely different phenomenon) by Metaphysics, and is viewed with scepticism by Somatology.

In the meanwhile, having eaten of the forbidden fruit of scripture, having made his choice between spiritual consciousness and sensory awareness, homo sapiens had lost cognisance of his Inner states and had thus “died”, to appearance, spiritually. By this means the personality, an Expression of Life within the state of Man, had caused the prediction to be fulfilled: “For in the day that thou eatest (of the fruit thereof) thou shalt surely die.” (Genesis 2: 17.)

It must be remembered that any disturbance of an existing state of equilibrium, whether occasioned by, or resulting from, a dietary change, a neurosis or a paranoiac tendency, provides

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conditions for the invasion of personal or individual states by heterogeneous, and thus insalutary, elements. These elements are not, in their own environment, harmful. Indeed, in their own states and conditions they are integral parts of a harmonious Whole: after all, noise is only sound out of place, dirt is merely matter in the wrong situation, and disease, whether mental or physical, is a coalescence of atoms in an environment that has not been adapted to their attributes. Let us not forget what we have said about the rapture within Attraction and the affinity with Magnetism. And states of Mind, whether brought about by theories, emotions, deductions or desiderations, that are incongruous in conditions of humanity can, because like is attracted to like, become the attracting media for atoms homogeneous on their own strata of consciousness, but insalubrious in states such as incarnated personality. Therefore, in compliance with the immutable law of Consequences, foreign elements flow into the conditions provided for them by homo sapiens’ behavior patterns: wrong eating disturbs mankind’s metabolism and has pathological results; and incorrect thinking has far-reaching effects: resentment is like a parasitical growth, and passes through much the same phases; in its primary state it is usually benign and operation is simple, safe and effective. But if it is allowed to eat its way deep enough into the emotional organism, it becomes inoperable. In this manner, long before homo sapiens developed his first inoperable cancer, his resentments had become, via his obsessional hatreds, malignant mental diseases which, being atomic, are inheritable. Thus, Freewill became the Trojan Horse responsible for introducing inimical atoms that disturbed, and continue to disturb, states of equilibrium.

This reference to Freewill reminds us that we must not overlook the fact that Mind is a state and that, as such, it has many strata, or degrees. Each of these is a frequency, and there is a wavelength for every level of mental activity. Thus, when traversing this state, which is the nexus condition between Thought, which is subjective, and perception, which is objective to incarnated consciousness, it were better to keep to what has long been described as the “Middle Way”. This is the frequency upon which the infant homo sapiens sets out upon his voyage: it is (and remember that our terminology is purely accommodative), the most dispassionate of all mental wavelengths and has no refracting effect upon those frequencies whereupon Thought operates and

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no modulating influence upon those vibrations whereon Feeling, Memory, Instinct, etc., function. Mind's countless other strata and degrees are largely bypaths, and on to these the Sirens of myth and legend—Ambition, Appetite and Curiosity (to name but three)—are forever luring the susceptible and unwary sojourner. Every bypath leads to a mental cul-de-sac—ratiocination, autolatry, plausibility, somatism, ideology, covetousness, inventiveness—being but a few of the untold millions of rates of vibration involved. But upon Life's Journey each is a blind alley, and the traveler must of necessity retrace every step he takes upon a byroad ere he can regain the frequency that constitutes the Middle Way.

We have explained how the unbalancing of the Scales, and the resulting need for restoring equilibrium occasions the introduction of Life Qualities not previously made manifest in states of physical embodiment. But there is another facet to these events that must be dealt with. Not only are hitherto unknown Expressions of Life made manifest, but, under certain circumstances, because conditions are no longer suitable for their manifestation, *existing* externalised expressions of Life Qualities are indrawn from incarnated conditions. It is by virtue of the adaptation by Life Qualities of alternative incarnated manifestations that Expressions of Life such as the Mammoth, the Brontosaurus and the Dinosaur are no longer apparent upon the plane of Appearances. Homo sapiens' avarice, resulting in the laying waste of their natural habitats and sources of nourishment; his cruel and insentient self-assertion, giving rise to the termination of the environmental and psychological* conditions requisite for their survival, brought uncongenial states of consciousness within the various species and caused the indrawal from the Land of Shadows of these so-called antediluvian Expressions of Life. But should the mental, psychological and physical conditions necessary for their manifestation be restored, these creature-representatives of their respective Life Qualities will again be made manifest in the World of Shades. Their atoms will synthesise and they will once more objectively take their places, visibly play their parts, in human evolution.

* We use the word *psychological* above and elsewhere in this work in its truest, fullest meaning—viz. that constituent of the personality or individuality that is associated with subjective or spiritual states and is thus linked with the *psyche* or state of Soul.

It is acknowledged, without being fully understood, that environment plays a not unimportant rôle in the development of the inhabitants of the plane of Appearances. And, although their implications are not completely apprehended, the visible impact of homo sapiens' activities upon his surroundings are likewise recognised. But there is little or no realisation of how deeply significant is the influence upon environment of homo sapiens' *mental* machinations. Let us take, for instance, wind and rain. Why these two phenomena, and what gave rise to them?

Wind is another terrestrial manifestation of the Life Quality of Purity. Remember, whilst Mind operates within its own frequencies, within the atmospheric layers of the physical Globe these frequencies are confluent with, and contiguous to, atmosphere; and the invisible noumenal process that expurgates mental states is that to which wind is the externalised phenomenon. Therefore, had there been no defilement of the processes



employing Mind or pollution of the atmosphere, there would be no wind. As the mental and atmospheric smog has increased through the ages so, of necessity, has the velocity of the wind increased. Life is ever zealous for the harmony, welfare and happiness of all creation, and what becomes defiled must, and *will* be purified. Thus, homo sapiens is responsible for every storm, for every hurricane. Was it not said: “For they have sown the wind, and they shall reap the whirlwind”? (Hosea 8: 7.)

Rain is Divine Pardon expressed in physical form. When rain falls mankind casts no shadow. Had there been no desire for self-expression, had there been no splitting of the spiritual Duality, had there been no projection of consciousness into states of incarnation and no misuse of Mind, there would have been no dishonouring of the Laws of Life. There would then have been no cause for forgiveness, no need for pardon. Had there been no physical Globe and no Expressions of Life upon its surface requiring forgiveness, which is sustenance, there would be no rain.

Of course, all the apparent causes that Meteorology talks about—warm fronts, air-mass, cold fronts, Fohn, Coriolis Force, etc.,—are part of the global hallucination, but these nouns are merely intellectual abracadabra for the physical effects of the fundamental causes we are discussing.

We now come to that resplendent phenomenon which, in the world of Appearances, we call the Sun. Like the Moon and other

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so-called celestial bodies, the Sun is an individualised intermediary expression of a subjective state which, through untold generations has been identified by many different names. For our present purpose the noun “Light” will serve. As a representative expression of the state of All Light, the Sun is another apparent objective intermediary operating between sensory consciousness and Reality. As the most brilliant of all celestial phenomena it helps to stimulate anamnesis, to remind the exiled personality that God is in His Heavens and that everything, no matter what the appearances may be, is O.K. At eventide it plucks at the strings of homo sapiens’ memory and that inexplicable nostalgia, the call of Spirit, is experienced within his breast. At dawn there is the moment of the “hush of life”, that period before the dew is re-absorbed, when, within every Expression of Life, atom is at one with atom. In the “northlands”, mistakenly interpreted as the home of the Hypoboreans, the wonders of the Aurora Borealis are a tactile reminder of what exists in immaterial realms. In the visible music of the Rainbow the promise is renewed of states to come. And as in physical conditions the Rainbow becomes a perfect circle when observed from mountain heights, so in elevated states of spiritual consciousness is the promise of Life fulfilled. In its Shadow World of *apparent* divorcement from the Spiritual Universe, the incarnated personality exists in a condition of figurative darkness and the Sun is the cabbalistic “lesser light” that rules the metaphorical “night”.

As Lunarian qualities influence the female, so does Solar patronage have its effects upon the males of all species. Like the state it represents, the Sun is no respecter of persons, or of individuals: it sheds its illuminating and warming radiations freely and indiscriminately wheresoever physical embodiment is experienced; and in this way, as well as representing the Inner sustaining principle, it has a puissant physical influence upon all Expressions of Life made manifest in physical structural organisms. But this influence varies, according to the state of consciousness, from species to species and from



stratum to stratum. For instance, within the ocean depths its effects are not the same as they are upon the surface of the Globe; within that environment the Sun's rays are filtered. This is because, although they are also incarnated expressions of Life, the atoms comprising the denizens of aqueous strata are less contaminated than the atoms of homo sapiens and

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other terrestrial species. And inasmuch as the salutary influence of Neptune contributes to the maintenance of this condition, the inhabitants of oceans, rivers and lakes are more attuned to, and are thus more conscious of being nurtured by, Inner subjective sources. This is seen in the fact that the piscine and other aquatic species are, of all the human family, the least implicated in the causes for, and thus involved in the effects of, either Pardon or Purification. Wind and rain do not disturb them. It is the Light and love of their *inner* states, rather than the illumination and warmth of the objective phenomena that represent these states, that sustain the speechless, intuitive, disenshrouded and uninhibited denizens of what appear to be aqueous conditions.

What we have just discussed answers the so-far unanswered question: "Do fish feel pain?" In their own element, water, they do not. But remove them from that environment, cause them to partake of the atmosphere and mental strata which are not their natural habitat, cause them to flounder in those degrees of consciousness wherein Mind operates, then they, like all creatures who, voluntarily or involuntarily come within Mind's influence, experience degrees of discomfort that correspond to what homo sapiens called pain. But the capacity for discomfort, the threshold of pain, depends upon the nervous and emotional mechanisms, and the state of consciousness, of the experient. Remember, everything is relative.

Another instance of the influence upon his environment by homo sapiens' employment of Mind is seen in the vivification within his mental and emotional processes of the quality of Doubt. Had conditions for the element of Doubt not been provided by homo sapiens' thinking process, the physical structural organism interpreted by sensory consciousness as the "serpent" form never would have been made manifest within the State of Appearances. But the operation of the Laws of Compensation, which aid in the restoration of Equilibrium, is observed as doubt in Reality is transmogrified by an aspiring consciousness into doubt in the reliability of false doctrines. And as, in this manner, Light causes the transmutation of Doubt, so homo sapiens converts serpent's venom into serum for use as an anti-toxin for snake bite. In this we behold, in adulterated form, an example of the operation of the Divine Law of Correspondences.

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We have drawn attention to how homo sapiens' spiritual amnesia, and the causes that led up to it, have contributed to the degeneration of, in particular, his own species. We must now discuss one of the most misunderstood of all incarnated Dream experiences whose primary purpose is the preservation of conscious contact between Dream Entities and their Slumbering Individualities whose subconscious states are, as we have observed, the means whereby, prior to its exodus in consciousness from the Garden east of Eden the personified Dream Entity could, by the use of anamnesis, consort with its spiritual



kindred. And from this it will be clear that the prefix 'sub' does not infer a subordinate or inferior status. Indeed, viewed from Interior, or Cause states, it is the metaphorical umbilical cord, the mythological barque wherein Charon ferries the Dream Entity across the river seemingly separating it from its Source. But the subconscious of the Individuality must not be confused with what is known as the subconscious Mind. Both are, in a sense, encyclopaedic archives, but the one is a spiritual symposium whereas the other is a miscellany of mundane episodes which, being appearances, are fictional.

However, despite his having acquired a physical structural organism, and notwithstanding his submission to desiderations that have given rise to ever-increasing mental activities, there is one Life Quality to whose influence homo sapiens must, as do all other incarnated species, submit. He may deny himself food or water, he may subjugate many of his finer qualities: he may abuse his best attributes, but his links with his Inner states he cannot altogether rupture. And the Life Quality that ensures the preservation of the bond between incarnated consciousness and Inner awareness is that which we identify as Morpheus. The demands of this Life Quality cannot be gainsaid, and whilst under its influence all incarnated Expressions of Life are, willingly or otherwise, subjected to a decrement of their awareness of the World of Shadows. In this condition, and during certain states in Tide, the physically embodied species experiences at-onement, not only with its Slumbering Individuality, but when conditions permit, with its state of Soul. Unfortunately, having regard to the density of the mental veils, the externalised personality is seldom capable of remembering these non-terrestrial episodes which occur, as we have said, within and through the mediumship of the subconscious

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of the narcotised Individuality. The non-Mind-using human species are not however, afflicted with this ineptitude: not only do they see, hear and smell via their sensory perceptions, phenomena of which homo sapiens, unknowingly atrophying on his anthropocentric frequencies, is completely ignorant, but they are able also consciously to recall their experiences whilst under the influence of Morpheus.

But having allowed its Feeling and Memory faculties to become incrustated with neglect, the incarnated personality lacks the aptitude to transcribe these Inner experiences upon its return to states of sensory consciousness. Having blunted his retentive and transcriptive faculties homo sapiens must forego the benefits accruing from these somnial experiences, and which would enucleate so much that his wakeful states tend to obscure. In most instances, so far as he can judge from his vague recollections of these sojourns in the subconscious, it is a condition wherein everything, including his own actions, pass beyond his conscious control. To appearance he finds himself within surroundings that are as real, for the state being, as are those of which he is cognisant whilst in his, to him, normal or wakeful state; many of his experiences, although not all, have reference to objects, persons and circumstances with which he is more or less conversant from past mundane experience; but the rapidity of the changes by which the scenic surroundings are marked shows that a power is wanting in the personality with which to shape its own course and make its own surroundings. In other words, whilst under the influence of Morpheus wherein its intellectual faculties have been made quiescent, the personality is dispossessed of the prerogative it exercises in wakeful states to formulate its own mental processes and actions. And in this way, in the arms of Morpheus, homo sapiens is taught,



but seldom learns, to what extent his powers of determination, his so-called Freewill, is an illusion. And thus were and are the hours between sunset and sunrise prescribed as sabbaths, as periods of rest from mental activities and physical labours; periods when consciousness can be free to merge with its own immanence, to partake of spiritual ambrosia and consort with those with whom it is linked throughout Eternity. What unrecognised spiritual profundity flowed through the pen of the Dream Entity identified as Laurence Binyon when, his imagination occupied with more parochial phenomena,

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he inscribed the words: “At the going down of the Sun, and in the morning, we will remember them”.*

We will meet Morpheus again ere we reach our journey’s end, but the reader will no doubt enjoy with us the paradox that when he believes himself to be awake he is actually sleeping; that when he thinks he is asleep his transcendental consciousness is sipping from the Golden Chalice, partaking with others in like condition, of the nectar of Reality. And here another facet of Life’s love and wisdom is revealed: the Morphetic state is provided so that the temporary discarnate consciousness may be instructed in those matters—the subjective past and future states of its own awareness—for which there is no intellectually devised preparation or schooling whilst in physically embodied conditions.

In the universal Pattern of Life it matters little whether, when no longer under the Morphetic influence, the External personality is conscious or otherwise of its somnial experiences. The Inner of the personality, which is spiritual, *is* cognisant of these states of unity with Reality, and nothing the incarnated personality may think, say or do, can change or effect this, the Inner’s birthright. This deific and angelic strivance to reawaken within the External personality an awareness of its Inner states arises from the Love of God for all created things—even those, such as individuality and personality, which are of Man’s contrivance. For it is only by a realisation of its Inner degrees that any Expression of Life, not least of these being the incarnated personality, can know true happiness in externalised conditions of being. All our woes well from ignorance of our true friends, those ever-lasting friendships—our Inner states of being. And this ignorance has done much to magnify in consciousness the importance of appearances.

But to be aware of the above-mentioned subconscious experiences is, as it was in days of yore, within the reach of all species. Let us remember that even after he had, to appearance, taken on earthly atoms, into homo sapiens’ nostrils was breathed the “breath of life”. (Genesis 2: 7.) By this is meant the activation within incarnated consciousness of a latent faculty which was to

* This is one instance where, flowing into the meditative conditions provided for them, the memory atoms of subjective noumena of whose existence the poet has no conscious knowledge, frequently find expression in poetical concepts.

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counter-balance its growing penchant for sensory experiences and terrestrial phenomena. This faculty was Aspiration; a faculty which would henceforth act as the attracting medium for the Life Quality of Inspiration from states interior to the Womb of Time.

But Cronus possessed, and continues to possess, an insatiable capacity for absorbing into the confines of his influence all who, by virtue of their gift of Life, are destined to outlive the state over which he holds sway. Time is unrelated to Nature or to Spirit and is infinitely divisible. Thus, by using Mind, which is essentially a disseminator, Ego discovers in Time a congenial co-respondent for its adulterous proclivities. And by acquiring a sense of Time homo sapiens has developed an awareness of Duration as distinct from Eternity, of which Time is the antithesis. From this has grown the practice of associating events and circumstances with periods of Time and allotting limiting durations to his proclivities: instead of allowing his behaviour patterns to be prompted by Feeling, and to continue these for as long as each feeling lasts, all homo sapiens' activities are now subjected to, and governed by, the element of Time. But years, months, weeks, days, hours, minutes and seconds have no reality except in the thinking processes of the incarnated personality. And possibly the most insuperable burdens borne by those who conceived, and are thus apprehensible of, the Hourglass Womb, are Age and Senility, Haste, Tension and Fatigue. But as these pertain to a World of Appearances, they are only small effects arising out of relatively minor causes. Nonetheless, it should be noted that, like many of our other out-dated shibboleths, it is not Time, but *Tide* that is the Great Healer. Time does not dictate when the Sun will rise or set, when the tides will ebb or flow or when the seasons will come and go: they operate in accordance with the administration of Inner laws. Indeed, Time itself possesses none of the mysterious causative or propitious attributes with which homo sapiens' imaginative faculties have endowed it. And although it is widely apparent that physical resistance wanes during a certain phase of darkness, the fact that the hands of a clock indicate a given time between sunset and sunrise is purely coincidental. This ebbing of Tide during the cycle of incarnation is due to the superimposition of Inner states of awareness upon consciousness and has nothing whatever to do with Time.

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Another titanic quality inhabiting the mental abyss separating Truth from Fiction is the mythological Atlas. Atlas is symbolical of the sense of duty which, during the reign of Time, assumes gigantic proportions. The personality's sense of responsibility, self-induced and much magnified by the individual ego, has sired such things as so-called "Holy crusades", evangelistic urges, missionary impulses, determination to mind other people's business and attempts to become another's keeper. Help, Compassion and Charity are beautiful qualities in their own right; but transmute them, employ their substance for any but altruistic purposes, and the equilibrium becomes disturbed. No one is his brother's keeper where right and wrong are concerned. So-called good and bad are relative to the specific point of view and each is a matter for the individual conscience. This misinterpreted sense of responsibility has given rise, in Time, to endless queues of converters, reformers and people with some mission or other. All have contributed to the sweat, the tears and the bloodshed of the human family: myriads of unnecessary guilt complexes and as many misguided introspections have resulted from interference by persons impelled by an alleged sense of duty. Truly out of the personality's pragmatical



tendencies have many movements been erected to commemorate its so-called good intentions. And not least of these are institutions for the mentally unbalanced. As a consequence, the egoistically inspired influence personified as Atlas must forever bear upon its shoulders the weight of the ills of the World.

But because in every Expression of Life there has been planted Aspiration, whenever Inspiration is registered and recognised, foetal movement *is* felt within the confining uterus of Time. Inspiration is the piercing by Love's arrows of the mental shrouds concealing spiritual Reality from the awareness of the incarnated Dream Entity. And in the Land of Shadows Inspiration assumes a myriad forms. But more of this anon.

For reasons which will become quite clear later, we have purposely refrained from employing such terms as psychogony, psychiatry and psychography in this and earlier chapters concerning Mind. But it is here appropriate that we clearly define the difference between the nouns "intellect" and "intelligence" which, due to etymological retrogression, have acquired a certain amount of synonymy in every-day speech. Intelligence, being a constituent of the atom of Life, is inherent in every Expression of Life; and

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being the virginal interpretation of the Life Quality function, in its unadulterated state it is real wiseness. On the other hand, and as earlier described, Intellect is therefore as closely related to true Wisdom as charcoal is to a tree.

Many discourses have been made and many erudite books have been written on the subject of what are called positive and negative attitudes of Mind. What we have to say on this subject, at this stage, is this: if the reader will interpret "positive" as meaning a state of Feeling, and "negative" as relating to a state of Emotion, he will see what really underlies these terms. Feeling, of course, is non-mental, and under the heading of "positive" may thus be listed the influences of the Life Qualities of Love, Wisdom, Truth, Beauty, Harmony, Sympathy, Nobility and the whole Angelic Galaxy. Emotion, on the other hand, is a mental condition, and into this, the "negative" category, fall such things as fear, malice, anxiety, jealousy, all antipathies, and the "imps" to which we have referred. An honest appraisal of any idea or intention—whether it is harmful or beneficial to ourselves or to others—will clearly indicate from which source it emanates.

Before concluding this little nomological thesis, this treatise on where Mind fits into the Undivided Universe, let us make it quite clear that there is no such thing as "his mind", "your mind" or "my mind". In the same way as embodied humanity shares in and partakes of the atmosphere, so does homo sapiens—and to a lesser degree certain other species (particularly the domesticated types) share in and partake of Mind. What is "his", "yours" or "mine" is merely that frequency of Mind into which we, the reader and the writer are, for the moment, tuned. And this explains the phenomenon of Mental Telepathy, phenomenal only because it is no longer understood. Without being conscious of so doing we are, beneath the surface, forever tuning-in to the cosmos of Mind which, let it be remembered, is the Great Computer from which all conceptions of computing machinery have been derived. This cosmic organism, which weighs, measures, evaluates and correlates the resultant of all thinking processes, is also the Great Depository of all past and present ideas, theories, notions, fancies, deductions, suspicions, beliefs,



suppositions, ratiocinations and deliberations. It is this mental reconditory that has been labeled the “subconscious Mind”. And there are the occasions when the

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curtains of self-consciousness are momentarily and involuntarily drawn aside, when the We-Us is more dominant than the I-Me, and a Dream Entity finds itself partaking of the same ideas, deliberations, and even emotions, of another, or others, with whom it shares an interest or has some affinity. Not infrequently this occurs in the case of physical twins, and there are certain categories of External personalities within whom is very strongly developed this capacity to “tune-in” to the mental frequencies upon which others are operating. And seen in its true perspective such tuning-in is no more “magical” than are horsemanship, high diving or pole vaulting: it is merely that some are better exponents than others of that particular attribute.

But we must make it clear that this capacity, which has many labels, and some of which are “hunches”, “second sight”, “mind reading”, “ESP” and, of course, “mental telepathy”, is not one of the so-called psychic faculties. The latter are responsible for making manifest *spiritual* phenomena, and these are as far removed from the subject under discussion as is the latter from the performance of a conjurer.

Nonetheless, telepathy accounts for all precognitive and similar phenomena. Let us not forget that Mind is timeless and that all mundane experiences are the answers to all the ideas, beliefs, deductions, etc., that result from the mental processes of not only each specific personality, but from all discarnate as well as incarnated *Mind-using* Dream Entities. Only the incarnated personality is inhibited by concepts of past, present and future states. And this is so, because, as we have shown. Time has no reality outside the condition of physical embodiment. Therefore, the occasional flash of prescience is the result of tuning-in, consciously in the case of those familiar with the phenomenon, unconsciously by the mass of Dream Entities, to that which is being brought about, or determined as an inevitable consequence of all that has, since the personality first began to think, been fed into the cosmic computer. Unknown to the experient, all mental activities, all emotions, all sensations are processed by this cosmic mechanism; and the resulting computations, which are the issue of all past and present mental activities, are experienced and reacted to by the Mind-using homo sapiens. Remember, All is One, and because of this whatever comes to pass is the direct result of the individual

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and collective use of Mind. And as nothing comes from nothing, so, unfortunately for incarnated humanity, nothing is ever lost: “As ye sow, so shall ye reap.”

It is when the consciousness of the experient is less than normally inhibited by sensory awareness that the effects of the commingling of the countless positive and negative mental patterns are intuitively perceived. What is then a future event in Time is recognised in consciousness and interpreted as a precognition. These moments of prescience may occur anywhere, anytime, under almost any conditions, including the Morphetic state. On those occasions when the experience is not consciously recognised and registered as such, and of all telepathic experiences this is the most common, the experient is left with what he calls a “feeling”, a presentiment or a sense of expectancy.



Frequently the experience concerns the experient and his-her family or immediate circle of friends. Just as often it does not. Both phenomena demonstrate the verity that *Uno man is an island, entire of itself*”, and that beneath the crust of appearances homo sapiens shares with his fellows the mental atmosphere in much the same way as he shares the air he breathes. Then, of course, there are those incarnated Dream Entities, such as professional or amateur “fortune tellers”, who make a practice of tuning-in to the cosmic Warehouse.

The genuine fortune teller, and, despite charlatanism, there are many such, has learned to temporarily subdue her own sensibilities and to merge these with those of the Dream Entity whose “future” she is about to decipher. Thus conditioned her own awareness becomes a mirror upon which are reflected the fears, hopes, desires and idiosyncrasies of her client in relation to the collective mental and emotional patterns referred to above. The crystal ball, the palm of the hand, the leaves in the tea cup, are focal points upon which to concentrate the impressions she receives, and which are, in essence, the future effects upon her client of the latter’s thinking processes correlated with the mental patterns of past and contemporary generations. These impressions are interpreted by perceptive capacities peculiar to the fortune teller and without which she would be incapable of deciphering what she “sees”.

But, because Time has become such an important factor in incarnated conditions of consciousness precognition today is viewed

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with suspicion and scepticism. There are on record tens of thousands of genuine precognitive experiences, but because they surpass Intellect’s capacity to explain them, because Time, the shadow, is the more *reasonable* of the two phenomena, the substance of prescience is cast into the limbo of “super-natural” and other unwanted things. In *The Nature of the Physical World* the Dream Entity identified as Arthur Stanley Eddington makes the following recommendation: “If we are to discern the controlling laws of nature not dictated by the mind, it would seem necessary to escape as far as possible from the cut and dried framework into which the mind is so ready to force everything that it experiences.” Notwithstanding the fact that Professor Eddington mistakenly visualises Mind as an individual phenomenon, his is a very wise observation. But so long as the External personality refuses to recognise the Reality of noumena over which Intellect cannot exercise control, so long will admonitions of this nature remain unheeded.

Predisposed to believe that, because of intellectual development, his generation is the best informed of any that has preceded it in Time, homo sapiens fails to realise that many of his current customs are merely repetitions, disguised in modern appurtenances, of those of his ancestors. Ever since he exchanged his old lamps for new, and thereby in consciousness lost touch with his “guardian angel”, his Inner states, homo sapiens has had his hierarchy of gods. It is true that the names of these deities and their attributes have changed with the rise of one and the decline of another personal desideration which became, in homo sapiens’ permutations, a need and ultimately a necessity. But whilst modern Society and Scholarship scoff at the gods of the past, and scorn their superstitious devotees, what difference does it make if Ambition bears the nomenclatures of Fame and Fortune, or is called the Golden Calf? Surely an idol by any name, and no matter what form its worship assumes, is still an idol? Ambition demands, and receives, the reverence



of countless thousands in commerce, sport, clericality, politics, industry, medicine, science and other walks of life. And although we may attempt to conceal Wealth behind the alias of "Security" and Fame behind the pseudonym of "Recognition", their identities and their relationship to the Golden Calf remain unchanged. And on the altars of these modern gods

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are found the offerings of their twentieth century votaries: jaded nerves, tired feet, furred tongues, weary bodies, hardened livers, insensitive taste-buds, fibrositis, insomnia and a list of other sacrifices as long as the reader's arm.

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PART VI

Nomogeny

*U the origination of incarnated
Expressions of Life in con-
formity with natural laws.*



We are very well aware that what we have written, together with that which follows, will be pure anathema to those immersed in scientific dogma. But this is not surprising. As long ago as the seventeenth century of the Christian era the incarnated Dream Entity identified as John Locke wrote: “New opinions are always suspected, and usually opposed, without any other reason but because they are not already common.” And it should be remembered that Science, a child of Intellect, faithfully emulates the dissective attributes of its parent. Each branch of Science, in its endless endeavours to substantiate the premise upon which its dogma is based, diligently drives wedges between the fragments within the parts and unconsciously contributes to the process of disgregating the parts from the Whole. And this will go on for as long as homo sapiens continues to view Life through the distorted lens of somatism.

But let us continue upon our journey.

In the preceding chapter we said that the first personalities to populate the Dream World were very different creatures from those who are actively engaged in over-populating the World of Shadows today. This is because, through the countless millennia that have elapsed since the birth of Time, the incarnated personality’s habits, faiths, customs, beliefs and ideas have waxed and waned, evolved and revolved, ascended and declined. Before this, however, and notwithstanding Anthropological theories and surmises to the contrary, homo species was a symmetrical biped who walked, or rather, glided, in an upright position with far more grace and lithesomeness than do his present-day descendants. We must not forget that in that state of consciousness, because the

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Scales were balanced and nothing disharmonious had as yet been fed into the Great Computer, disease, disfigurement, deformity, and malformation were unknown. Moreover, the species we have designated “homo” never had a tail. The coccyx was a most necessary balancing medium in those distant yesteryears when the density of the atmosphere was very different from what it is today. We must not overlook the thermotic, massive, magnetic and other changes human evolutionary (and revolutionary) processes have wrought within our atmosphere and environment. Today, the arrangement of the semi-circular canals within the cochlea, together with other balancing media are, at least for the time being, sufficient for this purpose. Furthermore, as we have explained, homo sapiens did not incur the flock of disabilities to which he is now prone because he changed his walking posture from a horizontal to a vertical position. Such a concept suits the scientific theory of evolution, but as the reader knows, there are other reasons, a great variety of other causes, for homo sapiens’ ailments. But we are not mentioning these facts because the outer configuration, which is only an appearance, is important; it is not: only thinking, deduction and a distorted sense of values, have made it a matter of concern.

Anthropology and Euhemerism tell us that primitive people believed that the elements, that Nature and the starry heavens were the habitations of invisible forces, of supernatural powers—some benevolent, others malevolent—in their attitudes towards, and influences upon, embodied creatures; that all primitives were superstitious people. But what Scholarship does not recognise is that what today are superstitions, are degenerate concepts of what were, are, and forever will be, profound esoteric truths. For, as we have shown, pristine homo species evolved from non-reasoning, non-speaking sentient beings who knew, and themselves partook of, the causes out of which arose the



above-mentioned beliefs. But, as we have related, in the passage of time, retrogression set in. Homo sapiens ceased to walk and talk with his Inner Light.

Let us observe, for instance, his dietary habits. After untold ages of vegetarianism homo sapiens eventually became relatively omnivorous. This called for adaptation and Mother Nature, the Arbitrator and Healer, played her traditional rôle: dentitional, organic, glandular and other physiological changes occurred in both the outer and the inner structural organisms. Because of the

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need to maintain a state of physical equilibrium the thyroid gland was introduced; because he became a fibrous-eating creature homo sapiens developed a lubricating appendage to his colon.

But let it be remembered, please, that we are not attempting to write a diary of these happenings. The evolutionary processes discussed in this and the previous chapter are not presented in the chronological sequence in which they occurred. That is not our purpose at this stage. These chapters contain only an abbreviated account of what has befallen the human family since the Slumbering Individuality first began to dream.

Like his earthly counterpart, long before there were such things as spermatozoa, or a prostate gland (the esoteric Pison) to fertilize the spermatozoon, the human male was secreting, as he still does, toxins from the glands and via the organs which were eventually to be used for reproductive purposes. The seminal fluid ejaculated during the male orgasm served, and still serves, the same purifying process as does the female menstrual flow. Therefore, by those enlightened Dream Entities who in past ages did all things with an awareness of their inner meaning, the feminine vagina was sanctified as a chamber of purification within the Temple spoken of in Part V of this testimony. And by the outworking of the laws of compensation those same seminal toxins, which are, of course, basically atomic, become, by a process of anabolism, salubrious and beneficial to the feminine physical, mental and emotional organisms.

It should be noted, however, that the above-mentioned purification process is more importunate in the personified homo sapiens than it is in his brother and sister species. This is understandable when we remember that the latter, being largely non-thinkers, are more instinctive in their eating habits and behaviour patterns, and thus enjoy a state of equanimity unknown to their intellectual relatives. Therefore, as they have fewer toxins to eliminate the so-called biological proclivity is less pronounced in non-thinking humanity. Even to this day, particularly in the female, mating is a cyclic phenomena, and this demonstrates how much more in tune are these species with the rhythm of Nature. But homo sapiens' domestication of certain non-homo species has, of course, made, and is still making, insalubrious inroads into the equilibrium of these non-thinking Expressions of Life.

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As we have observed, thinking resulted in phrenological changes and these, in turn, necessitated structural modifications to the cranium. As the atmosphere became more heavily polluted homo sapiens ceased to breathe as deeply as was his wont: his lungs were deprived of many of the nutritive properties within the atmosphere. This,



coupled with his insalutary dietary habits, affected the purify of his blood; and this, in turn, was detrimental to his overall physiology. And by “his” we mean the *whole* of the species: no one thing or entity within any state of consciousness lives unto *itself*: everything that is imagined, said or done by any single unit is predetermined to have repercussions upon its fellows. All share the same atmosphere, the same mental climate, the same stratum of physical existence; and if any one particle within the corporate organism we call Humanity loses its physical, mental or emotional equilibrium, other particles become infected by the same, or by a corresponding malaise.

To become a carnivora homo sapiens had to commit fratricide: to propitiate his god, Desire, he became not only a beast of prey, but because all humanity is of one flesh, he became a cannibal. As a consequence, Fear and Suspicion lurked wheresoever homo sapiens’ desiderations led him. Verily did Cain’s blood brothers cry out in anguish. Again adaptation became necessary and, with Mother Nature’s co-operation, many phenomena, including such additives as endocrine glands, evolved. And to calm their suspicions, curb their fears, homo sapiens fed flesh to his fellow humans. Although not then in use, the phrase “the smell of blood” is very meaningful at that stage. As the prurience for alcohol grows upon certain homo sapiens today, even so did the need to partake of flesh proliferate within certain other species aeons and aeons ago. And thus in the footsteps of the Judas Goat followed the prides, herds, shoals, flocks and packs. Limbs, teeth, claws, horns and tusks which, because they were, like the heart, lungs, abdomen, epidermis, etc., *corresponding* incarnated expressions of subjective noumena, and thus intrinsically harmless, became, under the changing circumstances, firstly means for self defence and latterly instruments for aggression. And so did homo sapiens cause to come about the state of Nimrod.

But, as we know, certain species kept themselves aloof from these retrogressive behaviour patterns. Others, such as the relatively undefiled aquatic species, would have done likewise had homo

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sapiens not lured and tempted them, for his own ends, with offal. And because Animosity had been vivified, the various tribes of the human family, in search for peace and harmony, were obliged to disperse: far and wide they scattered seeking sanctuary from the wiles, the foibles, the vacillations of the incarnated personality. Like kept to like, but those that had become predaceous continued, as they still do, to prey upon those that had not.

We are not implying that prior to the above-mentioned dispersion mankind was concentrated in any one particular area upon the Globe’s surface. That was by no means the case. In fact, and now we are speaking metaphorically, each Life Quality had colonised those spots upon Mother Earth whose longitude and latitude were most congenial and suitable for its own specific Expressions of Life; and inasmuch as every Life Quality possesses polymorphous attributes, those Expressions of Life comprised representatives of a great diversity of human species. The dispersion of which we are speaking meant the breaking up into splinter groups of those species which had hitherto shared the fruits of the Earth in peace and concord. There have, of course, been countless dispersions and migrations since the days of which we are speaking. But these have been



due to other reasons—hunger, thirst, disease, climatic changes, etc., and, in the case of homo sapiens, contributory exodic causes have been political and economic expediency.

But there is one Expression of Life that could not, and cannot, disperse, migrate or otherwise escape from the consequences of homo sapiens' actions: that Expression of Life is Mother Earth. And here it is as well to distinguish between another two nouns which have become almost, and incorrectly, synonymous. We mean "Earth" and "Nature". Both are "mothers" by virtue of the fact that they are *providers*, but one is the outer expression, the outbirth from, the daughter of, the other; their qualities differ and their functions are distinctive. Mother Nature weaves the garments worn by all incarnated Expressions of Life. As she has, of necessity, to modify and patch, mend and adjust these garments as imbalance proliferates, she is identified as the Great Arbitress and Healer; Mother Earth is the Great Hostess. The latter is the munificent provider of the creature needs of all physically embodied species and all of whom, without exception, are parasites. There is not one incarnated Expression of Life upon the surface of the Globe

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that is not dependent upon the resources of the Great Hostess for its physical comfort and sustenance. But we will return to Mother Earth later.

To protect himself from the elements as well as from the acrimony now smouldering in the breasts of his fellow humans, homo sapiens, their betrayer, sought safety in the trees. If Anthropology wishes to classify these tree dwellers as "arboreal", that is its own affair. After all, as All is One, homo sapiens is no less related to the primates than he is to the other members of the Human Family.

We have seen that as a result of the incarnated personality's disturbance of the state of equilibrium, certain climatic changes had taken place: the need had arisen for the introduction of wind and rain. But other phenomena, multiplying the atoms of Doubt now firmly implanted in mankind's environment were, for the same reasons, eventually to become objective to human sensory perceptions: these were what are designated thunder and lightning. They are not, as was at one time justifiably believed by those who recognised the part played by self-indulgence in the production of such phenomena, manifestations of the wrath of the gods. On the contrary, they resulted from the love, mentioned earlier, of Life for all created things. Being unnecessary in that state of consciousness, rain, wind, thunder and lightning were unknown in the Garden east of Eden. They were, and are, the effects of Cupid's shafts of Light penetrating what is called the Sound Barrier. There is such a barrier, or rather, curtain, and the scientific explanation for this phenomenon is again only Intellect's interpretation of the physical effects of the fundamental causes we are here discussing. Light naturally travels faster than sound because the latter is merely a cohesion of atoms brought about by human instrumentality: and the "sound barrier" is the synthesis of the harsh unnatural shrieks of terror; the shouts of rage, alarm, and bloody victory; the roars of anger, defiance and hunger; declamatory orations, cries of woe and distress, and the groans of suffering and despair which, once vivified, are never lost in the state of incarnation. All these, together with the bedlamic contributions of an industrialised society, have contributed to the creation of an invisible curtain that must be pierced if Inspiration's arrows are to reach their objectives—the foetal aspirations within



the Matrix of Time. And from within this womb, so that consciousness may discern the truth, Aspiration must penetrate the same cacophony.

Eventually, to further protect himself from the elements which, let us remember, he had himself provoked, homo sapiens fabricated bodily covering from the skins of other species. In doing so he introduced yet another façade with which to disguise his true identity, and thus unwittingly drew an additional curtain between himself and Reality. But even this supplementary outer covering became, in Time, insufficient for his purpose. The weather's increasing inclemency caused him to forsake those sylvan retreats to which, in his gratitude, he had become attached, and between him and which there still lingered an affinity: he was compelled, at length, to seek refuge in indentations in the face of Mother Earth, the Hostess from whom, arising out of his dietary habits, the atoms comprising his outer configuration had been devised. Of such were the first cave dwellers, and in this manner, confining itself between walls, the incarnated personality created in consciousness yet another barrier between itself and an awareness of the Whole.

But whilst that which we have just related is all part of the state of Appearances, it was an experience, an inevitable consequence of homo sapiens' behaviour; and whereas the incarnated Dream Entity was never to recapture the spiritual consciousness it possessed in the Garden East of Eden, the events we have been narrating occurred in cycles and between each of these recurred what may justly be called regenerative phases. Into the figurative and thus allegorical struggles between subjective qualities of Serenity and the mental elements of Discord, Life Qualities were continually introduced to counter-balance homo sapiens' retrogressive tendencies. And in this way, as we have observed, new fauna and flora, novel homo and other species made their appearance upon the so-called Globe. Does not the record of the past already referred to tell us that another child was born to Man, whose name was Seth? And was it not so that this phase, this cycle, this state of Seth, was a virtuous and righteous condition?

Indeed it was, and thus for a period in Time, which is a state in *Tide*, these therapeutic influences, supported by arrows from Cupid's bow, restored the equilibrium. There was an upsurge of spiritual aspiration: a modified way of living, a less egocentric

attitude towards Life became manifest. But inasmuch as they are symbols of intellectual achievements, there are no such things as architectural or similar monuments remaining to mark the advent of these cycles of spiritual regeneration. Nonetheless, homo sapiens accepted a new sense of values: Truth, Justice, Love, Wisdom, Beauty, Sympathy and Charity, and Faith in things unseen, being, as they were, and are, Life Qualities, become recognisable traits, dependable yardsticks by which to measure ideas, words and behaviour patterns. Those who, by their demeanour, gave expression to these Qualities became of naturalment the shepherds of their respective tribes and flocks and herds. The Brotherhood of All Life under the parenthood of Life Itself became the ideal for which incarnated consciousness strove. Attempts were made, not only to re-unite the various families of homo sapiens, but to reconcile the sundered human tribes.

In accordance with the law of Consequences, so long as such seeds were sown, so long as the soil remained harmonious (and thus fertile), so long were these virtues reaped.



A great, a noble era would rise like a Phoenix out of the ashes of the past, and humanity would again partake and share of fruits borne by trees other than Discernment. But these passages by the Sun of Righteousness through the ecliptic of human awareness are not, as we have said, easily to be interpreted from the monuments, the stele, the records of the so-called civilisations of the past. How identify that which occurs only in consciousness? How register that which, when viewed with illumined perspective faculties, is common sense, normal and sane? How bear witness to an era during which nothing occurs that by mundane standards is untoward, disturbing or epoch-making? But such cycles of spiritual regeneration are, by intellectual appraisals, seen as ages of unenlightenment.

Then somehow, sometimes, somewhere within the thinking faculties of someone, the seeds of Greed, of Jealousy or of Dissatisfaction would be sown. These would germinate, grow, reach fruition and seed themselves in similar acrid mental conditions and then, once again, a phase of onanism, a cycle of degeneration, would set in. And such apostasies, retrogressive by spiritual standards, are considered to be important milestones in homo sapiens' intellectual evolution. Down through the ages these false evaluations have condemned the peoples of every land to be ruled,

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exploited and led by leaders who merit no faith and systems, isms and ologies that warrant no following.

But it must not be supposed that these eras of regeneration and degeneration have been experienced by all sections of humanity on every portion of the Globe at the same time. That is not so. Retrogression has not set in, nor has it occurred at the same pace everywhere simultaneously. Certain tribes have been more resistant to retrogression than others and, by the same token, some tribes have been more amenable to the regenerative process than have been their kindred.

We have observed how, in the allegory, the state of Man profaned the Sabbath, or cycle of Rest; of how certain strata of consciousness within the state of Man, impatiently awaiting the unfolding Drama of Creation, took upon themselves the experiment of self-production, the extension of awareness into states of consciousness extraneous to that of Two-in-One; we have described what eventuated as a result of this outreaching of consciousness. However, knowing the many pitfalls for Man's attenuated consciousness, split in twain and out of touch with Reality, Divine Love decreed that because of its restorative attributes, through the medium of Nature the Sabbath would be observed. So correlated, coincidental, convergent and co-influential had become behaviour patterns, the mental atmosphere and the climatic conditions that Life employed Its instruments to turn to advantage the results of homo sapiens' follies, to employ them for the *spiritual* benefit of the Whole. As a consequence, the Globe's climatic conditions were so regulated that, in the state of Appearances, two climatic extremes became objectively perceptible: Summer and Winter were born. But, like day and night, summer and winter are complementary: they *appear* to be opposites, but even these contrasting seasons have their osculatory states: between them, connecting one to the other are what we call Autumn and Spring.

In Light it was intended that by adjusting herself to Winter's influences Mother Earth's breasts would cease lactating; that as a consequence, mankind, so dependent upon those breasts for sustenance and whose own metabolism and body temperatures would be



reduced, would call a halt to its restless cravings: that homo sapiens would subdue his endless search for self-indulgence. And so at first it did. There was hibernation and many other indications that the Sabbath would be observed.

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Then homo sapiens discovered that dried vegetation, if struck by lightning, remained on fire; that if that flame was fed by similar combustible material it could be kept burning. And those with an awareness of its Inner implications recognised that whatever was struck by lightning was consumed by the Shaft of Light and was instantaneously redeemed. This new source of warmth, fire, was venerated by the ancient sages as a symbol of the Eternal Flame: around it some of the earliest exoteric religious ceremonies were performed. But that lasted only until homo sapiens became familiar with the phenomenon: as was inevitable, familiarity bred contempt, and abuse. Eventually fire became yet another weapon in his intellectual armoury, and smoke was the first of many physical elements with which, over and above his mental activities, homo sapiens was to pollute the atmosphere.

Once again had Nature to arbitrate and heal; once more Mother Earth and the non-homo species had to adjust themselves to the incarnated personality's desires, urges and mental and emotional peregrinations. Homo sapiens' unwitting, but nonetheless consistent facility for disturbing the equilibrium led to further climatic changes. Like so much else, Pardon became solidified: firstly raindrops took on the form of snow, then, ultimately liquids, solids and gases began to freeze. Glaciations, or Ice Ages, occurred over large areas of the Globe's surface, and these alternated, in conjunction with the flowing and ebbing of Tides of Enlightenment, with warm interglacial phases. During these cycles other changes befell: certain Life Qualities were indrawn from, whilst others were introduced into, the Land of Shadows. This elimination of some and originating of other Expressions of Life naturally influenced the states of awareness, the dietary habits, the mental attitudes and the behaviour patterns of the Globe's inhabitants.

With his by now inveterate genius for doing the wrong thing homo sapiens found other uses for what has erroneously been called the "Promethean gift": the Promethean Life Quality function is not concerned with physical flames or tongues of fire; it is the bearer of Spiritual Light. But, as we have said, intellect employed fire, particularly that derived from friction, for many insalubrious purposes: artificial illumination was one; metallurgy was another; culinary development was a third. The former gave rise to many curses disguised as blessings and upon which, in this chapter, we need not dilate; the third was the cause of further

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anatomical changes. Ill health—both mental and physical—long since introduced by the incarnated personality's inability to choose wisely, by its unnatural modes of living, had already taken a strong hold. And isolated from it by the latter's mental attitudes, Mother Nature could no longer unassisted keep the scales balanced. Consequently, to mediate between Nature and the transgressive intellectual faculty other Life Qualities were introduced into the World of Shades: in male and female forms the Life Qualities known as Aesculapius and Hygea appeared upon the scene. Having forsaken the God-given state



of Harmony, upon which all health depends, homo sapiens had now in his midst meliorators representing the health-restoring and health-preserving qualities of Life; fellow beings who, because his primeval instincts had been blunted and could no longer guide him, would lead him to the herbs, the roots, the bark, and instruct him how to make potions with which to restore equilibrium within himself; inspired personalities who would teach him what to avoid in order to protect his physical salubrity. But to redress the balance between his Inner and External personality states other instruments, other media, would be required. And even these would Love provide.

We have seen to what extent homo sapiens' behaviour had, and has, influenced his environment. But his thoughtless disregard for the maintenance of equilibrium has led to other serious side effects: his inherent need to discard toxins from his system coupled with his subconscious search for a soul-mate in physical form has resulted in what are known as polyandry and polygamy. Whilst there is nothing basically harmful in either of these practices, willful promiscuity *does* occasion insalutary effects, particularly in the case of polyandry. Because the male seminal fluid abounds with toxins no vaginal cavity, and no matter how hygienically inclined the female may be, can escape venereal disease if she shares her sexual desires successively with *seven or more* different males. This is not punishment; it is the result of the mixing of atoms; it is the Law of Consequences. And the use of latex prophylactics, which prevent vaginal absorption of seminal fluid does, of course, prevent this disorder. And this brings us back to the important subject of atoms. It is because there is so little knowledge concerning the laws governing these invisible and omnipresent Expressions of Life that so much harm is done and

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so much confusion and misunderstanding exist upon every stratum in the cycle of human physical embodiment.

As we know, everything is composed of atoms. We, physically embodied mankind, and no matter whether they are called cells, genes or chromosomes, are made up of atoms: atomic particles of Life clothed by the frequencies upon which they operate and making them, in the state of Appearances, what they appear to be: atoms of flesh, of bone and tissue; atoms of blood, of brawn and brain; atoms of fear, of joy and anger; atoms of memory, feeling and intuition; atoms of affection and personality; atoms of character and individuality; atoms of intelligence and aspiration; atoms of desire and adaptation. Everything animate and so-called inanimate consists of atoms—the sunlight, the rain, the clouds and the wind. We inhale and we exhale atoms. Whether we laugh or whether we cry is because of atoms. Atoms are in everything we see, touch, taste, smell or hear: every perfume, every colour, every note of music is made up of atoms. Light and darkness, knowledge and ignorance, are impregnated with atoms. All we think, say or do, everything we experience, has an atomic cause and an atomic effect. For, as we have explained, it is Life's atomic particles that make It Omnipresent, Omnipotent and Omniscient.

We feel it is now self-evident that it is the aggregation and coalition of atoms, operating under the intelligent directions of Life Thoughts, that produce both the inner substances and the outer manifestations that make everything what it is according to the state of perception. And it is the combined action, counteraction and reaction of such atoms that gives rise to the phenomenon we call consciousness, which is itself a condition



of knowing who and what we are for the state being. We also know that the atoms which, to appearances, make up our external structural organisms are in a continual state of change; and as they are given off so they are replaced by others.

Like ourselves, the first incarnated Dream Entities, our earliest physical ancestors, were composed of physical atoms. And whilst performing their various functions in these externalised conditions each atom became saturated with the physiological attributes, mental and emotional conditions, personality and individualistic traits and reactions to every experience, of those whom they clothed and to whom they gave outer configuration. And when the Slumbering Individualities, the source of those Dream Entities’

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consciousness, were awakened from their state of Anaesthesia and the incarnated Dream Entities were indrawn from the Land of Shadows, the atoms that had coalesced to provide the latter’s mental, emotional and physical organisms passed through a process of disgregation and were reabsorbed by the Inner states from which they emanated. Then, after their cycle of recuperation, or Sabbath, which is also a period of purification, when succeeding generations of Dream Entities were externalised into the state of Appearances, these atoms again coalesced so as to provide the organisms required by the new actors in the drama of physical embodiment. From this it will be seen that atoms are reincarnated, are bequeathed to and inherited by succeeding generations of the various species, and that this process has gone on since Time began.

This brings us to the so-called “population explosion” which, although only now causing intellectual alarm, has been gathering momentum since yonder time. We need not delve very deeply to find the reasons for this phenomenon: the roots are firmly imbedded in homo sapiens’ multi-paged catalogue of misconceptions. Long, long before industrial mass production was ever dreamed of quantity had replaced Quality as a pre-requisite in homo sapiens’ logic. Who strove, and even prayed, for chauvinistic and other ideological reasons, for off-spring, for large families? Who increased his herds and flocks in order to feed and clothe these many progeny? Who, to meet the wants of this ever-growing population—and to say nothing of the personal-gain motive—has by his agricultural proclivities, wrested from Mother Earth almost the last ounce of her fertility? Who, whilst proclaiming aloud the need for the observance by homo sapiens of the Sabbath, wantonly refuses Mother Earth her Sabbath, her need for recuperation? Who, by these means has not converted vast areas of forests and green pasturage into arid wastes? We need not spell out the answer: it is contained in the four-letter word identifying a single species. And as today we look back upon age-old glaciations and great tracts of desert bearing witness to past indiscretions, so will future Geographers look upon, and ponder over, the further denudations wrought by the stupidities of our own times.

But let us repeat: this is not an impeachment of past and present so-called civilisations. It is a testimony to nomogenical consistency.

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But over-population has other serious side effects. What about the atoms needed to clothe in physical conditions the constant replenishment, the ever-growing number of



homo sapiens and certain other species? As Dream Entities are indrawn at the time of so-called “death”, are the atoms that made them what they appeared to be permitted their period of recuperation? The answer is, of course, in the negative. As a consequence homo sapiens and the other species are inheriting un-purified atoms, atoms still impregnated with the defects, diseases, acerbities, resentments and idiosyncrasies of their predecessors. And this, let us remember, has been going on for a long, long time.

From the above it will be apparent why the past exerts so much influence upon the present; and why it appears impossible for homo sapiens, in particular, to learn from the experiences of his ancestors whose mistakes are all too clearly imprinted in the Sands of Time. As the atoms of today are still impregnated with the events of yesterday, the past is ever present. Consider, for instance, an incarnated Dream Entity who, centuries ago was mistakenly, or intentionally, buried alive, and then understand how he or she who today is endowed with those atoms will suffer from claustrophobia. Think of someone who, years ago, met his physical end by drowning, and appreciate how natural it is that he or she who today carries those atoms is afflicted with hydrophobia. Another instance is the dipsomaniac, who is the legatee of the atoms that once clothed a sufferer of delirium tremens or a drug addict. Hereditary traits and the pseud-aesthesia experienced by persons who have suffered the amputation of a limb would be unknown were it not for atoms.

We do not need to quote further examples to demonstrate how the past exerts its influence upon the present. The list of phobias and manias is long and evincing, but the reader, now in possession of the key, can himself trace, not only their causes, but the reasons for obsessional neuroses, impotence, frigidity and other maladies.

But not all phobias and manias arise from *direct* atomic inheritance: many, such as Anglophobia, anti-semitism and xenophobia, can be the results of intentional indoctrination or environmental influence. Nonetheless, even these, or any anti-pathetic mental attitude, are caused by *atoms* of fear which vivify hostility, aggressiveness and hatred. In precisely the same way those

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amenable mental states such as chauvinism, prevaricancy and conformity, so dear to certain ideologies, are atomically inculcated.

Another aspect of this inheritance of atoms by an ever-increasing population which should not be overlooked, is that the *quanta* of substances available for conversion into matter within the envelope of the physical Globe is, like all else in a state of Appearances, finite. This factor limits Mother Nature’s powers of adaptation, and when the demand for the atoms of a particular grade, type or species exceeds the supply—a condition which has prevailed for many generations—complications must, and do, arise. We should remember that every Expression of Life is what it appears to be because of the frequency upon which its atoms are made manifest; and to incorporate the atoms of one species into the structural organism of another species before the Sabbatical cycle is complete and which, because the demand exceeds the supply, Mother Nature has been obliged to do, results in unpurified atoms of differing frequencies having to coalesce. Is it surprising therefore, that recent centuries have produced mongolism, leukaemia, hirsutism and other apparent symphysia?

These conditions have also induced an increasing incidence of what has been labeled Homosexuality, which arises from the mixing of male and female atoms, and is



one of Nature's warnings that the increasing birth-rate must be brought under control. Let all those who, in their unrighteous indignation stand in judgement upon homosexual practices, bear this fact in mind. Like dipsomania and leukaemia, homosexuality and lesbianism are congenital.

These phases of over-population also occur among the non-homo species and such consequences are not infrequently the direct, or indirect, result of homo sapiens' interference with Nature who is, very much more so than Intellect, quite capable of looking after the affairs of humanity with beneficent regard for the ultimate equilibrium of all. "Upsetting the balance of Nature" may be looked upon as a pure banality in some quarters and as a serious controversial issue in others. Nonetheless, as experience shows, homo sapiens continues to disturb the equilibrium always to his own detriment. When Intellect's conceptions of an ideal state of affairs come into conflict with Mother Nature who, being Omnipotent, sees the end from the beginnings, the long-term result is invariably contrary to homo sapiens' self-centered and

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myopic considerations, but never to the detriment of the human family as a *whole*.

What follows is one of innumerable examples of Nature's capacity to employ an aptitude to negative an uncontrolled proclivity: by fostering the anamnestic faculty within the Scandinavian lemmings she controls the periodic population explosions experienced by these little creatures: their atoms tell them that once upon a time the land mass extended right across what is today the North Atlantic Ocean. Accordingly, when the state of over-population is reached, and whose consequence would be famine and then disease, the lemmings migrate, as did their early ancestors, westwards from Scandinavia. But where there was at one time land there is now only water; and thus hundreds of thousands of these Expressions of Life attempt the trans-Atlantic crossing and perish in the process. But, as the reader knows, the word "perish" is meaningful only in a state of Appearances.

Like Daniel of old, Intelligence has, in this decade, interpreted the writing on the wall: homo sapiens has, by scientific means embarked upon a programme of birth control. But, whereas Intelligence has proved the need, Intellect has chosen the means to the end and one wonders what the end result will be.

The intelligence inherent in every atom accounts for the anadromous habits of certain piscine species and for the so-called migration of birds. The "fowl of the air", let us not forget, represent Life Qualities made manifest in those degrees of consciousness wherein its denizens figuratively (and in the state of Appearances, literally) cause them to "fly above the earth in the open firmament of heaven". The awareness of the avian species is, therefore, like those who inhabit Neptune's realm, more at-one with non-terrestrial states of consciousness than is commonly recognised. Birds know, because they are Feelers, that there *is* a Firmament, a state of All Light, and thus in the World of Shadows they wing their way from one latitude to another in harmony with the flow of spiritual Tide which, to appearance, corresponds to the seasonal decreasing and increasing radiance of All Light's celestial representative. But, here again, homo sapiens' interference, in the form of domestication, has acted as a deterrent to many avian tribes to follow the call of Light: the instinct to migrate has, like so many of homo sapiens' own instincts, become over-shadowed by other factors.



Whilst still on the subject of atoms it behooves us to view with compassion, rather than aversion, the so-called cannibalistic habits of certain primitive people. We say this because not only is it the only true attitude to adopt towards all our neighbours, but because, in order to sustain themselves in physically embodied conditions, all carnivora, *without exception*, consume some or other of their fellow human species. As we have explained, like Spirit, all flesh is One. And by partaking of flesh, any flesh, civilised homo sapiens is no less cannibalistic than his much criticised primitive brethren. The so-called civilised practice may not be “cannibalism” in the accepted sense of the term, but the difference is in degree, not in principle.

Among the innumerable nomogenical occurrences, each of which is a miracle in its own right, we have that other very natural phenomenon referred to as “death”. As we have shown, this experience occurs when the awareness of a Dream Entity is indrawn from the state wherein it is cognisant of incarnated conditions. In the case of our original atomic ancestors this came to pass when the Slumbering Individuality awakened from its state of Anaesthesia. No longer a Dreamer, that part of its consciousness which participated with others of its kind in making the World of Shadows what it was, was indrawn into itself and became a memory of what it really is—a dream. The length of the dream, which, in those far-off days, coincided with the period of physical embodiment varied, by our standards, according to the duration of the state of Anaesthesia. This period is governed by *spiritual* laws which will be dealt with in their proper place. But let us not forget that in Inner states that which we call Time is unknown, and that concepts such as duration have no meaning. This awakening of the Individuality from its anaesthetised state was, and still should be, the nomogenical, or natural, cause of physical “death”. Having partaken of its self-inflicted state of Bondage the Slumbering Individuality is resurrected from a condition of figurative “death” and is restored to a consciousness of its Inner Reality. In this state it gathers up its subconscious memories, discards all but the essence of its Dream experiences, and begins once more to truly partake of Life: and in this process it aspires towards at-one-ment, or the state of Man, via the Inner states of Individuality and Identity.

From this it will be clear to the reader that the state of physical embodiment could vary, by our standards, from a few to many,

many years; and this provides a key to references to the macrobiosis of certain so-called personalities in Genesis. Let us remember that the archaeozoic incarnated personalities obeyed both spiritual and natural laws: they were untrammelled by ecclesiastic dogmas, by scientific theories, by intellectual concepts or by sociological conventions. They believed themselves to be life sparks of the Eternal Flame enshrined within ethereal edifices and clothed by Mother Nature in tangible, physical forms. Thus, according to their lights, they were sons and daughters of Nature as well as children of God. Inspired by filial devotion they honoured the Light by a reverential attitude towards all created things: and, by living moderately, acting instinctively, they obeyed their Mother’s laws. Immunised against mental ills and bodily ailments by their mode of living, the Life Qualities they represented



found no cause to free—which is Love’s merciful prerogative—such Dream Entities from painful habitats. Hence it was that the days of those ancient people, as arcadian as the breasts that succoured them, were long upon the Earth which Light and Life, with the collaboration of Nature, had given them.

But when the state of Anaesthesia is, by our standards, of short duration, the incarnated Dream Entity does not attain what we call “a ripe old age”. It is indrawn by the awakened Individuality and suddenly, for no *apparent* reason, the child, the adolescent, the seemingly healthy adult of one or other of the species “dies”. As there must be, in the World of Appearances, an anatomical reason for a phenomenon of this kind it is the weakest link in the physical structural organism (and every chain, no matter how expertly contrived or strongly made, has such a link) which is severed by Atropos and the autopsy, if one is held, gives *its* reasons—which very frequently are unsubstantiated by Truth—for the cause of so-called death.

The above is the only natural process whereby a Dream Entity is indrawn from a state of incarnation. But there are a multitude of other mentally-conspired methods of bringing to an end the cycle of physical embodiment. These include wars, famine, pestilence, sickness, murder, execution, suicide, accident and all the others of which the reader is aware and all of which arise from the outworking of the law of Consequences; and none, let it be noted, are natural or *so-called Acts of God*. All are, in the strict sense of the term “unnatural deaths” and, as we have shown, and will

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continue to demonstrate, all are the corollary of, or answer to, what homo sapiens’ mental activities have fed into the cosmic Computer. Nothing comes from nothing, and when intellect devised the first wheel it sowed the seeds for every automobile accident that has ever occurred. “Death” takes place when the pendulum has swung too far, has exceeded Nature’s abilities to adapt, to adjust or to heal; and because nothing in Creation is allowed to shoulder an incubus too heavy to be borne, Love steps in and the Dream Entity is indrawn.

But we should remember that in such cases the Slumbering Individuality has not yet been awakened: it cannot therefore absorb into itself those degrees of its own consciousness which comprise the substance of its dreams. As a result, whilst the Individuality remains in its state of Anaesthesia the Dream entity has of necessity to continue its peregrinations within another, a non-terrestrial condition. This is identified as the state of *Mental Embodiment*—viz. a condition wherein the *physical* structural organism has become *non est* but where, because of the personality’s addiction to outward configuration, Mind continues to foster the illusion and consciousness finds itself garbed in a mentally-contrived form. (This is the nexus state which certain cults designate the “Astral” plane. But we do not use this adjective because, by spiritual standards, the denizens of this condition are anything but star-like). However, within this condition there are as many strata or degrees as there are moments between the evening and the morning of each day. And because like is forever calling to like each indrawn Dream Entity is automatically attracted to that strata degree of awareness to which it is most suited; and these attracting strata vary in character from what are the equivalent to conditions of light-hearted sobriety to states corresponding to a drunken sleep. This state of mental Embodiment is that wherein Thought and Mind converge and where, depending



upon the degree of cognition, Thought is so frequently robbed of its chastity by the personality's machinations in Mind. It is within this state that the Dream Entity discovers that Thoughts are living noumena and that many of its ideas, prognostics and traditional beliefs are impossibilities. Now, if anything is impossible it cannot be possible, and if anything is not possible it must be false. This realisation calls for much mental reorientation within the now discarnate Dream Entity.

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We will elaborate upon this state of Consciousness, for such it is, in a latter chapter, but it is in this condition, as distinct from the state of physical embodiment as an idea or intention is from a word or deed, that the Dream Entity continues its self-conscious experiences until, after certain involutory experiences, its own specific Individuality is awakened from its slumber. Then, and only then, is the attenuated consciousness indrawn to its true state of spirituality and the Dream Entity that *was* ceases its personal peregrinations.

Therefore, as is now obvious, it is likewise only *then* that John Smith, the incarnated Dream Entity whose melancholy burial service was conducted perhaps fifty, perhaps sixty, perhaps a hundred, perhaps two hundred years ago, really "dies".

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PART VII

Euhemerism

*U explaining the sources from
which mythology emanated.*



It is believed by that stratum of consciousness we call Scholarship that anything which cannot be measured by known yardsticks, that cannot be proved by archaeological deductions or accommodated by current anthropological theories, cannot have a factual foundation.

A myth is so-called because it has no historical basis. And that is quite correct: subjective noumena are not related to time or locality and thus they are unrelated to history. But we have seen that Feeling, Thought and Memory have origins in conditions whose reality Scholarship refuses to recognise. Nonetheless, the triad of Feeling, Thought and Memory is, as we have seen, the substance from which Experience is made: it is because of this triad that all Expressions of Life know that they *are*, that Creation knows that it *is*. And possessing the capacity for being thought, felt, remembered and experienced, Love, Truth, Wisdom, Beauty, Hope and Happiness are qualities, Life Qualities, or living noumena. By the same token, and inasmuch as they are objective phenomena in the World of Appearances, fear, hatred, arrogance, falsity and doubt are likewise, in the Land of Shadows, realities in that state.

It is because of this, and the knowledge relating thereto, that so-called myths were born.

The Greek, Norse, Aztec, Incan, Hindu, Jewish, Chinese, Egyptian, Celtic and Christian myths and legends are drawn from widely different sources, but the diligent student will find that a vein of similarity runs through them all. They are very ancient, but from what we have already written, and as we will confirm, it will be seen that they must not be considered as having originated with their first recorders. It is true that these great stories are the fountainhead of all distinctive literature, but the influences of

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Psyche, Hera, Jael, Moses, Sigurd, Punyani, Ishtar, Isis, Odin, Thoth and the Danaans were felt by homo sapiens long, long before these nomenclatures were applied to them and aeons before the *Iliad*, the *Odyssey*, the *Eddas*, the *Vedas*, the *Torah*, the *Zend-Avesta* or the *Sagas* came to be written.

Time has, indeed, played its part in veiling the ideas employed by the earliest incarnated Dream Entities to express the feelings they experienced in their archaeozoic and subsequent states of awareness. But notwithstanding this the myths, even in their diluted (and without doubt, interpolated) form, provide us with keys to the feeling states of not only pre-historic and primitive homo sapiens, but to his precursor, the pre-primitive inhabitant of the Shadow World who was first vividly and later dimly aware of non-terrestrial sentient beings with whom, through the medium of the subconscious of his Slumbering Individuality, he could consciously commune.

In the myths we find how profound were the impressions made on the incarnated personality's atoms and Thought (and later, thinking) processes by the Life Qualities animating its environment and influencing its own feelings and susceptibilities. The Greek myths, in particular, present colourful pictures of how well pre-homo sapiens appreciated that his own feelings of love, of understanding, of awe and of reverence were the influences upon himself of those same Life Qualities dwelling in subjective states, inhabiting non-terrestrial strata so aptly symbolised by the unscaleable heights of Mount Olympus: unscaleable, that is, by all but those capable of mounting the winged Pegasus.



The fact that these genderless Qualities, these media of Feeling, were, in latter, degenerate days, personified and presented to the masses in male, female and monstrous forms does not detract from their subjective reality. Even today, in this era of so-called enlightenment, every religious creed employs some symbol—a book, a cross, an artifact or an ethos—upon which to focus the reverence of its votaries.

As we have remarked, what are today labeled “myths” were only committed to writing long, long after they had first been recited or sung. Furthermore, the bards who retailed them did so to audiences familiar from childhood with the noumena forming the substance of their recitals. The singer little suspected that what were then known and accepted facts of Life would, by a posterity uninstructed in, and thus ignorant of, the reality of such noumena,

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be classified as figments of his imagination, as myths. Had he known this he might have been a little more emphatic in his naming and identification and somewhat more specific regarding the locale of his narrative. When we remember that much that is contained within the myths and, for that matter, the scriptures, relates to states interior to those of physical embodiment, a knowledge of their locale is of particular significance. But the ancient bards did not—and who can blame them?—look that far into the future, and thus what has been passed on to us is not only what the present interpreter thinks what the previous writer meant to convey, but is the result of many similar editings by the many bards and scribes through whose feeling states and mental organisms the sagas, myths and scriptures have been passed for aeons of time.

It will therefore be seen that what has come down to us may, depending upon the likes and dislikes of the various editors, possess a little more or a little less—both of which are misleading—of the substance of the original recitals. A case in point is Homer’s *Iliad*, originally told in we know not what language, but eventually written in Greek. But many scholars use Virgil’s Latin translation of the *Iliad* when re-translating the Achaean epic into English, German, French, Italian, etc. How near then, to the feelings that inspired Homer, are these latter translations when we remember that even Virgil was almost one thousand years later than Homer, in Time? Moreover, the *Iliad* as told by Homer was prefaced and postscripted by a Greek dramatist approximately five hundred years after Homer’s era, and these additives have done their share towards upholstering and concealing the fabric of the original narrative.

By the same token the known history of homo sapiens, even in this so-called enlightened twentieth century, is only a vague shadow of the occurrences and events purported to be recorded. Our allegedly authentic histories of the words and deeds of our atomic predecessors tell us little of the mental attitudes or psychological factors that induced them, still less of the prevailing states of sensory consciousness and nothing at all of the feeling states involved. How much, then, can we really know of Caesar or Napoleon, Confucius or Muhammed? It is even so today: events in Time are recorded as faithfully as the ignorance, the willful bias or the unconscious prejudice of the biographer, journalist

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or historian permit. How much more so, then, have not such influences distorted the spiritual noumena contained within the ancient narrative; noumena of whose existence more recent interpreters and editors had, and have, no knowledge at all? But it is by knowing that these truths exist, and by employing what we term “hypodermic vision” and the “macroscope” earlier referred to, that the wheat can be sifted from the chaff and the sheep sorted from the goats.

Conditioned by anthropological theorising the consensus of opinion among classicists is that the myths, allegedly the products of homo sapiens’ imaginative faculties, did not see the light of day until he had achieved that status which is called “civilised”; a status whose hall-mark is visible signs of intellectuality and material wealth, and evidences of which have been proved by archaeological discoveries. By these standards no people unless so labeled were or are capable of producing anything except the savage, the superstitious and the brutal, these latter three attributes being, according to Scholarship, the natural qualities of the so-called primitive.

As the reader knows, these theories are not in accord with the findings to which this work bears testimony. The myths are, impressions experienced by those who inhabited, firstly the Garden east of Eden and then the World of Appearances, untold ages ago. If this is so, and we entertain no doubts in this regard, we can, with the aid of Ariadne’s ball of thread, which is the knowledge now at our disposal, find our way back via the myths, almost to humanity’s starting point in Time. After all, Daedalus’ masterpiece is nothing more than the intellectual Labyrinth constructed from Intellect’s inventions—innocuous and destructive; its theories—right and wrong; its structures—solid and insecure; its institutions—benevolent and malevolent, and to which each generation still sacrifices its youth to avoid the judgement of Minos.

We believe that when the myths were taking shape the paths between the incarnated Dream Entity and Reality had not yet been concealed by the millennia of mental mists with which evolution has since shrouded them. It is asserted that in those far-off days homo species did not reason and that little distinction had as yet been made between the real and the unreal. How very true this is. But it should be remembered that what is real and

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what is unreal is relative to what is believed to be the truth. There are now two methods with which to examine the problem: one is by using the hypodermic vision in collaboration with the macroscope, which insinuates that, more so than any other generation, ours is the most authoritative and the best informed about anything and everything there is to be known. Not only did pristine homo species use the former methods, but because he did not reason he was able to *feel*. And so, in conscious contact with the Life Qualities to which he and his fellow human species, the flora and Mother Earth gave expression, he could communicate in Thought and see them—not as they were in essence, but as they presented themselves to him in his as yet uncontaminated state of perception.

To these so-called primitive people the Nymphs were not myths, nor were they figments of their imagination: the Naiads lived; they were the Life Qualities within the aquatic Expressions of Life. And just as real were the Dryads—whose expression was in each case associated with that of a tree. And who can deny, even in our somatistic age,



that the Graces—Aglaiia, Euphrosyne and Thalia—are not still with us? As an incomparable triad they are essential guests (despite their cloaks of invisibility) at any celebration or festivity: can such gatherings anywhere be complete if lacking the Qualities of Civility, Conviviality and Good Fellowship? And what of the Muses, each an expression of the Life Quality of Inspiration, but allegorically sired by that combination of many Life Qualities known as Zeus, and mothered by Mnemosyne, whose Life Quality function is the stimulation of the antefoetal memory? Undifferentiated, they have inspired, and still do inspire, homo sapiens upon many different strata and under many different guises. So much so, that this is what Hesiod, a Greek writer, cir. 800 B.C., says of them: “They turn the tide of things, retrieving ills with mild accost of soothing eloquence. Unutterably blest is he whom the Muses love. And be there any man whose aching heart some sudden anguish wrings, should the servant of the Muses sing, lo! though stricken to the soul, he shall forget, nor aught of all his griefs remember. For the blessings of the Muses hath instaneous turn’d his woes away.” Those words are as valid today as they were two thousand seven hundred years ago.

It is therefore via the myths that we, civilised homo sapiens, wearing glasses and artificial teeth and possibly a gadget to aid

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our hearing might catch a glimpse of that enchanting, uninhibited world of long ago. And we should not allow our knowledge of the habits of more recent so-called uncivilised peoples to come between us and that romantic picture of the long distant past. We are well aware that there are records of pre-historic, and historic, tribes who, a thousand years or aeons ago, peopled a World of Shadows where superstition ruled supreme: where, as a result, unspeakable horrors lurked in caves, in forests and upon mountains; where unmentionable terrors were ignited by the priestly use of sorcery; and where sacrifices of every conceivable kind were made to propitiate the imagined wrath of deities invented by vested interests. We have already spoken of these degenerate cycles, for such they were. Indeed, in the light of what we have written, it will be found that the myths themselves give us keys to the epochs during which they were engendered. An example of this is to be seen in our brief reference to what lies behind the story of Echo and Narcissus in Part V of this testimony.

Of course the ancient Egyptians, Mesopotamians, Chinese, Babylonians and Achaeans, all of whom have their myths, had their retrogressive cycles in Time. All primitive, pre-historic and historic people have, since the incarnated Dream Entity’s picturesque beginnings, passed through their periods of savagery and brutality, of ignorance and superstition. And we need not search far to find similar horrors, comparative terrors perpetrated within relatively recent times and even within living memory. The Assyrians of 900 B.C. behaved with blood-chilling barbarity, but even their most abominable cruelties were matched by the Spanish Christians in their treatment of the Aztecs in the 16th century of our era. All manner of sacrifices have been made by all types of priest-craft down through the ages, and brutal as these may have been, such sacrifices are hardly comparable with the horrors perpetrated by the Christian Inquisition of the 13th century or the vivisectional practices of our own times. And if we are seeking unmitigated savagery, let us remember the German concentration camps of less than 30 years ago. Are, or were, the Germans a primitive people?



If superstition is, as some claim, an attribute of unenlightenment (and a superstition, remember, is the residue of a lost knowledge) let us not overlook the current practice of burning a candle in the belief that a wish will thereby be fulfilled; the awe in

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which the numeral 13 is held; the wearing of black as a sign of mourning; the avoidance of “bad luck” by touching wood; the eating of fish on Fridays; the belief in “lucky charms” and the many other indications that, even in modern times, the civilised personality is under the impression that the malevolence of some “supernatural” agency can be propitiated by such practices. The purchase of insurance as a form of protection against loss of any kind differs in degrees, but not in principle, from the ancient practice of acquiring an amulet, charged by a priest proficient in such matters, to prevent nightmares or to ward off a known disease. The old method served the purpose intended no less than does the modern practice, but because the former metaphysical system of insurance is no longer understood does not warrant its rejection as a “superstition” or justify its condemnation by a materialistic age ignorant of the laws of atoms.

It will be seen therefore that it is a fundamental error, a distortion of fact, to equate primitiveness with savagery and superstition. Indeed, as recently as the period 1932 to 1939 the brother anthropologists Pat and Richard Noone made contact with a tribe of aborigines, known as the *Temair*, in the mountains of Malaya. A natural, simple, honest people, the *Temair* had been cut off from neighbouring tribes, and from civilisation, by the fastness of Malayan jungles for untold generations. In his book *Noone of the Ulu*, Dennis Holman quotes from the anthropological reports of the brothers Noone, thus: “The *Temair* have an emotional maturity that is quite phenomenal . . . acts of violence and crime are unknown, and there is no memory of inter-tribal warfare. . . The *Temair* are animists. They believe that the whole of nature is impregnated with spirits. . . No racial group has been described in anthropological literature in which the dream and trance play so great a rôle in the daily lives of the people as they do in the *Temair*. . . Because of the great social significance attached to dreams the children at an early age are encouraged to talk about their dreams, which are treated as mystical experiences . . . and Dr. Kilton Stewart (a New York psychotherapist) holds that it is the special advice they get from their parents regarding their dreams that has the effect of turning them into nature’s true gentlemen.”

Here we have a people, a primitive people, a non-civilised people, still in possession of some of the verities to which we have

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testified, and which have come down from atom to atom since yonder time. Admittedly they knew nothing of refrigerators, automobiles, telephones or high explosives. But venereal disease, alcoholism, vested interests (social, religious, commercial and political) were likewise beyond the range of their experience. Above all, the *Temair* *did not want*. They were happy children of Mother Nature and Mother Earth *who had no memory of inter-tribal warfare*. How many so-called civilised people can say the same?

But the Far Eastern War of 1941-45 invaded the privacy of these “nature’s true gentlemen” and brought them into contact with the “enlightened ways” of the twentieth



century. The results were inevitable. And thus Intellectualism, with its mailed fist of Civilisation, its brass helmet of Progress, marches on. How little does it realise that it marches on feet of clay.

But let us, with the aid of the myths, again tune in to the golden years of those who first bore our atoms, and enjoy the subjective noumena and objective phenomena of which their and our earliest atomic forbears had been conscious. For that is the essence of the ancient Hellenic religion—Beauty. They believed, and this is evinced in their art, (which was, as all art should be, influenced by their deepest, most religious feelings) that in their search for Beauty they would find their God.

In this respect it is necessary to emphasise that despite their many so-called gods and goddesses, the ancient, and by twentieth century standards, primitive peoples were not necessarily polytheistic. Because they were aware of the omnipresence of Life and recognised the Life Qualities by which I-AM makes Itself manifest, their religion was basically pantheistic. And pantheism differs from monotheism only by virtue of the emphasis it places on the omnipresent attributes of Divinity. In the case of the Achaeans, not one of the members of the Olympian hierarchy was ever endowed with omnific, omniscient or omnipotent qualities. Each played his or her rôle in the several myths, or religious testaments, but the First Cause, although sometimes invoked, was never named. The same may be said of the Egyptian and other ancient religions. But what we are narrating refers, of course, to the phase when these religions were imbued with the life and thought which made them what they were, and before degeneration set in. With retrogression came polytheism, and it is the polytheistic concepts of these old

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beliefs that the Romans inherited from Etruria, Greece and Egypt. These concepts were as alienating, in their day, to the frequencies of consciousness upon which operated the incarnated Dream Entities we identify as Anaxagoras, Empedocles and Lucretius, as had been earlier, and were to be later, incarnated personalities by contemporary uninspired, unspiritual religious precepts. But we will return to this subject in a later chapter.

As the myths tell us, the Olympian pantheon (twelve in number, corresponding to the tribes of the Pentateuch) exercised their benevolent and seemingly malevolent influences upon embodied humanity. For that matter we today are no less affected by love and beauty, by music and poetry, by forethought, by fidelity and the infinite variety of feelings (and emotions) which link moment to moment in humanity's experiences in Time. They are as inescapable today as they were a thousand, ten thousand, a hundred thousand, a million years ago. But, as mentioned earlier, how the Olympians were identified in those dim and distant yesteryears is a far cry from what is presented to us in modern mythological literature.

As we have shown, not only homo sapiens, but all members of the human family have passed through many cycles. Since those far remote days when Feeling ruled homo species' behaviour, invented with individuality, so were emotions to be similarly endowed. In later times, but only much later, these feelings and emotions were indued with personality and thereby became confused. And thus it came about that after causing Feeling's abdication, it was the personified moods, desires, urges and emotions that first beset and finally dominated—even as they do today—the pursuits of the incarnated personality. What was tangible in the archaeozoic era became, in the primitive epoch, a



feeling; what had been a feeling became, in prehistoric times, an idea with which a sound, a name, was associated; and what had been a name for a feeling, or an emotion, became, in historical times a myth. And the same myths are now known in scientific jargon by terms which no longer distinguish a Life Quality, or Feeling, from a mood, an emotion or a paranoia. Of such is so-called Progress.

Before proceeding further it is important that we remember that the Life Qualities of which we are speaking have their origins

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in Elohist states and that the Expressions of Life through which they are made manifest are appropriate to, and conditioned by, the frequencies upon which the consciousness of the environmental atoms operate.

Let us take as an example, the Life Quality of Love. In our era Love has become associated with many phenomena of which few are in any way related to that divine attribute. Because of the passage of Time, and in view of what we have explained above, this is not surprising. But how Love was originally experienced by the pre-primitives, and how it was portrayed by their immediate atomic descendants, is now no longer apparent from extant records, not even from the myths. Love has come down to us in Grecian mythology in the female form of Aphrodite, but, as we have said, the character of this goddess has become, in Time, possessed of many facets. Among other latter-day endowments Aphrodite is accredited with the quality of Beauty. But this is due to a lack of comprehension of subjective laws. Actually, Hera is the representative nomenclature for the latter Life Quality but, because pure Love is intrinsically beautiful, she bestows upon all who share in and give expression to Love, the beautiful aspects of her cestus. By a similar process of misapprehension Venus, the representative name for the state and Life Quality of Virtue, has become confused with Aphrodite. But as we have remarked, it is natural to attribute to Love, the genderless impartial bearer of happiness, the joy-giving laughter-loving expression of Light and Life, such qualities. When true Love is felt Harmony is there too: emotional storms are stilled and even the predator returns to his lair. Esoterically, the lotus lily, phlox, poppies and rosemary are some of Love's floral representatives, the ruby is her most solidified expression, and her colour is gold.

In later eras Aphrodite was depicted as being treacherous and malicious. When we remember that jealousy, promiscuity and seductiveness have become associated with Love, it is little wonder that this Life Quality, particularly in its feminine expression, has been endowed with the capacity to exert powerful, and even disastrous, influences over homo sapiens. But it is not the Life Quality that has degenerated: it is homo sapiens' sense of values, his perceptive faculties, that have retrogressed.

When it was that a masculine expression of Love, in the representative guise of Eros, was introduced into the lineage of

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that Quality, is difficult to establish: it was, no doubt, long, long before Apuleius, or even Hesiod, in Time. But we should here draw the reader's attention to how marked and many are the similarities between the young Adonis, the guileless, winsome youth Eros, and the young Jesus of the Christian Gospels. For example, this is what the philosophical



consciousness externalised 427-342 B.C., who could see the wood from the trees, and who is identified as Plato, says about Eros: “Let us adduce a similar proof of the tenderness of Love; for he walks but in the hearts and souls of men: in them he walks and dwells and has his home. But not in all, for where there is hardness he departs: where there is softness there he dwells. For if he was hard he could not enfold all things, or wind his way into and out of every heart of man undiscovered. His greatest glory is that he recognises no wrong. Force comes not near him, neither does he act by force. For all men serve him of their own free will, and where there is voluntary agreement, there is justice. And not only is he just but exceedingly temperate, for Temperance is the acknowledged ruler of the pleasures and desires, and no pleasure ever masters Love; he is their master and they are his servants. The man who knows him not must walk in darkness. And I have a mind to say of him in verse that he is the god who:

‘Gives peace on earth and calms
the stormy deep,
Who stills the waves and bids
the sufferer sleep.’”

These words would not be out of place in the Gospels or Epistles of the New Testament. But more of this anon.

Eros is said to have had three attendants: Anteros, who is supposed to either avenge slighted love or to oppose love; Himeros, who is identified with Longing; and Hymen, the so-called God of the Wedding Feast. By using our hypodermic vision we see that what Anteros opposes is anything that poses as, but is not, True Love; that Himeros’ attribute is that longing within every Dream Entity for its Soul-mate. And Hymen is, of course, the personification of the last curtain of awareness dividing the disgregated seminating-conceiving Duality: when, in spiritual states, the hymen is eventually pierced, the Two-in-One are re-united, become One again in the state of Man. And this is indeed a nuptial of Heavenly importance.

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Not infrequently Eros is represented blindfolded. But this has nothing whatever to do with the hackneyed “love is blind” concept. Rather does it pertain to that quality, only to be found in pure Love, that does not notice the foibles, the failings, the misdemeanours of others. In this aspect it approaches, more than any other, the true love of God.

As in the case of Aphrodite, so is Eros—and for precisely the same reasons—maligned by later generations. But when Flattery, Lechery and Passion walk abroad disguised in Love’s raiments many fall victim to their wiles. When an *emotion* poses as Love, and no matter whether its expression is in male or female form, it can be unfaithful, mischievous, untruthful and even dynamite. But of this we can assure the reader: Love’s essence is Peace, not ebullience, and to be loved in Light is divine.

Let the reader join us for a while as, with hypodermic vision we gaze through the microscope into the innermost recess of every atom wherein is Love’s abode. Let us study, with deep affection and humility the process whereby Love pulsates, via the nucleus of each microscopic atom (wherein is the *zenith* of the Macrocosm) through countless exhaled states, conditions, strata and degrees (or experiences) to the periphery



of the Macrocosm (which is the *nadir* of the atom), and returns through limitless inhaled conditions, states, degrees and strata (or experiences)—*not* to its previous sanctorum, but, because of the eternal expansion of consciousness brought about by the infinite procession of experiences—to a shekinah wherein, with each vibration, Love becomes more hallowed with affection, more sanctified with understanding, more illumined with awareness. In this manner, via each Life Quality, through every state, Life is forever in a process of Becoming.

Notwithstanding the finiteness of our comprehending faculties, our hypodermic vision enables us to apprehend and paint a vague word picture of that which Feeling unfolds before our inner knowing. We can visualise the main White Beam of Divine Love extending inwards into the Incomprehensible where it commingles with and becomes indistinguishable from the undifferentiated nuclei of all the other undiluted Causes, or Life Thoughts, constituting the core of the Spiritual Universe.

Here we must pause and collect ourselves.

Now the frequency approaches more familiar degrees of awareness. In the subconscious of the Slumbering Individuality,

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upon the threshold of our conscious knowing, we feel that White Light passing through the prismatic influence of Mind and being made manifest in the colours of the spectrum, the notes of the octave, and countless other interpretations as it is differentiated by homo sapiens whose thinking processes are not capable of discerning similarities—but only discrepancies, shortcomings and differences—in the manifestations of Life around and about, above, below and within himself. It is understandable that in such conditions of reception Love's Golden Ray, let alone its pure White Light, is seldom recognised by the perceptive faculties of the incarnated personality. Rather are the dull, the lustreless, the gloomy shades, tones and hues—the passions, the sentimentalities, the jealousies and the possessive possibilities—observed and reacted to by incarnated consciousness as Love, genderless, undefiled and immaculate in itself, is conceived and given expression.

In the same manner, under the same conditions in Time, Wisdom, Truth, Beauty, Inspiration, Charity and all the other primary Feelings are adulterated as they come within the orbit of the personality's mental and emotional states. And so it will always be until homo sapiens ceases to behold the mote in his brother's eye. But never fear, in Tide and State even this is accomplished.

That upon which we, the reader and the writer, have just been engaged, is living Astronomy. We have been gazing into the Spiritual Firmament and we have, with our *inner* perceptions, observed the movements of a Star. For the states of awareness within the Spiritual Universe are the true Heavenly Lanterns; and the knowledge of the influences of the Life Qualities emanating from such states constitutes what was originally, but is no longer so, the real art of Astrology. Like many another ancient lore Astrology has degenerated. Astrologers of old did not, as do modern horoscope readers, believe that the physical structural organism in its different parts is *ruled* by the Zodiacal signs. They understood the laws of atoms and the beneficent influences of the subjective states from whose Life Qualities the various celestial bodies and constellations have, as we have explained, derived the nomenclatures by which they are identified. The ancients concerned themselves with Causes, not with effects, and thus they knew that when



reincarnated to provide the outer garments of an incarnated Dream Entity some atoms, under certain circumstances and given

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conditions would, for the reasons outlined earlier, not constitute when combined a state of perfect equilibrium. This lack of balance in the atomic aggregate gives rise to anatomical deficiencies, and thus the alleviating influences of relevant Life Qualities are brought to bear upon externalised Expressions of Life. Were it not for these salubrious influences the insalutary conditions inveterate within the physical structural organisms would be far more pronounced than they are. Of such is Life's affection for all Its manifestations—even the delinquent attenuated consciousness.

From Love we pass on to the Life Quality of Beauty, or Hera, as it is called in the Grecian myths. And how, through misapprehension, has this goddess not likewise been calumniated! But in their ignorance her traducers forget that true Beauty is "perfection" and that Perfection cannot abide imperfection in any form.

With this concept before us, and knowing from earlier narratives how addicted is homo sapiens to upsetting the balance within the many strata wherein his prurience lures him, and within all of which he causes conditions of imperfection, the reader will understand how chastisement appears to have been one of Hera's predominating attributes. But, although they have been so translated in Time, the apparent chastisements meted out by Beauty do not stem from any wish on the part of the Life Quality to punish indiscretions. What have been interpreted as reprisals are the efficacy of Nemesis which, throughout this testimony, we identify as the operation of the Law of Consequences. As a perfectionist Hera naturally inspires anything that contributes to the restoration of equilibrium. For instance, she evoked Semele's wish for the beautiful vision which resulted in the subjugation of desire and the birth of a state of Harmony. (p.121.) Thus, by using hypodermic vision the jealousy attributed to Beauty is seen to be her zeal for inspiring states of Perfection—states achieved in certain instances only after allegorical deeds of heroism, and, in others, by the simple, but sublime harmony induced by connubial bliss. Esoterically, petunias and the narcissi family are Beauty's floral representatives, the emerald her most solidified expression and her colour pink.

In a similar manner, and because of the prevailing ignorance that such things as Cause states exist, the functions of the Life Qualities identified in the myths as the Fates and the Furies, have been misinterpreted. "As ye sow, so shall ye reap" is, as we have

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explained, an unalterable Law of Life. But where the fruitage of past sowings are found to be dolorous, the imagined malignance of extraneous factors are held imputable. Each generation forgets that whatever it reaps is a corollary of what it and its own atomic ancestors have sown, and, in this Lethean condition Life Qualities such as Hera, Clotho, Lachesis and Atropos are arraigned for their apparent inhumanity.

Esoterically, Loyalty is the Life Quality of equestrian Expressions of Life. Thus the Centaurs, who are depicted as being half homo species and half horse, portrayed the



many conflicting loyalties to which the incarnated personality is addicted and which generate so much savagery and beastliness. Of all the Centaurs, only Chiron, who personified loyalty to the natural order of things, could provide homo sapiens with truly wise counsel.

The goddess Ceres, who is associated with Mother Earth, and whose Life Quality is really Mother Nature, is, on the other hand, accused of only one truly vindictive act. This is told in the story of Erysichthon who is said to have wantonly felled an oak. Passing over, for the moment, the Life Quality of which the oak is the sylvan representative, the reader is only too well aware of the fact that by denuding Mother Earth of her most noble apparel, trees, homo sapiens has caused drought to come about. And from drought comes famine. Thus it was that, in conformity with the law of Consequences (or Cause and Effect), Famine embraced Erysichthon. And no matter how he strove to alleviate the situation, even to the extent of attempting to trade with his possessions, he found that no one can quench thirst with gold or satisfy hunger with silver. Consequently he could not escape from Famine's trammeling grasp. The moral, and in every myth there is at least one, is quite clear. And when we remember that the oak is the sylvan representative of Truth we will realise the nature of the famine Erysichthon really brought upon himself. (We should here mention in parenthesis, which we do, that another attribute of Ceres is that of Seership. We appreciate how appropriate this attribute is when we recognise how much both Mothers Nature and Earth have seen, have borne witness to, as mankind has advanced and retrogressed down through the ages. Oh, what revelations could not fall from Ceres' lips!)

Mother Nature is also known as Demeter and, in view of what we have written regarding Intellect's deprivations, it is not surprising

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that Demeter is depicted as a grieving mother. She had seen one of her outbirths, Persephone (Earth) afflicted by the changing seasons, glaciations, inundations, denudations and the many other results of homo sapiens' disturbances of the Scales of Life. Finally, she was to witness what, up to the compilation of the myths, was the most dastardly event of all. Persephone was not, as the age-old truths have been misinterpreted to relate, carried down into the so-called Underworld, or bowels of the Earth. Persephone, herself, is Mother Earth, and the Underworld is, of course, the World of Dreams with its dual conditions of Physical and Mental embodiment. The event referred to as "the rape of Persephone" occurred when the state of Hades was brought about. This entailed the figurative entering into and disembowelment by homo sapiens of Persephone herself; the wresting from Mother Earth of the precious metals within her and, with Fire, the introduction of metallurgy. This intellectual art of transmuting ores into metals, and the temperatures to which the atoms are subjected in the process, is very, very old. And this maltreatment of the Earth's natural substances became the mythological state of Hades, the condition from which all subsequent concepts of Hell Fire have been derived. It was also the means of introducing further physical impurities into the Earth's atmosphere. And, so that she would not falter under this violation of her Oneness, Persephone was induced to eat of the pomegranate whose Life Quality is Aspiration.

We hope it is clear that the chthonian regions over which Hades is said to hold sway consists of conditions of attenuated awareness. The "dead" are, of course, those



degrees of consciousness that have figuratively “descended” from the state of Man; the Dream Entities inhabiting conditions of Physical and Mental embodiment. And it is the Dream Entities who are indrawn into the latter condition who don Hades’ helmet and thus become invisible to their kindred still inhabiting the state of physical incarnation.

In many respects, and for the reasons already given, the story of Orpheus has also been misconstrued. As a Life Quality, Orpheus is reflected in many states, in many degrees; and in each of these the Orphic quality, which is Harmony, is made manifest upon those frequencies appropriate to the atoms comprising the relevant condition. His love for and painful experience with Eurydice will be discussed on some other appropriate occasion, but it would not

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be out of place to explain here that the music Orpheus is said to have played as a result of his grief and desolation was never heard by mortal ears. The lute whose strings he plucked was the essence of his own quality, Harmony; the melodies he played were symbolic of Harmony’s triumphs over his own emotional states, its victories over the self-pity, disappointment and unhappiness that assailed him. And *that* music was heard in Heaven.

Harmony was also known upon different frequencies of expression, by the Quality Names of Dionysus and Bacchus, and to appreciate why these nomenclatures were both, by the obfuscations wrought by the deprivations of Time, eventually identified as the God of the Vine, necessitates the enucleation of the following arcanum: At the commencement of the human embodied experience, when atoms materialised and gave fleshly configuration to the Dream Entity, so undefiled was the then physical structural organism that the ingestion of Sun-ripened grapes had the effect of inducing a state of somnolence. In this state consciousness could escape the restrictions of its externalised environment and thus strike a *harmonious* compromise between its Inner and outer conditions of being. But it should be noted that it was not the grape itself, but its essence, or Life Quality, that produced this compromise. This was the state of Dionysus. When, however, in the course of evolution the atoms of the physical organism became, as we have explained, contaminated by degeneration, and the grape could no longer unaided fulfill this function, it was discovered that the juice of the grape, if allowed to ferment, could produce the same effect. This was the state of Bacchus.

It will be seen therefore that the original purpose for the ingestion of wine was to narcotise sensory perception so that the consciousness of the Dream Entity could, if only for brief interludes, be permitted to partake of the blessings of at-one-ment with its Inner states. Of such were the original essence and purpose of the so-called Bacchic Rites which were later performed after a period of fasting in the natural temples of forest groves. The rite was concluded when the fast was brought to an end by the breaking and partaking of bread. It was a deeply religious ceremony from which all but those operating upon the appropriate frequency of consciousness were excluded. And the consequences of such a ceremony, the elevating of atoms of awareness to purer, non-terrestrial rates of vibration, were indeed holy.

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But like fire, wine was, in the wrong hands, and in the passage of centuries, carried to extremes. What was once, long, long ago, a significant religious experience became ultimately the drunken revels of the Roman Bacchanalia. But inasmuch as the Bacchic Rites, like all religious practices before and since, eventually retrogressed, became a spiritless sacerdotal ceremony, it would seem that there were those Greeks who, well into the Roman era, not only esteemed and practiced these mystic rites, but still apprehended their spiritual significance. This is indicated by the following letter written by Plutarch to his wife when he learned from her of the so-called death of their young daughter. "I suppose by this time the funeral is over. If not, I pray let it be without ceremony and timorous superstition, which I know are far from you. Only, dear wife, let you and me bear our affliction with patience. So long as she is gone to a place where she feels no pain what need is there for grief? As for what you hear others say, who persuade the vulgar that the soul, when once freed from the body, is no more, I know that you are better grounded in what has been delivered in the sacred mysteries of Bacchus, than to believe such stories; for the religious allegories are well known to us who are of the fraternity and it is an impious thing to lament for those whose souls have passed to a more divine state. Wherefore, since it is proper to give credit to our beliefs, let us deport ourselves correctly in outward and public behaviour, and let our interior be more unpolluted, pure and holy." This letter would have been written some time between the years A.D. 46 and 120.

When we have removed the trappings from the story we find that the myth woven around Cupid and Psyche is, among other things, a portrayal of the state in which consciousness finds itself in the World of Shadows: only after nightfall, (in the Morphetic state), is Psyche able to make contact with her Duality (Cupid) who, because his awareness has not been attenuated, still resides in the state of Man, or among the gods. Even then, because she is yet mortal, she is not permitted to see him; she cannot be exposed to the brilliance of his condition. But through her psychic and feeling faculties she is conscious of him and can commune with him in Thought. Together they share the soft, velvet hours of night. And after being subjected to the usual trials and fears, the jealousies, intrigues and doubts consistent with existence in the state of Appearances she, the Dream Entity, eventually joins her

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Slumbering Individuality, the latter is indrawn and finally Cupid and Psyche, the seminating-conceiving Duality, are re-united in Heaven.

From Cupid and Psyche it is a short step to Castor and Pollux, who were not, as we have been led to believe, brothers, but brother and sister, Castor being the conceiving attribute of the Two-in-One. We are indebted to the one-time Dream Entity identified as Lucian for a version of the Heavenly Twins wherein he makes it quite clear that whilst Pollux is in the External personality state Castor is in Heaven, and vice versa; and that during their individual incarnated Dream Entity experiences they are never conjugate. When they become sequestered in the state of Man Pollux pleads that he may be permitted to join the incarnated Castor, but the Law permits him to spend only half the time (the Morphetic state) with her whilst the other half must be devoted to his normal condition of spiritual consciousness in the state of Man. As is the destiny of all dualities, Castor and Pollux are ultimately re-united in the state of Two-in-One and, as has been the



fate of so many Life Qualities, they are now depicted in the celestial heavens as the Zodiacal sign of Gemini.

And what of Olympus itself? Some believe it to have been a mountain and have identified it with Greece's highest mountain in Thessaly. In the *Iliad* Olympus appears to be some unspecified region much further removed from the Globe's surface than any mountain peak. It is also said to have had many ridges (or strata), and Homer implies that it incorporates, or is confluent with, the realms of Hades, Poseidon and Zeus. Encompassing as it does all the strata of humanity and those of the god-like Life Qualities whom the various species represent, and all of which conditions combine to give it many, many degrees of consciousness, Olympus is one of the subjective states with which those who performed the Bacchic Rites communicated. In Time the symbol of a mountain peak gradually replaced the esoteric meaning of Olympus, and, this symbol of a stratum of spiritual transmission finally assumed the nature of a physical mountain in the geographical land of Greece. And our feeling faculties tell us that Mount Zion, Mount Sinai and Mount Ararat, of similar spiritual significance, have been subjected to corresponding deprivations by the passage of Time.

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This brings us to the so-called King of the Gods, the alleged Ruler of this State, Olympus, and whom mythology identifies as Zeus. Zeus is the great enigma: by all accounts he was an unmitigated philanderer, but his so-called love affairs with mortal maidens have deep esoteric significance, and these will be dealt with in their proper place, which is the next chapter. Endowed by the latter-day bards with all the weaknesses and failings of an incarnated personality, Zeus yet gives expression to homo sapiens' highest ideals, his wisest and most noble qualities. In fact, he is, as we have said, a combination of innumerable Life Qualities. He is thus the personification of Man in the Hu-man state.

We could continue writing, figuratively indefinitely, about the myths, the legends, the heroes, the *Iliad*, the *Odyssey*, and even about Homer himself. But there are other facets to the Amethyst that have yet to be refurbished. We feel however that we have shown the reader that what Scholarship is pleased to call myths and legends are alive with abstract nuances and overtones that become audible when once we have attuned ourselves to the presence of the Muses.

We now take our leave, temporarily, of the so-called Grecian myths—Grecian because the oldest known records of them were written in the language employed by the inhabitants of that part of the Globe.

Despite the opinions of certain classicists, many historians, archaeologists and philologists are still attempting to establish whether any or all of these myths and legends could have an historical basis. But their origins, as we hope we have made clear, are to be sought in states far anterior to those of which modern men and women of flesh and blood are normally conscious. In making this statement we do not imply that there have not evolved geographical localities such as Troy, Delphi, Damascus, and so on, or that certain incarnated personalities, with the *names* of abstract principles: in the land of Egypt, in olden times, the Pharaohs took unto themselves the nomenclatures of certain subjective states and the appellations of the Life Qualities that inhabit them. In the course of time, in other lands other mortals assumed the nomenclatures of Life Qualities such as Noah,



Darius, Aaron, Omar, Sarah, Xerxes, Ruth, Jacob and so on. And in cycles of degeneration, such as our own, many embodied personalities are

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went to adopt as pseudonyms (which is what they amount to) Quality Names such as Amos, Abraham, Helen, Diana, Elizabeth, Penelope, Mary, David, Jesus, etc. But these nomenclatures are no more related to the Life Qualities of their respective users than do names such as Daisy, Rose, Iris, Lily, etc., endow the incarnated Dream Entities they adorn with the Life Qualities of those particular inhabitants of Flora's queendom.

Nonetheless, because of such practices in the ancient and more recent past, there today exists much misunderstanding and a great deal of confusion regarding the so-called history of antiquity.

It is because of this obfuscation that the writer, a quarter of a century ago, turned to sources other than human libraries for elucidation. In so doing he was privileged to find that the most dependable sources of enlightenment were none other than those Life Qualities who, since the dawn of Hu-man beginnings, have participated in the drama forming the substance of this testimony.

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PART VIII

Theophany

U the modus operandi of revelation.

And the Lord spake unto. . .

According to Chambers' Dictionary the noun theophany means "a manifestation or appearance of deity or the gods to man, especially the appearance of God to the patriarchs in the form of an angel or in human form".



As we have explained, the application of names, forms and even human characteristics to the above-mentioned “manifestation” was deemed necessary to make that which operates upon a different frequency, and is thus invisible, comprehensible to external consciousness. However, we must remember that this was not always necessary: the physical structural organism, and its state of awareness, was in the beginning not as solidified as it is today. What is called “thought transference” was as common to our earliest atomic ancestors as is speech to modern homo sapiens. But with solidification came degeneration and, because between the Inner and incarnated personality there existed no means of intercourse other than the Morphetic state, supplementary channels were made available.

However, for purposes of perspicuity, let us recapitulate: With the development of external sensory awareness and the flowering of his faculties of thinking and reasoning, of ideographic art and speech, and the birth of the crafts—hunting, fishing, agriculture, husbandry, writing, architecture and metallurgy—the consciousness of homo sapiens became gradually more and more condensed. Consequently, inner awareness, with its lingering prefoetal memories, was eventually obscured by the development of, and a growing dependence upon, external sensory perceptions. Thus, in Time, the acquaintance with fundamentals, the ability to recognise causes, was finally supplanted by the desideration to enjoy appearances and to dominate effects. Furthermore, as

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degeneration proceeded, memories of external sensory occurrences were being carried into the Morphetic state by the incarnated Dream Entity. As a result, that which pertained to experiences in the subconscious of the Slumbering Individuality, and that which related to memories in the subconscious of Mind, became confused and, eventually, indistinguishable one from the other.

However, that to which we have so far testified concerns the general trend in respect of evolution and to what was, more or less, the common pattern of development of the incarnated personality. But, as we have mentioned, not every member of every tribe of homo sapiens went into a spiritual decline at the same time, or ascended out of a retrogressive phase simultaneously. And it is now opportune for us to explain that from the beginning of the incarnated cycle there have been individual, and even tribal, exceptions to the general rule. Always has life made provision for the Dream Entity’s infirmities.

One such provision was, as we have seen, the introduction by those who yearned for the return of spiritual awareness, of the Bacchic and similar mystic rites. And we can affirm that always has there been some means of linking the consciousness of the attenuated parts to the consciousness of the Whole. Forever has it been a case of “Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you.” In the beginning there was the direct inter-frequency contact. Then followed the dream, or Morphetic state. When these became obnubilated Life provided representatives of Life Qualities who became the interpreters of dreams, the seers, the sibyls, oracles and prophets. But these latter came, let it be remembered, only after catholic awareness of a non-terrestrial existence had become dimmed by the exercise of reason and logic and obscured by a growing appetite for the fruits of sensory experience.



But we can affirm that never in the long and woeful history of embodied humanity—and despite countless witch hunts, persecutions of psychic sensitives, inquisitions and the like—has the umbilical cord of conscious contact between the state of incarnated personality and the course of its feelings been completely severed in Time. Always have there been, at one or other point of the terrestrial compass, instruments of Light—heroes and heroines, mostly unknown as such by their contemporaries and therefore unrecognised in so-called History—employed as media, as channels

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for receiving, recording and radiating the Eternal Truth that, despite appearances to the contrary, all humanity—irrespective of species, of configuration, of race, colour, language or creed—are finite parts of an Infinite Totality bound together by the medium of Feeling and that invisible force of attraction known as Love.

But what we feel it necessary to emphasise at this point is that the capacity to be employed as a receiving, recording and radiating medium for the above and other spiritual verities is inherent in every atom. No atom can know of its Divine nucleus unless there is, other than the Feeling faculty, something within itself that transmits this intelligence to whatever degree of awareness it has been made manifest. And as with every atom so with every Expression of Life because, as we know, all Expressions of Life consist of atoms. And in homo sapiens that which transmits this intelligence is known as the “psychic” faculty.

The psychic faculty is as natural, therefore, as any other human attribute. It is no more “supernatural” than those faculties that enable us to register and react to such widely diversified phenomena as velocity, radiation and gravity. Nonetheless, psychic attributes are classified as “extra-sensory” perceptions. Why? Because, unlike most phenomena, they are beyond the grasp, and thus cannot be dominated by, logic and reason. Psychic qualities are “paranormal” only because the stratum of consciousness that describes them as paranormal is no longer familiar with the reality of Spiritual Cause: they are “super natural” insofar as homo sapiens fails to recognise that all psychic phenomena are as normal, as natural, as are his own breathing processes.

As has been explained, Thought is the normal means of intercourse between all states, but, by the nigrescence of Mind, and the resulting obstructing influence this has had on perception, the incarnated personality is no longer in direct receipt of pure Thought. Therefore, because no discarnate intelligence, be it deific, angelic or human, can have intercourse with an incarnated intelligence other than through the medium of Thought, those who are employed as channels for receiving, recording and relaying are Dream Entities specially endowed for this purpose. They are incarnated intelligences whose brain cells are, of necessity, relatively uncontaminated by traditional beliefs; whose memory atoms and mental processes are, so far as is possible, unfettered by intellectual concepts. It is only through such non-incrustated channels that

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true theophanies (which are Thoughts transmitted from subjective to objective states of consciousness) can possibly be made manifest. Such mediums, as will readily be appreciated, are no longer common: being exceptional, they are reserved for giving



expression to that particular spiritual gift that has been identified down through the ages as the sibylline or oracular faculty. But we will return to this important subject of oracles and theophanies shortly.

What we must deal with firstly are the more common manifestations of what is currently referred to as “parapsychology”, a noun used to cover the whole gamut of psychic phenomena; phenomena which, as we have said, were originally as commonly expressed as were the other natural, but largely neglected faculties with which homo sapiens is blessed. Like music, art and poetry these psychic attributes were, and still remain, all-pervading. It is true that many millions of incarnated personalities today are incapable of appreciating the compositions of the one-time Dream Entities identified as Mozart, Tchaikovsky and Beethoven; on the other hand many millions rapturously partake of the music of these inspired mediums of, let us say, the Angel of Melody. But of the latter, how many can emulate these composers, how many possess the genius for being employed as media for ultimating manna for homo sapiens’ aesthetic needs? Comparatively few. And so it is with the psychic gift. Just as the aesthetic requirements of the masses are fed by the compositions of a comparatively few mediums of Melody, so are those who are consciously or unconsciously hungering for contact with their Inner states nourished by a relatively small minority of mediums employed as channels for making manifest Life Thoughts emanating from those Inner states.

The reader will thus appreciate that psychic faculties, like those of music, art and poetry, are latent or developed in every adult, adolescent and child. And like music, they take many forms. Just as there are jazz, martial, devotional, chamber and classical expressions of Melody, so are semi-trance, deep trance, clairvoyant, clairaudient, psychometric, direct voice, teleplasmic and independent voice manifestations of spiritual mediumship brought within the orbit of those whose atoms hunger for such experiences, or in whom these faculties have been developed. But there are as many degrees of these manifestations as there are moods in the average incarnated personality: they can and do differ in expression as much as an operative aria differs from a Tin Pan Alley tune.

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Why this is will be explained. What we would like to illustrate briefly is how some of these psychic phenomena occur. (And please remember that these manifestations are no more unnatural than are the phenomena of singing, tight-rope walking or bricklaying.) With the co-operation of the incarnated instrument’s Inner states, its external consciousness is anaesthetized by suitably endowed discarnate Intelligences. By this process the normal sensory perceptions of the instrument are so narcotised that stimuli from external sources (sounds, smells, lights, etc.), fall below the threshold value of stimuli activated by Thoughts transmitted by the above-mentioned discarnate Adepts. In other words the medium is the experient of a spiritually induced hypnosis. This hypnotic state results in the figurative dissolution of external awareness and the psychic faculty of the incarnated instrument is brought into play. Under these conditions which are commonly referred to as a state of “trance”, the Thoughts of what are just as commonly spoken of as the medium’s “control”, are made manifest vocally or in writing.

The above is one example of how inter-state transmissions take place via the psychic faculties of instrumental incarnated Dream Entities. It should be emphasised, however, that the states of consciousness inhabited by the “controlling” Intelligences are



those wherein spiritual awareness has replaced, or is in the process of replacing, concepts of duration, dimension and locality. And this brings us back to the reason why there are a variety of expressions—some of which appear to be contradictory—through different grades, or degrees of mediumship.

Let us take, for instance, our friend John Smith, whose indrawal from physical embodied conditions was referred to at the conclusion of Part VI of this testimony. As that which constitutes his Individualised consciousness is still anaesthetised, the personified Dream Entity, the late John Smith, finds himself in the condition of Mental Embodiment. Let us say he was an ordinary sort of chap: moderately fond of his wife, who is a bit of a nagger; no children: peaceable, no intimate friends, unselfish, kind and honest: good at his job, but not wedded to it; played bowls passably well and was not a church-goer; no other sports or hobbies; took his wife to the seaside every year for his annual vacation; unimaginative, unambitious, unemotional; suffered from

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incurable cancer of the liver; aged 55 at the time of his burial service.

Eventually John comes out of the sleep-state induced by the shock of separation from his physical structural organism, and he finds himself free of pain. Gradually he makes himself familiar with his environment, and it all seems very much like a dream. His surroundings are similar to those with which he is familiar, yet somehow they are different. The dissimilarity is due to a transition within himself: he is no longer using his sensory perceptions to interpret his environment and thus his surroundings comprise the *inner* of all but intellectually-contrived phenomena of which he was conscious in his now past physically embodied state: there are no such things as automobiles, trains, aircraft or omnibuses, but he is aware of trees, grass and flowers; of male and female discarnate personalities; of hills and valleys, rivers and so on. But there is no struggle for survival, no haste, no bustle, no tension. Everything is peaceful and there is never-ending sunshine. To begin with he is attended by what appear to be Dream Entities who, relative to his own condition, are completely unself-conscious, very attractively appareled and radiantly handsome and beautiful. His own raiment consists of his own ideas, problems, notions and beliefs. When he has assimilated his new environment he is introduced to other discarnate Dream Entities, many of whom he recognises as old companions with whom he shared experiences in past Morphetic states. His circle of friends grows: like is attracted to like. Having very weak earth-ties—except an occasional twinge of memory when his wife or some past relative or acquaintance thinks or speaks about him—our friend John settles down in his non-terrestrial environment and, so far as he is concerned, *it is the only state he has ever known*. There is much to occupy him, but all his activities are now related to the acquisition of knowledge concerning Life and Its manifestations. As the subject is infinite there is much to learn: he has to relumine his acquaintance with I-AM. At this stage it is not important that he recovers his earth memories. That will come later. And he remains in that condition, a Dream Entity in a non-material world until, in the fullness of state, spiritual consciousness causes him to shed the cocoon of mental embodiment. Thereafter his unfoldment takes place in conditions to which his state of incarnated personality was an externalised correspondence. In this condition the Dream Entity re-discovers its true, its Inner



personality, and in this state it becomes more closely attuned to the Slumbering Individuality into whose consciousness it is destined to be re-absorbed.

But let us say, for instance, that John and his wife were truly devoted to each other; let us imagine that his spiritual evolvment decrees that, whilst still within his state of Mental Embodiment he must, in order to establish within himself his own past and future subjective Identity, stimulate his earth memories. In such an event John is permitted to communicate with his wife through a medium. But John, remember, is still a Dream Entity with views about himself which, at this stage, have not undergone any material change: the main difference, as both he and his wife will know, is that he is “dead”. But as he thinks so he is. Thus, until he starts to evolve inwardly, he still thinks in terms of arms, legs, locomotion, conscious contact with his wife, when earth memories cause a temporary restoration of his old, and now past, external personality conditions, he might remember the pain which, in many instances, is then felt by the entranced incarnated medium. Nonetheless, he is happy, he is not “dead” in the sense that he is buried under six feet of Mother Earth, he is very much “alive”! But under these circumstances what can John tell Mrs. Smith about “Heaven” except that the conditions are very similar to those that pertain to physical embodiment?

But when the Thoughts are transmitted, not from the condition of Mental Embodiment, but from the stratum of Inner personality or more Interior states of consciousness, what then? The tenor, the substance, the quality and the viewpoint of each communication is different and, to those uninstructed in these matters, confusing. Inasmuch as under these circumstances each discarnate intelligence is operating upon a different frequency, is a denizen of a dissimilar stratum of consciousness, any statement made relating to what constitutes its environment, which is “Heaven” to the cognisance of those receiving the communication, would of necessity be contradictory. Contradictory, yes, but not false. Every transmission is true relative to the state of awareness of the specific communicant. The above sets the pattern for understanding these phenomena.

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Then there is the other aspect, the most important of all—viz. the *conditions* under which intercourse between Inner and external states occur. Because such communications are presided over by spiritual Adepts, *internally* all is in order and under perfect control. But externally, only where the group attending the sitting, séance, trance, meeting or what-have-you are instructed in spiritual laws, is this the case. In many, many instances—even when the medium is fully co-operative and completely entranced—the conditions provided by the sitters are far from suitable for the purpose for which they have assembled. Please remember that the primary need in every state of consciousness—and that includes the conditions under which spiritualistic séances are conducted—is a state of harmony, or equilibrium. But limited spiritual perception, preconceived ideas, ignorance and, of course, scepticism, all play their parts in disturbing the conditions of reception requisite for such intercourse. Not even love can penetrate prejudice.



As a result many leave the séance room disgruntled and unimpressed: they are anything but satisfied that “immortality” is a fact. But let it be remembered that Light is under no obligation to prove to Intellect the beginningless and endlessness of I-AM. No thinking can change the immutable facts of Life with which, sooner or later, every Dream Entity is confronted in the course of its evolution.

However, many volumes have been written, and many more will yet be written on the subject of psychic phenomena which, let us repeat, is no more phenomenal than mountaineering. It is not the purpose of this work to deal in detail with those matters for which there are already many advocates and exponents, competent and otherwise.

We therefore turn our attention to another psychic faculty which, unlike trance mediumship, psychometry and teleplasmic manifestations, is seldom recognised for what it really is. We refer now to the gift of being used as an amanuensis—not the scribe or recorder employed during a spiritualistic séance or a Theophany, not a medium for “automatic writing”, but an instrument within whom that faculty Joan Grant calls “far memory” has been developed. Mrs. Grant, who tells of her experiences in *Time out of Mind*, is the authoress of several works wherein, with the aid of Psychometry and by the employment of the faculty of far memory (which some call Thought Continuum and which we refer

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to as “anamnesis”) she is able to recount the experiences of those Dream Entities who in the past bore the atoms which, in this cycle in Time, constitute her own mental, emotional and physical structural organisms. And, whereas her gift does not include hypodermic vision it is, as works such as *UWinged Pharaoh* demonstrate, of inestimable value to those whose atoms are yearning to recall past memories but who derive very limited atavistic satisfaction from Archaeology’s uninspired translations of the past. Not for nothing has it been said that “translation is an Art, not a Science”. And so far as Mrs. Grant’s “far memory” is concerned, we can vouch that Seeketa, for one, was and is, no figment of her imagination.

Every age, every generation, has produced incarnated Dream Entities endowed with this amanuensistic faculty and during whose manifestations, it need hardly be said, Inspiration and other Life Qualities play their several parts. Whilst certain external personalities have been unconscious of the true nature of their gift, others have not. One of those who was aware of, and employed the faculty for the advantage of his own and future generations, was the one-time incarnated Dream Entity we identify as William Shakespeare. Notwithstanding arguments to the contrary, William Shakespeare was not a master of the so-called dead languages and his knowledge of Greek and Latin was very limited. Even had he the desire, he lacked the means of acquainting himself with the works of the ancient classical authors; and thus he relied on sources less finite than mortal narratives for the inspiration necessary for the compositions he was impelled to write. That he was a thoughtful creature (not a thinker) and thus a true philosopher, goes without saying: indeed, his philosophical atoms, his deep understanding of Life as he saw it in his day, provided conditions for the inflow of Inspiration and the operation of his amanuensistic faculty.

As an incarnated Dream Entity it was his function to unveil and lay bare for those with eyes to see, the motive power of Life as it was expressed by homo sapiens and other



beings who then inhabited, and who had in the past inhabited, the state of Appearances. Even the so-called ghost scenes in his works were the result of anamnesis assisted by the faculties of clairaudience and clairvoyance which, in some measure he possessed and which came into play under certain conditions. He interpreted the World of Shadows as a stage whereon Dream Entities made their

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appearance garbed in the costumes of physical embodiment. And so engrossed in their parts, so infatuated were the actors by the stage, the spectacle and the footlights, that they had come to believe that their histrionic performances were their true rôles in Life's drama. But because of the mental climate of his day, it was necessary to present these interpretations in the form in which they appear in his works. Knowing how unsafe it would be to speak seriously of his experiences, even to his closest friends and acquaintances, he kept them to himself. Had he done otherwise he would have been subjected to ridicule, if not worse, and this would have been detrimental to his influence and purpose. It is quite true that he was fond of conviviality and of the company of those possessed of similar inclinations: because of this he was known as "Merry Bill". But the excesses with which he has been accused are simply the imaginings of brains that then, as now, pass assumption as knowledge. One such assumption credits him with bringing on what was, and is, termed a "premature death", by excesses of conviviality. But his indrawal had nothing whatever to do with such so-called excesses. A chill, and the resulting fever, was the cause of his physical dissolution.

As an embodied personality he was not a great church-goer, and he rarely troubled the church and clergy thereof with his company. He was considered worse than a renegade by the Infralapsarian party then coming into vogue, and could its members have done so they would have consigned him to what, according to their ideas, was a very warm hell. Of the other party, the clergy as a class were not the highest type of men good and true. The "cure of souls" was certainly not a heavier burden than they could bear, and they gave him no trouble. In short, he regarded the ecclesiastical system of his day as an organised hypocrisy: but as discretion is the better part of valour, on this, as well as many other subjects, he kept his own counsel.

The Dream Entity whose externalised consciousness was labelled William Shakespeare in the Land of Shadows, was identified by the Quality Name of Orpheus in Inner personality states. We say "was" purposely. That Inner personality has long since been indrawn in consciousness through its resurrected Individuality into the state of Man where, for our comprehension, and for no other reason, another cognomen, more appropriate to that condition of awareness, applies. But we will deal more fully

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with this matter of Quality Names, which are accommodating appellations for constituent degrees of awareness whose amalgam constitute the state of consciousness comprising a Life Quality, later in this chapter.

We now return to the subject of the true Theophanies; and the nouns Theophany and Epiphany are, let us remember, esoterically synonymous. Both are basically "manifestations of deity to homo sapiens", both are revelations to incarnated



consciousness via the medium of its Inner states, of the Way, the Truth and the Life. And as we have mentioned, such revelations can, according to the Laws of Conditions, be made only to those Dream Entities possessing a co-sensitivity with the states of consciousness from which such Thoughts are transmitted: Wisdom does not cast pearls before swine. Furthermore, as we have explained, the channel for such transmissions must be possessed of certain attributes: Harmony does not pour new wine into old vessels, and the chosen medium's subconscious and mental states are generally such that, if measured by external intellectual standards, they would be classified as undeveloped and immature. However, as we know only too well, degrees of intellectuality bear no relation whatever to spiritual awareness and by Inner (or spiritual) standards, such a consciousness is rare and highly prized: in its virginal state, untarnished by traditional or contemporary scholastic concepts, unadulterated by intellectual deductions, theories and beliefs, it is the most suitable channel for the passage of Thoughts of a purely abstract character. What passes through the organism of such a medium from the states of Cause emerges in relatively undiluted form. This is the process whereby Truth is immaculately conceived and incarnated.

The above, then, comprise the fundamental requirements for a theophanic manifestation. But, so that the revelation may, for obvious reasons, be retained, another key faculty is required. This is the true scribe, or recorder; the type of amanuensis of whom it was once said . . . “every scribe which is instructed upon the Kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.” (Matthew 13:52.) A true recorder of any apocalypse is an instrument whose external awareness is, to a certain extent—and in some cases more than others—narcotized during the theophany: his rôle is a subconscious one in the spiritual drama of transmitting

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and receiving Thoughts; he inscribes the Thoughts from interior sources made audible vocally, but his own mental processes play no part in the proceedings. It is found, however, that much that he has subconsciously recorded with pen upon parchment has indelibly been imprinted upon his memory. He is thus blessed in that he is able to “bring forth out of his treasure” memories of what transpired during a theophany and which has long since been forgotten by others who absorbed the same testimony via normal sensory processes. For, as we have said, sensory perception and brain cells have, like spiritual awareness, been obnubilated by evolution in Time. The human brain is the culminating factor; it has become the laboratory of the senses commingling with the activities of Mind, and many abnormalities—viz. inflammatory conditions caused by resentment, fear, intolerance and other emotional disturbances—deny these cells their normal function of registering and interpreting the essence, or purity, of experience in the natural world. By the same process has instinct become contaminated: the human capacity to dislike another of its own or other species is possible only because of sensory degeneration. If no creature could see the foibles, the so-called discrepancies and short-comings in others, how could it recognise, dislike and distrust them? And the most degenerate of sensory perceptions, particularly so far as homo sapiens is concerned, is the external visual faculty. But of this perception we cannot say more at this stage.



Like other forms of psychic mediumship, that of scribeship is as universally distributed as the gift of music: it is a spiritual talent bestowed upon all, recognised by many and made manifest by the few.

The question might well be asked how such groups, those who provide conditions for such theophanies, come into being. The answer is that having inherited atoms which since yonder time have been borne by those who have yearned for the revival of spiritual awareness, the members of such groups likewise hear, and hearken to the “still small voice” within. Thus they are “called”, and having answered the call they have “asked”, they have “sought” and they have “knocked”; and the doors have been opened unto them. And as like is always attracting like, eventually two, three, four or more seekers for Truth are banded together, are bound together, by a common immaterial aspiration. In this manner that which in earlier times, and in other climes, has been

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called an “Anointed One” is brought into being. But, as we have stressed throughout this testimony, nothing ever stands alone: an Anointed One is not, and cannot be, a single personal being. If there is an incarnated psychic channel there must be at least one auditor, and thus an Anointed One comprises an indefinite number of aspiring consciousnesses. And they, the Dream Entities who comprise the Anointed One are thus identified by virtue of the fact that they are “anointed” by the discarnate intelligences who transmit the theophanies. This anointed is a “naming” ceremony during which the external consciousness of the Dream Entity is made cognisant of the Quality Name of its Inner personality. In other words its Inner personal state is identified with the Life Quality it represents.* In this manner is each member initiated into the realities of his-her Inner states and identified by the Life Quality of which he-she is a physically embodied representative.

Thus, in response to the beckoning of the Angel of Truth—not Truth garbed in sacerdotal dogma or circumscribed by orthodox concepts of right and wrong, but Pure Truth untrammelled by mortal precepts—are the atoms of spiritual consciousness welded together by the discarnate communicating entities, and by the common aspirations of the recipients of the theophanies who are brought together to see, to hear—and above all, to *feel*—the verities made perceptible to their understanding. In the process the recipients become relays, or radiators, of the essence of these verities to those strata of embodied personal consciousness of whom, for the state being, they are the unconscious representatives. Some of these radiations fall on stony ground, some on weed-infested and others on fertile soil. But in Eternity none are lost. And during the theophanies, or on other occasions when the Anointed assembles for discussion, meditation or prayer, its components are on all occasions referred to, and identified by, their Quality Names. By this procedure a cycle of *involution* commences: the external personality states of the component members are gradually subdued whilst an awareness of their *inner*

* Clergy of various denominations attempt to emulate this spiritual ceremony by the spiritless practice of christening infants. But the “name” so bestowed via the clergyman is not in any way sematic of the Life Quality of the infant Dream Entity. Here is an instance of an ancient esoteric knowledge reduced to a superstitious sacerdotal rite.

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personality states is correspondingly quickened. Of such are the laws of Equilibrium and Compensation.

We have seen that the Anointed of which we are speaking do not constitute incarnated male and female personal forms such as those who surround us in our daily lives, who gaze back at us from the mirror on the dressing-table or who confront us from the pages of history. The Anointed is to the external personal form what the receiving, rectifying and amplifying equipment is to the radio cabinet. The latter, no matter how elegantly constructed of maple or mahogany, possesses no ability to reproduce what the various broadcasting stations transmit; but the former ingenious equipment converts the cabinet from a piece of furniture into an instrument of living sound. (But let us remember that it could do this *without* its outer configuration—viz. the cabinet.) And as some instruments are tuned-in to the ether far beyond the parochial, mundane and prosaic programmes of local broadcasting stations, so are Torch Bearers (for such they are), by means of more highly developed inner awareness, tuned-in to abstract and subjective wave-lengths of Feeling and Thought of which those whose cognisance is confined to mundane vibrations are totally unaware. But because Feeling states transcend the capacity of rhetoric to express them, this inner awareness, this consciousness of subjective (or spiritual) reality defies description. What is felt by the experient can no more be defined than astronomers can explain how the Earth appears to revolve upon its axis in its orbit round the Sun. But as objective as are the Earth and the Solar System to the astronomer, just as objective to the seeker for Truth are those states of consciousness which, down through the ages, have permitted Torch Bearers to gratefully partake of impersonal guidance, spiritual instruction and revelations pertaining to Life's multifarious states, conditions, degrees, strata and frequencies of consciousness. But remember that these apocalyptic disclosures do not pertain to, nor are they the property of, the external personality: they relate to, and are rightly claimed as, the heritage of the Inner personality; and it is for this reason that we asked the reader at the commencement of this testimony to read these pages, not with his intellectual, but with his feeling and intuitive faculties. And the persevering Torch Bearer learns that the more humble, the more reverent his approach to this state of Inner awareness, the more rewarding in its profundity becomes his spiritual unfoldment. Indeed, humility is

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the only key to the Kingdom of Heaven—the realm within the reach of all but which can *never* be taken by storm.

These called and named members of an Anointed One can be likened unto clovers in a lawn. As clovers absorb nitrogen from the atmosphere, convert it and make it available to the grass roots through the soil, so Torch Bearers absorb spiritual truths transmitted from subjective sources and convert these into knowledge comprehensible to incarnated consciousness. But just as there are the uninformed gardeners who, demanding the appearance of uniformity above all else, pluck forth the seemingly offending “weeds”, or clovers, so there are the dogmatists and bigots who condemn, ostracise, torture, imprison, burn, stone and crucify the physical structural organisms of those Dream Entities who, having been selected by Divine decree for this purpose, teach a gospel of



Love, a gospel that cannot reconcile itself with, or conform to, spiritless traditional prejudices and creedal patterns of thinking. It will thus be seen that whereas instruments of Light are recompensed by an increment of spiritual awareness, in the World of Shadows they are by no means favoured. Indeed, their only safeguard against the gardener in their own particular stretch of lawn is the aegis of Wisdom. Those who employ its protective propensities avoid the political, sacerdotal or social wrath which inevitably descend upon those who fail to do so.

There have been countless Torch Bearers who, because they employed Wisdom, avoided censure, performed their allotted function and left the mortal stage unknown and unsung. Evidence of this is to be seen in the unbroken chain of Anointed Ones who have appeared upon the terrestrial scene from the decline of homo sapiens' spiritual awareness until recent times. Few, as we have said, have received Historical recognition: History concerns itself with sensational and notorious events in Time; it is indifferent to the ebb and flow of spiritual Tides of which the melodramatic and ebullient are the adumbrative expressions. That is why, for instance, nothing is known of the influences that, for all its frail delicacy, made of the Dream Entity identified as Horatio Nelson, a personage unique in naval history. That Emma Hamilton was a psychic sensitive, that a common love for the occult first attracted, and then bound her and Nelson together was never known, nor would it have been understood, by their contemporaries. With the horizonless realms of Reality opened before them, how they

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laughed at conventional ignorance and at society's donnered sense of values. Despite animadversion they were not prepared to sell their birthright.

But let us return to the main theme of this discourse.

As recently as the spiritually-impooverished Victorian era, Europe was the soil selected by Light in which to plant its clover seeds. In England, from the ranks of commerce, authorship and housewifery, masculine and feminine Dream Entities were called, named and chosen to receive, to record and to radiate the eternal Truth—albeit in Victorian phraseology and in accordance with prevailing conditions of reception—that until it re-acquaints itself with the substance of spiritual lore the incarnated personality will continue to flounder in the morass of self-deception; that notwithstanding homo sapiens' dissimulations in the state of Appearances, Life forever restores the equilibrium and that spiritually everything is under control and thus, in Light, all is in perfect order. To the recipients of these theophanies it was made clear that incarnated consciousness, bogged down by the *appearances* of good and evil—appearances imposed by traditional systems of thinking—must become cognisant of the overall spiritual pattern ere so-called right and wrong can be perceived in their true perspective. Physical and spiritual relationships were explained from the subjective standpoint, as were reasons for many of the illusions which had, theretofore, obscured homo sapiens' understanding in philosophical, social, religious and scientific strata of endeavour. Indisputable evidence was led to show that the cosmos throbbed with Life, that the Expression of Life categorized “human” was of divine origin and must ultimately regain an awareness of its divinity. And it was demonstrated how all psychic phenomena, from the so-called Spiritualistic to the Theophanic degrees of manifestation, are under the direction and



control of an amalgam of Intelligences whose majesty of spiritual awareness far transcended those of the personal deity of orthodox Christian conceptions.

These and other age-old verities were recapitulated to two Anointed Ones during the periods 1873-1881 and 1889-1908 and each group was known by an esoteric appellation which it is not the prerogative of this work to reveal. All this is literal historical fact: the personal names, occupations and places of birth of the group members are still known to their successors in the drama; but they, the actual participants in the theophanies, have all since

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been indrawn. And whilst they, as incarnated Dream Entities in the geographical city of Manchester, were naturally known to their relatives, neighbours and business associates, few outside those who constituted the Anointed Ones were acquainted with their esoteric activities, their metaphysical labours and their spiritual attainments.

The 1873-1881 period was, to use a colloquialism, a “softening-up” phase; a period and state for breaking down centuries-old traditional misconceptions in the consciousness of this first group, and preparing in those who later evolved therefrom into the 1889-1908 cycle, a state of Inner awareness necessary for the reception and recording of the spiritual verities briefly referred to above. The reader will search in vain for any reference to the non-terrestrial aspirations or achievements of these Torch Bearers in civic, ecclesiastic or scientific annals of nineteenth century Britain, although scholarly by-products of their labours are still extant. But because their external personalities played no part in the theophanic dramas, their personal names will never appear in any history of their era. These, like the personal names of all Anointed Ones, became lost in their *representative* character. Today, less than 100 years after the event, they are identified only by the Quality Names with which they were anointed by the then transmitting and communicating discarnate Intelligences. And those spiritual identities, or Quality Names—Osiris, Ariel, Flora, Amosis, Ceres, Manoah, Rama, etc.,—would be dismissed as myths, and their spiritual experiences as legends, should a narrative of their period of physical embodiment come to be written a few hundred years from now.

Mythological and legendary they may be, but their works have constituted Beacons whereby many students of the laws of Life, many seekers for Truth, have been piloted into the anchorage of spiritual understanding. Upon the foundations laid by those unsung Torch Bearers of the Victorian and Edwardian eras further spiritual edifices have been built: in more recent years the Angel of Truth has called into being other esoteric groups which have performed their unseen clover-like function under diverse Quality Names and which, for occult reasons, it is not the purpose of this work to reveal.

Therefore, as it is today, so it was yesterday and all the other yesterdays that constitute Time. Historians and archaeologists will never prove, nor disprove with certainty, that there were incarnated

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personalities known as Ishtar, Isis, Horus, Mithra, Athena, etc., because these were not the names by which they were known in Time. That they had, and still have, sentient existence, however, is evinced by the fact that they live in myth, legend and folk-lore.



And what these are, and how they came about, should now be apparent to all who have read these pages with their intuitive faculties. We must now discuss the sources of these theophanies and the states of awareness that constitute the consciousness of their transmitters. In this regard we must remind the reader that we are not speaking of those strata of consciousness wherein are conducted what are known as Spiritualistic séances. These serve their purpose, a noble and inspired purpose, but inasmuch as this pertains to comforting the bereaved and providing evidence of personal survival, because of the Laws of Conditions already discussed, such spiritualistic intercourse is invariably enacted upon planes of Mental Embodiment or within states of Inner personality.

But as we have explained, the sibylline or oracular faculty is that via which truly spiritual revelations, or theophanies, are channeled. This channel is opened only when the love *for* God within the anointed Dream Entities reaches those frequencies wherein the love *of* God is consciously felt and thus experienced. And those within whom such degrees of awareness have been awakened are, as we have said, the units comprising the Anointed One.

Because Spiritual Laws are the criteria it necessarily follows that theophanies are transmitted from those states where such noumena are consciously recognized and known. It is therefore from the states of Man, from Angelic and, at times even more interior conditions of awareness, that these revelations are made. One such state, as earlier mentioned, is that which, in accordance with the then prevailing conditions for reception, was identified as Olympus. The cognomina by which other strata of transmission were known in past eras, and by which they are still recognized by the initiated today, are all but infinite; but reference has been made to several of these in Part III of this testimony.

What applies to the strata of transmission equally applies to the states of consciousness inhabiting such conditions, the spiritual Adepts who are responsible for, and participate in, the epiphanies. But to refer to these communications as “spirits” is as misleading

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as would be the application of the term “materials” to those incarnated personalities whose awareness is limited to their materialized condition of being. Spirit is omnipresent and the Spiritual Universe cannot be isolated into individual compartments, let alone into separate entities. Therefore, the Adepts to whom we refer are not “spirits”, but specific representatives of Life Qualities whose consciousness in their own states constitutes spiritual knowing. For the purpose of theophanic transmissions these representatives become Light Bearers: they ignite the torches borne by the component members of an incarnated Anointed One, or Messiah. And they are recognized, of course, only by their Quality Names. The pseudonyms by which, in states long since discarded, they may have been known in the World of Shadows are, so far as they are concerned, interred with their bones. Consequently, when they communicate they identify themselves by those Qualities by which they are known in Heaven, and to which Qualities nomenclatures have, for reasons already explained, been given. And thus it comes about that, unknown to Science, Church or Scholarship names such as Adonis, Hermes, Osiris, Venus, Hermione, Hebe, Orpheus, Apollo and countless others are as much alive today as they were centuries and millennia ago. To anointed groups of spiritual awareness to appearance inhabiting



different localities upon the Globe's surface such appellations are still employed by non-terrestrial Intelligences to identify either themselves or the Inner personality states of the Dream Entities endowed with such Qualities with whom they hold their holy communions.

But the Inner personality states of the components of the incarnated Anointed One are not the only conditions wherein theophanies are made manifest. Penetrating as they do all intermediary degrees of cognisance between their source and physically embodied conditions, these communications are relayed to, and ingested by, countless thousands of discarnate Dream Entities in the states of Embodied Mentality and Inner Personality who have likewise been inwardly prepared for their reception. In this way vast, unseen, multitudes are fed with spiritual manna which, to outward appearances, has been prepared for a mere handful of Dream Entities assembled in incarnated conditions to absorb them. Epiphanies of this nature are thus the substance of what have come down to us as the feeding of great concourses of people with a few loaves and little fishes. And, as we will show in due course,

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the source of these transmissions, the states which are their provenance, have, like so many other non-terrestrial noumena, also been mistakenly interpreted in the Gospels and Epistles of the New Testament.

We now come to the so-called love affairs that Zeus and others of the Olympian and similar pantheons are said to have conducted with mortals. No discarnate Life Quality can, of course, consort with an incarnated Dream Entity except in Thought within the latter's Inner, non-terrestrial states. Therefore, what have been translated as amorous interludes between the immortal gods and homo sapiens are exoteric presentations of what occurs when an incarnated medium is entranced. In other words these mythological seductions refer to the "controlling" of psychic sensitives, or, in scriptural language, the "knowing" or the "entering into" of the Inner states of incarnated Dream Entities, by spiritual Light Bearers, or specific representatives of Life Qualities. By this, and only this means, can theophanies occur; via these, and only these transmissions, can the Will of God be made known in states wherein Thought is no longer given expression in undiluted form. And the half human, half divine progeny resulting from, or born as a result of, such hallowed intercourses are Dream Entities whose consciousness has been infused with the need for the restoration of a state of Equilibrium. And during such apocalyptic experiences it is natural that these Torch Bearers become impregnated with an awareness of their Inner relationship with spiritual royalty. Of such, then, are the half-divine heroes and lovely, gifted maidens of myth and legend—not incarnated Dream Entities made manifest in flesh and blood conditions, but the states of consciousness whose cognisance of those conditions were concomitant with their awareness of their own Inner personal illumination.

Finally, we must examine those strata of consciousness which, in scriptural records of the past, are referred to as "prophets", and explain the part they play in the theophanies and thus the Anointed Ones. When an individual today is spoken of as a prophet, it is usual to think of him-her as one endowed with the gift of prophecy and the ability to foretell the future. But here again we are confronted with a declination of connotation. The word "prophet" is derived from the Greek word *prophetes* wherein *pro*



means “for” and *phetes* implies “to speak”, and whilst the meaning of the word prophet degenerated in Time to refer to “one

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who speaks under the auspices of another”, its esoteric connotation in the Hebraic teaching of old implied “one who makes known the Will of God”. Prophets were distinguishable from other persons of flesh and blood in that their thought processes, their utterances, and, on occasions, their physical organisms, could become channels through which Light could reveal Itself and Life Its purpose. In other words prophets were what are called “psychic sensitives”; they were theophanic instruments. And at all times prophecy is a collective phenomenon; prophets were not referred to by personal names because their psychic function was a collective, rather than an individual, manifestation. Ezekiel, for instance, was not a personal name: it was the cognomen of an Anointed One.

It will therefore be seen that the word “Prophet” is a collective noun denoting the Inner personality states comprising an Anointed One of the past, in Time. Each theophanic phase is a link in the eternal chain of revelation, and what was an Anointed One a generation ago is a Prophet relative to the Anointed One of today. And by the same token the Anointed One of today becomes the Prophet and the prophecy of an Anointed One in, say, a decade hence.

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PART IX

Eschatology

Upost mortem involution.



More so, perhaps, than any other ancient people, the Egyptians have left on record material evidence of what they believed constituted the so-called after-life. And from these relics certain rather insipid conclusions have been drawn by contemporary Scholarship.

It is a basic forensic principle that, lacking the relevant evidence, suspicion is not in itself sufficient to justify a conviction. All things considered, it would perhaps be as well if other learned bodies could emulate this excellent principle. Under prevailing conditions of spiritual myopia so many conclusions are drawn from the outside looking inwards that parablepsis is, unfortunately, the rule rather than the exception. It would be far more consistent with modern precepts of Truth if greater circumspection could be exercised before arriving at a conviction whose only evidence is a suspicion, or supposition.

One of the above-mentioned conclusions is that the ancient Egyptians were morbidly obsessed by “death” itself. But, in view of what we have so far written, there is nothing morbid about the states into which the Dream Entity is indrawn when it ceases its peregrinations in conditions of physical embodiment. Is it a “morbid preoccupation” for an adolescent to attend university so as to prepare himself for his chosen profession; or for the reader, who is being transferred to a foreign country, to learn the language and study the customs of the people with whom he is shortly to reside and among whom he is in future to earn his living? No; it is the sensible thing to do. By the same token, is it not just as practical to acquire as much knowledge as possible concerning the distinctly “foreign country” to which, sooner or later we are all to be transferred? If so, then the ancient Egyptians were in many respects a most sensible and practical people.

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Another conclusion relates to the religious practices of the many civilisations that emerged and were submerged during a period of approximately 3,000 years and which are collectively referred to as “Ancient Egypt”. The reference is to the many hundreds of “primitive” gods said to have been worshipped by these ancient peoples. But we ask the reader to remember that these so-called deities were, in most cases, inherited by the Ancient Egyptians from pre-Dynastic times, from incarnated Dream Entities who peopled the World of Shadows long before what is known as the Archaic Period. Some of these gods are said to have been the earliest progenitors of certain families, tribes or clans; others were birds, animals or reptiles. Some were totems, such as trees, rocks or pillars, but all were, originally, not deities, but *symbols* of the Life Qualities made manifest via the media of these Expressions of Life. And the symbolising of Life Qualities took place long, long after retrogression set in. We explained earlier how, to keep alive in the awareness of the masses the reality of subjective phenomena it was deemed necessary, even as it is today, to contrive symbols whereby the invisible may be made tangible to the sensory perceptions of those in whom Feeling had become obscured by the misuse of Mind.

What also must not be lost sight of is that not all statues are necessarily images of gods. In recent centuries, no less than in the past, homo sapiens remains addicted to the practice of erecting statues of incarnated personalities to whom he wishes to pay homage: effigies of royalty, warriors, heroines, politicians and prelates are studded all over the surface of the physical Globe; and all of these bear witness to unenlightened attempts by



the external personality to immortalise that constituent of Man that is the least venerable and the most transitory—viz. its configuration during the cycle of physical embodiment.

Historians in general, and Egyptologists in particular, should take care how they interpret what is said to have comprised the so-called “Upper” and “Lower” Egypt before the Archaic Period. Forever is there the inner to the outer, and what ultimately might have been an historical unification of Northern and Southern geographical localities could very well have been a reflection of what had already occurred in consciousness in respect of non-terrestrial states. Who can say that there was not a phase when the aspirations of a family, of a tribe or many tribes of incarnated

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personalities, whose state was figuratively the “lower”, had not achieved attunement with discarnate Life Qualities whose more interior conditions symbolically constituted the “Upper” regions? If such is the case, it might be the spiritual rather than the temporal achievement that is commemorated in the ancient monumental inscriptions.

We do not dispute that during degenerate phases—and the monuments to external personalities, the mausoleums, the practice of embalming, etc.,—bear grim witness to the retrogressive cycles—theocracy might have been the exoteric religion of the then priest-ridden Egypt. Competition is said to be a healthy thing, and polytheism invites competition, and *uncertainty*—a healthy state of affairs for any profession that trades on the superstitious fears of the masses. Eventually by a process of syncretism similar deities were grouped together or treated as identical, and there was some attempt by successive priesthoods to evolve an orderly pantheon. But what these numerous so-called deities symbolised to those initiated into the esoteric mysteries were, as has been explained, the Life Qualities these creature-gods represented. And what the reader will by now have discerned is that when retrogression sets in what was once an esoteric truth, but is no longer understood, still lingers in the memory of a people. It then degenerates; it becomes part of the dogma of an exoteric cult and out of this, in the passage of Time, evolves the superstition.

To discover what the ancient Egyptians were seeking and in many instances no doubt finding in their “morbid preoccupation” with the after-life, let us take up, where we left off in the previous chapter, the experiences of the late John Smith. We continue from where, divorced from what was a physical environment, he no longer has to eat, sleep or defecate. Without a physical structural organism, without a brain, he needs no longer to sustain these by cannibalistic means; having no longer to discard impurities copulative proclivities are extinguished. Thereafter, having ceased to employ Mind, and thereby emancipating himself from the condition of Mental Embodiment, his main purpose in Life becomes the acquisition of spiritual consciousness. He no longer thinks, surmises or assumes. He now is in direct receipt of unadulterated Thought which, in that and all future conditions of consciousness, is the vehicle for giving and receiving, all locomotion and all intercourse. He is busy preparing himself for the inevitable call to “come up

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higher”, the state when he, now fully cognisant of his condition of Inner Personality, will be indrawn into the consciousness of his Slumbering Individuality when the latter



awakens from its anaesthetised state. This indrawal is what occultists refer to as the “second death”. It is, as we discussed earlier, the true “passing-over” from physio-mental to spiritual conditions.

But even before this final translation the Dream Entity learns that he no longer is, and, in fact, never was “John Smith”. Let us suppose that his Inner Personality (the external John Smith being, of course, unconscious of this fact) is a representative of the Life Quality of Brotherhood; and that in its representative capacity that particular Personality is identified in non-terrestrial states by the Quality Name of *Fraternia* which, in the relatively infantile Personality state would mean *Little Brother*. (From this it will be gathered that “John Smith” was merely the pseudonym by which Fraternia was known by other incarnated Dream Entities during his brief appearance upon the imagined stage of history in the theatre of Appearances).

In due state Fraternia becomes a conscious entity within the state of Spiritual personality. In that condition all links with the planes of physical and mental embodiment, all so-called blood relationships, are in consciousness discarded. What now concerns Fraternia are *spiritual* relationships, which are eternal, and which have never been disrupted except to appearance, *in consciousness*. He is, as the reader will observe, on his way Home: it is a case of the return of the prodigal son. If his soul-mate, the other half of his Two-in-One state, preceded him in the cycle of separation in the state of Man, she will be joyously awaiting his return in consciousness to the state of Identity wherein, upon acquiring that condition of awareness, he will, by the operation of immutable Law, rejoin her. If, as a result of their use of Freewill, she is yet to follow him into the Underworld of physical embodiment, she will nonetheless be awaiting his returning awareness ere she, in her turn, takes on conditions requisite for those experiences awaiting her in the nether regions. And these conditions are no more a part of her real self than are the clothing worn by, or the capsule that encloses him, the true configuration of the astronaut projected into space. And as the astronaut, despite his individual conditions and environment in so-called Space, does not sever the links connecting him to his Earth-bound fellows, so, let it be remembered,

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no Individuality ever really leaves the state of Man. It is, as we hope we have clearly demonstrated, the projection of consciousness into extraneous conditions that creates the appearance of disgregation and the subsequent delusions of physical and mental embodiment.

But let us return to Fraternia in his spiritual, or Inner personality state. In the process of acquainting himself with Life and Its manifestations he is attracting to himself, and is being attracted by, those to whom, as we have said, he is spiritually related. These include both masculine and feminine Intelligences expressing the same Life Quality of Brotherhood; those with whom he has an atomic affinity (because Fraternia and his environment still consist of atoms, albeit more rarefied than those of which he has hitherto been cognisant); those with whom he shares a common Angelic Faculty, and others to whom he is united by virtue of a mutual spiritual ancestry. And in order to maintain harmony between his enhanced state of awareness and the environment appropriate thereto Fraternia’s atomic configuration has, of necessity, to undergo a metamorphosis. This is an experience of unutterable enjoyment.



Achieving the zenith of Inner Personal awareness Fraternia automatically enters upon the frequency, and the environment appropriate thereto, of the state of his emancipated Individuality. In conformity with these more interior spiritual conditions where he is no longer the Dream Entity *within*, but the consciousness that now *comprises*, his resurrected Individuality, another exalting metamorphosis occurs. And as his awareness of Life is intensified and his participation in the Fraternal Life Quality function increases, so he gives expression to this unfoldment within himself. Being no longer a “little brother” he is now identified as *Phratos*, which means *clansman* or *brother in Light*. And thus his expansion of consciousness, and with it understanding and enlightenment which, in spiritual states are *tangible phenomena*, continue: what a physical body had been to the one-time John Smith, so now enlightenment is to Phratos; it is the medium by which he is made cognisable to his compatriots, and they to him, in the state of Individuality. We should not forget that in these interior conditions phenomena such as tall, short, old or young are unknown. It is the intensity of luminosity of the individual intelligence that expresses its state of consciousness: the more the individual serves

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and participates in the Whole, the greater becomes his-her understanding. This understanding burnishes the atoms of consciousness which, in their turn, provide the individual with his-her configuration.

Having attained, by this process of involution, the requisite frequency of consciousness, Phratos becomes attuned to the state of Identity wherein another transcending metamorphosis takes place and where he and his soul-mate can be re-united. But this compagination does not occur until both are operating on *identical* frequencies and thus, whereas both the seminating and conceiving Expressions of Life continue their labours of love in obedience to the Life Thought that determines their Life Quality function, this strivance for identical frequencies is that to which, to use a mundane analogy, the courtship between two incarnated consciousnesses in the World of Shadows corresponds. And if he has not hitherto acquired this knowledge, it is within this state that Phratos understands what is implied by the words “Know Thyself” inscribed upon every portal through which his unfolding inner awareness has borne him. Here, in the state of identity, the one-time Dream Entity finds itself at-one with the other species with which it was familiar, but from which in consciousness it sequestered itself during its sojourn in the Underworld of matter. Here, like the late John Smith himself, the creatures who co-existed with him as Dream Entities in the World of Shadows are re-united with *their* Dualities, all of them being expressions of Life and Light no less beautiful, no less spiritually activated, no less invested with Divinity than Phratos himself. Cats, zebras, apes; sharks, salmon, shrimps; eagles, sparrows, lizards and tortoises that at one time constituted, by homo sapiens’ standards, *lower* orders of Life, are now recognized to be of the same spiritual genus as Phratos himself—viz. Hu-Man manifestations of the state of Man.

Eventually the state of identical frequencies is achieved by Phratos and she with whom in consciousness he shares a Soul, and thus they become consciously Two-in-One; two identical twins, brother and sister, lover and beloved or, the perfect Man. Adam and Eve, Cupid and Psyche, Castor and Pollux are no longer sequestered conscious entities:



what was originally One had become, in consciousness, Two: and what had been Two has become, in consciousness, One once more. This is what is meant by “For when they shall rise from the dead, they neither marry,

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nor are given in marriage; but are as the angels which are in heaven.” (Mark 12:25.) As we have shown earlier in this work the perfected state of Man corresponds with the Dual state of Angelhood.

But the above state, surpassing in aesthetic awareness anything for which there are words in any vocabulary to describe is, let us not forget, only the threshold of the state of consciousness designated the Spiritual Universe. As we know, all atoms, all congeries of atoms, are destined to become conscious of the Whole. Consequently this Duality of Consciousness seeks and coalesces with another Duality with which, like two Soul-Mates, spiritually it has most in common. When *this* compagination is achieved the four that had been Two now become One combination of experience and perceptivity. And this process continues—the four that became One unite with another four-in-One and this eight-in-One combines with another eight-in-One. These sixteen who have become One merge their feeling and awareness with another sixteen in a state of Oneness: this thirty-two-in-One coalesce with another thirty-two-in-One and this sixty-four-in-One identifies itself with another sixty-four-in-One until, in due state, a myriad Souls have combined in consciousness to comprise the myriad-in-One that constitutes the Angel of Brotherhood. But, as we have said, even in this state of Oneness no Soul sacrifices its own specific characteristic or spiritual identity. Indeed, because it is now shared by a myriad other identities and partakes of the cognisance and characteristics of its myriad counterparts, the consciousness of the specific identity becomes greatly intensified and thus increasingly magnified.

But, as described earlier, not even the Seraphic state is the ultimate in conscious spiritual attainment. In their turn two Angels (each comprising the spiritual awareness of a myriad Souls) combine their consciousness and experience of Life and its manifestations to form a Oneness, and these combine, almost *ad infinitum*, until a myriad seraphs have coalesced in consciousness and constitute, in their turn, that specific expression of the Elohist Host whose Life Quality it is, in this particular case, to make manifest the Brother-Sisterhood of Creation.

More interior than this we cannot go. But we remind the reader that the Elohist state itself is only the threshold of what comprises the consciousness of the Great Beyond.

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From what we have just narrated four facts should have emerged quite clearly. They are, firstly, that the state of consciousness we designate “Heaven” is not achieved at a single bound; secondly, that spiritual consciousness is anything but an indefinite duration of harp playing; thirdly, that the “R.I.P.” inscription on tomb stones (which are really mile stones) is singularly appropriate if addressed to the atoms of the physical structural organism, but ludicrously inappropriate if intended for the consciousness that gave adumbrative expression to its Life Quality during its cycle of incarnation; and finally, that the period of physical embodiment enjoyed or endured by any Dream Entity



is, relative to the eternity of experience, as fleeting as a single glow of light emitted by a firefly. And we feel the reader will by now have realised that so-called death does not involve a change of position or location: we do not go up or down or sideways; we merely operate upon a different frequency of consciousness.

Yes, it is as simple as that. And if the Laws of Life which we have endeavoured to explain in this and preceding chapters were more widely known and recognised “death” would be seen, not as a calamity, but as the natural result of the passing of a state. Unbridled grief arising from this inevitable and evolutionary change of awareness on the part of a Dream Entity is, no matter how we look upon it, a form of self-pity. For whom do the so-called bereaved weep; for themselves or for he-she who has been indrawn from the Land of Shadows? And what of the now limp, inarticulate and inanimate physical structural organism? What had been the highly prized outer garment of the Dream Entity becomes the afterbirth of the indrawn personality—the placenta that served its purpose in the Womb of Time but which is now no longer of value or importance to the new-born Embodied Mentality.

But whatever the reader may think of what we have thus far written, we ask in all seriousness that he-she exercises self-restraint when mourning the absence of a loved Dream Entity who has, for any reason and under any circumstances, been indrawn. Heaven knows the cry of a bereaved heart is bitter, but remember, if the first duty of a follower of the Light is love, the second is self-abnegation. If you really loved him, calm your grief, for the discarding of the physical structural organism does not disturb the seat of love, and your agony vibrates upon its chord as much as ever; and because like is always attracted to like, it reaches

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him in whatever non-terrestrial condition he may find himself. This will disturb him, and such disturbance can cause distress. Thus, if you grieve for love’s sake, calm yourself; if you weep for sentiment and fashion, you may continue—that will never reach the now discarnate Dream Entity. Love,—pure, unselfish love—has this power to distress, and it is to that love that we appeal. Pray by all means, but not for yourself. Pray for the one who is upon the road to better things; and pray only that he should find the Light. To such impersonal invocations Light responds.

The effects of incarnated personal behaviour upon the sensitivities of indrawn Dream Entities were common knowledge during eras of spiritual enlightenment, and out of such knowledge evolved, and has come down to us, the many and varied taboos relating to the indrawn personality which, as the one-time Dream Entity known as Sir James Fraser explains in *UThe Golden Bough*”, comprise the beliefs of the so-called primitive (but really degenerate) people inhabiting certain areas of the physical Globe.

It is not possible to dilate upon the many, many episodes that occasion the Dream Entity’s disgregation from its physical structural organism. These occurrences are as manifold as are the states awaiting the arrival of such discarnate entities, each of whom has, by his own thinking processes and behaviour patterns, prepared in advance the garments, abode and environment in which he will find himself: thus every state is in harmony with the consciousness of its denizens. As we have explained, the Dream Entity has much to unlearn, as well as to learn, when leaving the mortal stage. Not all are as unblemished as the late John Smith whose experiences were recounted earlier. Once



consciousness is sequestered from its incarnated environment all earthly distinctions of rank and position, all the accessories of Vanity Fair, become valueless. All the pomps and vanities of mortal experience lie buried with the mortal form: these cannot rise from the state where they belong. For all who have left the mortal stage its attractive drama has ended; the plaudits of the entertained have ceased; the curtain has fallen; the robes in which they elected to strut the stage have been doffed; the one-time popular hero of the footlights is now the disillusioned actor out of employment. He aspired to mortal fame, and won it; but in his victory he lost contact with his Inner states. But he need not despair: however drastic his treatment may have to be he will, by his own endeavours, regain that which he lost—the consciousness

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of his true genealogy. Like is forever attracted to like: the shadows beckon those who cannot stand the Light of self-discovery; and until the dross that poisoned his way of life is removed, the Dream Entity whose only yardstick was his own self-interest, finds himself friendless and alone. Until the garments of self-delusion are shed some philanthropists find themselves in the company of commoners. Those who laid up their treasures on earth are lured back to the Underworld—“for where your treasure is, there will your heart be also”. Hatred and malice, jealousy and avarice are the unbecoming apparel of those who harboured such emotions. Conversely, fortitude and integrity, compassion and benevolence are the robes adorning those who gave expression to these feelings. Suicides find that they have consolidated and solidified in consciousness that from which they attempted to escape, and thus they are haunted by the very thing they tried to avoid. Those who held others in bondage, in no matter what form, find themselves weighed down by the burden of the misery they caused. The sanctimonious church-goer who concealed her resentments and scandalised emotions behind sweet smiles and honeyed words is shocked to discover that she is clothed in drab grey garments wherein she is automatically attracted to a vast assembly of other hypocrites and bigots: Dream Entities of every nationality, of every colour and walk of life; of every profession, of every religious creed and denomination. As the reader will observe, all are catered for. In the Mentally Embodied state Conscience rules supreme. Only the conscience of the individual Dream Entity knows the *motive* behind every idea he had, word he spoke or act he committed, and Motive is the impartial Arbitrator when a Dream Entity stands naked before the mirror of his-her conscience. For this is the Judgement of God about which so much has been spoken and written and of which so little is really understood. It is the Law of Consequences.

As in the World of Shadows, so it is at the Bar of Judgement: ignorance of the Law is no excuse. Each personified Dream Entity, because it possesses Freewill, is endowed with the counterweight of Conscience, the latter, like Feeling, being an attribute of its Inner personality states. It is by obeying or disregarding this “still small voice” that contributes so much to what the personality experiences whilst in physical embodied conditions and predicts the stratum upon which it finds itself as a discarnate Dream Entity. Further-

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more, we should remember that because All is One, even in states of Hu-Man awareness, wherein the collective Ego constitutes the personalised Satan of scripture, we are all parts of, and thus dependent upon, one another. This inter-dependence extends from the corporate Personality to the infinitude of atoms of which the Personality—individually and collectively—is comprised. How we treat the atoms comprising our mental, emotional and physical beings will effect and influence those who inherit them in time to come. The latter are our atomic brothers and sisters and their spiritual, mental and physical well-being is of as much importance to our future spiritual advancement as is our welfare to those, now in non-terrestrial states of consciousness, from whom we, the reader and the writer, inherited those same mental, emotional and physical atoms.

This inheritance of atoms is what lies behind the doctrine of reincarnation widely held by certain Oriental religious sects and by Occidental theosophical bodies of opinion. Whilst acknowledging that every atom is endowed with Soul propensities, we must reiterate that such propensities only find fulfillment in the state of Two-in-One. As this state of consciousness is non-terrestrial, Soul is never incarnated; and what is not incarnated cannot be reincarnated. It is not that the Dream Entity is subjected to a series of physical incarnations, but because of the repeated use of atoms impregnated with past terrestrial experiences that the theory of reincarnation arose. And the use of the noun “soul” has, as we have said, been much abused. For instance, the Jewish word *nephesh* occurs about 700 times in the Old Testament and is rendered, *Life, living, man, person, him, me, breath, heart, mind, they, appetite, self, body, lust, creature, beast* and *soul* throughout that Testament. What then, was the original connotation of the word *nephesh*? The Greek word *psuchee* of the New Testament corresponds with *nephesh* of the Old. It occurs 105 times and is rendered *soul* 59 times and *life* 40 times. The same word is also rendered *mind, us, you, heart, heartily*, and is twice applied to *beasts*. Is the abuse, which arose out of confusion, to be wondered at?

We know that all that glitters is not gold and we are beginning to learn that not all that has been spoken and written is true. But because Divine Justice *is* divine the law of Consequences is also a law of Compensation: no true pendulum swings only in one

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direction. Condemned for “living in sin” by conventional incarnated standards unwed lovers are absolved from guilt when Love speaks in their defence as they stand at the Bar of Judgement. And because Light is the All Seeing Eye and does not judge by appearances, it is likewise with the so-called murderer who, because of an irresistible compulsion over which he had no control, caused the indrawal of a fellow Dream Entity. In accordance with the retaliatory customs of a degenerate age, he was hanged, but, having paid his debt to Society, and provided he harbours no resentments, he is found “not guilty” when Motive stands beside him at the Bar. Of such is the Love of God. And remember, each act of kindness, every word of understanding, every smile of encouragement—all *feelings* so expressed—are in Light of greater worth than the liberal tax free donations made to charitable organisations by an incarnated personality inflicted with a plethora of worldly wealth. But, as we have seen in the case of the one-time John Smith, the conditions in which an indrawn Dream Entity finds itself are real only so long as, having stood at the Bar of Judgement, it is satisfied to remain in such conditions: the choice is its own. Forever are its true friends, its own Inner degrees of awareness,



beckoning; and, having reaped what it has sown, any Dream Entity that responds to the call—no matter how deep the shadows in which it may be dwelling—is, with the aid of Love, Truth and Beauty, drawn out of its self-created purgatory. Thereafter, it evolves spiritually, and, following upon the resurrection of its Individuality, it enters what may truly be designated Theocratic realms.

Much of what we have recounted is portrayed in the Judgement Scene from the papyrus of the Egyptian Scribe, Ani, a Dream Entity personified round about 1400 B.C. (British Museum papyrus No. 10,470). The consciousness, symbolically identified with the heart or, as some say, the “soul” of the indrawn Dream Entity, is weighed against a feather by the canine-headed god Anubis and the avian-headed scribe, Thoth, whilst a creature representing many non-homo Expressions of Life stands near-by upon a balk of timber, the latter representing the sylvan species. As the reader will readily understand, there is much more in this portrayal than the interpretations placed upon it by Academic strata of consciousness which are invariably critical, and thus narrow, in their

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approach to such things. The drawing, and the figures depicted have profound spiritual significance. Being intuitive creatures the non-personified species are not beguiled by homo sapiens’ pretences and cajolery: guided by instinct they sense and feel his aura and emanations. And because they are thus the most trustworthy assessors of a Dream Entity’s true disposition and sensibilities the non-homo species are depicted as being the best judges of his true character. Moreover, because homo sapiens is but one of innumerable Expressions of Life comprising the Hu-Man family, it is his attitudes, not only to his own kind, but to the other species also, that are weighed in the balance. Furthermore, irrespective of the outer configurations they assumed during physical embodiment, by virtue of their spiritual awareness in the state of Man these non-personified species are veritable gods and goddesses relative to the insignificant degrees of spirituality made manifest by homo sapiens.

Space will not permit of further reference to the papyrus of Ani. However, with the keys now in his possession the reader will find much to interest him should he decide to pursue the subject further. But we should mention, in passing, that the *ankh* so frequently to be seen in the right hand of the gods and goddesses of Ancient Egypt is the symbol of the Duality; and the *Ka*, or “spirit double” believed to have been born as a counterpart with the physical body, to have lived with it, and to have accompanied it into the next world, is the Inner personality. Furthermore, by reading between the lines of the legend of Osiris, Isis, Horus and Seth we are given a glimpse of a regenerative cycle; a state of enlightenment when the custom of embalming the mortal remains of a Dream Entity was no longer practiced. The physical remains of the deceased Osiris were not, as the legend would have us believe, broken up and scattered by the so-called powers of darkness. What was done occurred under a wise regime that understood the physical structural organism must be allowed to disintegrate so that its atoms may be purified and made available for re-use when required. This enlightened regime, acting in conformity with Nature’s Laws, was directly opposed to the priestly craft of mummification which derived, as does its modern emulators, a lucrative income from the discarded garments of indrawn Dream Entities. The legend has been twisted into the shape in which it has come down to us by those with an axe to grind. In



the eyes of Vested interests any concept that jeopardises its source of wealth, endangers its fabric of power, makes vulnerable its traditional prejudices—and no matter how inspired or enlightened that concept might be—is by its standards, an abomination; a demon, a fiend, an evil influence that must be eradicated.

In addition to reflecting a seminating-conceiving Duality, Isis and Osiris were personified representatives of the Life Qualities of Love and Wisdom. And the recovery and unification of, not the mortal remains, but the states comprising the corporate god-man, Osiris, would be a normal spiritual process, a divine ceremony during which Anubis, Thoth, Nephthys, Horus and, of course, Isis, would naturally perform their allotted rôles. The fourteenth part of Osiris which, inasmuch as she had not forsaken the Dual-state, was not to be found in the Land of Shadows was, of course, Isis herself. And having regard to the fact that there are no “dead” except spiritually insentient personalities in the Womb of Time, the resurrected Osiris, the ancient and forever god-like representative of Light, is a most illumined degree of consciousness within subjective conditions interior to the state of Man. That the archaic Pharaohs—and, for that matter, their subjects also—would, after their indrawal become, in due state and degree, as like unto Osiris, was no less true in those far-off days than it is in our own times.

It may seem a far cry from pagan Egypt of 4,000 years ago to Christian civilisation as we know it today. But it is really not so: methods change, not practices. Take for instance what has recently been described as “the greatest thing that medical science can bestow on the human race”. We mean placing in deep freeze the physical structural organism of an indrawn Dream Entity. This is purely embalming brought up to date. No matter what the reasons were in the past for this practice, the modern theory is that so many medical advances have been made in this century that it is more than likely that 50 to 150 years hence “death” will be “extinct” and that the so-called dead thus preserved could be reanimated and restored to “life”. Nothing is said about how, without intensive so-called psychiatric therapy, an adult of, say, 60 years of age will find it possible to adjust himself to the drastic changes that will undoubtedly have occurred during the next 50 to 150 years. But perhaps it is a case of anything that Rip Van Winkle could do the chap in the deep freeze will be able to do better.

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The scheme, which is the brain child of an American professor of physics is, at the time of writing, said to be catching on rapidly in the United States of America and “deep freeze” cemeteries are on the increase for those who can afford the privilege of having their unwanted outer garments kept in cold storage for an indefinite period. The coffin in this case is a stainless steel cylinder and each body is labeled with the name, age, cause of death, etc., so that in time to come, when the cure for old age, cancer and other fatal diseases has been found, responsible persons will be able to remove the frozen cadaver, repair the damage done by the disease that brought about the indrawal of the Dream Entity, and set in motion whatever has to be done to resuscitate the body as a whole. The Professor is purported to have said in a recent interview: “We all know that life is desirable, but we do not know that death is desirable. In fact we do not know what death



is. We need some time to solve the mystery of life and death and the reason for us being on earth before we can say categorically, ‘It is right that we should die!’”

What a remarkable statement. But it goes to prove that whilst intellectually we may be homo sapiens, spiritually we are very much homo ignoramus.

Strangely enough, although the Professor has met with considerable opposition to his scheme from certain quarters, many Churches support him. It would seem that, to the theologasters of our day, the words ascribed to their Lord and Saviour are meaningless. We quote from Matthew chapter 6, verses 19 to 21: “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also.” And whereas we appreciate that there are not likely to be any moths—nor rust or outward signs of corruption for that matter—at temperatures in the neighbourhood of minus 200 degrees centigrade, the consciousness to which they gave physical configuration will most certainly have been indrawn from the atoms, and there is nothing whatever that medical science can do to reincarnate a discarnate consciousness. Furthermore, the particular Torch Bearer to whom the above quotation is attributed did not, we feel sure, refer to a deep freeze morgue when he spoke of Heaven. And who

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but those steeped in ignorance, superstition and misconception can conceivably limit their spiritual aspirations to a stainless steel capsule—“for where your treasure is, there will your heart be also”?

From this we observe that whilst one branch of Science is bent on preventing physical embodiment by birth control, another branch is attempting, in theory at least, to prolong physical embodiment in cold storage. And what of the atoms of these modern mummies; atoms that are being denied their natural processes of disintegration, purification and reincarnation? Will homo sapiens ever cease his theomachist activities?

We shall see.



PART X

Exegesis

U interpreting the scriptures.

Like those of the ancient Greeks and Egyptians the myths of the Jews passed through the feeling and mental faculties of many bards, many scribes, many interpreters, before they breached us in the form in which we have them today.

This form consists of the books comprising the Old Testament of the Christian Bible which are a canonical selection from older Judaic writings—the Midrash, Torah, and Pentateuch—which are themselves a synthesis of traditional folklore and legends that had been handed down orally through the centuries in many tongues and were by no means the exclusive property of the tribes professing the Judaic faith. And of this scriptural literature all of the original manuscripts are lost. Even in the first century before the Christian era only copies were available, and these would have been many copyings removed from the originals.

With the passage of time there evolved many variations in the manuscript copies and the need for a standard text arose. This standard text was eventually produced by the Massorettes in the seventh and eighth centuries of our era. And this text, after much editing became, as we have seen, what is called the Old Testament in the collection of writings claimed by Christians and Jews alike, to be the one and only original Theophany.

Like the Homeric Zeus, the God of the Old Testament is credited with conversing with mortals; and many un-god-like characteristics such as jealousy, enmity and vengeance are attributed to the Jewish deity. But unlike Zeus, who is said to have employed other Olympians to bring homo sapiens to heel, the Old Testament deity is alleged to have used mortal men—the patriarchs and the prophets, and occasionally an angel or two—for this purpose.

The Bible Genesis has its first musician, Jubal; its first artificer, Tubalcain. Olympus has its master musician, Apollo; its great artificer, Hephaestus. In the Old Testament we are told that it came to pass that the sons of God saw that the daughters of men were fair and that they took them wives from these daughters of men. There were giants in the earth in those days, and when the sons of God came into the daughters of men they bore children which became mighty men, men of renown. The writings attributed to Homer, Hesiod, Sophocles, Euripides, Apollonius and Ovid record that the Olympians consorted with mortal women who, as a result, became the mothers of, to name a few, heroes such as Perseus, Hector, Achilles and Odysseus. There were also Titans (giants) in those days. The Septuagint Noah survived the Deluge and repopulated



the Earth. The *Theophany* of Hesiod (cir. 800 B.C.) tells us the same story with Deucalion playing the leading rôle. Eve of the Pentateuch and Pandora of Hesiod are both said to have been responsible for introducing sorrow and suffering to mankind. The sacrificing of animals to the presiding deity was as common among the heroes of the Old Testament as it was among their counterparts in the *Iliad* and *Odyssey*.

The similarity between these Jewish and Hellenic legends must be obvious to the reader who will now see that all originate from a common past. Indeed, in his *UBefore the Uible*” Professor Cyrus H. Gordon makes it very clear that Homer and the Old Testament share a common East Mediterranean heritage, that out of the Amarna Age synthesis emerged the earliest traditions of Judaism and Greece. And as we shall show, the supposed personalities Noah, Abraham, Israel and Moses, together with the characters of the Gilgamesh and Deucalion epics, were not, in fact, mortals of flesh and blood. Rather were they nomenclatures—like Aphrodite, Isis, Orpheus and Osiris—employed in Time to identify certain abstract principles, or spiritual Life Qualities. The conversion of abstract nouns to proper nouns, or persons, has, as we have explained, been due to the fact that it is much easier to think of some person or thing than to visualise an abstract quality apart from any person or thing. And the incarnated personality is, by custom and habit, mentally predisposed to transfer the *name of the quality* to the name of the person or thing possessing or giving expression to the Quality.

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The main difference between the Greek and Judaic accounts lies in the manner of presentation: notwithstanding their panegyric practices the Greek bards and scribes were non-sectarian in their handling of the ancient sagas, whilst the Jewish scribes conveyed in their accounts the traditional Jewish concept that God had entered into a special covenant with their tribal ancestors. Indeed, that is the distinguishing characteristic of all early and later Jewish writings—the belief that they as a particular religious sect were a chosen people; selected by their Semitic “Lord of Hosts” which, interpreted, means God of War—the Sumerian Zababa, the Greek Aries and the Roman Mars—as his special and divinely chosen people.

This concept of being divinely chosen did not originate with the ethnical group known today as the Jews: it had its origins in those conditions when Ego’s anthropomorphic tendencies first arrogated to the incarnated personality the qualities and attributes of its Inner states. But, prior to the emergence of Calvinistic Afrikanerism in South Africa, the Jews were the most recent to give it a nationalistic slant, to apply it to an individual blood group—viz. themselves. And the consolidation of the Jews into a single ethnical group did not occur as long ago in time as some believe. It is true that Judaism was practiced by certain of the tribes comprising the Ancient Hittites, who were so-called Aryan people, Jews, than it would be to call the Irish Catholics, Italians.

Just as today Roman Catholic communities are to be found on many parts of the Globe, so there existed shortly before the Christian era, in what we term Asia and the Middle East, various communities practicing what is known as the Jewish faith. Thus, Judaism was no more the exclusive religion of the people then inhabiting Judea than Roman Catholicism is the exclusive religion of the people inhabiting Italy today. It is important, in view of what follows in this and later chapters, that these facts are clearly established in the consciousness of the reader. For, as in modern times we have Irish,



Spanish, American, French and Italian Catholics, so were there Syrian, Samaritan, Greek, Galilean, Egyptian, Persian, Ethiopian and Judean Jews at the time of which we are writing. And as Rome, the Pope and St. Peter have constituted the focal point of Catholicism for the past several hundreds of years, so was Jerusalem, the High Priest and the Temple the centre.

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of gravity of Judaism at the time of the Ptolemies. And as the infant Christian church originated as a divergent off-shoot of Judaism, so was Judaism itself one of the resulting divergent ecclesiasticisms of a religious philosophy which, like other revealed theologies of its day, had stemmed from that primeval religious oak known as Hebraism. And, like Judaism, the form and expression of each of the other exoteric cults had been conditioned and influenced by the mental climate, the historical, traditional, cultural and geographical environment within which it became crystallised. Thus, as today there dwells within the body of Christendom many factions—Anglican, Presbyterian, Methodist, Baptist, Congregational, Roman Catholic, etc.,—so there then existed, and had existed within Hebraism from yonder time, many sects. Indeed, as there is nothing new under the Sun, the reader has but to examine the evolution of Christianity from its incipience to see how Hebraism itself evolved. (And here we would refer the reader to the 15th and 16th chapters of Gibbons' "Decline and Fall of the Roman Empire".)

As we have said, the concept of being chosen by Deity for a special purpose did not originate with the Jews. But let us please not confuse the Anointed Ones referred to in Part VIII of this testimony with the Chosen Race with which those of the Judaic persuasion identify themselves. The former is a reality, the latter a misconception. Races, sects, creeds and language groups are the fruits of External personality contrivances. They are misguided interpretations of the seeming differentiated states of consciousness comprising Life Qualities and have no existence other than in the mental states constituting the World of Shadows. But because, as we shall show, certain called, named and chosen ones had, in Time, comprised Dream Entities who theretofore had practiced the Jewish faith, a mistaken tradition arose among the Judeans that it was the totality of their tribal ancestors who were the chosen instruments of Light; and that they, the Jews, who were blood descendents of these supposed selected External personalities, alone were chosen to perpetuate that which they then, centuries later, believed to be a covenant God had made with their racial forefathers. This constitutes one of the greatest of the host of illusions with which the World of Shadows abounds and which contrive to make it what it is—viz. a state of Appearances.

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As we have shown, the true Anointed One is a coalescence of instruments employed by Light to counter-balance the intellectual stratagems which connive to sustain the condition of Appearances. But such instruments are not, and never have been, of any specific pigmentation, language group or religious creed. Their only outward distinguishing characteristic is and always has been the melody of their lay—a melody that testifies that all that Life requires of homo sapiens is that he strives to do justly, to love mercy and to walk humbly with his God. And this poem has, in Time, been recited



by bards of every tongue and clime—Mesopotamians, Egyptians, Chinese, Indians, Greeks, Persians, Judeans, Romans and other Orientals, Asiatics and Europeans; yellow men, brown men, black men and white men; Ethiopian, Mongolian, Caucasian; Semite and Aryan; Hindu, Taoist, Confucianist, Shinto, Buddhist, Judaist, Parsee, Druid, Muslim, Christian and Free Thinker; animist, dualist, pantheist, theosophist, metaphysicist, monotheist, Gnostic, mystic and occultist. From every stratum of embodied consciousness there have been those who were called, anointed and chosen by Light to perform their clover-like function. Without discrimination between sect, cult, country or ethnical group, a body of consciousness composed of Dream Entities has, from generation to generation, been infused with the Light of Understanding and has radiated the reality of the Brotherhood of All Life under the Parenthood of Life Itself.

This Parenthood of Life has mistakenly been personified and identified by many names, has been represented by many symbols, down through the ages; names and symbols which pertained to subjective states, to realms of spiritual consciousness that lost their spiritual import and representative character as, with the passage of time, the incarnated religious consciousness that first paid them homage degenerated into cults, sects and ecclesiastical systems with their rites, rituals, doctrines, creeds and dogmas.

There is no need to repeat here the many names by which homo sapiens has identified the First Cause. But, as we have explained, Life is Ineffable and can be known only by Its manifestations. However, the fact that in all archaic vernaculars nomenclatures were employed to identify discarnate noumena that were latterly mistaken for I-AM Itself, indicates that states such as Ra, Anu, Mazda, Brahma, Marduk, etc., were disclosed to chosen

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recipients for incarnated comprehension during cycles of regeneration. And by what means, other than the epiphanies already referred to, could such disclosures be made? But the Divine Names did not refer to the First Cause Itself. They were accommodating cognomina used to identify the subjective states from which, and the Life Qualities through whom, the theophanies were transmitted. It is confusion in Time that has invested Divinity with the nomenclatures of Its ambassadors; and the same obfuscation has, in the process, similarly conferred personality status and personal attributes upon Life Itself.

We have discussed the *modus operandi* by means of which these theophanies take place; and the reader is asked to remember that fundamentally he, himself, is not a physical being endowed with a mysterious, intangible something called a “soul”. It is the other way round: he is the attenuated consciousness of a composite spiritual being; he is experiencing a state of awareness wherein he is subjected to the encumbrance of a physical structural organism. The latter is a transient impediment dependent upon Inner and surrounding states for its sustenance, and is one which would perform its natural functions no less efficiently had it become the outer configuration of a consciousness other than his own. Remember, the state of incarnation is like the dust jacket of the Book of Life: it gives impressions of the volume’s ingredients, but not until its pages have been scrutinised is it possible for its contents to be known.

This matter of Inner reality and outer appearances is something that cannot be over emphasised, particularly at this stage of our journey. All true scripture relates to Man



and that state's interior conditions; and to correctly interpret scriptural writings the reader must be cognisant of those noumena of which scripture is the externalised word and expression. We do not doubt, indeed, it is obvious, that for reasons already explained terrestrial occurrences and much that related to incarnated personal experiences became interlaced with threads pertaining to non-terrestrial experiences and spiritual noumena in the weaving of the Old Testament and other scriptural tapestries. But let us remember that the state of Man is the most externalised expression of that which constitutes undiluted spiritual awareness; that everything extraneous to the state of consciousness designated Soul is, because all such phenomena are appearances, dream-like, unsubstantial and phantasmal.

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It will thus be observed that it was by transferring scriptural, or non-terrestrial experiences, from their subjective and abstract locale, by attempting to confine such non-spatial, timeless and impersonal noumena within the boundaries of incarnated personal perceptive states, that has given rise to so much misunderstanding and consequential differences of opinion regarding the true nature and thus the *meaning* of scriptural narratives. These differences of opinion shattered the mirror of the original Hebraic knowledges, which, in their pristine conception constituted the purest reflection of Spiritual Reality, into many, many fragments. Each fragment became a cult or sect, and each claimed that it alone retained the quintessence of the Whole. One example of the kind of sophistry that has resulted from this ecclesiastical legerdemain is the Tower of Babel epic recounted in the Book of Genesis. In this case two widely secreted phenomena have been mistakenly correlated and the corollary is the inference that God is responsible for homo sapiens' incontinences. The truth is that the Tower represented, and still represents, the combined spiritual aspirations of the inhabitants of the state of Man; aspirations that are, of naturalment, encouraged by all states interior to that condition. Babel, on the other hand, symbolises the vicissitudes that arose from the exercitation of the faculty of discernment. The shattering of the mirror of Hebraism has, of course, contributed to the state of Babel made manifest in the states of incarnation, as has the clash of interests of a myriad personal points of view. Furthermore, language, a non-spiritual, unsubstantial terrestrial phenomenon has much to answer for: who can estimate how many nails homo sapiens' invention of many tongues has driven into the coffin of the concept of the Brotherhood of all Life?

Similarly are the so-called blood sacrifices recounted in Homer and the Old Testament a literalism of certain indispensables for the attainment of spiritual consciousness and had nothing whatever to do with animal sacrifices. They relate to the fundamental truth that any aspirant for spiritual enlightenment must first sacrifice (or shed) all beastly (arrogant) characteristics, must subjugate all bestial (inimical) impulses, ere he may come within the frequencies necessary for a theophanic communication and thus receive, as a compensation for his sacrifice, the blessings of the Host.

In like manner has the circumcision rite been misunderstood. Those who make this practice of this rite believe that by circumcising

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the male reproductive organ they are complying with a personal instruction given by a personal deity to a personality of flesh and blood named Abraham. This is an infantile interpretation of the unalterable Law of Consequences which throughout Time has proved that it is only by circumscribing the activities of his ego that homo sapiens can maintain a state of equilibrium between his Inner and outer conditions of awareness. But those who practice the rite make the lesser, the easier sacrifice: they bleed their males at a tender age and believe that by having done so, and so long as they observe certain ecclesiastical taboos and ordinances, they have fulfilled their part of the bargain. The universal covenant, the hourly sacrifice that involves the conservation of Inner nobility by moderation and the voluntary sublimation of egotistical tendencies, is set aside and substituted by a short-lived physical sacrificial rite.

Esoterically speaking atonement (or expiation) and *at-one-ment* are synonymous terms: both imply that towards which all incarnated atoms are forever aspiring—viz. the resumption of conscious unity with the Whole. Therefore, if it is to conform with its spiritual implications the Day of Atonement should take the form of a daily striving for attunement rather than an annual sacerdotal ceremony.

Similarly have the spiritual implications of the Passover become confused. When the unrelated terrestrial adventures of a number of ancient families were, in the passage of Time, compounded into one saga and became the possession of an individual tribe, it is understandable that the resulting legend became of atavistic significance to the descendants of that tribe. But when, for reasons best known to themselves, later narrators incorporated the same tribal tradition in the Hebraic teachings of the spiritual Passover, it is not surprising that the resulting epic assumed cosmic proportions to later generations. But if we remove the guilt from the Lily we find that what is commemorated annually by the Jews on the 14th of the month *Nisan*, by the Christians on the Sunday following the full moon that occurs on or next after the 21st March, and what was celebrated by latter-day pagans at the time of the vernal equinox, is, in fact, the esoteric truth that regenerative cycles, the passing-over from one state of consciousness to another, are inevitable experiences in the evolution of all Dream Entities. Forever is the Life Quality identified as Moses poised and ready to lead out of states of somatological and vainglorious bondage

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any consciousness in which spiritual awareness has been resurrected. The Passover is thus not what certain misguided pagans imagined was a seasonal occurrence, what Christians believe was a unique individual tragedy, or the Jews an historical tribal event. It is of non-terrestrial significance and pertains to the Dream Entity's Inner states: all must and do experience such moments of Truth ere crossing the threshold into spiritual comprehension; it is the translation of old values into new, the resurrection, or passing-over, from one state of consciousness to another. And many such changes of awareness have been experienced by Torch Bearers under the wise tutelage of Moses and other Life Qualities. Saul of Tarsus experienced such a Passover upon the Road to Damascus: it is the discovery of an inner state of perception not previously recognised and, in some cases, theretofore unknown.

As emphasised earlier in this chapter, scriptural narratives are concerned with Inner states, and thus they deal very largely with the state of Man. The reader will recall



that in the allegory Man is the Soul state after whose creation God was said to have rested, satisfied with what had been performed. What we must now make clear is that esoterically speaking Man and *Hebrew* mean the same thing: in the ancient Hebraic teachings they were synonyms. Thus all Expressions of Life in the Two-in-One state are Hebrews; and it is this inner Hebrew, or Man, and not any particular ethnical group of embodied Dream Entities, that is discoursed upon in the scriptural narratives that have come down to us in the form of the Old Testament. The noble, compassionate and inspiring language transmitted in code during theophanic communications is the true Holy Tongue. And a capacity to decipher the spiritual code is the hall-mark of spiritual consciousness. The Semitic language in which the Pentateuch and other Judaic works were written has been misnamed Hebrew because, as we have explained, in this extraordinary state of illusion, the Judeans confusedly identified themselves with the Hebrews of Hebraic literature. Similar misunderstanding prevails regarding the state of consciousness designated Israel, but we will discuss this, and the condition of awareness spoken of as the Children of Israel, at some other time. However, these observations should make it quite clear that the Old Testament is no more a literal history of the Jewish people than the *Iliad* is a literal history of the people inhabiting the land of Greece. That both scriptural narratives do contain elements of history is undeniable, but these

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latter elements are superfluous additives, like the inedible “charms” in a Christmas pudding.

It is because terrestrial episodes and subjective noumena are concomitant in the Old testament that it has been, and still remains, enigmatical. Some have called it “an incomparable history book”, but were that the case it would not be the enigma that it is. It is because of its allegorical and mythical contents that it constitutes “scripture”, and it is *scripture*, not history, that the disconsolate, disenfranchised incarnated Dream Entity is subconsciously seeking. For, as we have said, scripture relates to spiritual states, the only states wherein God can communicate with Man, and through Man, with the latter’s attenuated conditions of consciousness. When hypodermic vision is employed the books of the Old Testament are seen to teem with theophanic experiences and personified Life Qualities. Aeons before any embodied personage presumed the right to use them, Life Qualities such as David, Solomon, Jael and Sheba were synonyms for Harmony, Wisdom, Inspiration and Love. They pertained to, and were exclusively associated with non-terrestrial Intelligences inhabiting subjective states. In the process of evolution when these and similar abstract qualities became manifest in the Inner personal degrees of spiritually enlightened Dream Entities, these cognomina became the Quality Names of anointed Torch Bearers. Only in degenerate phases were these abstract nouns bestowed as personal names by incarnated Dream Entities upon their progeny. And thus, what were, and still are, Quality Names with spiritual significance, have also become external personal nomenclatures without real meaning or consequence.

Esoterically, Ruth is the Quality Name bestowed upon the spiritually aspiring Dream Entity within whom enlightenment has dawned. “Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God” signified the recognition within the Inner personality of the Way, the Truth and the Life.



We have already touched upon the Moses Quality, but it is appropriate that we mention that the episode of the Burning Bush symbolises that all mental misconceptions must be consumed by the purifying Flame of Spirit ere the Laws of Life can be consciously apprehended.

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By similar processes of misinterpretation of non-terrestrial noumena Biblical references to Sodom and Gomorrah have likewise been misappropriated. Sodom and Gomorrah were not geographical place names: they were, and are, synonyms for states of parochial memory; strata whereon reside reminiscences of the mundane past where homo sapiens is so wont to allow his thinking faculties to meander. But how many memories of personal experiences in incarnated conditions are conducive to happiness and tranquility? If within either Sodom or Gomorrah there were to be found fifty, forty, thirty, twenty or even ten righteous or harmonious memories, the retention in consciousness of such states would be justified. But there are not. Because of his predilective tendencies homo sapiens invariably finds upon such strata recollections of apparent injustices, slights, discourtesies and so forth, and from such recollections emotions are vivified that give rise to self-pity, self-abasement, criticism, the desire for requital, for self-justification, and much else. Thus the purpose of the allegory is to enjoin the Dream Entity to reject such states from consciousness and to spew forth into the Valley of Forgetfulness all mental impressions relating to past mundane experiences. *ULet us not burden our remembrances with a Ueaviness that's gone.*” In other words, we should not look back. The figurative reference to Lot's wife points the moral. Like Orpheus she looked back upon the past and the present lost its savour. Were it not for the state of Sodom there would be no such things as vendettas; were it not for the condition of Gomorrah there would be no ghosts.

As the reader has possibly perceived, Abraham is a synonym for the Omnipresent aspect of Life. The atoms that permeate Creation are Abraham's "seed", these being made manifest in every stratum of consciousness—from the terrestrial sands of the sea shore to subjective states comprising the Lanterns of the Firmament. In conditions of compagination this Life Quality is identified as Braam; in the Duality state by the appellative noun Ab-ram; and in more external degrees of awareness it becomes the trisyllable, Ab-ra-ham. Like so many other non-terrestrial noumena the Abrahamic Life Quality became personified and formed part of an oral tradition long, long before it was ever incorporated in the Pentateuchal narrative. The blessings of Ab-ram are an attestation of the Law of Consequences: they are a promise of the euphoria to be enjoyed by conditions of consciousness which

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nurture the congeries of atoms that make them what they are for the state being, and a prediction of the indispositions that must be endured by those states that do not.

We would enjoy deciphering with the reader the esoteric meaning of the Decalogue and of the Song of Solomon; of Noah and the Deluge; of Samson and Delilah, of Isaac, Jacob and Esau and the many other spiritual verities ensconced within the sagas of the Old Testament: but we must turn to other things. Before doing so, however, we would like to refer briefly to Solomon's "seven hundred wives, princesses, and three



hundred concubines”. (1 Kings XI: 3.) Some may judge this a fairly numerous harem, but when compared with the many, many thousands of “Brides of Christ” of more recent times, it will be agreed, we think, that Solomon’s was a relatively meagre seraglio. Both are allegorical presentations having similar, if not identical, implications. As we have said before, there is nothing new under the Sun.

We now come to what is called the New Testament and all that is implied by the epithet “new”. Recapitulating as it does so many of the age-old myths and legends, it is new only in the form in which these ancient truths have been presented.

But before proceeding with the myths and legends, let us consider, for a moment, the origins of the various testaments themselves. Nothing, of course, was written down at the time the events they purport to record, occurred. Much of what we have in the Gospels was handed down orally in Aramaic, Judaic and Greek for generations before being committed to writing. As is the case with the Messoretic texts of the Old Testament, we have none of the original manuscripts of the Gospels, only copies. These copies were written in Greek. Ultimately, sixteen “testaments”, sixteen versions, or gospels, of similar calibre to those of Matthew, Mark, Luke and John, appeared. All but four (the New Testament gospels as they are called today) were declared apocryphal and rejected by later church councils, both churches and councils having been formed between two and three hundred years after the events supposedly related in the testaments, and each having its own sectarian and political axe to grind. From Greek the Gospels were translated into Latin and, although there were earlier English translations, it was not until the seventeenth century of our era that these appeared the “Authorised Version of the Bible” in the English language. Consequently, little reliance can be placed

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upon the chronological order or the geographical localities of the events portrayed, or the historical circumstances under which the gospel dramas are supposed to have been enacted.

However, let us examine the religious state of consciousness prevailing among the peoples of Eurasia at the time of which we are writing. With the political and social conditions the reader is doubtless well acquainted. The two main branches of Judaic religious philosophy were, of course, the Pharisees (who believed in immortality) and the Sadducees (who did not): these two sects dominated the Sanhedrin. Then there was the esoteric brotherhood known as the Essenes. Another sect, still speculative, even if no longer operative, followers of the Hebraic teachings of old, were the Nazarites or, as they were called in later times, the Nazarenes. Profoundly sectarian in outlook and behaviour, relatively little is known about this sect. In view of the fact that “they were unwilling to expose their philosophy to vulgar eyes, and thus couched their systems of learning and polity under signs and hieroglyphical figures” whose import was known only to members of this fraternity, this is not surprising. What we do know is that within this fraternity there were certain orders—guilds, crafts, arts and faculties of learning—each with its own vestment and vocational symbol. One, the therapeutic faculty, fully cognisant of what we have already related regarding the degrees of awareness of the aquatic species, used as its vocational symbol the fish. These apothecaries were credited with extraordinary powers of healing, and this is in complete accord with the Nazarite tradition. Living close to Nature they understood and co-operated with natural laws and achieved results that



baffled professional physicians conditioned by orthodox methods of healing taught by the four hundred year old, and by then degenerate, schools of Hippocrates. Persons said by ignorance to be possessed of devils, which devils were then, as now, merely mental obsessions leading to hysteria and various manias, were cured by means more reliable than what today is erroneously called psychiatric treatment. Faith healing was performed by laying-on of hands as is done, with varying degrees of success, in modern times. Auto-suggestion, hypnosis, herbal treatment and, only when necessary, surgery (allied with seership) all played their curative rôles. Thus within the Nazarene fraternity thereology was a natural, an instinctive art, available to all who sought alleviation of their ills by these age-old models. But, as

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always, in the passage of Time the piscine emblem assumed another significance. To the literal minded the sign of the fish denoted that such Dream Entities were fishermen.

By overlooking the significance of this and similar fraternities Scholarship has sought in vain in non-biblical records of the past for any reference to the town or city of Nazareth. It was, as we have said, the cognomen of a state of consciousness, a brotherhood from whose membership certain Dream Entities were to become operative components of an Anointed One. It was by this sequence of events that the principle character in the Gospel stories was on occasions referred to as a Nazarene.

Among the ecclesia and esoteric brotherhoods of the day, it was an open secret that the apocalyptic phases to which we have referred in previous chapters, occurred from time to time. But only the keepers of the sibylline records were supposed to know when a new cycle, called by them a *Neros*, commenced: the knowledge was sacred, secret, or occult in the highest degree. But, like other sects of more recent times who have calculated and prophesied the coming of the Day of Judgement, the date of Armageddon, etc., the ancient advocates of the *Neros* had, as a corollary to the literal interpretation of the Hebraic teachings, in many cases confused an incoming Tide of spiritual enlightenment with an historical event in Time. At the beginning of each *Neros* a person of great merit was supposed to come, endowed with a portion of the Divine Spirit, the *Eros*, which was the *protogenos*, or first-begotten of the Supreme Being. This was the divine incarnation of Indian mythology and, by those professing the Jewish faith, what was imagined to be the advent of a personal messiah. The Supreme First Cause was generally believed to over-shadow, or in some other mysterious manner to impregnate the mother of the favoured being, so that his conception was invariably a miraculous one.

The foregoing will demonstrate how conditioned by the prevailing theologically-inspired beliefs in the coming of a personal messiah was the consciousness of the people, and how contributory were these conditioned mental states to the ultimate deification, years after his indrawal, of that particular member of an Anointed One who attained notoriety by virtue of having been crucified, a common form of capital punishment in those days. The deification of this incarnated personality was, when mooted, strongly opposed

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by those of the esoteric brotherhoods sufficiently acquainted with the non-terrestrial significance of the Messianic epic to recognise its impersonal and occult implications. However, such opposition was silenced by stoning and other appropriate means. But it should be noted that these dissenters were the first true Christian martyrs.

Let us now deal with the myths and legends that constitute the essence of the New Testament, the latter being, as we have said, a confused and abused narrative of an era of spiritual revelation. No scholar worthy of the name will dispute the fact that the ancient myths of Egypt and India, with their Divine Mother and Child concept, were the sources from which the Christian Madonna cult was derived; nor will they deny that the legends of Osiris, Bacchus and Mithra played their parts in patterning the terrestrial saga of the central character in the Gospel stories as rendered to us in the Books of the New Testament.

But it does not suffice the true seeker for Truth to discard Mary as a fable merely because in Time she re-presents—albeit with environmental modifications—Isis, Ishtar and Demeter of antiquity; or to reject as fictitious the immaculate conception, miracles and crucifixion purely because they represent in Time repetitions—again with certain modifications—of the legends associated with Osiris, Adonis, Tammuz, Attis and Mithra. What we are concerned with is the meaning behind these allegorical stories that have given rise to so many beliefs, creeds and formulae for salvation. As the reader well knows by now, in every myth and legend there dwells an esoteric verity; and by unveiling the Christian myth we reveal the source of the Mithraic legend.

With the aid of those who participated in the drama we will attempt to reconstruct what occurred in non-terrestrial spheres, and was reacted to in the World of Shadows, about two thousand years ago.

What we have related in regard to the Chosen Ones of the Victorian and Edwardian eras was nothing more than a repetition of what took place in the Levant in Roman times. Reacting to promptings emanating from their Inner states, Dream Entities endowed with the requisite degrees of spiritual consciousness coalesced to provide conditions for the reception of a series of theophanies. God, as has been said, is no respecter of mundane values or external personality standards, and the future Torch Bearers were drawn from a variety of vocations. They were called

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from several ethnical strata, and it matters not one *iota* whether they were Aryans, Semites, Ethiopians or Indo-Europeans. What their personal names were we do not, and will never know: these became lost in the representative character of the Life Qualities participating in the dramas. For this reason they cannot be placed historically, and for the same reason much doubt has existed whether such personalities ever walked this earth at all.

Simon was called Peter. Why call him Peter if his name was Simon? The reason is that “Simon” was a Quality Name by which a certain enlightened consciousness was recognised when first called and anointed. And because that consciousness was humbly obedient to the theophanic Voice its involution was such that it achieved the state wherein it became identified with the Life Quality of Peter, or Petros, *a Rock of spiritual integrity*. Likewise with the other characters in those spiritual sagas: the nomenclatures and place names that have come down to us mostly are Quality Names, Life Qualities and



cognomina of subjective states; they are not personal names or geographical localities. For instance, *Aramathea* and *Magdala* are certainly not place names, and if Nicodemus was a Pharisee, and thus of the Jewish persuasion, why does “Nicodemus” appear nowhere in contemporary history, and only in the Gospel of John? For the very good reason, of course, that, like Zacharias, Anna, Elizabeth, Mary, Martha, Andrew, Philip and others, it was the Quality Name of the Inner personality state of a spiritually enlightened incarnated Dream Entity.

And what of Jesus? It is commonly supposed that we possess in the New Testament a self-consistent narrative of the Life of this supposed incarnated personality, but this supposition is not true. We do not have any such narrative: what we have is a fragmentary record. Furthermore, it is anything but self-consistent: it is contradictory. And since the compilation of the original manuscripts the bare narrative has been considerably embellished by doctrine, liturgy, hymns, carols and works of art whose only authority is the emotional, sentimental and imaginative states of their authors. The truth is that just as Confucius is the Latin form of the Chinese K’ung-Fu-tze, so is Jesus the latinisation of the Quality Name *Jesse*. And it is by its Quality Name that we will identify this highly developed spiritual consciousness in this and subsequent chapters. Moreover, it is of no consequence whatever whether that consciousness was incarnated as a personality in male or female form;

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whether it was the son of a Galilean carpenter or the daughter of a Samarian shepherd. Of even less account is the name of the town or country in which that consciousness activated the physical structural organism by means of which it became incarnated. We are concerned with the substance of spiritual noumena, not the shadow of mortal events.

The chronological order of the appearance upon the scene of these spiritually aspiring Dream Entities will never be established with certitude. It is sufficient that we know that over a period of approximately one hundred years in Time, not one, but several groups, each to play its part in providing conditions for spiritual revelations, was formed. And, of necessity, each Anointed One consisted of those in whom were developed, or were destined to be developed, one or other of the psychic faculties.

Because their nomenclatures have feminine connotations and are thus associated with the uterine attributes corresponding to the subjective state of Purity, it goes without saying that the qualities of Elizabeth and Mary were those within whom would be conceived, and through whom would be made manifest, the most important of all psychic manifestations—the oracular faculty. And this faculty was, of course, immaculately conceived. Elizabeth and Mary possessed the uncontaminated, the virginal, subconscious states which, as we have already explained, were and are essential prerequisites for theophanic manifestations. Those Dream Entities who have themselves participated in these phenomena can re-enact with those chosen consciousnesses of the Messianic era the inspiring moments of their anointment and the electrifying occasion of the annunciation; they can share with them the drama of the gestation of the promised gift, and can relive with them the making of the covenant with Angelic representatives of I-AM. Finally, they can experience with their atomic predecessors the outworking of one of Life’s most sublime miracles—the word of God being made flesh. For the manifestation of the Oracle within states of mortal acoustic perception means that conditions have been provided



whereby the normal intermediary spiritual controls may stand aside whilst transmission is made directly between Inner personality states of incarnated Dream Entities and those subjective conditions wherein the pure light of spirit, esoterically identified as the Christos state, sits eternally enthroned.

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What gift more wondrous than this can Life bestow upon the wayward children of Its children? Other than Life Itself, what can be more worthy of veneration than this Voice, emanating from Divine sources and audibly revealing to mortal comprehending faculties the *Way* and path to happiness, the *Truth* and certitude of immortality, and the *Life* or light to follow to attain, whilst still within the Land of Bondage, an awareness of the Kingdom of Heaven? For this Voice makes manifest the Word, or Will of God, which, in esoteric circles is known as the Logos.

But, as will be readily understood, the creation of the requisite conditions for the manifestation of the oracular faculty was no simple matter; nor did it take place overnight. The allegorical temptation in the wilderness is indicative that much introspection and figurative soul-searching was necessary; that the reorientation of traditional mental attitudes and the reassessment of habitual senses of values were necessary ere those Dream Entities could establish, between their Inner and outer states, the equilibrium requisite to permit of the conception, let alone the birth, of the Voice. It was inevitable that during this strivance for stability some members of the groups, unable to measure up to the high standards, the steadfastness of purpose, demanded by the circumstances, fell by the wayside. This had happened before and has happened since. What is understandable is that those Dream Entities who, having been named, remained to constitute the Anointed One, were very blessed. They imbibed the spiritual essence of the Logos, and as obedient children of the Parent's Will became of naturalment sons and daughters of God. The consciousness of this relationship would remain with them throughout the period of their incarnation and stand them in good stead in future states of spiritual unfoldment.

As a closely knit family is inspired by a genius in its midst, so were the psychic faculties of the component members of the Messiah influenced by the Life Quality of the Oracle. And thus its essence—ungilded Truth—became diffused among, absorbed by, and developed within, the psychic faculties of the Dream Entities participating in the theophanies. Development was, naturally, conditional upon the psychic potential of the individual participants, and the consciousness identified as Jesse excelled in this regard. Through the mediumship of Zacharias, John, Anna, Mary, Elizabeth and others the direct Voice had manifested whilst they, the

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instrumental channels, were entranced. But the psychic faculty of the Jesse consciousness was such that, not only were direct Voice transmissions possible but the Voice was manifested *independently*. This, whilst being an uncommon phenomenon, was not, we agree, in itself such a very extraordinary manifestation: similar psychic phenomena occur even to this day. What was unique about the Jesse mediumship was that the independent Voice was a constituent of the oracular faculty. This meant that not only was it made



audible independently of the vocal chords of the medium, thereby enabling the instrument to consciously participate in the communication, but the theophany, being oracular, was transmitted *direct* from the Christos state. This type of manifestation and form of communication, demanding as it does the highest possible degrees of spiritual consciousness within the medium, or mediator, and the other Dream Entities participating in the drama, is very rare—so rare, in fact, that such a combination has not been known for almost two thousand years. This, then, explains the essentially spiritual purpose of the Messianic dispensation, a cycle of spiritual revelation and thus a phase of sowing the seeds of future spiritual enlightenment. It also discloses the immensurable value to incarnated consciousness of the Jesse mediatory function; a function that exemplifies the extent to which it is possible for an incarnated Dream Entity to establish equilibrium between its Inner and outer degrees of awareness.

This matter of Inner awareness brings us to the subject of discipleship, and something that will, no doubt, now be quite clear to the reader—viz. that the Inner personality Qualities such as Peter, James, Bartholomew, Martha, Magdala and Thomas were not the followers of any incarnated personal “Master”: like the John and Jesse Qualities they were disciples of the Light. To such degrees of spiritual awareness, who recognised the insignificance of the external personality’s rôle in the pattern of Life, there was one and only one Master—the I-AM to whose service they had unequivocally dedicated themselves.

We should remember that whatever was recorded during the Messianic theophanies remained the exclusive property of the Anointed One and its members; and what befell these sibylline narratives after the exodus of the disciples is not, and never will be known. But that there are allusions to them, in the form of the sayings attributed to components of the Messiah in the New

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Testament, cannot be disputed. However, we must not forget that such utterances were made in trance states and that they are not personal opinions: they were Thoughts which the vocal chords of the components were utilised to ultimate and over which they, as entranced personalities, had no control. But by ascribing such theophanic statements to incarnated personality states the compilers of the Gospel stories have caused them to become a mere verisimilitude of the Messianic epic.

As we have recounted, other than those who, lacking the necessary quota of spiritual awareness, earlier had relinquished their associations with the Chosen One, the world at large knew nothing of these portentous spiritual events. And even had they known, the uninitiated would have been as sceptical of these occult happenings as is the mass of public opinion of similar psychic occurrences today.

It will thus be understood that when, many years after that particular series of theophanies had ceased, evidence was sought to establish the truth of what had, by then, become an oral tradition, legend, hearsay and what little was to be gleaned from surviving fragments of the records, were the only sources from which the authors of the Gospels could obtain their material. And because they knew nothing of Inner and outer personality states, and were ignorant of the psychic regimen involved, the Gospel writers may be forgiven for confusing the warp of spiritual apocalypse with the weft of terrestrial legend. As we have said, this same obfuscation is responsible for mistakenly identifying the non-



terrestrial sources of the transmissions, such as the Christos state, with the external personalities of those through whose Inner states the epiphanies were made manifest. Later editors, each with his own sectarian or other axe to grind, have, of course, made their contributions to the guise in which the Gospels appear in the New Testament today.

For the same reasons similar misunderstandings arose concerning those writings which, after several transcriptions, have come down to us in the form of the Epistles. These, like the Gospels, were based on current legends and fragmentary remnants of the Messianic records. In their original form they did not purport to be letters written by incarnated personalities. They were recordings made in Aramaic and other tongues of the Thoughts transmitted from subjective sources. For the true connotation of the noun “Apostle” was, and is, a discarnate hierophant whom

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I-AM sends forth to communicate Its Will, or Logos, to spheres exterior to those of Angelhood. Thus each apostle is the Voice, or spokesman, for the state being, of a Life Quality. In other words, they are not flesh and blood entities endued with missionary zeal, but non-terrestrial Light Bearers who, in the course of transcribing and editing, and through the passage of the centuries, became confused with those Torch Bearers through the mediation of whose Inner states were performed the Messianic dramas. The incarnated personal evangelists and missionaries came only after the vivification of the exoteric Christian doctrines.

In the light of Matthew’s gospel it would appear that the outbirth from Mary did not fulfill Isaiah’s prophecy: this was that a maiden (not, let it be noted, a *virgin*), would give birth to that which would be named “Immanuel”. But the gospel story, suitably interpolated to fit in to the personal messiah concept, recounts that Mary was delivered of a physical male child whom they named “Jesus”. However, as we have shown, all transpired as had been ordained in Light. That to which the Quality Mary gave birth was the immaculately conceived Oracle, or *Voice of God*. Thus the “God with us” (or “a light of the Light”) which is what the Life Quality Immanuel implies, was made manifest—not for the first or last time—through the instrumentality of a chosen medium. And *John* was the Quality Name of a Dream Entity whose psychic endowments were similar to those of the Jesse consciousness. John’s inner unfoldment resulted from the influence upon his psychic faculties of the oracular attributes made manifest by the Quality Elizabeth. This latter gift was also the outworking of a covenant made between ambassadors of Light and an Anointed One. But the transmissions in this case emanated from the non-terrestrial state of *Patmos*, a subjective condition of awareness from which an island in the Mediterranean Sea has since derived its name.

Baptism as advocated via the instrumentality of the Quality John is not in any way related to the physical ritual that is now practised, in various forms, by different so-called Christian denominations. Baptism is not a rite performed by mortal hands: it occurs when tears are shed by an incarnated Dream Entity. And by this we do not mean tears of anger, frustration or disappointment; such tears well from the mental and emotional degrees of the personality. But when Feeling dominates, as in moments of genuine appreciation and wonderment, of true humility, honest repentance and pure

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happiness, when tears blur the mortal visual perceptions, then is experienced the outer effect of the Inner realisation of I-AM. This is true baptism.

It was the knowledge that this same I-AM is the nucleus of all that is, that gave rise to the saying: "Before Abraham was I-AM." Having learned from their non-terrestrial mentors of the reality of their Inner states and thus their relationship with Divinity, any member of an Anointed One could, with justifiable conviction emulate the communicating Life Quality and say, provided it *was* said, and is, like much else, not an extract from a theophanic recording, "I and the Father are One." Possessing undeniable evidence from the same source of their immortal links with Omnipresence they could, if they did, claim, to the consternation of the orthodox, that all were the children of God. By employing the yardstick of their own Inner cognisance they discerned to what extent the use of logic and reason circumscribed the development of spiritual consciousness and how, in the sententious strata of Mind, an intellectual ideology could be, and invariably was, mistaken for a religious ideal. And they learned that Faith was the corner-stone of any truly spiritual, and thus truly religious, edifice. But the Faith of which they spoke was not the blind acceptance of an ecclesiastic creed or churchanic dogmas that cannot be spiritually proved. The Faith constituting the foundations of the Messianic structures was, and is, that spiritual faculty eternally functioning in subjective states and which, by obedience to spiritual guidance and absorbance of soulful instruction, can be so developed that it becomes an experience in external awareness. For Faith is *spiritual knowing*.

Being recipients of communications from such states, components of an Anointed One were naturally acquainted with the Life Qualities of Abraham, Moses, Elias and other spiritual luminaries. Thus they could, despite Pharisaical scepticism, claim that they knew Abraham and discourse authoritatively on the non-terrestrial functions of the Elijah and other Life Qualities.

But the Anointed Ones of which we are writing did not constitute the only assemblies of chosen Torch Bearers during those cycles, in Time. As we have remarked, such regenerative phases are not confined to any one individual group or tribe. It is a wide-spread phenomenon and the activities of the John-Elizabeth-Jesse-Mary-Peter Qualities were revealed by occult means

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to other esoteric fraternities. The story of the Magi of the East indicates the sage-like qualities of those who, from other points of the spiritual compass, made their paces from distant lands and to whom were revealed the wonders of Ali Baba's Cave. And the Star they followed was no celestial phenomenon: it was the inner illumination given them whereby they could reach conscious attunement with the Christos state. And as Dream Entities endued with revelations received from that state they returned to their own brotherhoods. In this way the "Krishna" concept was introduced into Hindu religious philosophy. But as in Eurasia, so in the Orient: in the course of Time the Krishna state degenerated from spiritual to mental dimensions and eventually became the name of a personality forming part of a triune god.

When an eighteen months old child in a play-pen is credited with that which can be performed only by a forty-year-old astronaut in outer space, we are confronted with



one of those natural impossibilities that are labeled “miracles”. And it is in this light that we ask the reader to remember that states other than physical, and locale other than terrestrial, are involved in the so-called miracles recounted in the New Testament. In Part VIII of this work we explained the non-terrestrial noumena that account for the Gospel stories which tell of the feeding of the multitudes at Bethsaida and Decapolis; and for the purpose of this present exposition it must suffice when we say that there is no such thing as a preternatural phenomenon: what are called miracles are the corollary of literal translations and subsequent interpretations of what are, in reality, subjective noumena.

Despite the confusion of the wheat of Truth with the chaff of Theology, the birth in a stable or, as some say, a cave, could well have been a literal event. It is not improbable that prevailing circumstances were such that one or other of the Anointed Ones was obliged, on occasions, to hold its meetings in such seemingly untoward surroundings. This would have resulted in the birth of the oracle under such conditions. On the other hand, one or more of the incarnated personalities whose Inner states participated in the theophanies might have been, and possibly were, of humble corporeal parentage. This would account for their physical ultimatum in a cave or in a building currently, or latterly, used for the stabling of animals. In either event the lowly circumstances of birth is symbolical of the truth that Light is no respecter of external

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personal status and that the outward, or physical appearance, in no way detracts from the intrinsic spiritual nobility of everything endowed with I-AM.

Whilst unlettered by contemporary scholastic standards (which explains its outstanding psychic attributes) the Jesse consciousness had, from infancy, been steeped in the cabbalistic lore of the Nazarenes. Accordingly, if the Gospel story is based on fact, it is not surprising that the Pharisees were taken aback by the esoteric interpretations of the Torah pronounced by an external personality so youthful. No less surprised was that personality to discover how little versed in its spiritual significance were those who claimed guardianship of the Pentateuch. Thus was ill-feeling vivified at an early stage; not only between the external personality of the Jesse consciousness and the Priesthood, but also between that personality and the Nazarene brotherhood: in the former’s exasperation it was obliged to give utterance, in the hearing of Jews, Ishmaelites, Zoroastrians, Osirians and Mithraists, to Hebraic teachings never before revealed to the profane. Only later, after its withdrawal from the Nazarene fraternity, after being called to play its rôle in a Messianic drama, was wisdom to accept those things it could not change, born within that consciousness. But by then the fire of malice had been kindled. And then rumours reached the Sanhedrin of the occult activities of the Anointed One. Inasmuch as orthodoxy will destroy rather than countenance any discovery emanating from sources other than its own bigoted circle of authority, these rumours were so many faggots added to the flame of ecclesiastical wrath. And thus, in conformity with the laws of Cause and Effect, the future violent divorcement of the Jesse consciousness from its physical structural organism, became inscribed upon the tablet of Time.

The doctrinal Eucharist is no more a commemoration of the “Last Supper” than the latter was a solemnisation of the approaching indrawal of a Dream Entity. Both have their origins in the Bacchic Rite which, with appropriate ceremonial, reminded its votaries of the omnipresence of I-AM; made them conscious of the fact that in all things,



even within their repast of bread and wine, resided the Divine Spark; brought home to their appreciative faculties that of such munificence was the Almighty Love that, even for the sustenance of insignificant homo sapiens, It gave of Itself in the form of meat and drink. And when the Son of Man

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state was by later church councils compressed into a single personality, when that personality was deified and endowed with the above-mentioned divine nature and characteristics, it followed, as does noon the dawn, that the blood and body of the incarnated Dream Entity would replace the wine and bread of the Bacchic Rite and that which the latter symbolised would be forgotten. In this way the doctrine of Transubstantiation was introduced, and what was an eternal spiritual truth became veiled behind an ecclesiastic ritual and the basis for a superstitious dogma.

Knowing as we now do the profound spiritual awareness of the Quality Peter, it is apparent that the gospel story of the denial requires elucidation. The facts of the matter are that during the periodical witch-hunts instituted by the Sanhedrin no meetings were held by the Anointed One. It was not a question of the denial by one personality of its relationship with another personality, but a case of the components wisely ceasing their occult activities and devoting their time and energies to their temporal vocations. These activities, relating as they did to the demands of mundane existence, were known esoterically as the Land of Bondage or, in short, Egypt. And it was not Peter alone, but all operative disciples of Light who participated in the process of denying the Sanhedrin evidence of their occult activities. This was not cowardice; it was common sense. Furthermore, it was a theophanic injunction. What useful purpose could possibly be served by providing the priesthood with grounds for prosecution? How could the theophanies continue if their chosen recipients were the subjects of ecclesiastically inspired persecution? In this way was the Sanhedrin denied the evidence it sought and frustrated in its purpose to locate and destroy, as it would have done, the oracular child, or Truth, in its infancy.

Out of these events, and unaware of the esoteric meaning behind the proper noun Egypt, the Gospel compilers fabricated the story of the flight into that country in order, as they admit, that earlier prophecies, which they likewise misunderstood, would seemingly be fulfilled. And as it quite evident, such additives did little to improve Herod's image in the eyes of later historians.

The story of the crucifixion, and the significance attached to it, even to this day, go far to demonstrate how unversed in the Laws of Life are present-day theologians. No individual indrawal can

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negate collective folly. In Light there is no such thing as "sin". Willfulness, obtuseness, delinquency, yes; but no infant in arms, which is a parable for homo sapiens, can sin in the eyes of an Infinite Organism of which the infant is an infinitesimal fragment. And yet, if we examine with hypodermic vision such ecclesiastic claptrap as "dying for the sins of the world", we find it is symbolical of a fundamental truth. *Any* Dream Entity that is indrawn as the result of violence or on account of illness—indeed, for any reason other



than the resurrection of its Individuality—“dies” on account of, and because of, the follies of homo sapiens who constitute the “World”. It is, we repeat, a cardinal truth that applies to *all* Dream Entities whose cycle of incarnation is terminated by violent means.

There is also another side to the story of the crucifixion. It is this: in what way is the physical structural organism responsible for the conception of a new testimony or for upholding an old belief? As both convictions well from either feeling or emotional states, and are given expression by consciousness, the physical body is responsible for neither phenomena. And yet, in the Gospel story, as in all cases where a conviction runs contrary to contemporary orthodox belief, the body is held responsible and is chastised accordingly. As well blame a robe for the threads used by the weaver as hold an Expression of Life responsible for the Life Quality to which it gives expression. Despite this, a body, innocent, as are all Nature’s manifestations, of any misdemeanour, was crucified for the convictions held by the consciousness it temporarily adorned. Later, that same adornment, the placenta of a consciousness long since indrawn, became venerated. Even to this day that broken egg shell remains the focus of devotion whilst the utterances of the Life Quality, the appeals for Love, for Kindness and for Understanding that emanated from the Christos state itself, are treated as side issues to be preached, but not of sufficient worthiness for exercitation.

This is as far as space will allow us to pursue the myths and legends of the New Testament. But we ask the reader to remember that every vocation, every calling, has its imitators and imposters. There are many who have laid claim to the function of Chosen Ones in fields political, religious and social. And from such claims have countless cults, creeds, denominations, isms, ologies, parties

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and societies come into being and into conflict with other ideologies similarly characterised by self-interested personality leadership.

But the Chosen Ones about whom we have written are not incarnated personalities. They are Dream Entities whose Inner states have been called, named and appointed by Light to perform a specific function. These appointments have not been dependent upon the social status, the material wealth or the worldly achievements of their external personalities, but upon their Life Qualities and the inherent capacity of their Inner states to perform the allotted spiritual function. Nor do these Dream Entities, having been chosen for a non-terrestrial purpose, claim to have a mission. Any consciousness cognisant of its spiritual dependence recognises its representative function and is aware that the words and works made manifest through the instrumentality of its mortal form emanate not from the “self”, but from sources spiritual, angelic and divine. Those whom Light calls, names and chooses do not proselytise: recognising the need for equilibrium they do not become religious fanatics; nor do they attempt, by missionary or evangelical processes, to reform their neighbours. They are not the “discoverers” of a new teaching and thus they do not attempt to found new religions, cults or creeds. Whereas, they *are* recipients of a special revelation they know only too well that they are merely relaying instruments for such apocalyptic disclosures, and that they are dependent upon, and accountable to, discarnate influences. They are conscious that as incarnated Dream Entities, their only distinguishing characteristic is the melody they relay—a melody whose basic theme is Love. They are those who wittingly sacrifice worn out concepts for



new states of spiritual awareness and thus permit their Inner states recognition in consciousness. These Inner states are the friends for which the old way of life is discarded, and thus greater love hath no man than to lay down the old for the new. (John 15: 13.)

Therefore, despite all that has been said and written to the contrary, we do not believe that it was ever the wish or the intention of any component of any Anointed One to establish any form of concreated system of religion with its impedimenta of doctrines, ritual, regalia, symbols and ceremonies. In other words, there was never a “Personal Founder” of that powerful financial and political instruction known as the Christian Church.

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It is commonly believed that the New Testament gives a plain account of the history of the so-called Church of Christ, but this is not so. How the movement evolved out of the waxing and waning influences of the various sects that flowed, like tributaries, into what became the broad stream of Christendom, is a far from simple tale. The Jews are said to have been anti-Christian, and this may have been true so far as the Sanhedrin and priesthood were concerned. But a consequence of Judaic pressure within the movement is evinced by the fact that when the primitive church emerged from the ashes of the conflicting sects it did so armed with the authority of the Mosaic law and celebrated the Sabbath on the seventh day as did the Jews. It was not until the first (Nicene) Council was held in A.D. 325, when the heathen festivals of Easter and Christmas were absorbed into the Christian Calendar that, for doctrinal purposes, the practice of celebrating the Sabbath on the seventh day was discarded in favour of the first day of the week, the Mithraic Sunday. And it is possible that had Grecian influence been stronger during both the early and later stages of the movement, suitably edited extracts of such works as the *Theogony* and the *Iliad* might very well have constituted that portion of the Christian Bible today known as the Old Testament. Inasmuch as the myths and legends of Greek and Jew both stem, as we have explained, from the same subjective sources, the works of Hesiod and Homer were, except for doctrinal reasons, no less eligible for this purpose than are the Pentateuchal narratives that have been accredited to Moses.

And what of that institution which, over a period of approximately sixteen hundred years has done so much to foster art, literature and learning; and with its emphasis on Original Sin has done so much to warp the religious understanding of so many innocents? We mean of course, the Christian Church. Few people appreciate the difficulties experienced by that stratum of consciousness in reconciling its bigotry with an inflowing tide of religious tolerance, its superstition with Natural Laws and its theology with a growing need for spiritual understanding. Because of Vested Interests the ancient religious temples, once upon a time the seat of instruction in respect of all matters spiritual and natural, no longer exist to perform these very necessary functions. And how many of the countless thousands who regard the Church as the “House of God” realise that it is basically a tithe-collecting

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institution operating primarily for the benefit of those who would be deprived of their livelihood should they, the laity, recognise that that to which they are paying both tithes and homage is an ecclesiastically inspired dogma and not a spiritual truth?

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PART XI

Sophistication

U adulteration by fallacious reasoning.

One of the many speculative theories upon which the wisdom of our modern world has been established is the assertion made by the onetime Dream Entity, whose earthly pseudonym was Sigmund Freud, that only a small part, perhaps one tenth, of homo sapiens' mental and emotional organism, is conscious. In contemporary terminology the "mental and emotional organism" implied those many facets of the incarnated and discarnate personality about which we have discoursed at length. Therefore, had he declared that homo sapiens *was only conscious of* about ten percent of



that which comprised his mental and emotional make-up the worthy doctor would have been nearer the truth. Furthermore, he might have made an important contribution to the restoration of the knowledge, long since buried beneath the debris of theory and dogma, of what really constitutes homo sapiens and, more important, what actually comprises Man.

Be that as it may, one result of the Freudian assertion has been the systematical rejection of the supposedly unconscious ninety percent; a rejection of the intuitive, precognitive and instinctive faculties and a widening of the gulf between (i) what homo sapiens *thinks* he is and (ii) what homo sapiens *really* is. And to bridge this gulf certain branches of medical science have come into being bearing pseudonyms such as psychology, psychiatry and psycho-neurology; and all of which concern themselves with the treatment of so-called mental diseases. If the term “mental diseases” was confined to mean the brain, the nervous system and emotional strata, there would be nothing misleading about these professions except their pseudonyms. But they have, no doubt unintentionally, become associated with the treatment of what is loosely spoken of as “the mind”. However, as we know, Mind is non-physical, and nothing that is immaterial can become diseased. Furthermore,

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“psychi” pertains to homo sapiens’ Soul state, and Mind and Soul have nothing whatever in common except that both are states wherein consciousness, in widely discreted degrees, operates.

The brain and nervous system can, and do, become diseased and disorientated by physical injury, dietary habits, shock and thinking processes. In such circumstances the equilibrium is upset and in certain instances disturbing emotions are stimulated. But Mind, itself, being undifferentiated and non-physical cannot be effected by forces extraneous to itself. As we have shown, it is how Mind is used that gives rise to beneficial or deleterious influences, and whereas thinking processes can, Mind certainly cannot, ever be analysed by such fallible phenomena as mortal reasoning. Even more impossible is it for mundane intelligence to probe, examine or analyse the far more interior state of Soul. Therefore, it is misleading for those who profess the capacity to alleviate emotional distress, whether this arises from anatomical causes, shock or confused thinking, to imply that their treatment is in any way connected with Mind or Soul.

What we have expounded above is not an attempt to split hairs. We are merely demonstrating how prone is homo sapiens to add to the misconceptions, the unrealities, and thus contribute to the host of appearances, with which he is already surrounded.

The other nine-tenths, the so-called *unconscious* constituent of the Dream Entity is, as the reader by now well knows, anything but unconscious. Indeed, comprising as it does the spiritual aspects of the corporate Man, this ninety percent enjoys a consciousness of Reality of which the other one tenth, the external personality, is, generally speaking, completely unaware. So much for the Freudian theory.

But medical science has, without intending to do so, contributed largely to the present unbalanced state of humankind. A glance at its many other activities indicates that it seems determined at all costs to oppose Mother Nature, and consequently, the laws of Life. One example of this is seen in its misdirected efforts to “save life”. With all the goodwill in the world how can that which cannot be “lost”, be saved? If by “saving life”



that stratum of consciousness known as Surgery means prolonging the cycle of incarnation, regardless of circumstances and consequences, it is certainly achieving this. Victims of automobile, train and aircraft accidents are rushed to hospitals where sometimes months

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are spent repairing their bones and burns or removing crushed or damaged organs. If the victims end up as scarred vegetables, confined for the remainder of their mortal span to a sick-bed or a wheel chair, that is not the concern of the surgeon who performed a “miracle”, who “saved a life”. But these surgical “miracles” are fraught with dire and far-reaching individual and collective consequences. For the remaining period of their mortal cycle a congeries of atoms comprising a corporate homo sapiens continues to function minus this or that organ or the part or the whole of one or more limbs. As a consequence, when, in the passage of Time and the fullness of Tide such atoms are reincarnated to constitute another composite human organism, there is disjunction and discreteness: a child is born with a palsied organ, with a withered hand, arm or leg. Another instance of medical myopia is the now common practice of blood transfusion. No medical man realises that dividing homo sapiens into so many so-called compatible Blood Groups is harmful; that the only Dream Entities who possess the requisite reciprocal relationship to permit of the sharing of blood are those of similar *Life Qualities*. One of many consequences of the present uninformed practice is the increasing incidence of what is known to laymen as “Gasser’s Disease”. Remember what we have said about atoms, and remember, too, that it is the follies of the fathers that are bequeathed to the children of succeeding generations.

Surgery’s latest achievement is the transplantation of an organ from one physical structural organism from which the consciousness has been indrawn to that of another Dream Entity whose awareness yet confines it to the World of Shadows. Outwardly these achievements, acclaimed by press, radio and television, have prolonged mortal existence, but no benefits have accrued to the patient inwardly. The tendency of the physical structural organism to reject these transplanted organs is indicative that such surgery is not accorded Nature’s approbation. But, as usual, intellect is impervious to Nature’s warnings and immuno-suppressive drugs are administered to the transplantee so that Love is denied its prerogative of releasing the Dream Entity from the worn and frayed garment it was preparing to discard. And so, as has gone on from the beginning of Time, Mother Nature is obliged to adapt the physical structural organism to yet another of its tenant’s arbitrary decisions. And as homo sapiens is today reaping the fruitage of

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past mistakes, so will futurity be obliged to harvest the effects of these latest well-intended, but deleterious, medical practices.

But what is of most importance to the individuals directly concerned is that, regardless of the welfare of the future child, a foetus is denied its delivery from the Womb of Time. Both doctor(s) and patient(s) believe that they have achieved a mutual victory over “death”. But as “death” is, in truth “birth”, it is a counterfeit victory, and what has happened is that those concerned have, by their ill-starred conspiracy, removed



themselves a little further from an awareness of Reality, taken a few more steps away from Home.

Lastly, let us consider for a moment the unimaginable pain and suffering inflicted annually upon millions of non-homo species so that these and other surgical “miracles” might be performed. We mean, of course, the medical practice of vivisection. How insentient to Nature’s influence, to Love’s feeling, to Wisdom’s guidance, must be those who perform vivisection. And for what? To satisfy the sophism of the over-riding importance of homo sapiens relative to all other Expressions of Life; to perpetuate the fallacy that, regardless of the sacrifice of other embodied creatures, homo sapiens’ existence in a state of incarnation must at any cost be prolonged. And thus we behold a civilisation condemning certain primitive tribes for sacrificing innocent victims on their ancient altars, and at the same time applauding its own high priests for performing identical sacrificial rites on the altars of the gods of Science.

But let us make it quite clear that this is not an indictment of the medical profession within whose ranks there have been, and still are, those idealists who place the well-being of their own and other species above kudos and personal gain. The fact that so many of its members are unconscious of the harm they do is not their fault; it is their misfortune. The alleviation of suffering is one of homo sapiens’ most noble pursuits, but to retain its nobility the first requirement of any such pursuit must be *to do no harm*.

There is a homely proverb that says “prevention is better than cure”, but like many another age-old verity this has become, in our slogan-ridden era, another meaningless cliché. To medical science “prevention” means “inoculation” or “immunisation”, both procedures calling for the introduction into the physical structural organism of alien atoms which combat and overcome other atoms

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and so stifle a known or suspected disease. And as a result of this reprehensible practice Pathology is presented with a problem that becomes more acute with each “wonder-drug” discovery: the control of a rapidly increasing list of so-called “germs” that seem immune to antibiotics. And this is because, as we have said, nothing is ever lost; and the introduction into the physical organism of these heterogeneous elements gives rise, in the course of Time, to another set of circumstances and science is confronted with another congeries of atoms, a more virulent “disease” for which conditions have been provided by no other agency than the medical profession itself.

How many laymen realise that medical science is less interested in health than it is in disease; and in recognising this fact, how many appreciate its significance? Allopathic drugs prescribed by modern doctors may alleviate or mitigate a pain or ailment, but that is not the same thing as removing the *cause* of the pain or *healing* the ailment. Surely sufferers consult doctors for purposes other than their liberation from a symptom, or combination of symptoms, to which a technical name is given? Does not the patient seek, and pay for, the elimination of the illness, the eradication of the disease? In other words, does he not expect to be *healed*? Indeed he does. But this can be accomplished only by the restoration in the sufferer of all-round health; and this depends upon the type and nature of the food he eats and this, again, is contingent upon the fertility of the soil in which the food is grown. Therefore, the restoration of all-round health is something that no orthodox medical practitioner is able to accomplish. As all ill health is the result of a



wrong way of life, only right living can restore equilibrium. And right living means correct eating, drinking and sleeping, a hygienic mental state and an intelligent religious outlook.

It might very well be said that these matters are beyond the province of medical science as that stratum of consciousness is constituted today. It might be that such prevention is not spectacular enough; its rewards, concealed behind the radiance of good health, not obvious enough. That may be so, but the maintenance of equilibrium is the responsibility of every Expression of Life, and if those invested with doctorates of medicine could, with the knowledge at their disposal and the influence they wield, direct their energies into channels for the prevention of disease by *natural*

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means, their contribution to the happiness of mankind, which is likewise the responsibility of all, would be a really worthwhile accomplishment, and one, incidentally, that would be recognised in Light. In Light there are greater healing powers in happiness than in any surgeon's knife.

But this, of course, calls for an entirely different approach to the problem of physical and mental disharmony. Orthodox medicine, which presently looks to externals for the cause of disease, would have to direct its attention to factors that are responsible for the dis-ease, or imbalance, within the physical structural and mental organisms. In other words, it will be obliged to study causes rather than effects. And this, despite its skill and honesty of purpose, appears to be beyond its present capacity. Orthodoxy in any form gives rise to a narrowing of perspective and in this manner are the wider issues veiled.

In the circumstances it is as well for homo sapiens as a whole that there are those incarnated personalities, who shall remain anonymous, who are concerned with the *causes* of disease and who, by "unorthodox" means contribute so much to the restoration of equilibrium within the physical structural organism. Having said this, we will leave the needs of the physical structural organism in the hands of those who give expression to the Life Qualities of Hygea and Aesculapius, and direct our attention to those requirements of the Dream Entity which have fallen beneath the spell of orthodox theology.

It is, of course, the existence of the little-known nine tenths of the corporate Man that has given rise to the various churchanic institutions and mystical cults, each of whose innumerable doctrines claim to cater for the religious needs of the incarnated personality. And here it is necessary to clearly define what is truly meant by religion.

All non-homo species, living in tune with Nature and thus in harmony with the Rhythm of Life, are instinctively religious. Conscious of their Inner states these species require no creeds or institutions to instruct them how to approach their God; inasmuch as they are intuitive creatures, they *know*. But, as the reader is aware, in the case of homo sapiens the situation is very different. Fundamentally, how religious any creature is depends upon its attitude to I-AM, the latter being, as we have consistently emphasised, the essence within all things material and immaterial. And

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this answers the question so often asked by those who seek an excuse to avoid the age-old injunction, “Who *is* my neighbour?” There is no choice: to “love your neighbour as yourself” means just that. To comply with that exhortation requires that we do not hate, despise, criticise or dislike *anything*. To love, signifies to understand; for it is only by understanding that all Expressions of Life are what they are in a state of physical embodiment because of the Law of Consequences, that we, the reader and the writer, can love our neighbours. Remember, it is the Life Quality—and not the outer configuration an Expression of Life assumes—that is substantial: nothing is as it appears to be in the World of Appearances. Ugliness, like beauty, is only skin deep; it is also in the eye of the beholder, and our sensory perception of sight is, as we have remarked, not a very dependable medium for evaluation.

It will thus be seen that religion pertains to the individual attitude towards, and relationship with, Life. And by Life we mean, of course, Eternity; not the cycle of physical embodiment. Religion is therefore an individual matter, a state of consciousness, and to equate religion with church-going is fatuous. To impute that an incarnated personality is irreligious unless he is a member of some orthodox sacerdotal system of worship, is as asinine as to believe that an aircraft that has been flown beyond the range of our visual perceptions no longer exists. All too frequently is familiarity with the husk of ecclesiastical terminology mistaken for the kernel of spiritual knowledge. The majority of truly devout Dream Entities have never entered the precincts of an intellectually-contrived edifice of worship. Yet they were and are righteous creatures, endowed with spiritual consciousness.

It cannot be disputed that, whatever else they may have achieved, orthodox sacerdotal systems have failed to inculcate in their votaries the realisation that God is not only a, but *the* living essence in all things; and that because of this they, the congregation, have ever been, and always will be, treasured components of His Infinite Love. Creed and doctrine, with their overtones of fear and punishment, deny this fundamental reality. And any dogma or ritual that appeals to the emotions, dulls the feeling and intuitive faculties of those who hear and observe them, and this, we know, is not conducive to spiritual awareness.

Theologians attach great importance to the so-called holy sacraments and the rôles they, the clergy, play in their performance.

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But when any God-given gift, or natural endowment, is legitimately, faithfully and reverently used it becomes a sacrament—an outward and visible sign of obedience to Divine Will. But the most sacred talent, or natural faculty, when sacrilegiously employed or lightly misrepresented, becomes not only of non-effect, but an active agent in turning the Truth of Life into a Falsehood, and an instrument for misdirecting the Flock out of the Way of Light into the countless by-paths of folly and misconception. The one sacrament Life has instituted for observance everywhere is that of Love. “Love God upon every plane of endeavour and love your neighbour as yourself.” Love is the theme that runs through all epiphanies, through every communication from non-terrestrial states. For Love is the fulfilling—it is the satisfaction of the Law if it is observed in practice. But this simple, natural and all-sufficient sacrament does not commend itself to that stratum of consciousness which for the aggrandisement of its cult has invented a group of



fictitious and counterfeit sacraments—ecclesiastical, ritualistic and theological—through the labyrinthian mystery of which even its own authorities fail to discover a clear and definite path. This specious fallacy of a theology built on intellectual concepts, instead of the revelations of God, has branched out into a multitude of contending schools until confusion has become more confounded and the state of Babel more firmly entrenched.

So successfully has theology reproduced the misunderstood allegorical tragedy of Eden, where the tares have been so ingeniously sown among the wheat, that it has, as we have shown, become a task for hypodermic vision to separate them. But, as the reader will by now have realised, the only “sin” in which we are supposedly to have been born, is the loss of awareness of who and what we are. This is the “sin”, resulting from the apparent sundering of ourselves *in consciousness* from states wherein we are at Home, that constitutes our “fall from grace”. And thus more illusions have been added to the fog of appearances by those who too lightly took upon themselves to occupy a sacredly responsible position they did not understand; to discharge a spiritual duty to which they were not called; to declare the counsels of God which had not been revealed to them; to direct the aspirations of their fellows on a course of which they themselves were ignorant; and to declare a way of salvation the first principles about which they were uninformed. By its emphasis on sin and moral turpitude the

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church has converted religion from a natural, happy, care-discarding state of consciousness into an un-natural, somber and sanctimonious mental attitude.

Because of this, times without number down through the ages the Flock, incarnated Dream Entities within the state of Man, having depended for so long upon others of its own kind rather than its own Inner states for spiritual guidance, and seeking enlightening pastures upon which to graze, finds itself without a Shepherd. After all, churches are recognised institutions and the purpose they are supposed, and claim, to serve, should be way above those performed by the public library, the fire brigade, the local school and the electricity undertaking. But no more competently than the foregoing institutions is the church capable of dealing with the pseudo-tragic circumstances resulting from the indrawal of a Dream Entity. At the funeral service some quaint and more or less contradictory sentences are read from a little black book. None of these tell the mourners where the “deceased” is bound for, and it is patently obvious that those, invested with doctorates of divinity, are not acquainted in any way with Divinity and Its laws. The only efficiency demonstrated on such occasions is the manner in which the undertaker’s people go about their business. The clergyman may not know where John Smith is going, but the undertaker certainly does. And of what value the church’s sacerdotal teachings and preachings have been to the bereaved is witnessed in the manner in which they grieve.

A few years ago the President of a certain American Republic was assassinated whilst on a tour of one of that Republic’s largest States. It was reported that during the funeral Mass a leading dignitary of the Church, carried away by his own emotions (which he later ascribed to “inspiration”), pleaded aloud that his friend (the late President) would receive eternal rest, and that he (the late President) would be embraced by the spirit of God. What particular brand of spirit Life has in reserve for embracing friends of the clergy is anybody’s guess. Furthermore, to suggest that any consciousness, whose destiny



is spiritual unfoldment and ultimate attainment of god-likeness, should be condemned to a state of perpetual rest, is not very complimentary to that consciousness. And is it not a little surprising to see how naïve a high official of the church can be regarding the state of consciousness designated

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angelhood? And what of Paradise? Did the dignitary in question really believe that a newly discarnate Dream Entity would find itself at home in a condition where all conceptions of self, personal form and all mundane thinking processes are *non est*? We cannot help feeling that somewhere, somehow, there must have been a misunderstanding of what really occurred at the Mass.

Similarly, not so long ago, after the Prime Minister of a certain Republic in Africa had likewise been assassinated the clergy, as is its wont, made its contributions to the emotions of the moment. They professed to accept the assassination as something “ordained by God in His inscrutable wisdom”, but at the same time condoned the “bringing to justice” of the assassin. But why? If the assassination was, as they said, ordained by God, why should the person, presumably employed by God as His executioner, be punished for performing the Divine Will? It is this kind of lop-sided thinking that, down through the centuries, has done so much to muddy the waters of Mind. God, of course, played no part in planning or causing the indrawing of that particular Dream Entity designated the Prime Minister. His assassination was the outworking of the law of Cause and Effect, one isolated example of mankind having to reap what homo sapiens, by his mental attitudes and behaviour patterns, has sown.

Furthermore, concerned as they are supposed to be with homo sapiens’ spiritual welfare, is it not paradoxical that the various sacerdotal systems should themselves make a fetish of that hard taskmaster, Time? Let us remember that all churchanic, synagogical and temple Sabbaths and festivals are calculated by solar, lunar or sidereal reckonings, and are thus celebrated on given days, or calendar dates. As a consequence, and irrespective of individual states of Inner awareness, an entire community is obliged to adapt itself and conform to the emotional stimuli of a ceremony conducted on a certain day, in *Time*. The feelings of the individuals, which have *Tidal* (or spiritual) origins, are thus completely ignored. In this way Time imposes its influence upon what are considered to be exclusively spiritual experiences. A case in point are the Christmas festivities. During that period everyone is expected to give and receive gifts and to share in a “spirit” of goodwill. But why? Being related to an ancient pagan solstitial ceremony Christmas Day itself possesses no spiritual significance. But the propensity to give or bestow, does. However, the inclination to dispense

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happiness, which is a correctly interpreted feeling, is an individual matter and should be responded to whenever that proclivity, irrespective of the date or time of the year, is felt. It is ludicrous to expect every homo sapiens who, despite his king size ego, is not completely devoid of Feeling, to experience an identical inclination during the same cycle in Time. If they are to be in harmony with the rhythm of Life, gifts should be bestowed, and goodwill dispensed, not on any fixed date such as Christmas or a “wedding” or



“birthday” anniversary, but whenever the Feeling to do so is recognised in consciousness by the giver. Under these conditions the event is not related to Time; it becomes a natural, and thus a genuine, expression of the giver’s feelings, and the gift itself is endowed with the essence of the feeling that motivated the wish to give. We do not dispute that a large proportion of the population is buoyed up by the emotions engendered by the campaigning that precedes the Christmas festivities, but because they are a corollary of emotion these celebrations are deprived of Feeling and thus lack substance or inner meaning. And in view of what we have said regarding Tide and Time, is it surprising that attendances at regular weekly church services are no longer comparable with what they were a century, a generation, or even a decade, ago? However, this does not mean that people are not seeking, or are no longer in need of, spiritual guidance. But as we remarked earlier, religion is an individual affair, and because Feeling cannot be turned on and off like a radio set, only the individual knows when the call comes from within himself to pray or to meditate: no concentered ecclesiastical system can fix the time or date of such a call, or feeling.

In a somewhat tardy effort to modernise itself, which, as is only too apparent, is not the means whereby the Church can measure up to the spiritual requirements of the age, a new translation of the New Testament has been issued, and this will be followed shortly by a similar updated version of the Old Testament and Apocrypha. However, new translations of the Greek manuscripts, no matter how thorough or unbiased, will not help the aspiring consciousness to distinguish in new translations the historical from the allegorical, the exoteric from the esoteric, the natural from the spiritual concepts employed in the compilation of the originals. Only anamnesis, supported by hypodermic vision, and confirmed by revelation, can accomplish this.

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Here again we must emphasise that we are not seeking to denigrate any individual member of the clergy or priesthood from whose ranks untold numbers of incarnated Dream Entities, inspired by the Life Quality of Love, have nobly enacted the rôle of the Good Samaritan.

In the meanwhile, those members of the Flock who find themselves without a shepherd and bereft of spiritual manna, invariably take one of two courses: they either turn away, disgruntled, from all religious precepts, or seek, and often discover, solace in one or other of the non-sectarian cults. And the latter, so long as they remain true to the occult formula, whose cardinal tenet is non-deviation from the clover-like function, fulfill their purpose in Light. But, as has happened in so many states of incarnated consciousness, even in these cults Intellect has not infrequently usurped the rôle of Feeling. As a consequence the oracular dais has been superseded by personality leadership; theopneusty and entheasm have been replaced by memorised rituals, and the jewels of spiritual discernment have been discarded in favour of outer regalia and emblems denoting seniority of office. Under such conditions many divergent schisms and cults have made their appearance upon the mortal stage, and all have shrouded Truth in their own particular intellectually devised formulae. And by doing so they have drawn further veils between homo sapiens and Reality.

It does not fall within the scope of this present volume to discuss other than a few of the hundreds of cults and sects that presently cast their light, or their shadow, upon the



many and devious paths selected by the Flock to lead it to the green pastures of understanding. It is regrettable but true that today the nouns mysticism and theosophy no longer are associated exclusively with spiritual enlightenment or divine inspiration. Nonetheless, that these so-called metaphysical cults do much to meet the needs of those persons operating upon such frequencies of consciousness is evinced by the numbers of their adherents.

But where certain of these cults fail in their spiritual, and thus their real, purpose, is in the meaning they attach to the symbols they employ. Like analogies, symbols are essential ingredients of the coded language utilised by Light Bearers communicating from non-terrestrial states of consciousness. How else, other than by this means, can spiritual noumena possessing no terrestrial likeness

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be portrayed to those whose awareness is largely limited by sensory perception and circumscribed by the shrouds of appearances? But such symbols are employed to illustrate spiritual facts. Therefore, if incarnated occultists translate them, use them to portray what they believe to be *corresponding* terrestrial phenomena; convert them into objective instruments for use in terrestrial rituals, they deprive the symbols of their spiritual, and thus their true, significance. Esoterically, the Square of Man implies the perfected state of Soul, or Two-in-One. A square is formed by four perfectly straight lines of equal length which form, at their points of junction, four right angles. It is complete, exact, does equal justice to all its parts and is true in every respect. But some cults employ the square to symbolise, of all things, incarnated homo sapiens. They claim that by standing with his feet apart and his arms extended sideways homo sapiens, if measured in this position, would form a square. But as the reader knows, nothing is further removed in likeness from the state of Man than an incarnated personality—except, perhaps, another incarnated personality. This, unfortunately, is only one of many instances where, by placing emphasis upon the outer appearance, not only symbols, but other spiritual noumena are deprived of their analogical meaning and thus their spiritual implications. The circle, the triangle, the very thoughts of seraphim, have been subjected to similar deprivations as intellect has gradually infiltrated the sacrosanct precincts of pure occultism.

We have mentioned already the reincarnation misconception held by certain cults. It is now necessary that we refer to the Karmic doctrine associated with this belief. That every Dream Entity must reap whatever it sows is, as we have demonstrated, perfectly true. But, as we have also explained, this individual reaping takes place in states of Mental Embodiment and *not* in incarnated conditions of consciousness. Having metaphorically descended in awareness to the state of physical embodiment, having attended to swine or whatever other allegorical experiences were his in that condition, upon being indrawn the Prodigal Son leaves those conditions, never to return. Whatever his experiences might have been during his cycle of incarnation, they were certainly not determined by the qualities of his own actions in previous incarnations which he never had. They were, of course, influenced by his own inherent idiosyncrasies and temperament, but were largely determined by the prevailing social, economical, religious and



political climates which were themselves the natural outcome of the union between the present and the past. Remember, *Uno man is an island, entire of itself*", and it is a sombre, yet undeniable fact that, without a single exception, all physical pain and illness, all mental distress and disease, all social, political, economical and religious friction and unrest, all international and racial discord and contention with which we are confronted, and whether or not they effect us personally, are due, firstly, to ideas that were vivified, words that were spoken and events that occurred long, long before any of us were born into a state of physical embodiment, and, secondly, to the contributions which we, individually and collectively, make to the welfare or detriment, the upliftment or depression, of ourselves and our fellow Expressions of Life. Let us not forget that our every contribution is the result of our reactions to each experience. And the nature of our reactions is dependent largely upon our way of living. Therefore, we and our mode of life are, individually and collectively, in no small measure responsible for the happiness posterity will enjoy or the suffering it will have to endure. In this way each incarnated Dream Entity is the reaper of past sowings and the sower of future reapings. This is what lies behind the Karmic doctrine whose advocates seek a *rational* explanation for the extremes of wealth and poverty, cruelty and kindness, health and suffering, happiness and misery encountered upon the Plane of Appearances, and who have forgotten, or otherwise lost sight of, the *Oeness* of Life in each and every state of consciousness.

The foregoing serves to augment our understanding of the outworking of the law of Cause and Effect; to show that having in consciousness placed itself beyond the reach of spiritual guidance the collective incarnated personality must reap what it sows in the World of Shadows. And where it plants dragon's teeth it must not expect Love to grow; where it sows seeds of intolerance it should not anticipate that goodwill will flourish. Because of this it is beholden upon homo sapiens to cease making a scapegoat of God, to stop blaming Life for the predicaments which, by his own mental machinations and behaviour patterns, he is perpetually fabricating for himself. Only by its own volition is a Dream Entity conceived in the Womb of Time, and, having made its choice, it must accept the consequences. As many and varied as these consequences may be, the most serious is the affliction of spiritual

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amnesia. And perceiving where the use of its discriminating faculties have led it, at the moment of its incarnation a Dream Entity frequently attempts, as it were, to duck, to go back the way it came. This causes a partial withdrawal of consciousness which, in turn, upsets the balance of its mental and emotional states. As a consequence, Society (that body of opinion whose capacity for blundering passes belief, and which is directly responsible for creating the noxious conditions the incarnating Dream Entity has attempted to avoid), has another new-born schizophrenic on its hands. We are well aware that schizophrenia also develops in juveniles, adolescents and adults, but no matter when in the cycle of embodiment such "psychoses" become apparent, their causes are the complexes and tensions arising out of homo sapiens' inhumanity to its own and other species.



To assist us to reorientate our long distorted perspectives it should be remembered that neither God, Fate nor Providence are in any way responsible for the political ideologies, the scientific discoveries, the sacerdotal systems of worship, the sociological beliefs and prejudices, the mental climate, the economical conditions, the technological inventions or the racial and nationalistic barriers that are the causes of every unnatural experience to which the Dream Entity is subjected during its cycle of physical embodiment. All of these have come about because of the manner in which homo sapiens has employed Mind. We agree that every atom is endowed with intelligence, and to use that facility is the birthright of all. But homo sapiens is also indued with the gift of discernment, and the choice of how he utilises his endowments is his own. He and he alone, has assigned to himself the responsibility of resolving what he calls the “Riddle of the Universe”—both universe and riddle being, as is all else in the state of Appearances, the result of his own thinking processes. Let us, therefore, direct our gaze upon those who are responsible for the problems that confront us—ourselves. And whilst so occupied it would do no harm to examine a few of the figures of speech conjured up by over-fertile imaginations and which, unfortunately, become meaningful to mental strata ever eager to find a scapegoat for their own incontinences. The “cruel sea”, the “merciless sun”, the “pitiless desert”, the “savage jungle”, the “treacherous weather”, are examples. A little thought will show how really meaningless are these terms. All such phenomena, the sea, the sun, the desert, the

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jungle and the weather are what they are in their own right, obedient to Nature’s laws. None has at any time invited homo sapiens to embark upon, or suffer the consequences of, an exploration of itself; none has ever suggested that homo sapiens should expose himself or his possessions to its impartial, indiscriminate and dispassionate attributes. The incarnated personality does these things of its own volition, and cruel, merciless, pitiless, savage and treacherous are adjectives Ego employs to justify its failures to dominate these phenomena. Whilst such inane figures of speech become meaningless under intelligent scrutiny, it cannot be disputed that they, and ambiguities such as the “shadow of death”, the “powers of darkness”, an “evil genius”, a “supernatural agency”, “living on borrowed time”, “under sentence of death”, etc., make important contributions to homo sapiens’ already distorted perspectives of what is real and what is false. In an enlightened community such catch-phrases are, or should be, supererogatory.

Like reincarnation, the doctrine of Transmigration is a cardinal principle of certain Eastern religions. Like reincarnation, it was taught by the ancient Pythagoreans and has also found its way into certain Western cults. Transmigration teaches that the “soul” or “spirit” of a personality passes, after its indrawal, into the physical form of some other homo sapiens or non-homo species. This teaching has similarly confused and misapplied the law of the reincarnation of atoms. It has likewise evolved a theory, which lacks veracity, that the “soul” accompanies consciousness into its attenuated conditions of non-spiritual awareness. It also individualises spirit, and this, as we know, is as impracticable as isolating I-AM from Its manifestations. But such confusion and misunderstanding is inevitable when Intellect attempts to reduce transcendental noumena to dimensions wherein they may become cognisable to reason and explainable by logic. By sophisticated mental processes, and inasmuch as it is the only condition of awareness wherein reason



and logic have meaning, the state of physical embodiment, and the desideration to perpetuate that state, assume primary importance. And thus it comes about that a state of consciousness, the state of Soul is intellectually transmuted into an ethereal substance that must, according to the Transmigration and Reincarnation theories, pass through a series of metempsychosis until the state is reached in physical embodiment wherein no errors or omissions are any longer perpetrated. By this process

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of reasoning the World of Shadows, of all conscious experiences the most unsubstantial and transient, assumes major proportions and Cause, the Spiritual Universe, becomes a side issue, a creative afterthought. And so the tail wags the dog.

Other cults employ the Christian Bible, which, as we have explained, is concerned principally with states of spiritual consciousness, as a prophetic guide to terrestrial events in Time. Others use the scriptures of the Old and New Testaments, not as a Guide-Book, but, like the churches, as the one and only "Word of God". By doing so they make of a book an infallible dictator, and in claiming that it contains the whole and final message of God, they deny the theological assertion, with which we are in full accord, that God is unchangeable. The Bible abounds with revelations, and to assert that since its compilation no further revelation has been made implies that God has changed. No, I-AM is not a metaphorical has-been, It *is*. And Its word is like Itself, an ever-present, all-embracing, Reality. The seasons, the harvests and the sunshine were not given long ages ago, once and for all. Life continually renews these manifestations of Itself, each in its own appointed Tide. And so it is with the Logos: it is like a clear running stream, cleansing, smoothing and revitalising wheresoever it flows; it is not a stagnant pool that for two thousand years has maintained a static, unvarying level. No one, single book, no matter what its shape, its form; no matter how inspired its contents, can conceivably encompass all that is implied by Omnipresence, Omniscience and Omnipotence.

Some sects concern themselves with the gratifying occupation of psychic phenomena. And whereas there exists charlatanism in this, as in all fields of incarnated personal activity, there are those mediums who look upon their psychic faculty as something holy, which it is. There are others, of course, who expose their talents to captious critics, to occult prospectors and to scientific agnostics. What occurs to us as strange about these investigations of psychic phenomena is the stratum of consciousness employed for this purpose. After all, an auditor is expected to know something about accountancy, but how often do those who are supposedly verifying the genuineness of a medium know anything about the phenomena they are investigating? What, for instance, do they know of the open-sesame to different non-terrestrial states of awareness; and even supposing they do succeed in commanding the Voice of God,

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which is highly improbable, do they possess the wherewithal to commune intelligently with that Voice? Other instruments employ their gifts to gratify the desiderations of phenomena and sensation seekers, or as a means of entertaining their friends at afternoon tea parties. And when, as a result of this sacrilege, their psychic faculties gradually



become impotent, such mediums, who must at all costs remain the “centre of attraction”, not infrequently resort to fraud.

But those instruments who, without thought of reward, place themselves, year in, year out, in daylight or in darkness, unreservedly at the disposal of their spiritual “controls”, learn with gratitude how indispensable are their gifts to those who labour in a state of bereavement and are heavy laden with grief. And despite the fact that few such gifts are endowed with sibylline or oracular attributes, the outside world little realises the important part such mediums play in the maintenance of equilibrium between its own Inner and outer conditions of being. Remember, nothing stands alone, and the debt owed—not only by those who attend their séances, but by the nescient outside world as well—to these clairvoyants, clairaudients and trance mediums who provide a means of communication between the so-called living and the dead, cannot be measured, except in Light. Their unsung contributions to the happiness of millions of both discarnate and incarnated Dream Entities far, far transcend the most vaunted and publicised achievements of any so-called “great mind” of this or any age.

Whilst many incarnated personalities doubt its efficaciousness, there are those cults which concern themselves exclusively with prayer. They believe prayer to be the panacea. It is, but it should be remembered that the fundamental function of prayer is to open the channels between a Dream Entity’s outer and Inner states. It is thus an individual aspiration and no third party has any right or necessity, to intervene. After all, proxies, advocates, or representatives are altogether out of place when a child wishes to make an acknowledgement to, or ask a favour from, its parent. And so it is with prayer: no clergyman possesses intermediary authority. But if, when entering a room we switch on the light, can we expect the room to become illuminated if the electric wiring is damaged or the circuit is fused? Hardly. Therefore, “Thy Will be done on earth as it is in Heaven” is a prayer potentially meaningful but impossible of attainment unless the wiring is in

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good order and the fuse intact. How can Divine Will become operative within incarnated personality conditions unless, like the avian, faunal and other non-personified species, homo sapiens opens the channels between his external consciousness and the Kingdom of Heaven within his own Inner states?

When the channels are opened, and the only instruments for accomplishing this are humility, unselfishness and purity of aspiration, prayer is always answered. But because Divine Will is, as we have stressed repeatedly, concerned with the Dream Entity’s spiritual states and does not interfere in those conditions wherein It gave leave for Man to employ Freewill, the Divine response to the benediction is not always recognised. We must remember that no matter how inspired the invocation, a Dream Entity’s understanding is circumscribed by its finiteness. Therefore, not infrequently the Divine answer, which is expressed in Inner states and whose reverberations are experienced in externalised conditions *corresponding* to those states, is unrecognisable in the form and manner in which it manifests itself in the World of Shadows. Because we have removed ourselves so far from Reality and inasmuch as so many factors are at work, so many instruments are used and so many incidents are involved, it is sometimes difficult to observe where Light has given effect to I-AM’s Will. But it must be remembered that in conformity with the Dream Entity’s own desiderations there is no



such thing as Divine intervention in the temporal affairs of the incarnated personality. This means that if it relates to homo sapiens' intellectual pursuits, his political aspirations, his individual ambitions or his personal desiderations, no invocation, no matter how importuned, can, by virtue of its irrelation to spirit, pass through the channels between his outer and Inner states. Only that which pertains to the Dream Entity's natural and spiritual welfare is an acceptable offering on the altar of consciousness.

There are, therefore, many, many categories of prayer—those that lower the drawbridge between spiritual states; others that open the path between spiritual and natural states (and account for what has been called “faith healing”); some that pertain to the basic mundane needs of *others* and which, being unselfish, are thus palliative; and those that are nothing more than selfish personal desires. These latter, the palliative and the selfish, because they pertain to realms where Mind dominates, are fed into the Cosmic

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Computer, and, like all else associated with the mental organism, play their parts in influencing and determining the pattern of human existence in conditions of physical embodiment.

From the above it will be seen that many so-called “answers to a prayer” are no such thing: they are the outworking of the law of Cause and Effect in the plane of Appearances. Having regard to the fact that Love eschews discord in any form no terrestrial war or battle was ever fought in which God favoured one or other of the combatants: victory was, from the outset, on the side best equipped—whether because of superiority in numbers, stamina, weapons or strategy—to win. The only conflicts in which God takes sides are those between an aspiring consciousness and the somatological factors that strive to hold it in bondage. And this, of course, is allegorical warfare, the type of conflict peculiar to scriptural narratives. Because there is no such thing as “death” Life has never intervened to postpone the indrawal of a Dream Entity. Incarnation is prolonged only so far as Nature can restore or maintain a state of equilibrium within the Dream Entity. And this she accomplishes, with or without the assistance, and in some cases despite the intervention of, medical science. Inasmuch as nothing is permitted to shoulder an incubus too heavy to be borne, when Nature can no longer fulfill her function, the consciousness is indrawn. But there are those instances where restoration is beyond Nature's capacity and a Dream Entity is kept incarnate, for days, weeks, months, by intellectual devices whose only achievement is to lengthen the duration of discomfiture experienced by a consciousness whose indrawal Nature has already prepared. Because nothing is ever “lost” Light has never guided us to whatever material object we might have mislaid: no material possession is of sufficient value to the spiritual evolution of a Dream Entity to justify the rendering to God of those things that are Caesar's. But instinct and intuition play important rôles, albeit unrecognised by external consciousness, on such occasions. Therefore none of these incidents—a successful feat of arms, the so-called “physical survival” of an incarnated personality, or the re-possession of something that strayed or was misplaced—arose as a result of Divine intervention. Each was due to the operation of the law of consequences, the code of compensation, in states of incarnation. And inasmuch as all mundane experiences are the corollary of the outworking of these same laws, there is no such thing as an



“accident”. Let us remember that Intellect, not God, invented automobiles, trains, multi-storied buildings, boxing, horse riding, high heels, highly polished floors, aircraft, ocean-going vessels, ball games and the many other media for injuring, maiming, and even causing the indrawal of, an incarnated Dream Entity. Any unforeseen or unintended event arising out of the employment of, or the participation in, any of these contrivances or activities, is the result of carelessness, short sightedness, inept reflexes, bad workmanship, physical disability or lack of judgment on the part of the experient and countless other past and contemporary Dream Entities. From this it will be realised that because conditions were precisely what they were at that exact moment in Time, whatever happened could not have been avoided. Thus every so-called “accident” in the state of Appearances is determined beforehand, or preordained, by the delinquencies of homo sapiens.

But there is the other side to the coin. Because Divine Will decrees that a state of equilibrium must prevail, no true pendulum swings only in one direction. Instinct, precognition, intuition, far-sightedness, thoroughness, enthusiasm, healthy reflexes, sound judgement, kindness, sympathy, affection, unselfish attitudes and a host of other influences are continually counterbalancing, causing reactions and determining behaviour patterns upon every stratum of homo sapiens’ activities. And in response to the law of Attraction these influences are activated by the collective and individual “palliative” prayers referred to earlier. But because All is One no individual or collective fortuitous event (a “miraculous escape” or personal “good fortune”) is ever a direct answer to, or the outcome of, any specific personal invocation or collective request for Divine favour. Every terrestrial occurrence is, we repeat, the result of the outworking of the laws of Cause and Effect. And inasmuch as these laws are completely impersonal and impartial, they do not discriminate. Only because incalculable past and contemporary experiences synthesised and made the conditions exactly what they were at that precise moment in Time could the “lucky event” or the “stroke of good fortune” occur. They were unavoidable. Therefore, in the state of physical embodiment a so-called “success” is no less pre-determined by homo sapiens’ individual and collective activities than is a so-called “misadventure”.

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It should now be quite clear that all temporal experience, whether attired in the guise of a “blessing” or a “curse”, is of homo sapiens’ contrivance. But because of the inter-relatedness of all events and the relativity of every occurrence—the loser’s loss is the finder’s gain, the victor’s triumph is the vanquished’s defeat, the misfortune of one is the good fortune of another—no incarnated personality, because none are omniscient, can distinguish between what is a blessing in the overall terrestrial pattern, and what is a curse. That which is a vexation upon one stratum of consciousness is a cause of happiness upon another, and vice versa. Remember, nothing comes from nothing, nothing stands alone, and nothing is ever lost.

But it should be noted that in the external personality state it was never intended that Life should take on the appearance of sternness and exactitude: only homo sapiens’ thinking processes have garbed It in these appurtenances. And because happiness is the



birthright of every incarnated personality, Life has provided Its media for the enjoyment by homo sapiens of his heritage. Among these media true prayer is found to be the answer to most individual problems. Light cannot intervene, but It can, and does, point the way. When Feeling reigns, when humility, unselfishness and purity of aspiration open the channels between terrestrial consciousness and Inner states, equibalance is established: all phenomena are seen in their true perspective and thus happiness is attained. But true prayer involves the subordination of Ego to I-AM; only by attaining the cognisance of Reality experienced in Flora's queendom and the mineral kingdom, only by achieving the spiritual awareness of our fellow human species, only by making of ourselves conscious channels for the expression in personality states of the Life Qualities we represent, can our Life Qualities exercise their influence within those states. But this means praying, *and meaning*, "Thy Will, regardless of the cost to my personal desiderations, be done through the mediumship of my being." However, despite their alleged dedication to the welfare of the race, very few people are prepared to upset the status quo of their personality states. That some do this is unquestionable, but it is one thing for a person to dispose of his worldly possessions, to fast, to put on sackcloth and ashes to vouchsafe his dedication to a cause; it is quite another thing to subordinate one's own will to Divine Will in the knowledge that every terrestrial traditional belief, every temporal sense of value,

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and even one's most cherished cause, might be meaningless and without purpose in the Divine Design. For this reason true prayer is seldom resorted to and thus attunement between outer and Inner states is rarely achieved.

It is this tendency in homo sapiens to retain, regardless of consequences, those fallacies which he *thinks* are to his advantage, those foibles which he *believes* contribute to his betterment, that give rise to orthodoxy and dogma. These two nouns, coupled with Convention, comprise the trinity with which Society seeks to exorcise Spiritual Reality from the cloisters of its Conscience. And thus, with its enslaving economical systems, its impolitic political ideologies and its spiritless sacerdotalism—and notwithstanding its scientific discoveries and medical aids towards the control of "birth" and the postponement of "death"—the incarnated personality that collectively constitutes Society is less secure, and certainly less emancipated, than are the anthropoids from which it has theoretically evolved. Is it any wonder that Society, with its cant and dissimulation, its casual cruelties and its veneration for the non-spiritual; its adulation of the banal, its acceptance of stupidity in high places and its genius for making exigency an excuse for mediocrity, has given birth to an epoch wherein what are called the fine arts have become media for expressing emotions rather than the feelings of homo sapiens?

Furthermore, is it surprising that because wherever we look Mammon is God, Society is witnessing one of the most remarkable phenomenon of this or any age? We are referring, of course, to the bloodless revolt of modern youthful incarnated personalities against the dogmas, orthodoxies and conventions of a Society out of step with Reality and therefore painfully incapable of understanding and thus providing for their needs. Let us consider for a moment these youthful rebels and the things for which they stand. In the first place nobody appears to have been able to define the term "Hippie". It conjures up visions of long hair, beards and unconventional clothing without taking into account the



underlying aims of a cult whose philosophy keeps changing and which includes young people from many divergent strata of consciousness. Many of them may be exhibitionists and crackpots, but such tendencies are expressed upon most levels of Society. And the fact that their ranks include scruffy, unwashed, good-for-nothings, does not make them unique: industry and commerce have their share of unwashed

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bodies, the precision trained and disciplined armed forces of most countries have their scruffily dressed other ranks and every vocation has its quota of loafers. Hippies, we have been told, operate farms whose products are available to all *without cost*. They are known to have shops filled with clothing free for anybody to take; and nobody takes more than he needs and each leaves behind any garment he-she no longer requires. This, surely, is redolent of the way of life of the pristine Christian idealists? That Hippies cause a nuisance with their amplified electronic music is undeniable, but so do road gangs with their pneumatic tools, patrolmen with their wailing sirens, and the Salvation Army with its brass bands.

Among the so-called Hippies and Flower Children there is no drunkenness and very seldom is heard a voice raised in anger. Compare this with the violent methods of expressing their dissatisfaction recently displayed by university students who are, let it be remembered, supposed to be the potential “cream” of future Society. Hippies are said to seldom read, but what can books tell them about the things *they* wish to know? By the “establishment” (conventional society and its authorities) they are “unwelcome”. But so were the members of an Anointed One two thousand years ago. Because the Church, with its spiritless dogma, its sanctimonious self-righteousness, cannot vouchsafe to them the reality of their own Inner states, Hippies and Flower Children resort to marijuana, L.S.D. and other drugs to prove to themselves that which they subconsciously believe—viz. that All is One. That they have to resort to opiates to re-discover this fundamental spiritual verity is not their fault—the blame rests squarely on the shoulders of Society. And that not all who take these drugs have the same experience is understandable. Some have what is known as a “bad trip”, and as a consequence have to undergo what is called psychiatric treatment; but hospital spokesmen admit that the Hippies committed to their care are, in any case, persons of borderline mental health in whom it is expected that L.S.D. would trigger off neurotic or psychotic conditions. But such borderline mental health individuals exist in their millions outside the ranks of Flower Children, and very few occupants of psychiatric wards are there as a result of using L.S.D.

Ironically enough, where orthodox Christianity has, like contemporary literature failed to answer the questions asked by

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the Hippies’ hungry hearts, certain Oriental cults have partially succeeded. But inasmuch as the philosophy of these Eastern sects consists of the parablepsis discussed earlier in this chapter, their Occidental neophytes are not, unfortunately, being fed with pure spiritual manna. Nonetheless, under the influence of their swamis some Flower Children have sworn off drugs, tobacco, meat, etc. And because they have helped to subdue their misdirected personality strivances, have inculcated a less anti-social attitude in their



converts, these so-called Holy Men have earned, even if they have not received, the gratitude of an unappreciative and objurgate Society. The basic need of Flower children is to “be with it”—“It”, unknown to them, being the pulse and rhythm of Life, but interpreted by them as anything as far removed as possible from the endless commercial “rat race”, the senseless “keeping up with Jones”, the artificiality and tinsel of day-to-day existence. And thus they seek “It” in every unconventional expression they can conceive of—from whatever narcotics have to offer to a musical beat completely divorced from orthodox conceptions of melody.

Hippies and Flower Children cannot understand why Society, with its innumerable State-aided and private charitable institutions, its welfare committees and street collections could fail, whereas a self-supporting, multi-racial fellowship with no constitutional leaders or affiliations, called Alcoholics Anonymous, could succeed in reducing the incidence of ruin and misery wrought by heavy drinking. Unindoctrinated by the establishment’s sense of values, they fail to see why the double-parking of an automobile should constitute a punishable offence whilst there are no laws to prevent the conversion of a country’s basic wealth, its arable lands, into dust bowls. Nor do they understand how it is possible for phenomena such as national flags and anthems, as graveyards and languages, to be categorised *sacred* when such things are inconcinnities to spiritual consciousness and thus meaningless in the eyes of God. They cannot comprehend why it is that when termites feed on wood, which has become their staple diet, they are called “destructive”, but when the profit motive urges homo sapiens to fell a tree he is said to be “enterprising”. And they are unable to understand why an animal should be labeled a “savage beast” purely because it has the effrontery to turn upon its attacker who is armed with a high-velocity rifle.

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Despising the hypocritical conventions, the precious prejudices, the affectations, the out-dated catch-phrases of a self-deceiving Society. Flower Children preach, and, in their own way, earnestly strive to give expression to, Love. That sex should play a not unimportant part in this expression is, in a Society wherein coition is in turn denounced and encouraged by certain bodies of opinion, commercialised by others, and misunderstood by all, not surprising. But this does not mean that Hippies are more concupiscent than other members of their species: they merely disdain to conceal those ‘natural’ inclinations whose expression Convention forbids unless concealed behind closed doors and drawn blinds. They stand amazed at Society’s seemingly endless capacity to repeat past follies; its continuous acceptance of the determined ignorance of its duly elected leaders and appointed representatives; its blind emulation of the gossiping, slandering and backbiting of those who consider themselves socially superior; its acquiescence to the unwarranted importance arrogated to themselves by public personages whose real attainments and value to the human race are noticeably inferior to those of a mountain stream.

Because they oppose war they are accused of being “unpatriotic”. But let us examine what is meant by patriotism. Is it not the seed of all nationalist emotionalism and thus the fruit that engenders international strife? If so, it is an attribute inimical to equilibrium, and one which homo sapiens could well afford to discard. And if by certain distorted ratiocinations “patriotism” implies that the land of a person’s birth has a claim



upon him, then, by the same processes of evaluation, the village, town or city of his birth should have a prior claim. If the latter arrogation is dismissed because it is a minor claim relative to the former, then the whole surface of the Globe has a greater claim upon that person than any specific country whose boundaries are arbitrary lines of demarcation with which Mother Earth is not concerned and which are neither recognised by Mother Nature or countenanced by any law of God. Indeed, in Light no homo sapiens is a national of any particular temporal state or the habitant of any specific island or continent. As All is One, as Man is a non-partisan denizen of the Spiritual Universe, so is every Mind-using Dream Entity in a state of appearances a citizen of that condition of consciousness which we call the "World." And as long as the establishment continues to ignore this cardinal principle, this basic

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state of Nature, so long will the concept of "Peace on earth and goodwill to all men" remain a pious, and impractical, pipe dream.

But to return to what is so widely labeled "delinquency"—a term which must include the dissenting and rioting university students no less than juveniles, Hippies and Flower Children. "Born free" applies to all species of the animal kingdom and, notwithstanding the many forms "delinquency" assumes, each is a manifestation of the collective wish to enjoy its birthright. Therefore, it is not what they are doing that matters: what is important is what they are striving to undo. Disperse the smog of superstitious beliefs, of sophisticated theories, and the noun "delinquency" will have no meaning.

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PART XII

Exode

U concluding this emendation.

Throughout this testimony we have endeavoured to usher the reader into the most advantageous position from which to view the melodrama of incarnated existence—viz. from the internal or spiritual aspect looking outwards. It is the only view-point permitting of a true assessment, perspective and understanding of Life in the state of Appearances. And what we feel should have emerged quite clearly from the preceding chapters is that the embodied human race, with Intellect playing the rôle of Judas Goat, is, in consciousness, and to use a modern colloquialism, “out on a limb”.

Collectively, of course, there is no way of turning back the clock—Vested Interests would make sure of that. But, as we have indicated, there are many means, including prayer, whereby the individual may extricate himself from the impasse. Let us remember that “as we think so we are”, and that this aphorism, like “Life is what you make it”, is invested with practical and constructive attributes. No one is bound to the chair in which he sits, caged by the mood he has himself vivified or entombed by the ambient body of opinion: wherever he may be he can, *in consciousness*, discard whatever mental states incarcerate him. There are a billion alternative frequencies of awareness into which, provided he makes the effort, it is possible for him to tune.

For instance, he may cogitate upon the feeling of almost infinite tenderness he experiences when regarding a young child, a kitten or a puppy; and within him will dawn the realisation that this feeling is in no way related to what are erroneously called the maternal and paternal “instincts”. The feeling in question, and it *is* a feeling, is the registration by consciousness of compassion for the diminutive Expression of Life which, but for the delinquencies of personality would not have been ultimated and, as a consequence,

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pre-ordained to endure the nightmares consistent with states of physical embodiment. He can likewise muse upon the so-called “reproductive urge” made manifest within his own and other species and, if he has read thus far, recognise that this explanation for the phenomenon of sexual intercourse is merely another sophism of our age. He will know that procreation is only the aftermath of (i) the subconscious appetency within every embodied creature for at-one-ment with the Infinite states of its own being, and (ii) a natural method for secreting toxins which are the result of the ingestion of deleterious elements. And because the glands originally provided for this purpose can no longer unaided handle the toxemic accretions caused by homo sapiens’ gargantuan capacity for insalubrious behaviour, Mother Nature has had to devise ancillary media, such as the endemic “common cold”, influenza, etc., for toxemic ejection. The accompanying fever is the signal that toxemia has reached congestive levels, and the rejection of mucous and sputum are Nature’s way of discarding the accumulated poisons.



He can, if he so wishes, also allow his cogitative faculties to ponder the bees, birds, butterflies, flowers, trees and so-called wild creatures. Even if his locomotive capacities are restricted by a wheel chair or a sick-bed he may, in consciousness, compare *their* attitude to “Life is what you make it” with his own. Without possessions which might be stolen, or pride which might be hurt, or pretensions that might be disillusioned, or ambitions that might be frustrated, emotion to them has no meaning. Living in rhythm with Nature and therefore in harmony with the pulse of Life, *they* are not bothered by the cares of yesterday or the fears of tomorrow. No ideas that they have been neglected, or abused, or insulted by anyone can, because they lack conceit, ever tantalise them. And if Intellect would but leave them alone, cease its inquisitorial Pavlovian and hybridising experiments upon them, this world-wide fraternity will survive to play its natural rôle of giving undiluted expression to the Life Qualities its brother-sisterhood represents. In this rôle they are content, and from it they derive the happiness that homo sapiens seeks in his endless mental and physical ambulations. Their non-thinking function is, as we have shown, an essential factor in the maintenance of equilibrium in states of physical embodiment. Little does Physiology realise that were it not for the perfume of flowers homo sapiens’ sensory perception of smell would long since have become atrophied; that but for

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bird song the genius of Schubert, Offenbach and Liszt would have remained subliminal and the harmonising anodyne of their melodies could not have been expressed, and thus experienced, upon the Earth. Wherever he may be, whatever he may be doing, the reader will find that such musings can act as balm to states of anxiety and unguents to those emotions symptomatic of insalubrious memories.

There is so much that is preterital within the knowing faculties of homo sapiens which can be reactivated by studying the customs of the other humble, uninhibited species. But what there is to learn from them will not be discovered by dissecting, and then analysing, their sequestered parts. Indeed, by doing these things we deny ourselves the opportunity to apprehend their *wholeness*, the latter being the expression of the Life Quality each represents. It is likewise with Mother Nature: we must redevelop a consciousness of her purpose and an awareness of her rhythm ere we can, as do our fellow human species, really comprehend her laws. We must also pay to Mother Earth the tithes which are her due: return to her the things that are hers and permit her her sabbaths, too. Let us be honest with ourselves: as provoking as this may be to the ego and the intellect of the reader, there is no doubt whatever that when the cognition of Life is the yardstick used to measure intelligence, we, homo sapiens, with our complete unawareness of our own insensate conceit, are the most sub-human of all the species constituting the Son of Man.

But “as we think so we are”, and to improve our position *vis-a-vis* Reality, let us cease turning back the pages of mundane memory: let all anachronisms, no matter what they were, be buried, and remain buried, beneath the accumulated trivia of time. Remember that under certain circumstances even a sentimental reminiscence can generate a state of morbidity.

As any elevated state of consciousness is, in itself, a sacrament, let us start each day *knowing* that, despite appearances to the contrary, all will come out right in the



end—which is itself only a beginning. “Oh, what a wonderful morning; Oh, what a beautiful day” is a little song full of meaning and of purpose, and thus of Truth. Let it be on our lips, or in our hearts, each morning. Let it become a belief and, because “as we think, so we are”, it will become a reality. A simple melody such as this is more in tune with the Pulse of Life, and thus more conducive to the elevation of consciousness, than is any sanctimonious hymn or sententious

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prayer. Let us be cheerful pagans rather than civilised zombies, happy children of Nature rather than mournful advocates of sacerdotal heresies. By this means we can contribute to our own enjoyment of Life in a state of incarnation and, because All is One, bestow happiness upon others. And having regard to the laws of Cause and Effect, by being happy we can bequeath to posterity atoms infected with felicity.

If in this light, we re-examine the well-known adage “You can’t take it with you”, we will find that it refers to phenomena other than worldly possessions. Remember, we experience one incarnation only, and the opportunity to lend a helping hand when asked, to give a beggar a friendly smile, to apologise, to overlook a trespass, to say “I love you” to those whose due it is, may not occur again. Such things we “can’t take with us” and “we shall not pass this way again”.

On this note we bring this testimony to its close. We hope we have, in some measure, accomplished that which we set forth to do—establish the unity and oneness of Creation; demonstrate the importance of Equilibrium in all states; prove that whereas blood may be thicker than water it is less substantial than spirit; show that Truth, in a state of Appearances, is unrelated to Reality but consists of that which by force of habit people are inclined to believe; and outline a philosophy of Life tangible to Everyman.

The roots of all true philosophy grow deep within the soil of homo sapiens’ religious needs; and the outworking of a truly religious philosophy should, because it is inspiring, be salutary. When a philosophy is known and understood it ceases to be a philosophy; and the true philosopher finds it needful to direct his gaze further inwards: he must forever seek Wisdom, which is Truth—that which is infinitely old and eternally new. This search for Truth is, as we explained earlier, the Road to Damascus: it is the Path upon which every personified Dream Entity must walk during his-her Life’s journey. Perfect equilibrium is the ultimate destination, and enlightenment upon the Path opens up new vistas: thus there must be evolution of perception so that always there are unexplored horizons to attract us inwards to our Provenance. Life is never static; It does not stagnate: it is the concept and the state pertaining thereto that become miasmatic and fetid; and these are what we must abandon. The fallen tree rots and its decaying substances are absorbed by Mother Earth. As a

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result the soil becomes humous and, in obedience to the law of Consequences, new growth acquires richness and vitality. In like manner, by dispassionately discarding worn-out concepts and past states of awareness, homo sapiens can promote new growth, aspire to greater heights of spiritual understanding. It is by this means that new philosophies are born.



Individually, and thus, eventually, collectively, the personified Dream Entity reaches the milestone of Inner knowing upon its Path of Destiny. Whether this occurs during incarnated or discarnate conditions is of consequence only to the individual: the experience is spiritual and pertains to non-terrestrial states of consciousness. But that all upon Life's Odyssey must partake of that illumination is Divinely ordained. None can enter the Kingdom who do not possess the light, or Inner knowing: without such awareness it is not possible to see or recognise the Path. And, as we have said, there are no exceptions: all are destined to return whence they came and to partake in consciousness of the oneness of the undivided Universe.



Glossary

Anamnesis: The recalling of things past to memory: the recollection of the Platonic pre-existence.

Anthropocentric: Centering all the universe in Homo sapiens.

Anthropomorphism: The representation of the Deity in the form of Homo sapiens or with bodily parts: the ascription to the Deity of human affections and passions. Hence “anthropomorphic”.

Apotheosis: Release from earthly life; ascension to glory; resurrection.

Archaeanzoic: Pertaining to the era of the earliest living beings on earth.

Archaic Period: The time of the 1st and 2nd Dynasties of Ancient Egypt—*cir.* 3200-2780 BC.

Dichotomy: A division into two parts.

Diphysitism: The belief of the existence of two natures in Jesus Christ, a divine and a human. Hence “diphysite”.

Dream Entity: The attenuated degree of the composite consciousness that partakes of experience in a state of apparent dichotomy.

Edda: The name given to two collections of Icelandic literature based on Norse mythology; the Elder, or Poetic Edda, and the Younger, or Prose Edda.

Entheasm: Divine inspirations; ecstasy.

Euhemerism: The system which explains mythology as growing out of history, its deities as merely magnified men.

Exegesis: The science of interpretation, especially of the Scriptures.

Exordium: The introductory part of a discourse or composition.

Expression(s) of Life: Manifestation of the Life Principle in Its innumerable states of consciousness and degrees of awareness.

Hyperboreans: In mythology a fortunate race of men, “exempt from disease, old age, and death”, and so virtuous that the gods frequently visited them and shared their innocent pleasures with great delight.

Hypodermic Vision: Degrees of perspicuity capable of discerning that which the outward



appearance tends to conceal—seeing beneath the skin or surface.

Iliad: The great epic poem of Homer, consisting of 24 books, the subject of which is the “wrath of Achilles”, and the events which followed during the last year of the ten years’ Trojan War, so-called from Ilion, one of the names of Troy.

Individuality: A noun used in this book to signify the non-Personified Dream Entity which identifies itself with its narcotised progenitor and gives relatively undiluted expression to the Life Quality of which it is either the discarnate or incarnated manifestation.

Infralapsarianism: The common Augustinian and Calvinist doctrine, that God for His own glory determined to create the world, to permit the fall of men, to elect from the mass of fallen an innumerable multitude as “vessels of mercy”, to send His Son for their redemption, and to leave the residue of mankind to suffer the just punishment of their sins.

Mental: An adjective used in this book to indicate the end result arising from thinking processes which are themselves the product of brain and Mind. In addition to their propensity for ratiocination, mental processes vivify emotions, imagination and parochial memory.

Nomogeny: The origination of life according to natural law.

Nomology: The science of the laws of mind.

Noumenon: An unknown and unknowable substance or thing as it is in itself. Opposite to *phenomenon*, or the form through which it becomes known to the senses or the understanding.

Odyssey: An epic poem by Homer relating the ten years of wanderings of Ulysses (Odysseus) after the fall of Troy, and his return at the end of them to his wife, Penelope, and his native kingdom of Ithaca.

Onanism: Self-pollution.

Ontogenesis: The history of the individual development of an organised being.

Ontology: The science that treats of principles of pure being: that part of metaphysics which treats of the nature and essence of things.

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Panegyric: An oration or eulogy in praise of some person or event.

Pantheism: The belief that the intelligent and creative principle of the universe pervades the universe itself. The doctrine that there is no God apart from nature or the universe, everything being considered as part of God, or manifestations of Him.

Pentateuch: From the Greek *pente*, five, and *teuchos*, a book. A name used to denote the Jewish Torah, the first five books of the Old Testament traditionally ascribed to Moses’ authorship, but recognised by most biblical scholars to be a composite of the Jewish Massoretes whose texts constitute the standard versions from which the Old Testament of the Bible were translated.

Personality: A term used in this book to identify the Dream Entity which, as the result of the employment of mental processes, becomes an adumbrant expression of the Life Quality of which it is either the discarnate or incarnated manifestation.

Phylogeny: A term applied to the evolution or genealogical history of a race or tribe.

Slumbering Individuality: The allegorical Adam, or the attenuated degrees of the corporate consciousness that is narcotised by the shock of apparent disgregation



arising out of individualisation.

Somnial: Pertaining to dreams.

Sophistication: Act of sophisticating, adulterating, or injury by mixture.

Theocracy: The mixed worship of polytheism; the identification or equating of one god with another or others.

Theogony: An account of the creation of the universe and the birth and genealogy of the gods. Ascribed to the Greek poet Hesiod, whom some scholars place in the ninth century B.C., and others in the eighth.

Theopneusty: Divine inspiration.

Thereology: The art, as opposed to the craft, or science, of healing; therapeutics.

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Torah: In Judaism, the Torah or Mosaic Law contained in the Pentateuch, by which the religious, moral and social life of the Jews was regulated.

Transubstantiation: In ecclesiastic dogma the conversion, in the consecration of the elements of the Eucharist, of the whole substance of the bread and wine into Christ's body and blood, only the appearance of bread and wine remaining.

Vedas: The sacred books of the Hindus, the oldest of which originated not later than 1000 B.C., and probably considerably earlier. They consist of hymns, liturgies and incarnations to the gods, to each of which are attached commentaries in elucidation.

Zend-Avesta: From Zend, the ancient East-Persian and purely Aryan language, in which the Zend-Avesta was long orally preserved and at last written. The teachings are ascribed to Zoroaster. A great part of the original collection is lost, the remains consisting of ritual hymns which may contain some parts of Zoroaster's own teachings.

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