

*Grace Wick*

# Why the Spirit-Souls of Men Come Into a Material World . .

WEEKLY STUDIES IN  
**SOULCRAFT**

THREE

*The  
Upper Room  
Discourses . .*

Psychics  
Economics  
Ethics





## The Aquarian Prayer

¶ When the goodly days shall come, then shall men rally around those who have taught them to pray—

“OUR FATHER, *who art in heaven, give us of Thy wisdom; give us this day our daily illumination to light the way of feet that do falter; give us this day not our daily bread but bread for those who hunger more than we do;*

*“And lead us not back into quagmires of ignorance, for such is not Thy nature. but send us ennoblement, that we may manifest our Dignity, our Wisdom, and our Vision to unborn generations.*

*“Peace, and a goodly heritage be upon the nations!*

*“This, our prayer, we pray in contriteness, that those who say it after us may live it in their intercourse!”*

AMEN

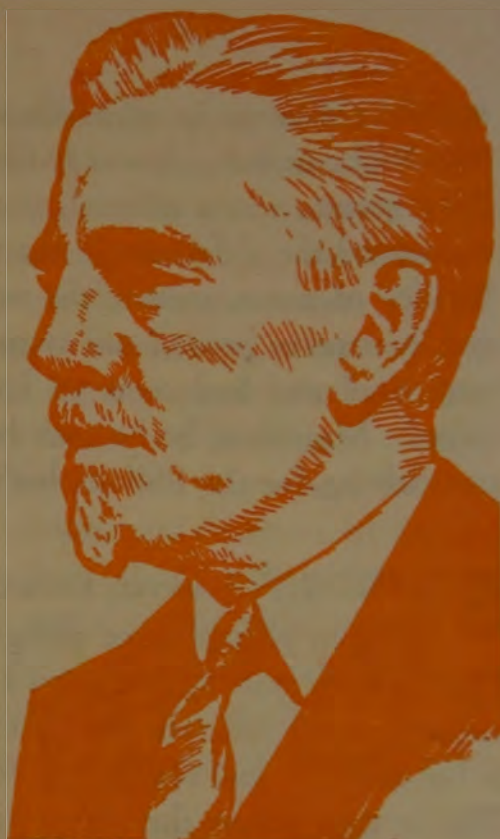
THE GALILEAN FELLOWSHIP

Box 1477 : Indianapolis, Indiana



# Why the Spirit-Souls of Men Come Into a Material World . .

*The Third Discussion*



**T**HERE is no subject more fascinating to examine, when you really go into it, than the thing you call your Soul, and why it performs in life as it does. The average person never gives a thought to this the clock around. He just accepts that he *is*, and lets it go at that. He likewise accepts the fact of the world and the human activity he sees about him. That the entire works might be conducted on a finer, smoother and more enjoyable basis if people in general had an adequate understanding of "what they are, inside" is something he leaves to the exceptional scholar. That people may not be what is popularly accepted, just as materials may not be what is popularly accepted, offers opportunity for exploration that advances a new science. Suppose we give attention to this suggestion for a moment . .

We are generally aware, most of us, that until a few years ago the reason



for the difference in materials was regarded as a cosmic mystery that no man might unlock. It was hidden in "the unfathomable mystery of God." Why granite was a mineral, iron a metal, a carrot a vegetable, and what occasioned the difference in the three to give us a million and one articles "made" of stone, metals, the vegetable and animal fibers, was something ever to remain beyond our understanding in this life. Perhaps after we were dead and had come to know God personally, the riddle might be solved. Meantime, let no man be so foolish as to waste his wits and energies delving for the Philosopher's Stone that revealed the cause of things.

**S**UDDENLY, however, toward the end of the last century, the great experts in physics came along—Lodge, Jeans, Eddington, Curie, Millikan—and by starting out upon a hunt for the origin of electricity, got upon the trail of radioactivity. Radioactivity has little to do with radios but is the more or less scientific reference to the behavior of atomic energy. This in turn means the energy in atoms, keeping them in pattern as well as giving them the aspects of solid substance.

These great scientists began to "break down Matter" in their laboratories, first into molecules, then into atoms. By methods that we lack the space to go into now, they finally had broken down the atom itself into protons and electrons—or positive and negative charges of electricity.

When they had done that, the "mystery of creation" was a mystery no longer, not as it concerned why one material was different from another. One material was different from another purely and simply because its atoms were made of different numbers of protons, or cores, surrounded by different numbers of electrons, or planets, flying in orbits about such cores at incredible rates of speed. Thereat began to come the wonders of discovery as to how many cores and planet-electrons each atom—representing a different material—actually possessed. Alter the number of either by one, adding or subtracting, and the material changed basically. Today physics and radiodynamics are accredited sciences, with no one calling you a crack-pot if you go in for them.



The discovery of the nature of Matter leads directly to the revelation that there is not a solid substance in all creation. Substances are only different as to nature, or hardness or softness, as their assemblies of electrons around their protons are different. The same system maintains in the atom or "electric granule" as maintains with any sun in the celestial system with its attendant planets. And just as there are stupendous distances between any sun and its attendant planets, there are similar distances—size and mass considered—between the sun-protons of any atom and its electron-planets. In *Behold Life* I have already told you about the one proton and six electrons composing the carbon atom. These protons and electrons, of course, are incredibly tiny. For instance, if the proton of the carbon atom were represented by a walnut suspended in the center of the main rotunda of Grand Central Terminal in New York, the six electrons could be represented by as many wasps winging about the furthestmost walls .

*There is the same amount of relative space between protons and electrons, in every atom of every material!*

**T**HE UNIVERSE about us, in which we imagine we have such substantial existence, is really a tremendous display of positive and negative atomic energy. Amid the grandeur and mass of it, we mortals as Thinking Units move and live and have the powers of choice and decision within our fields of volition. But are we what we *think* we are, any more than Matter itself is what the old-fashioned alchemist thought it was?

And if we be not what we have always thought we were, then what on earth can we possibly be?

Suppose we examine some of the latest and newest proposals as to what men and women may be in their spiritual essences, somewhat along the same lines that the scientists have done with respect to Matter and the many materials . . .

First of all, it has become common custom to refer to human beings in mortality or out of it, as spirits. When the incarnate spirit of a man or woman is performing within a physical mechanism, or mortal body, we describe



it as Incarnate. When it is performing outside of a physical mechanism or body, we say that it is Discarnate. But first of all, whether incarnate or discarnate, we accredit the identity of the spirit itself—something actual and separate from any vehicle it employs to get itself different fields of action.

To begin with, do you know where that word Spirit came from, and what it stands for in its root meaning? Well, it comes from the Latin verb *spiro* meaning to "breathe." We get a score of words from such root, Respire and Expire being two of the commonest.

A spirit, to be literal for a moment, is "an entity that breathes," though of course it does not follow that every breathing creature is a spirit as we commonly use the term.

From this crude basis we have built up a vast and complicated vocabulary, all revolving around the word Spirit, the pinnacle of which is the semi-religion known as Spiritualism, purporting to demonstrate that souls of the physically dead can communicate with those in life. What mankind is striving to express in the whole of it, is the idea that the Thinking Self has its own identity regardless of any vehicle that it uses or any place or condition in which it finds itself.

This, naturally, brings up the controversial subject as to whether any spirit can think without a brain to think *with*. In other words, the challenge is advanced that if there be no physical vehicle for the motivating spirit to use, it cannot think and ceases to be a unit unto itself.

Give it thought for a moment and you ought to get it. Lindbergh is an instance of it—the mere individual, who after flying to Paris, transformed himself into a personage. MacArthur is another. He was merely a General in the American Army till his Philippine performance made him into a personage. That is Soul-Distinction of the highest and finest quality, and I shall come back to it, for consideration more minutely in future . . .

What I want to impress upon all of you now is, that there is such a thing as Mind, perpetual, everlasting, and indestructible, that it is self-recognizing and self-identifying, that it goes into, and out of, countless bodies over vast



periods of time, *and yet remains the same entity unto itself*. No matter how many bodies it occupies, it is always the same "spirit-brain" . .

Physical brain is simply the main switchboard of the body over which Mind presides, pulling the plugs or making the nerve-connections as life events demand. When we go through an experience and glean the eternal wisdom from it, brain doesn't store the increment; it is Mind that stores it. When we "remember" a thing or a person, we don't do it with Brain; we do it with Mind. You may think I am splitting hairs for the moment in the matter of words, but I am doing nothing of the sort. I am talking about two different things that operate and exist in two different fields.

Brain becomes just a mass of decaying protoplasm when the body "dies." But out from body and brain pulls Mind—the Eternal and Everlasting You—and that goes on into all sorts of higher life experiences, throughout scores of octaves, and never ceases to exist so long as the universe endures.

**T**HIS IS the reason that I say—and have proven—that we can communicate with the spirits of the dead. Their physical brains, or nerve-switchboard-systems, have long since been interred in some cemetery grave. But their Minds have "pulled out" of that gross corporeal mechanism, and are in fact and substance operating eternally and intelligently in the new octave of atomic energy in which they have discovered themselves.

Always recognize that we "remember" with our minds, not with our brains. We "remember" with our eternal and indestructible "mind-selves" and because we do, we can carry our memories of earth-life—or physical experiences—along into the higher octaves of existence.

In this simple formula lies the whole mystery of survival after death of the physical mechanism. It is Mind and Personality that survive. Brain and body are carted to the mortician's and given a funeral. In the realms of Higher Spirit we simply go on being ourselves and no nonsense about it. If the time arrives when we desire to have another fling at mortality, in a more advanced state of society than we knew in our last, it is Mind that reincarnates in the embryo or foetus of the expectant mother. But it contains



it as Incarnate. When it is performing outside of a physical mechanism or body, we say that it is Discarnate. But first of all, whether incarnate or discarnate, we accredit the identity of the spirit itself—something actual and separate from any vehicle it employs to get itself different fields of action.

To begin with, do you know where that word Spirit came from, and what it stands for in its root meaning? Well, it comes from the Latin verb *spiro* meaning to "breathe." We get a score of words from such root, Respire and Expire being two of the commonest.

A spirit, to be literal for a moment, is "an entity that breathes," though of course it does not follow that every breathing creature is a spirit as we commonly use the term.

From this crude basis we have built up a vast and complicated vocabulary, all revolving around the word Spirit, the pinnacle of which is the semi-religion known as Spiritualism, purporting to demonstrate that souls of the physically dead can communicate with those in life. What mankind is striving to express in the whole of it, is the idea that the Thinking Self has its own identity regardless of any vehicle that it uses or any place or condition in which it finds itself.

This, naturally, brings up the controversial subject as to whether any spirit can think without a brain to think *with*. In other words, the challenge is advanced that if there be no physical vehicle for the motivating spirit to use, it cannot think and ceases to be a unit unto itself.

Give it thought for a moment and you ought to get it. Lindbergh is an instance of it—the mere individual, who after flying to Paris, transformed himself into a personage. MacArthur is another. He was merely a General in the American Army till his Philippine performance made him into a personage. That is Soul-Distinction of the highest and finest quality, and I shall come back to it, for consideration more minutely in future . . .

What I want to impress upon all of you now is, that there is such a thing as Mind, perpetual, everlasting, and indestructible, that it is self-recognizing and self-identifying, that it goes into, and out of, countless bodies over vast



periods of time, *and yet remains the same entity unto itself*. No matter how many bodies it occupies, it is always the same "spirit-brain" . . .

Physical brain is simply the main switchboard of the body over which Mind presides, pulling the plugs or making the nerve-connections as life events demand. When we go through an experience and glean the eternal wisdom from it, brain doesn't store the increment; it is Mind that stores it. When we "remember" a thing or a person, we don't do it with Brain; we do it with Mind. You may think I am splitting hairs for the moment in the matter of words, but I am doing nothing of the sort. I am talking about two different things that operate and exist in two different fields.

Brain becomes just a mass of decaying protoplasm when the body "dies." But out from body and brain pulls Mind—the Eternal and Everlasting You—and that goes on into all sorts of higher life experiences, throughout scores of octaves, and never ceases to exist so long as the universe endures.

**T**HIS IS the reason that I say—and have proven—that we can communicate with the spirits of the dead. Their physical brains, or nerve-switchboard-systems, have long since been interred in some cemetery grave. But their Minds have "pulled out" of that gross corporeal mechanism, and are in fact and substance operating eternally and intelligently in the new octave of atomic energy in which they have discovered themselves.

Always recognize that we "remember" with our minds, not with our brains. We "remember" with our eternal and indestructible "mind-selves" and because we do, we can carry our memories of earth-life—or physical experiences—along into the higher octaves of existence.

In this simple formula lies the whole mystery of survival after death of the physical mechanism. It is Mind and Personality that survive. Brain and body are carted to the mortician's and given a funeral. In the realms of Higher Spirit we simply go on being ourselves and no nonsense about it. If the time arrives when we desire to have another fling at mortality, in a more advanced state of society than we knew in our last, it is Mind that reincarnates in the embryo or foetus of the expectant mother. But it contains



in it the effects of all the experiences we have been through to the present. The sum-total of these, all fused together, not remembered separately, is the thing the world calls character.

**N**OW THE SOUL of man is something else—that we should give a whole Discourse of earnest consideration. We have seen that the spirit of man is "that which breathes." But the soul has never been said to breathe.

We get the term Soul from the old Anglo-Saxon word "sawel" that seems to have some connection with the act "to see." In other words, we might almost describe the soul as "that which saw."

In the Book of Genesis we have a fairly good description of the thing called Soul. We discover it in the 7th verse of the second chapter, wherein it states: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Forming man of "the dust of the ground" must only be the crude Hebraic way of saying that man was formed of atomic materials. That is, water, chemicals, and what-not. But the Spirit—or Breath of God—moved in and occupied the material ensemble, and in that it did, the Soul was projected.

The ordinary dictionary gives an illuminating explanation of what resulted, crude as it is: "*The Soul*: The vital principle, together with such mental powers as are possessed by the lower animals in common with man."

What can we conclude that Soul is, therefore, but celestial spirit encased in the atomic mechanism?

When celestial spirit is so encased, imprisoned, or confined, it *becomes* Soul—in common with the lower animals, or other forms of atomic and chemical assembly to give bodies—and as such it is known and recognized. But this leaves us with the realization—secured from common logic and the meaning from words—that Soul can only be a mortalized *condition* of Spirit, it cannot be something unto itself.

*It is Spirit in incarnation!* Spirit occupying a physical mechanism, such as



the mortal body is, is commonly and conveniently known as Soul. The inference "that which saw" from the old Anglo-Saxon, bears out the idea. While the spirit was incarnated in the mortal body, possessing mortal eyes, it "saw." It saw and "remembered." But when the body died and was buried, its eyes must have ceased to see—its mortal and literal eyes, of course. Thus I maintain, and so do thousands of other entities in the higher octaves, that with the spiritual quitting of the body, the Soul ceases to *be!* It has quit a condition, the occupancy of flesh. Thereafter it returns to its identity of "spirit."

Commonly we talk about "spirit-souls." I often do it myself. What I mean to imply is, those spirits who have lately been visitors in flesh, in the Soul condition.

We are by no means splitting words in all these points. They are most vital and significant. We are explaining—or essaying to explain—a vast mystery of Cosmos that has befuddled man for ages. If we have been supplied with literal words to describe this and that, they must surely have been furnished us for that purpose. So we take advantage of them as we can.

Those of us who are far advanced in these subjects, have made positive demonstrations—forming the basis for absolute convictions—that the en-housed spirit does not think with the brain. The en-housed spirit thinks with the Mind. And between brain and Mind there is all the difference that there is between the Central Switchboard at telephone headquarters and the "Hello-Girl" who operates it.

What we must have straightened out clearly in our minds is, that the self-conscious spirit—which each of us is—does its reasoning and deciding with the Mind. You might call the Mind "the brain of the spirit." At any rate, Mind is the thing that we truly use to think with, but when Mind wants to get its effect in the material or mortal universe, it performs through Brain, a physical system of nerve-networks operated from the human head, that carries out its physical orders and gets results on a materialistic plane. Until we get the difference between Mind and Brain firmly established in our thinking, we shall be at no end of confusions.



When the body dies—that is, when the vital spirit withdraws from it—the brain stops operating. All of us know that. But we are now beginning to realize that Mind does not cease operating. Mind is the eternal assembly of memories, reactions and reflexes that we have brought through and perfected as to intelligence up countless cycles of existences, that we consider to be our Thinking Selves. It goes in and out of bodies with us, age upon age, and operates for us in brain after brain. Mind, in a manner of speaking, is OURSELVES. We can't get away from it and we are unable to lose it. When we lose Mind, we lose a sense of self-identity. This is borne out in references to crazy people in the present. We don't say they are irrational as to brain. We always say that they "have lost their minds." And sure enough they have.

**WE** SIMPLY must make this distinction between Brain and Mind if we are to understand correctly and intelligently the expositions that are to follow in scores of these discourses.

Recognizing this difference will furnish us with hundreds of clues, helping us to understand why humanity is "all crossed up" in spiritual matters and phenomena of the present.

Humanity today, encouraged to accept nothing that isn't physical or material, makes no such separation as between Brain and Mind. It ignores the supreme truth, *which we can demonstrate*, that Mind is the brain of spirit, and survives and operates over thousands of lives here and elsewhere, whereas brain perishes with each worn-out body that we discard.

Mind, we might almost put it, is Spirit in demonstration. In other words, we can almost say that you and I and everybody—taken as we are found—are simply Minds moving around, or running around, in various phases of expression, and *as we demonstrate*, in bodies or out of them, we are identified as personages or individuals.

Get this difference firmly fixed in your thinking, for it is deep and vital. Of course there is a difference between a personage and an individual. An individual is merely a mind that has found ways to make itself distinctive



amid mass humanity. A personage is an individual mind that has so performed that its activity causes it to be recognized above all other units of consciousness operating in the universe.

As a matter of fact, the "soul" of man we do not have to do much worrying about. It is spirit in its earthly mechanism, getting material results for its enhancement or eternal memory, inside the envelope of flesh. What we truly are interested in is the Spirit-Particle that is individualized man in every instance, coming into the mortal organism, in the earth condition, and performing in these to attain certain goals and acquire certain profits. There must be good and sufficient reasons why eternal spirits do this thing, life after life and cycle after cycle. If there weren't things to get in the way of personal profit, or individual enhancement, by thus coming into bodies and going out of them, it is only common logic that such spirits wouldn't keep on doing it. So suppose we take a glance at what such gains may be . .

**W**HEN we go out on a starry night and take a look at the sky, we see the heavens dotted with some 5,000 pin-points of light, each one of which, astronomers tell us, is either a sun like our sun or a planet like our planet. They are mere pin-points to our eyesight because in each instance they are wide apart and far away. In general aspects of composition, however, we find out through an instrument called the Spectroscope—which breaks down the light rays coming from them—that they are made of the same mineral and metallic stuffs that constitute our earth.

Now let's suppose two things. Let's suppose first that in the great universe of space thus occupied by the stars, suns, and planets there were trillions of self-conscious beings like ourselves with the mental ability to observe and remember whatever experiences they once had gone through. Let's suppose on the other hand, however, that the stars, suns, and planets suddenly ceased to exist, and in the entire universe there was only empty space. There being no suns to give radiance, this empty space would be darker than a thousand bank vaults at midnight. There would be nothing solid or substantial in all creation, so there could be nothing known as locality. These trillions



of self-conscious beings would therefore find themselves existing in inky-black nothingness. They would be unable to go anywhere because there would be no place to go. They would be unable to see anything because there would be nothing for them to see, as well as no light to see by. Who they were, or what they were, would be as unintelligible to them as where they were. There would be nothing for them to do—even the business of thinking—because they would have nothing in the way of idea-designs to think in. Try to conceive of such a blank and purposeless dilemma if you can, and you should begin to gain some notion as to why a world of materials is necessary.

Materials, or the things of shape and location made from them, are the necessary opposites of Spirit-Mind, without which Spirit-Mind is static.

The moment that enough materials are wrought of electrical impulses out Free Energy to form a planet, in fact, any sort of celestial orb, right then and there something is created that reveals to Spirit-Mind—or any one of those trillion beings—*where* it is in Cosmos, even if the position be only in respect to that one created globe. Now if there be enough materials projected to make two such planets, and a sun to furnish them with light and warmth, and thus seedtime and harvest, right there a miniature universe has come to flower and in association with it, or residence upon it, such Spirit-Minds commence to have experiences that leave the impressions we commonly call Ideas.

The Spirit-Mind, in other words, has found something “tangible” to operate in or from and thus learn about itself and its capabilities as well as learn about the features of its residence.

If you’ll stop to give the matter a moment’s thought, you’ll realize that even the Spirit-Mind, eternal as it is, gains all of its ideas and notions as result of coming in contact with things that partake of the material. Without material, there could be no such thing as Form or Shape.

From form and shape—the things that are the basis for all Pattern—the Spirit-Mind begins to conceive of a universe, no matter what its features, and in conceiving a universe it naturally conceives it in terms of its reactions.



There it is the Self that is being recognized and gauged, quite as much, if not more, than the environment simply as a museum of universal objects. People all the time deprecating or disparaging the marvel of matter, or Material, stupidly overlook its function that is necessary to the obtaining of self-awareness and evolution of intelligence in the spirit-particles that are the souls of men. Matter in some shape or form has to be available to them to give them their original ideas that are ever the product of experiences. There has to be an independent Pattern-World, in other words, in which Spirit-Mind operates and experiences, in order to give it realization of what it is, and where it is.

This is the reason that Spirit-Mind—which for want of a better term we call Consciousness—must everlastingly operate in some environment that has to do with Materials. If it doesn't, or can't, then it would be out there suspended in inky-black Free Space again, with nothing to do and no place to go throughout eternal time. Such a plight, we rightly put it, is "unthinkable." Of course it's unthinkable because there are no pattern-terms by which to describe it, much less identify it.

Admittedly these are deep subjects, yet they are not so very deep after all when we come to consider that they form the background and the pattern by which every man, woman and child that has ever lived, has been made to recognize the fact of his or her performing life.

Consciousness, on the one hand, and Material derived from cosmic impulse in the atom, on the other hand, form the polarity, or opposite poles, of all that we know, think, or recognize. And we have to keep on doing such knowing, thinking and recognizing throughout eternal time or we ourselves are non-understandable even *to ourselves*.

Where we too often "go off the deep end" in our consideration of these subjects is, that we commonly consider the Matter or Material which we see about us every day, while encased in our physical bodies, as all the Matter or Material that exists. We forget that there may be as many kinds of Matter or Material to form the basis for our pattern-ideas as there are types of Spirit-Mind or Consciousness to sense it. In this physical octave, we sense the



crude, gross metals and minerals around us.

Most of us do not know how we have come into existence from the proton-electron activity, anyhow. But if we could step our sense perceptions up above the ultra-violet, we should undoubtedly become aware of forms of material above the ultra-violet as well. *But they would still be materials, never forget that!*

Always we are living in a material universe of some sort, because we are forever living in an electrically constructed universe of some sort. If by entering into mortal bodies we gain to instruments that let us move material about in our own right, fashion it into a million manufactured products, bump into it, rebound from it, gain experiences of its nature and reprisals on us when we ignore natural law concerning it, then that is merely one aspect which Spirit-Mind takes to get a stronger and more lasting realization of itself.

The whole business of the known universe, we can put it, is to advance individual spirits along the upward pathway of a vaster and surer knowledge of themselves.

**W**HEN THE LORD GOD created the millions of solar systems out of the Biblical "void" therefore, He was merely providing a sort of geometry by which these individual units of consciousness that are you and me and the next man, could tell where they were, and by telling where they were, gradually come into a realization of *what* they were.

There's nothing so terribly involved about it, but when you begin to get it you begin to get a sense of the celestial machinery that operates tirelessly behind all mortal life. And as you come to know it, you cease to be afraid of it. And as you cease to be afraid of it, you begin to accredit conscious life's operating in what we term "higher octaves," or frequencies in Matter above the strictly earthly. And why in the world shouldn't they operate there as well as here? The only thing that really makes them different is the fact of the limitations of our present physical senses. I can best illustrate what I mean by reference to a harbor diver . . .



The diver gets into his rubber suit—or he did before the country had a rubber shortage—has the helmet screwed upon his shoulders and lets himself be lowered step by step down a ladder, beneath the surface of the waters whose lower depths he is called to explore. He reaches bottom, makes sure his air-lines are clear, and starts walking around. His steps are slow and laborious. He can only see a few feet from the glass in the front of his helmet. If he has gone down to any great depth, he is moving in total darkness and with considerable distress to his body because of the pressure of the water around him. Everything about his existence in that diving condition is limited, restrained and obstructed.

Suppose such a one declared that the life he was living at any moment after the water closed over him, and the experiences accruing to him in consequence, were all the life experiences that anyone could have, anywhere, and that when he discarded his diving gear—merely by the act of discarding it—he should call himself “dead” . . .

Suppose he suddenly ignored and denied that there was any other type of life above the water’s surface, that no one on the docks above was pumping oxygen to him—regardless of the fact that it was coming down and he was breathing it—and that, being down there, he was sufficient unto the world he was exploring and to have attention called to any other type of world was to treat of the fantastic.

Wouldn’t we term such a diver a fool? Wouldn’t we be inclined to decide that he had lost his mind? And yet isn’t that precisely what is happening to us at this moment, living down here in mortal encasements at the bottom of this ocean of air? Like the diver, we can move only by the most fatiguing muscular exertion. Like the diver, we are pretty much in darkness excepting for such manufactured light as has been provided for us against it. Like the diver, we are having divine oxygen pumped down to us by faithful servitors above our heads but whose presence we deny.

The only things making existence different for the diver on the harbor’s bottom from existence of those pumping air down to him from the docks,



is the diving gear that is wrapped around the man in the water's depths. Eventually he can jerk his signal cord, be pulled to the surface, and have his gear removed. Is he any different man then—that is, to himself as a thinking and reasoning person—than he was a few minutes before jerking his signal cord?

He has dropped off his clumsy encasement, and is then able to climb into his motorcar parked nearby and drive at sixty miles an hour home to his family and evening meal. Isn't the sea-bottom out of which he has climbed, just as real and dark and obstructive after he has left it, as it was while he was in it? Isn't that sea-bottom condition just as much a fact of materialism as the concrete highway along which he speeds when his diving day is finished? Why should one be set over against the other, or the argument advanced that one is "better" than the other? Both are *conditions*, and if the consciousness of the diver enters into either one, he gets their increments in the nature of personal experiences, and there the proposition begins and ends.

Incidentally, while we're on the subject, wouldn't it be a somewhat absurd thing if a whole group of such divers got together on the sea-bottom, with their memories affected because of the fearsome pressure all around them, and proposed a religion of a sort, "worshipping" the manufacturers of rubber suits as well as the members of the pumping crew above them, because the last were working above the water's surface and not obstructed by the conditions below it?

Yet isn't that about what most of us mortals are inclined to do, groping our way along in our diving suits of flesh and maintaining that all other environments are debatable because all we are accustomed to is what we are encountering moment by moment? What folly to build vast ecclesiastical systems on the controversy as to whether there are any other forms of existence than conditions on this sea-bottom of basic materials, or to say that because people up on the docks pumping down life-giving air are "spooks and phantoms" because they can't come down among us without diving suits similar to ours!



However, this is drifting away slightly from our original proposition as to what our Spirit-Minds essentially are . . .

WE ARE self-aware beings, with personal powers of decision, discrimination, and the thing known as volition, or "the act or faculty of willing." We are like all other people we have ever encountered in the universe in basic instincts and reactions, and yet each and every one of us is different. We run to the common "pattern of humanity" and yet life itself tends to make each one of us separate and distinct within such pattern. We get in what seems to be deplorable fixes. We have moods and caprices. Some of us seem fated to headaches and distresses the month around, others seem to romp through life "without a care in the world." Some of us are conscientious; some of us don't care "whether school keeps or not." The general aspect of humanity on earth as we find it, almost resembles a tangled mass of angleworms in a can, and yet every once in a while one of the worms wriggles loose and escapes the mass, and if some early bird doesn't get him, he is later deified by the worms that remain snarled together because, forsooth, they haven't had it shown them how to untangle themselves. The thing being propounded by the whole of it seems to be this—

*The importance of life is always measured by the degree of intelligence that such life exhibits; and the degree of intelligence which life exhibits is always gauged by the number and nature of experiences it has encountered in some aspect of material conditions.*

The foregoing equation will bear reading and re-reading till you know it by heart. Descartes, the great French mathematician and philosopher who lived in the 17th century, startled the world of his time by declaring: "I think, therefore I am!" Descartes drew man's attention to the nature of his own spirit, but we can by no means say that the Frenchman's reasoning was deep. No man can think until he has idea-pictures to think *in*. Every hour and moment of the day or night, the so-called "thoughts" that go through



your mind—or any person's mind—are actually so many idea-pictures or "mental images" that first must be derived by experiences with materials or as result of them. We might put it that what Descartes should have said is, "I recall most of my contacts with material shape and substance, thereby do I come to grasp that I have existence of myself. My reaction to materials, either as a species or an individual, gives it to me. Without a world, or series of worlds, of form and shape to inhabit, I would be a unit of life eternally marooned in dark and void, with no place to go and nothing to do."

Materials then, are what we call the polar accessory to Consciousness. Without their existence, taking a million forms and shapes, the spirit-mind of man would not be able to retain the mental images or idea-pictures that develop the thing known as Intelligence or "in-telling" of facts about its own life and nature. This crazy notion that was propounded by ignoramuses back at the beginnings of religious philosophy, that there was something gross or wicked about materials, and that all things "earthly" were things of sin, has done incalculable harm to man's mental progress. To me it has always stacked up as a sort of ingratitude, the same ingratitude that a snobbish child shows when it is ashamed of parents that have worked and struggled to give it a fair start in life. Conscious self-realization is the child of spirit's experiences among materials, and to call them vile or insufferable is merely a type of scholastic bigotry. And the same thing holds for those who deny the existence of materials and therefore assume they, the critics, are pure and holy. All through their philosophies they convey the idea that anything materialistic holds some sort of contamination, whereas dirt, so-called, is nothing more than material misplaced . . .

I'm not penning these discourses simply to take up cudgels against other doctrines; I'm penning them to lead my colleagues and fellow students up to a clearer understanding of all the types of conscious existence that our Creator has provided to be lived. I hope to make it clearly understood, as we proceed along together, that nine-tenths of the distempers of present-day society, if nothing else, are caused by man's woeful misunderstanding of



himself and life-conditions. I hold that if man actually understood his own nature, and why he is occupying a physical body for a time on this earth-plane at all, he would see what a fool he is to lend himself to the childish rancors and brawls that make his current existence an unbearable nightmare. When a smart man lands in terrible trouble under the notion that he has only one life to live, his immediate reaction is to set about doing something drastic to get out of it, perhaps bashing the life out of his more fortunate fellowman to effect it. But if he understands precisely and amply just what eternal cosmic processes may be working out in his case, he goes at his solution with a little more true wisdom and an eye to improvement that is permanent. However, this is digression . . .

**M**AN, taking him as a species, is a creation that has two faculties making him what he is in the universe: He can move of his own volition where he elects to move amid the areas where materials exist in any "frequency" of performance, and he can "remember" what his reactions were to such materials when he encountered them so as not to repeat on his performance if they proved injurious to his spirit or his body.

We are so accustomed to meeting Man day after day in so many city streets and so many walks of life, that we forget these two basic attributes making him the creation that he is. There are many forms of life that can't do either. For instance, a tree is alive but it can't move about at its own volition—at least no one ever saw a tree walking about unless he was a person who needed toting home in a wheelbarrow, when undoubtedly he beheld a lot of things walking or crawling besides trees. An animal is alive, considering animals all the way from jellyfishes to horses or dogs, and yet only here and there in the exceptional case can an animal remember what its experiences have been in order to take advantage of them for its permanent improvement.

Man has freedom of spiritual movement and decision, I say, and his consciousness is of such a nature that he can "live over in personal memory" the events through which he has gone, to his loss or profit in times past.



How he carries this world of the past around in his mind of the present, is the very enigma of consciousness itself. We might put it that Mind is naught but the accumulated recollection of all the adventures amid materials that Spirit has had, with the power of decision added as to which can be repeated on and which not.

We are looking at something naked and unique when we consider Mind thus. The more memories a person carries about with him, and the clearer the decisions he makes therefrom, the more intelligence he has and the more valuable a unit he is to Cosmos. If you doubt this, consider the senile old person who is rapidly losing his memory because of his brain mechanism's becoming so faulty with wear that it interferes with Mind's performance. He is actually of small use to himself or anybody. He can scarcely be left alone in a room where there is a lighted lamp for fear that he will upset it and burn himself to death. He is worse than stupid; he is absolutely helpless. But the person with the mind that retains almost every effect that experiences have worked upon it, is wise to the point of being considered a sort of god. Of course, in considering the latter, I'm not confining his experiences to those acquired in any one life. What these are, and how they remain in the mind for use, we'll consider subsequently in a separate discourse.

The thing I want to make clear in this present paper is the unassailable fundamental that Man is the strange creation in Cosmos who starts out with the capacity to move through the trillion compositions of shapes and substances, and recall distinctly what his profits or losses have been spiritually as a perpetual performance in daily and hourly awareness.

The life of every baby is a prototype of the life of the entire man species. Only as the infant is allowed to get about and meet up with the strange conditions of mortal living, does it develop intelligence that at the end of 21 years enables it to fend for itself. Suppose the average baby was kept in a dark room, on a bare floor, for 21 years, where it never met a single human being or saw a single feature of vegetation or animation—what sort of a creature would it turn out to be? Well, the same thing goes for human



consciousness in a world of materials. Consciousness must get out amid materials and have contacts and hurts of them, in order to develop its own spiritual cleverness. And in the main, it is part of such educating program of contacts and hurts that you and I and everybody are going through this year and month and day, in order to enable us to know "what *not* to do" as further and vaster opportunities for living invite us. These contacts and hurts we give the term of Ordeals. The word "ordeal" means "—a trying course of experience." But a "trying" course of experience is one in which the person himself is tried, or tested, to find out whether or not "he can take it." If he can, then the ordeal ceases to be such. Ordinarily an ordeal is for those "who can't take it." In other words, they demonstrate that their characters or staminas are insufficient for the demands upon them; they lack the moral or physical strength to pass the test of the experience and surmount it with poise and profit. However, to get back to Man . . .

**T**HE UNIVERSE as we know it, is actually composed of two great elements. The first great element is Consciousness, or the potential ability to recognize and remember. The second great element is Substance, or electrical impulses wrought into the atomic pattern, giving us materials in a million forms, so that Consciousness upon coming into contact with them can perfect itself in an expanding intelligence. These two great elements render us the whole massive cosmic phenomena, beyond which there is no thinking *because they in themselves ARE thinking!*

Such two great elements being reasonably conceded for the time being, we have the cement work laid down for all the so-called "mysteries" which we encounter in life and nature, which we want to examine minutely as these discourses go onward.

We speak of the "control of Mind over Matter," of Mind over the material circumstance, of Mind over the faulty bodily structure, and all the rest of the "miracles" on which we want light so that we may make our earthly residence more sweetly profitable than it is. But until we make a clear and clean distinction between Spirit-Mind and Atomic Substance, and see the



relationship and affinity between them, we are going to get nowhere—because there is nowhere to get. The two are positives and negatives of each other, opposite poles, in a manner of speaking, of the one gigantic Cosmos. Consciousness, or Spirit-Mind, is the positive; Atomic Substance wrought of the electric granule and cast into a trillion material obstructions for Consciousness to move among, is the negative. The two make a balanced equation, and one can't be considered without the other. Consciousness could not be conceived if Atomic Substance didn't give it a background to employ itself against. Atomic Substance could not have being unless Divine Consciousness—which we'll discuss in its own time and place—projected the electric granule, the proton and the electron, to make the material world possible. Given this positive and negative, this polarity for Cosmos, all further insights and evolutions are merely of degree . . .

**T**HE TRUE Magi, or Wise Men of the earth, no matter in what octave of substance they may be operating, have had to begin their wisdom from this basis. As to which came first, Consciousness or Atomic Substance, we are told that Consciousness came first, since its mightiest creation was this same Atomic Substance in order to abolish its tedium out in the black night of space that afterwards became the arena for the star-worlds. While this is much like considering which came first, the chicken or the egg, nevertheless the answer or reasons are available after we have considered a lot of other factors that help us to understand it.

To really get down to tacks and acquire a master's knowledge of cosmic operations, Spirit-Mind has to be acknowledged—as a unit separate and distinct from any mechanism in which, or by which, it operates, and Atomic Substance has to be acknowledged—as the manufactured environment that provides Spirit-Mind with its sense of reality in that which it perceives or contacts.

There is a school espoused by millions today that preaches the origin of Consciousness, or Spirit-Mind, out of Atomic Substance. It is called the Materialistic School. It tries to show that life is strictly the product of



brain—brain, mind you, not *mind*—and that all living things are generally the products of organic chemistry. As if its professors and doctrinaires know what they are talking about when they use the term “organic chemistry”!

All of it is like saying that the baby gave birth to itself, that the diver on the sea-bottom made his own diving-suit and supplied his own air from the pumps on the dock. This Materialistic School has gotten humanity “all crossed up” in a thousand imponderables.

Turn its doctrine inside out, however, and all of a sudden the imponderables become ponderables. Accredite Spirit-Mind with having existence unto itself ahead of materials, and only employing materials to give itself idea-pictures that we term Reality, and the whole enigma of Cosmos begins to make shape and sense.

This doctrine of Materialism, when thus turned inside out, is known as Vitalism, and you will find the term in the dictionary. Its school espouses the philosophy that the Vital Principle—that is, Spirit-Mind—exists and operates with an integrity of its own far ahead of its environment or mechanism for getting performance. And as for the accuracy of the two schools and their doctrines, one against the other, the Materialist cannot construct or project a single living cell from atomic energy as substance, whereas the Vitalist can demonstrate the independence of Spirit-Mind from materials in a thousand forms, even so far as to witness its performings in what seems to us the totally discarnate state. As a brief illustration—

Twenty-eight years ago, in a little Vermont hillside cemetery, my first wife and I laid away all that was mortal of our first daughter, Harriet. The baby's body held everything essential to life—insofar as organic chemistry was concerned—particularly the physical brain that the Materialists set such store by. But nevertheless, the baby was lifeless. If we had not interred her body, the public authorities would have penalized us. Twenty-eight years passed, during which three decades I went about other pursuits up and down the world.

On the evening of March 27, 1942, in the library of a home in Indiana,



surrounded by twenty persons whose testimony is irrefutable, including a grown sister and brother of Harriet, that first child of mine re-formed herself physically in plain sight of all of us, from a small clot of ectoplasm "building up" from its position on the rug to a fully developed woman thirty years old who spoke to all of us audibly two minutes after the formation was complete. Borrowing my handkerchief, still in the center of our stupefied circle, she fanned it out to a veil as big as a table cloth and used it as a scarf to perform a pretty little dance, talking to father, sister and brother the while. The performance ended, she contracted the handkerchief to its normal size, tied a knot in it, and returned it to me. Thereafter she "dematerialized" through a set of heavy velvet curtains. This in a private home, I say, where trickery would have been impossible.

Challenge to the Materialists: *Where had my daughter's spirit-mind been living, and growing her 30-year-old light-body, in the time intervening since that long-ago Vermont funeral?*

Yes, these are deep subjects, yet not so deep when we accept the tenet of Spirit-Mind's being independent of Atomic Substance.

Spirit-Mind is eternal, indestructible, occupying countless mortal mechanisms over vast periods of time.

Accept it for the moment. Let us see where it leads us in future discussions . . .

*Fraternally,*

*Peck*