



# EARTH COMES

Design for  
Materialization

*by*

**WILLIAM  
DUDLEY  
PELLEY**

*Copyright*  
WILLIAM DUDLEY PELLEY  
1939

*A Second Edition*  
PRINTED IN U. S. A.

Published by  
SOULCRAFT FELLOWSHIP, Inc.  
NOBLESVILLE, INDIANA

*"What are ye orbs? The words of  
God? The scriptures of the skies?"*

—Bailey

# Earth Comes

## Chapter I

---

### SPIRIT THINKS

---



WONDER, my esteemed fellow-mortal, if at sometime back in childhood, you and I had the same experience? I wonder if you came to a moment when you paused in your play, looked upon the universe all around you, marveled that you had somehow come into it, and asked yourself: "Suppose all of it had never happened!—where would I be instead of here?" I recall clearly enough where this wonder-thought occurred to me. I had wandered out behind a farm-house upon central Massachusetts on a clean-washed summer's morning when I was approaching six. I went out on the hillside and stood amid tall grasses. Birds sang. Breezes blew. An ant ran up a grass-stalk, found no further place to go and descended as it came. All the world was lush with life. The universe throbbed with it. Then with a sense of shock my attention came to rest on the body that I occupied. It was a healthy but dumpy little body. The feet were quite grimy. I believe that one toe was wrapped in a rag. Despite my few years, I asked myself a question from the depths of Ageless Wisdom: "How have I come in this little boy's body?"



What was I doing in it indeed, in that vibrant world that deployed all around me? What if all of it had never happened? Where would I be then? I knew I would be somewhere.

It seemed as though, for an instant, standing on that knoll, a corner of the Veil of Eternal Mortality was flashingly lifted, that despite all the assurances of my father's theology I had known such singing Nature a thousand times before. How funny to be encased in that pudgy little hulk of peregrinating protoplasm that got dirty so readily, that had to be fed and washed and put to bed nightly, and whose nether portions could be spanked with such blighting embarrassment! Where had all these human beings come from? Where had the ant come from that ran up the grass-stalk, and was it not, perhaps, quite as important in this whole grand ensemble of things as myself? Who "thought up" this stupendous concoction of natural expressions in the first place? More than all else, if the earth-planet had not been provided, furnished and festooned with all the fauna and flora that I had discovered to be in it up to my sixth year, how could I possibly live the life that stretched so enticingly ahead of me down unreckonable years?

**N**EVER have I forgotten those fraught few moments on that singing New England hillside, when for the first time in my current career I had it borne home to me that human beings, small or large, would be in an unthinkable plight indeed if some great Prior Intelligence had not supplied this earthly stage on which they might play their roles and produce the dramas and comedies that not only give

mortality its pattern but develop Intellect to think in terms of Form. The worlds, the planets, the seasons, the continents, the manifestations of natural phenomena, the give-and-take of general human intercourse, would—in other words—be a shapeless and unintelligible Nothingness, and Consciousness in any aspect would not even recognize itself, unless coagulations of Primordial Energy had come in ether, resulting in the production of a stage on which Life as we know it, could perform.

Again and again, in a thousand plights and dilemmas since, the same thought has occurred to me: Suppose that none of it had "happened"? And when I have dwelt upon that thought, a sense of the ephemerality and unreality of mundane performance has visited me briefly, taking the tragedy from many otherwise tragic happenings and presenting ordeal to me as something merely to be experienced—that I might the better be aware of myself and that I could play my role to distinction.

It is ever a strange state of mind to explore. It brings one back to a realization of the importance of First Causes with a shock. Most of us, going about our daily lives, harassed by problems raised by dependents, worried by exactions of business, the job, the creditor who wants his bill settled by half-past 'steen o'clock, are too seriously focused upon the complications of the moment to give much consideration to the gigantic program that may be the consummate purpose of it all, or grasp how transient and inconsequential are the iniquities and inequalities of the whole social circumstance. We fail to sense that lifting our bleary vision from the petty problems of the hour and striving to glimpse the immensity

Therefore, those of us who choose to explore hidden meanings or deeper meanings are sometimes labeled as STRANGE!!

of the Eternal Agenda, would give us a poise and a confidence that could go far in assuaging mortal injuries and bafflements.

So I say, fellow student of these Eternal Verities, I wonder if you, like myself, have ever had your moments of conjecturing how this Grand Ensemble first happened, where you as a thinking and experiencing human being would be if it had not, and what the fundamental motive may have been—or now is—for this mundane manifestation that humanity calls the World? Certainly it is an entrancing exploration to probe backward as we can, survey the long panorama of what has happened astronomically, geologically, biologically, and historically, and make shift to discover some logical and constructive Will Power working intelligently throughout the Great Progression. It gives us a perspective not alone on what has happened, but what is now happening, and what presumably is to happen in the arena we call the Future. We increase the range of our spiritual insight merely to grope toward such perspective. We enhance the scope of our mental vision and raise the level of our quality of consciousness. It comes home to us with increasing force that the lives we are living must bear some sort of resemblance to a movie photoplay that is already filmed but not fully projected. We are living at some point of action in the second or third reel of a seven-reel production. That which is photographed and on reels waiting to be exhibited in the Great Projection Booth of Time cannot be altered in the slightest particular. All vast masses of life follow one Master Plan. There is a concrete and inexorable matrix for all worlds to follow—in their integration, development, climax,



and decline—but we are ever volatile and unfolding spirits, eternal and immutable, “Sons of God, not knowing what we shall be!” If a planet be projected for our occupancy and unfoldment, then we are grateful that it has been afforded us; but that it runs the course of its material history, and even disintegrates and resolves itself to elemental World Stuff, concerns not at all the omnipotence of Spirit. What we want to know consciously is “how” it happened, for already we commence to grasp the “why.”

This idea—of Life as we know it at any given moment, being comparable to a movie play as yet unprojected—we shall refer to again and again in the pages now before us. We are called for the moment to cease thinking objectively and think subjectively. Christ said: “The Kingdom of Heaven is within you!” and He spake whereof He had greater knowledge than we to date have dreamed. All things possible for us to experience are contained in embryonic form within our own consciousness. In time—as we shall know these experiencings—we shall graduate out of this octave of Earth and assume other and mightier forms and expressions of Self-Realization. But for the present, the happenings of our daily lives are the “frames” of still-pictures on celluloid, moving in front of the Eternal Projector, and we want to hark back to the beginnings of the reels and know what is on them and why they were photographed.

Suppose, therefore, that before exploring the origins of this planet as a stage, we consider the too-little-examined significance of that which we call “Time.”

We commonly say: “The event happened yesterday,”—or



last month, or a million years bygone. What truly do we mean?

*took place Before we came in to this thing called LIFE!*

WE MEAN that it transpired at a point in the program of Eternal Occurrence placed in relation to our present Thinking Selves and before our current capabilities to appreciate it as a happening involving ourselves. If it had happened at a point that could be appreciated by our present Thinking Selves, we would refer to it as occurring in the "present." So the wider the capability of the consciousness to appreciate, the longer—we might put it—the present moment endures. Expand the Consciousness to "realize" and we expand the duration of the phenomenon known as Time. Or putting it in another way: Time is but an attribute of Spirit to "think," that is, to recognize and evaluate occurrence.

To get the mighty thought being offered here, consider this simple illustration: We are standing on a pleasant morning on the rear doorsteps of our premises, surveying the dooryard and the garden. The field of our vision is wedge-shaped. That is to say, the narrowest point of the wedge is located at the retinas of our eyes by which we view the yard and garden. We perform the feat of sight in three directions: to right, left, and forward. To the right, without especially moving the head, we grasp the scene before us as far as the edge of the tool-house. To the left, we grasp the scene before us as far as the Jones property, across the Jones property to the distant street, the roofs of neighborhood houses, the panorama of the town, finally the distant hills against the skyline. Our eyesight from our position on the doorstep

takes in a space measuring not more than a few hundred yards to right and left in our immediate vicinity. But the farther forward our vision carries, the broader the wedge becomes, till its width at the skyline covers a score of miles. Within this "field of vision," no type of major action takes place that we are not vaguely aware of. We are standing on the steps in the "present moment," we say. And yet, within that "present moment" whole series of things happen chronologically. A sparrow lights on the back-fence separating our property from the Joneses'. The Smith cat steals up on it, tail switching, muscles tensed for a leap. The cat springs, the bird takes to wing in the split-second that spells safety. The cat loses its balance and lands upon our cucumber frames, smashing the glass. But it extricates itself and is gone. Mrs. Jones hears the crash of the breaking glass, and thrusts her head from her kitchen window. Turning attention from her stove, her stew-pot boils over. She withdraws her head abruptly and bumps it on the sash.

All these things have happened consecutively in a shorter time than it takes to tell it. They have happened, each one either "before" or "behind" the other, depending upon which happening we choose to consider in relation to the others. And yet they have all happened "within the present," or the span of sequences which we were able to observe in one field of vision and one sustained effort of observation. We say, in reporting the breaking of our cucumber frames by the cat after the bird, that "it all happened at once!" But it did not happen at once. While it was happening, the watch in our pocket ticked four to ten seconds. And there was a series of separate—although related—activities in progress

each meaning a different thing and having a different time-span to the participant. To the cat, the episode was a sighting of the bird that lighted upon the fence, a spring to seize it, a lost balance, a fall into glass, and a second leap out of the broken cucumber frame to a retreat beneath the tool-house. To the bird, the episode was an intended pause upon a fence, a sudden avalanche of cat, and a taking to wing and safety. To Mrs. Jones, the episode was the noise of collapsing glass, a thrusting of her head from the handiest window, the bubbling over of the stew, and the bump on the cranium when she pulled her head in. The bird knew nothing about Mrs. Jones and her bumped head. Mrs. Jones knew nothing about the cat. Mrs. Jones had rubbed her bumped head, shut off the gas beneath her stew, lamented her messed-up stove, and then forgotten about the whole incident when her phone rang and her husband asked her to meet him down-street in an hour to sign a deed. Yet to us, standing on the back steps and grasping the integration of animate life in the bird-cat-glass-woman incident, there has been but one event: a feline's breaking glass on our property which we must replace. It stacks up thus to us purely because our field of observation is broad enough to consider these incidents of related animate life as a unit. Our consciousness "takes it all in" with a single receptive gesture.

LET US go several steps further, however, and consider the "broadening" of the moment in which the occurrences took place. Suppose that "single receptive gesture" likewise took in the awakening of the cat from its snooze in the sunshine on the Smith back walk when the bird winged



in sight. Suppose it went a step back of that and took in the cat curling itself to snooze, or lapping up its breakfast before it stretched out for the nap, or having the saucer of breakfast-cream set down before it by Mrs. Smith, or Mrs. Smith's acquiring of the cat in the first place as a kitten, or Mrs. Smith's marriage to Mr. Smith, or Mr. and Mrs. Smith as small children, or the arrival of the Smith forebears in America, or even the discovery of America itself by Eric the Red in the year 1,000. Or suppose the stream of events could be witnessed the other way—forward. Suppose our position on the back steps enabled us to see where the bird went when it escaped from the cat's claws, where the cat went when it emerged from its retreat beneath the tool-house, at what moment the escaped bird noted the approach of coming autumn and migrated South, under what motorcar the cat finally met its demise, and where the Jones family moved when they finally left the neighborhood. All these latter events would be considered as "looking into the future" and as impossible to follow as it is impossible to look back and see the Smith cat being acquired as a kitten by the Smith household. But why are events both ways from our position on the steps impossible to follow? Is it not correct to say that we cannot follow them because they are outside the immediate field of our back-steps observation? So they occur either in the "past" or the "future." So Time is not a chronology of happenings so much as a recognition of a succession of activities, only related in that we were aware of them by the single gesture of our receptivity.

In other words, Time is that measurement which we give to a program of events that occur consecutively because they



each one must be an effect growing from an earlier cause. Several events occurred in that back yard consecutively. The bird came winging from the air and alighted upon the fence. The cat caught sight of it and ended its napping. It crept along the fence and made its spring at the bird. The bird escaped. The cat fell from the fence into the cucumber frames and broke our glass. The Jones woman heard the crash and moved her head through the window. Thus her attention was taken from her stove and her stew boiled over. In logic—if our discussion led that way—we could say that Mrs. Jones's stove-top became a mess because a bird decided to rest its wings by lighting upon a particular spot of fence. But that is not the point. We as spectators to the drama, observed bird alighting, cat appearing, cat springing, bird escaping, glass collapsing, noise resulting, Mrs. Jones giving her attention to dooryard instead of stove—all as one episode. Yet these events were consecutive and took place within different second-spaces on our watch-face. Our angles of observation and gesture of receptivity enabled us to witness a series of consecutive acts as one incident, but the incident "closed" when either the time-frame or the field of activity became too large for us to encompass.

The fault, then, in knowing events before the bird appeared, or after it escaped the cat, is one of inconvenient or limited position for observation, not inability to witness two or more consecutive events as a mental exercise.

**N**OW this narration may seem elementary, but it illustrates and proves a mighty point in consciousness having to do with omnipotent thought and its exercise in prophecy.

Bird, cat, and Jones woman were all moving toward an integration of events forming an episode whose outcome costs us a dollar and fifty cents for new cucumber-frame glass; but until the principals came into action within our field of physical observation, we were unaware that we were about to spend a dollar and fifty cents at four o'clock in the neighborhood hardware store. Things can therefore happen successively or consecutively, and so long as only a few seconds of time separates them as incidents, we grasp them, or identify them, and say that they happen in the *present*. The whole integration of cause and event happens in the one time because it happens within one status of fixed observation on the part of ourselves. If a few minutes, or a few hours, elapsed between each happening, our identification of them as in the "present" would begin to wobble although we might not change our position. If a few weeks, or a few years, separated each one, the term "*present*" would vanish utterly and we would talk about the same series of events as occurring in past, present, and future. This would be because our angle of observation would become so prolonged that we could not mentally sustain it. Nevertheless, Time as an item, has intervened between the happenings, whether we are forced to measure it in minutes, days, months, or years. Time, then, is not the length of the field of action in which a given number of displacements occur, or in which objects shift position, but our capacities or capabilities of making ourselves aware of such happenings in relation to each other and to ourselves. Or to put it another way, Time is a quality of our cognition in registering upon our minds the duration of objects in some species of movement.



WHAT I am driving at, is this: Our consciousness in its present capabilities of unfoldment, is able to discern the bird-cat-broken glass incident as extending from the instant the bird appeared on one horizon until it disappeared on the other. But suppose, instead of being able to discern that relatively brief occurrence of happenings, we could similarly encompass the series or integrated items in the shifting social scene for a whole day, a whole month, a whole year—and accept them mentally as we accepted almost as the single gesture, the tiny drama played in seconds by bird and cat in our dooryard. We would, in other words, see a whole year's events as we saw a quarter-moment's events. Time itself would not alter in its character, or essence. Integrated events would be no less positive in denouement. We would simply be enlarging our capacity for taking the consecutive items into our consideration and calling them one item, or one incident.

There is a definite relationship, in other words, between transpiring of happenings and our comprehensive grasp of them. The incident played out in our back yard, therefore, does prove one thing that holds no small significance for our analysis at hand: Consciousness as we know it, can register consecutive events of themselves, and is not of fixed relation to one event and none other. If it can recognize two events, or six, or twenty, with only intervals measured in seconds in between, why does it have to be confined strictly to seconds as intervals? Why not the aforesaid minutes, hours, days, months, or years? Is it not Consciousness—or ability to perceive and allocate—that makes Time the phenomenon that we commonly hold it? And is it not equally true that the

wider the field of vision to Consciousness, the more objects or their movements are observable by Consciousness in that dimension which we might define as Past and Future—or right and left from the Present?

The Present is only the present in so far as we can sustain the act of observation. At the current moment—or phase of mental capabilities—we can sustain the act of observation for intervals measured only in seconds. But if we had the type of consciousness that could sustain the act of observation measured in hours, days, or years, then hours, days, or years, would enter into the Present—or the Present would be expanded. Thus is the deduction a sound one, that there can be as many Types of Time as there may be Types of Consciousness to perceive quantities of consecutive acts.

That something of the sort is true, is indicated by medical reports of the effects of certain drugs upon the mind and its cognitions. For instance, users of marihuana have been cited as observing time-sequences as "long-drawn-out," while users of opium are reported to see integrated acts commonly spread over days or years as occurring completely in an interval of normal minutes. The marihuana user may sound a note upon a cornet. To the ear unaffected by the drug, the note may last for five seconds and have stopped "sounding" almost before it is fully recognized for pitch or volume. Not so, to the addict creating it. The note starts as a sound in his consciousness and he feels that he is able to alter its pitch and volume while blowing for only five seconds upon his instrument. This means that his mental faculties have been stepped up to make his observations at a swifter pace. The five-second cornet note seems to him to last for moments,



for hours. He is wholly unaware that he is only making a five-second sound to the normal ear receiving it. By the same token, he may be driving a motorcar and observe another car approaching from the distance. To the normal person riding beside him, that oncoming car may reach and pass him in half a minute. To the marihuana addict, it seems that the oncoming car is taking days, months, years, to produce itself in actual proximity.

If, therefore, two people, one a marihuana addict and the other normal and free from the drug's influence, were each asked to tell how long a time was required for the duration of a given incident or series of incidents, they would report two different concepts of Time. Or, if all people discerned the duration of events or the phenomenon of movement, with the consciousness of the marihuana addict under the drug's influence, Time would be a somewhat different thing than normal or universal humanity conceives it to be at present. It is not relevant to remark here that no matter how anyone looked upon it, the same interval would be required for a complete revolution of the planet, or its progress entirely around the sun, because stepped-up perceiving Consciousness might have the capability of discerning the whole planet turning a revolution in a twenty-four-hour time-span that seemed but fifty of our seconds. How does any one of us *know* that it takes the earth twenty-four hours to revolve completely, or three hundred and sixty-five of such revolutions to complete its total of whirls in encircling the sun? Only because we perceive that the earth does turn, in relation to the sun, and we divide the interval of turning into segments and call them hours—or minutes or seconds—do

we get the concept of "time" in which to measure the duration of consecutive incidents or acts. Once again, it is a matter of perception or discernment.

UNDOUBTEDLY all of us have teased ourselves mentally with the wonderment of how Time may appear to the winged insect in the sunset, that was only born that morning, and reached middle age at noon. He considers himself, we conjecture, as a very wise and venerable insect by virtue of having been conscious in his accepted life-span for one whole day. We know, of course, that there are insects that may be hatched at sunrise and attain to full growth as the day proceeds. Endowing them hypothetically with the same unfoldments of consciousness as ourselves, as life progresses, we are given to a certain sentimentality that their existence is so short-lived. But we are comparing their life of a single one of our human days with our own life-spans of seventy years. What if the insect's perception of Time were correspondingly faster than ours, and he reached the same unfoldments of self-awareness between sunrise and sunset that we reach from babyhood to senility?

Again and again we come back to the item that *Time is what we are capable of perceiving as occurring within a certain frame of happenings*; and when we get outside of that frame, we deny that Time exists, or it exists in an altered aspect. What we truly mean is that we cease to exist as the consciousness-factor that gives time an essence of being.

Truly, there is no Time—only our own capability of identifying consecutive happenings and the extent of their movements in relation to each other. As we shall see in our con-

sideration of the subject from a Higher Dimension in a moment, *the present moment always endures*. It will go on enduring, even after we have ceased to function consciously—or rather, physically—and by virtue of always enduring, it will demonstrate that all things happen in the one enduring moment, and by being only one moment—and eternal—it really is not a moment at all and does not have identity. That one enduring moment as we accept it, however, is more or less one incident to the Consciousness able to encompass all the events taking place inside it.

So, when spirits come down and enhouse themselves in the functions and physical perception of the body, they really are but chopping up the One Enduring Moment into recognizable pieces which their circumscribed observation can assimilate mentally.

A HUNDRED—or a thousand—illustrations might be expounded, attesting to this Consciousness-creation of Time as mortal minds conceive it. Take for instance the cessation of Time that occurs with the inhaling of ether for a surgical operation. All of us who have encountered that extraordinary experience know that—if complete discarnation does not occur—we recall inhaling the fumes, sinking into a void of strange darkness and in the twinkling of an eye opening our eyes to discover that hours of worldly time have elapsed, that the offending member has been removed, that whereas it was mid-afternoon an instant ago in the operating room, it is now early evening in the hospital compartment where shades have been drawn to shut out the street lights. What has become of the interval of time to our Con-



sciousness? We only know that one hour, two hours, or five hours have passed, because of the rearrangement of earthly properties about us.

Once in my young manhood I had the experience of cranking a Ford car in gear, having it run wild down hill with my body beneath it. When I finally released my clutch on whatever it was I had grabbed, I felt a bump and a crunch, and that car disappeared as though it had disintegrated soundlessly into atoms. Relatives near me during the mishap said that I was "out" for a matter of ten minutes. If they hadn't said so, and been persons who commonly told the truth, and if that automobile had not been found later at the bottom of the incline where it must have taken ten minutes for it to arrive and the parties who had brought it to a stop to walk back up the hill to where it had gone over me, I would have fought anyone who maintained that I had ever lost consciousness at all.

Question, then: If we were in a state or condition where such earthly properties and their changes were not recognizable by which to measure such lapses, how would we know that Time existed, or how would we measure it?

This thought of the "enduringness" of Time, and its essence only as we have some sort of consciousness by which to grasp or picture it, is far more important than we might realize, in considering the propagation of a planet, the appearance of spiritually cognizant life upon it, the progress of evolution, and ultimate disintegration when such orb has served its purpose.

To leap a long way ahead in our philosophical maneuverings, we might say that earthly worlds—or universes of earths



making for materialistic planetary systems—are necessary that such a thing as Time may be grasped, and by the grasping of Time, permit Consciousness to realize that it is conscious.

In other words, we come to know *What* we are, as well as *Where* we are—or that we are anything at all—by first having received the prior-thinking benefactions of a Providence that projected formal universes, and worlds made of so-called Substance, in order that we might recognize ourselves as alive as a status. This enigmatic item of Time, being the core of what we know as creation, therefore, cannot be passed over lightly, nor can it be interpreted by common physical standards.

Spirit “thinks” because the phenomena of worlds and earths give it patterns to think *in*; but the arena in which it “thinks” or the dimension in which it observes, is given the misnomer of “time,” which of itself, in each case, is but an encompassment of observation.

Let the Master Teacher converse on this phenomenon for a few pages, before we pass on to its practical application.

# THE REVELATION

## WHAT IS TIME?

DEARLY Beloved Brethren in Mortality: We present you a lesson from the Greatest Among Us. We tell you His message delivered for your intellects. You live in a world of Time and Space that seem to you mysteries. You know that when you travel far you remove your physical bodies from one location into another. And yet the Mind transcends the mystery known as Distance. It comes and goes instantly at a faster speed than light.

In the going, Time vanishes. Time seems a thing of Space and of intellect. You do not know, while encased in mortality, how this miracle is done. If you could perform it consciously, you could overcome circumstances day unto day. As part of your earthly curriculum, you have this address, seeking to enlighten you in Time's fundamentals. We transcribe it for you in the words of the Teacher:—

MEN have a saying: Time without end, Amen! That is an error. Time hath an end. It hath an end in cycles of *doing*.

Men have Time in mind when they say: "We go and come in eternity." They do not "go and come" in eternity.

They are Eternity itself, having minds to comprehend events. I say to you, Time is the accredited way of addressing event. Event hath substance in things of Spirit. The things of spirit are comprehended in terms of event. Event succeedeth

event and the whole maketh that catalogue which ye call chronology.

Time as time therefore, is naught but that dimension wherein mankind functioneth. It hath a Beginning and an End, even as man—so-called—hath a beginning and an end. Without man there could be no mortal consciousness, and without mortal consciousness, could be no recognition of Event, and Time therefore would not exist.

Except there be Event there can be no time passage. It cometh by event and goeth by event, having substance in a program and therefore having substance in that which is of consciousness.

Time hath no being except as Consciousness recognizeth it! It is manifestation of Spirit making Time possible.

That which cometh to man is ordained for him from the beginning. It is ordained for him because it hath power to make him conscious entity.

This power to consciousness is the world as men know it, Time being the dimension of that world in which matter functioneth progressively, event on event. Let me make this still clearer:

Time hath a mission among mortals to teach them Event else they know not themselves as created essences. It is progressive in that it functioneth constructively, event growing out of event, not into event negatively.

Time hath a mission, I say, to make men realize themselves. Otherwise they are creatures of Nothingness, existing but having no consciousness within them.

There are matters I tell you requiring no consciousness. The world is made of "inorganic" matter. Inorganic matter hath



no consciousness as men know consciousness. It existeth from age to age without life of any sort, maintaining itself on itself, having no function but mere fact of existence. To such is no Time. Time toucheth it not. Today, tomorrow, and forever it remaineth the same, having no change, making no manifestation within its own essence.

Verily I say Time can be eternal in that consciousness can function to eternity, but to organic matter there truly cometh Change.

That change is Time and Time thereby is change.

Man cometh to you saying: "The times are ripe for fulfillment of our bargain; the times are ripe for fruition of our crops; the times are ripe for that which we expected to transpire." Lo, all are manifestations of Change of some sort. Change cometh first; Time followeth after.

Think of Time as change only: change of location, change of condition, change of conception.

Nothing happeneth unless it cometh in Time. Time hath endless forms of change. But it functioneth as Change and naught else. Understand ye this? I explain myself further. When ye make a bargain with a man, he expecteth its fulfillment verily in Time. What he meaneth is, he expecteth its fulfillment in exactitude of Change. He saith unto you: "I pay you moneys when certain changes have been brought about in my affairs." Lo, those affairs come to fruition and the debt is then paid.

Time is the Great Equation of abstract alteration. It hath its value as a Record of Change and naught else. When men make a mark on the Sands of Time they but drive a stake for future record of event.

I say to you: Time is your Great Counselor in that it hath power to change your future positively. You have no power to change your own futures excepting in Time. Time worketh for you, bringing changes of which you take advantage. There are those who take not such advantage. They resign themselves to a sort of lethargy of Spirit, calling it Patience. They please not the Host of Just Men Made Perfect. Time worketh not for them but ever against them. They have no power of themselves and make no effort to acquire power from change.

Let me say to you that power is a form of Change, even as Change is a form of Time. Would you have power in your earthly affairs? Seek Change, knowing that Change rightly harnessed worketh miracles for you. Change hath a sword that goeth before you, cutting through doubt and error to substance.

I say to you: Be eager for change. It is your friend and servant. It maketh you to thrive financially and bringeth you blessings of Spirit and health.

Change is the great mediator of earthly factions. Change harnesseth their brains in thought and rideth to fulfillment of idea and concept. Make this clear to yourselves. Change is your friend! Whatever cometh, cometh of good for you are good. You place yourselves in the current of Change and are borne along with it toward oceans of profits.

Harken well I say: Change is your friend! Go forward in it strong to run a race. Have confidence in it, believing it good, for Change is Consciousness manifesting in event.

When you come to great problems, spurn them not, saying: "Lo, they overwhelm me."



Problems are projections of Change making you to know that which cometh to pass! Look on them as watchwords, giving you wisdom. All changes have beneficial ends. Whatever is in Idea is beneficial in ultimate outcome, when those who think are holy of design. I speak to you as brethren having a knowledge.

These things are important for a purpose. Time hath power to mediate, as I have told you. Love hath a power to mediate also. They are the double team of Experience, driving through the world of conscious creation, drawing thereafter a freight of beauteous concept.

Let us reason further together.

When you have a problem, let it not be said as by the savants of old, "It hath no solution." Lo, every problem hath its solution, somewhere, somehow. Mark this well, my beloved.

Time is conscious Consciousness functioning. Lo, it functioneth within itself unerringly. So do problems of life function toward solution when given opportunity in Time. Lo, I tell you more . . .

Time is the burden bearer. It goeth unto the ages saying: Let me carry that which perplexeth unto solution.

We come to a cycle in our affairs when Time or Change maketh us to see we have an errand unto men. We see our mission clearly. We see that men need us, that their hearts are hungry and their spirits are weak. Lo, we feed them with our effort. Yet problems arise therefrom.

Men are abstruse of concept. They dally in understanding. They make us to lose patience because of their malfeasance. They say: "Let us have no part of these people; they mean



us no good." We greet problems on every hand concerning human nature.

I tell you, every problem in human nature worketh out with Time. In time is Change, and Change hath the power to transmute feelings and emotions and ideas and event-substance into things desired of us. Change is the benefactor, Time is the counselor. We do all things by waiting patiently. Let us not say to ourselves: "Lo, we hurry and it is done." Let us say: "Lo, we take thought constructively and wait till it transpireth." That is sense, my beloved. That is earnestness of spirituality.

Let us say that men have grievances against us but in time we work them out. That is literally true. Time being Change, and Change being our instrument of progress, lo we do the miracle. We take water and make wine in a twinkling, perhaps. That is because we have mastered principles of Change, commanding them at will. Change may be fast or slow according to design and that which happeneth in circumstance. Light is naught but a series of cycles, each revolving about a core of alteration. Cycle succeedeth cycle. We say the times are out of joint. We mean the times are changing faster than our concept.

Let us reason further together. . . . A father saith to his son: "My son, there is work to be done; go forth and do it; come back at even and I do reward you." The son goeth forth and doeth the work. Evening cometh and he is rewarded. Lo, he is possessed in circumstance of that which is rewarded, of that which is promised. He is not put out because of failure of circumstance to agree with promise. He is badly put out, however, if circumstance agreeth not with

promise. Let me tell you reasons for this. He hath conceived changes in event progressing toward an end.

That is natural law. His mind hath consciousness of event on event, working toward the circumstance of payment. He heareth in his heart certain syllables of promise being part of culmination. Consciousness embraceth fruition accurately. He heareth matters of policy discussed within his being, and believeth them, knowing them to be accurate. Lo, the even cometh and no payment is given for his labor. We say he is disappointed. Verily he is more than that. Disorder hath entered in transcribing concept in terms of error. That which was promised is not fulfilled and natural law hath thus been defiled.

Certain men have a way of saying that if they be given time, they will work toward certain ends. They wist not that Time itself is change toward those ends. They wist not that change, being Time, accomplisheth therein, if they concern themselves with changes having those ends in view.

Men have a way of saying: "Lo, time is given us to do this or that." I say, Time is given to no man; changes manifest and ye reap the benefits.

Let this truth be your shibboleth. No "time" have ye to "accomplish" anything, as time-concepts of transmission are eternal. Ye but dwell in them and they have fulfillment. Cometh one to you saying: "Lo, Master, give me time to perform an act of mercy." In his heart he hath already performed it, or not, as the case may be. He waiteth with impatience for the fruition of his deed in function, calling it the time requested.

Ye are tired beloved, from much striving with impatience.

Impatience hath a way of bringing disorder into Change. Impatience, I tell you, is disturber of Change. Events not properly coming to fruition it causeth a heartbreak, because it adapteth itself not to natural law: the Cycle of Event which is Time in itself.

Lest ye think I deal in empty phrases, I tell you that Time hath a power to come to you bringing every miracle ye can conceive, if thought be not disturbed by impatience.

I say Time is your friend as I am your friend. Time striveth for you and Change worketh benefits.

Lest we reason together wrongly, I cease now my discourse. That which we have discussed is pertinent to that which cometh.

Leave every problem to Time, knowing that it solveth itself when Thought be lubrication and Love the exponent.

Bear ye my words in mind and know that I speak them. Let us have communion of Spirit. Thus is your wisdom; thus your ennoblement . . .

PEACE.



## Chapter II

### LIFE IS CHANGE



IN CONSIDERING the great drama of a world—or worlds—coming into being, therefore, we are dealing with a process in Omnipotent Consciousness that might best be described as a Program of Change.

Certain changes in the status of individual Spirit-Particles are wanted. They have a certain Will-To-Be-Conscious. This can only be achieved by giving them experiences in some sort of a world of Substance and Pattern. They enter such a world, or universe of material planets, and receive the repercussions from various materials in various and constant aspects of Change. The speed with which such changes occur, item compared with item, is—when recognized or appreciated by each unit of Self-Awareness—the enigma known as Time. To supply a common standard by which changes may be described, or appreciated, the measuring-stick or norm of the earth's single revolution in its path about the sun-centrosome, is generally accepted and employed. But it is Change of itself that is the important thing, not the common standard of transaction by which measurement is made. So then, when we come to a con-

sideration of a new planetary-stage for these Spirit-Particles with the Will-to-Consciousness, we are engaged in forming this wholly new concept—

**C**HANGES are apportioned into Cycles of Accomplishment. And it is these Cycles of Accomplishment in which Great Cosmos—and all that is therein—is interested. A moment ago I spoke about a time-measurement that consisted of the changes in bringing a rose to full blossom. Given certain soils, moisture and exposures to the actinic rays of sunlight, that Cycle of Accomplishment should be mathematically definite. In other words, under all conditions, on all planets within the universe, the tempo of the unfoldment of the rose should be the same. And as it might be considered in regard to the rose, so it might be considered in regard to a planet and the period of its endurance in Free Energy.

The appearance of a planet, the run of its integrated existence in the matter of its materials, and their final integration into the status of Free-Energy again—all to the end that certain quotas of spirit-souls may pass through the evolutionary changes that are commonly called Mortality—is ever a matter of the completion of all acts divinely belonging to a Sequence of Change. A specified Sequence!

Thus to propel itself further and further forward into vaster and grander unfoldments of Consciousness, each quota of spirit-souls realizing in concrete form their Wills-to-Consciousness, must put themselves in association with a given and prescribed Sequence of Materialistic Changes in some particular spot or part of the universe and remain there till

such changes have been actualized. In our present case, this means the coagulation of a planet in Free Space, its geological preparation for the reception of mortal life, its endurance as a stage for the Cycles of Accomplishment viewed in the mortal sense, and its ultimate disintegration as the chart of the changes specifies the end.

We must not only understand accurately what Time is, in such regard, but we must be prepared mentally to throw our traditional acceptance of what it is, overboard. We must view the cosmic drama about to unfold, purely as a pattern of definite changings, all of them related to one another—or succeeding one another—in such a way as to make the sequence when completed a piece of chronological perfection. Which is another way of stating that the appearance and life of a planetary world would seem to be definite, to continue until a positive and measurable result has been arrived at, and to resolve back to energy when its purpose has been achieved. There is no “time” in the incident of such a creation therefore, merely a prescribed program of changes. As these changes occur, the mortalized Consciousness in contact with them, or observant of them, or related to them, becomes unfolded—although each spirit-soul is required to take on physical limitation and mundane handicap in order profitably to experience them.

Bearing this thought—of a prescribed program of changes being the real thing that takes place in the materialization of a planet—at all times in mind, let us for a few pages take the astronomer’s viewpoint of this cosmic universe and grasp as we can just what is constantly occurring and recurring in Free Ether, to make these worlds of substance what we dis-



cern them to be when we lift our eyes to unclouded heavens on any midnight. . . .

STRANGE is the fact that despite the living of every human being under the starry skies every night throughout his earthly tenure, less is known by the average person about the firmament and its stellar inhabitants than any other natural mystery coming beneath his observation. The stars are simply tacked up there in the sky. The sun and the moon are taken for granted. If a comet comes zooming into our planetary neighborhood, the world's populace is properly terrified. Will it strike the earth or will it not, and if it should strike the earth, what would happen? The heavens, so to speak, are an open book that is seen but never read. Of course most people know how to locate the North Star from the Big Dipper, and they accredit that the Pleiades are supposed to exert a "sweet" influence. Three out of five persons can find the Pleiades, but the other two out of five don't know whether the word describes an ancient goddess or a new brand of rayon hosiery. That some stars are farther away than others, is generally conceded, but after all, what difference does it make? All of it goes to indicate that people in the main are far more interested in the immediate results in self-awareness received from their planetary habitat than they are in the colossal system that gives them an arena for formal life at all.

Now every person, no matter what his age, should have a fair working knowledge of Astronomy. That is to say, he should be in possession of the simple fundamentals of what the celestial universe is like, how big it is, what peculiar hap-

penings are constantly occurring in interstellar space, and how these billiard-ball stars, suns, planets and satellites came to be formed, furnishing performance-stages for trillions upon trillions of Spirit Particles not much removed in essence from ourselves. Likewise, there are a lot of things about the universe that he should "unlearn." One of these concerns the mechanical side of Astronomy. Thousands of people hold the notion that as Science manufactures bigger and bigger telescopes, the vaster and wider is to become mankind's perspective of the spread and size of the heavenly bodies. That, however, is untrue. The greater the size of the telescopes that are made, the more restricted is the area each can cover. Give a moment's thought to it, and you will understand why. The bigger the telescope, the longer its range; but by the same token, the bigger the telescope, the more minute is going to be the focus of its vision.

Take the moon, for instance. We may point a four-inch telescope at it and see it in its full symmetry. But immediately we begin to make our telescopic lens larger, the nearer the moon is going to be brought. Instead of the whole moon, the telescope moves up closer into our view only a limited section of its surface. In the exact ratio that the moon is moved nearer, the plainer will become the lunar terrain. But instead of seeing the whole moon, or a section of the moon, we're only going to view some particular mountain. It is possible in the course of time, with telescopes growing larger and larger, that we might even be able to count the cobblestones on six square feet of lunar surface. But the moon as a moon will have ceased to exist. What will exist for our telescopic observation will be minute features of its surface.

What is true of the moon in such respect, therefore, is true of the whole starry universe. The bigger the telescope, the fewer the stars to come into range of its two-dimensional power, but the greater will be the detail of those stars so appearing. And the strange part about it is that no matter where in the universe you point a telescope—of any size—there, obstructing your range of vision, will be a celestial body. There is only one place in the skies of either hemisphere where this does not hold. Off in the southeastern heavens, there is a space that is called "the Pocket." Within the Pocket nothing but eternal blackness is apparent. But knowing what we do about the rest of the universe, it is doubtful if this means that there is a vacancy of heavenly bodies in that spot. What we very probably are looking at, is some vast planetary body that neither originates nor reflects the slightest incandescence.

**N**OW first of all, how big is the universe? Naturally, ordinary standards of measurement will not suffice. When we get up into terrific distances, to measure in miles becomes incomprehensible. Take the sun, for instance. We say in common parlance that it is between 92 and 93 millions miles from the earth. To try to represent that distance in miles we say that it is equal to one of our fastest express trains' traveling night and day for 250 years to cover that distance. So man takes as his measuring-stick the distance that light will travel in one second of time.

Light travels, allegedly 186,000 miles per second. So it requires something like 500 seconds for the light from the sun to travel through sheer Space and strike our earth. In



other words, we get the light from the sun in a trifle less than nine minutes after it leaves Old Sol on its journey toward us.

Now with that illustration, hold your breath and consider this: Some of the star-suns of the cluster in Hercules are 36,000 light years away—or the distance that light must travel at 186,000 miles per second for 36,000 years. But we have only begun to consider celestial distance.

The most remote of the globular clusters in the Milky Way, known to astronomers as NGC 7006—NGC standing for New General Catalogue of Nebulae as compiled by Dreyer—places 7006 as more than 200,000 light-years away.

To make this clearer, the light that reaches us now from NGC 7006 left that cluster 200,000 years bygone. If the cluster had burned out—that is, ceased to throw out light—100,000 years ago, earthly eyes would still see it for 100,000 years in future, granted of course that they existed that long. The naked eye, in northern or southern hemispheres, can count between 5,000 and 6,000 of stars, suns, or planets. Each increase in the size of telescope lenses multiplies the number to almost fabulous proportions—although, as I said—requiring more pointing about the heavens to detect them. Present optical instruments can observe between four hundred millions and five hundred millions—in other words, *half a billion*—and constant improvements in photography are gradually raising that number to a billion. And if you want to realize how many a billion is, consider this: That if the mythical Adam, supposed by the Fundamentalists to have existed some four thousand years ago, had started to count as fast as he could work his tongue—"One-two-three-

four-five-six-seven!"—he could not have counted a billion even had he lived to the present moment.

And yet, to a degree, the universe *is* measurable, in that we know there is a greater density of celestial bodies in one direction than in another, and furthermore that the whole stupendous array of heavenly bodies is divided into two groups that have peculiar movements in respect to each other. The fact that interstellar Space has more heavenly bodies in one direction than in another, permits of the conclusion—according to an observation of these densities—that the galactic system has the general shape of a pocket watch. As regards the two master groups into which the suns and nebulae are divided, we find them oscillating in the heavens, swinging back and forth so to speak, one division penetrating the other and each moving through the vast interstices of Space that exist in the other. What causes such oscillation, scientists of course have not the faintest notion.

Now the Bigness of the universe, as we saw in our last discourse, is unimportant and means almost nothing, because Bigness and Smallness are forever relative. The old saying: "If you want to see how big you are, lie down beside a puppy; if you want to see how small you are, lie down beside an elephant," applies with particular force to any consideration of the galactic system. We get the word galactic, by the way, from "galaxy" or series of star-bands encircling the heavens, called the Milky Way.

All these heavenly bodies are big or small, according as we attempt to compare them with the earth or Old Sol. They are near or far away according as we think of the size of our physical selves and how long it takes us to propel our



bodies one mile on two legs—about a quarter of an hour. It is a strange faculty of Man, however, attesting to his essential spirituality—or essence in Spirit—that his Mind or consciousness knows neither time nor space. He can consider a million years bygone or a million years in future, and know what is meant. He can consider a billion light-years and by comparisons begin to grasp whether a distance is short or long—or a given star-sun “close” or “remote.” That he can perform these mental miracles discloses that he is competent to penetrate to any point in the universe; only enhousement in his body keeps him a creature of earth.

So size is a matter of measuring-sticks. And the most convenient measuring-sticks by which we may briefly survey the universe, is first the mass and distance of the sun in relation to earth, then the mass and distance of some of the closer stars, then the mass and distance of the major stars and constellations.

First, as regards the earth and Old Sol.

**I**T STAGGERS the average mind, accustomed to seeing the sun rise every morning and set every evening since babyhood, to be told the most elemental facts about the sun, of which our earth is but the third satellite. In the first place, when we walk forth in the middle of a pleasant afternoon and view the sun in the high western heavens, the thing that we truly are looking at, is our nearest star to earth, relatively close at hand.

*The sun is only a star close at hand!* But just how close is it? I've already made mention of the express train that would require 250 years moving at better than 60 miles per hour,



to cover the distance which light traverses in nine minutes. But consider Sound. If someone shot off a cannon cracker on the sun and the resultant noise were loud enough to travel as far as Earth, it would take 14 years—reckoning in terrestrial atmospheric velocity—for the noise to be heard by ears on the earth.

If a cannon ball or 14-inch shell were to be shot from some gigantic gun on the sun, and hurled through space at the gun-rate of 1700 feet per second—about a third of a mile—that cannon ball or shell would require nine years to strike our planet.

Now how big is the sun in comparison with earth?

I said in a previous discourse that if we wanted to consider relative mass to distance, we might call the sun an orange and the earth a pea, placed 40 feet away. Even so, a pea would be relatively large. One little ball of buckshot would be the more accurate comparison. To get our ratios the better adjusted, consider this—

Suppose we say that the sun is a sphere two feet in diameter, or about the size of the ordinary geographer's globe mounted on a standard in any scholar's study. Perhaps you own such a globe at this minute. Very good. Then consider that the earth in relation to it would be as a small boy's ordinary clay marble 220 feet from it, while the distance of the nearest fixed star in this scale would be approximately 8,000 miles—or the actual diameter of the earth on which we live.

In other words, the diameter of the sun is 110 times as great as that of earth—it being 866,500 miles from surface to surface directly through its heart—while considered relatively as to mass, the sun is 332,000 times that of earth. Its

density, however, is only a little over a quarter that of the earth's, or about 1.41 times as heavy as water. It is well to keep this in mind in thinking of the probable physical condition of the sun, when we remember that it is mainly composed of iron.

The attraction of the sun at its surface is about 27.6 times that of the earth at its exterior, so that a 200-pound man would weigh about 5,520 pounds on the sun, and a body would fall there at a rate of 444 feet per second, instead of 16 as here. A pendulum which marks seconds here would oscillate more than five times per second upon Old Sol. How is the vast heat of the sun kept up? The scientist's most generally accepted hypothesis is the contraction of the sun's huge mass upon itself—in other words, its shrinkage—which generates heat through internal pressure. Yet so slow is this rate of shrinkage that centuries must pass before the most delicate of instruments can detect the slightest change. If the shrinkage or contraction theory be correct, the sun is probably from 20 million to 50 million years old—and doubtless the latter figure is nearer the truth than the former. If the same contraction should continue, the sun would take the next five million years to shrink to one-half its present diameter.

THE INNER core of the sun seems to be composed of gases. At the intense heat that prevails upon the sun by comparison with earthly temperatures, and being in a state of such compression, they have the consistency of melted tar or pitch.

The luminous surface of the sun directly visible in telescopes

is called the Photosphere, from the Greek word *phos* meaning "bright" . . . it is probably a sheet of luminous clouds formed by the condensation of substances which exist as gases in the hotter central mass of the sun. Under a moderate magnifying power it looks like rough drawing paper. Under higher lenses, it looks like snowflakes scattered over gray cloth. These flakes, or grains, are from 400 to 600 miles across. Of sun spots and faculae I shall have more to say later.

Next above the photosphere comes a stratum of unknown thickness discovered by Professor Young, containing the vapors of many of our terrestrial elements. It is called Young's Reversing Layer. Above the Reversing Layer and interpenetrating it, is an atmosphere of permanent gases called the Chromosphere. Hydrogen is the most predominant among these gases, and out of this Chromosphere rise the wonderful protuberances which form so prominent a feature of the sun's surroundings at the time of a total eclipse.

Surrounding all other parts of the solar surface is the halo of light called the Corona—which is only visible at the time of a total eclipse. Though recognized from earliest times, little is known of its cause or physical condition. Down near the surface it is very bright and of a pearly-greenish color. Above this it rises, especially at the poles, in short and finely clustered filaments. Over the sun-spot zones it generally rises higher in broad streaks. Up in the clear air of Pike's Peak, Colorado, in 1878, these streamers were seen extending at least 9,000,000 miles into Space from the sun. Here, then, is a star so close at hand that we can examine



the most minute portions of its surface and its composition. Thereby do we know much of the surface and composition of the other star-suns in the celestial universe.

**N**OW when a smaller and nonincandescent body is pulled into a regular orbit around such a star-sun, we label it a Planet. We label it a Planet from the word Plane—or because it has a plane on which it travels.

Another of the popular notions which it would be well for us to un-learn concerning planets—and particularly our own planet Earth—is that it was birthed by the sun by being hurled out of it when the sun was revolving at a much faster rate than at present. If such a theory were true, it would have to follow that the planet that is farthest from Old Sol!—Neptune—would have been cast off first, then in reverse order: Uranus, Saturn, Jupiter, Mars, Earth, Venus, and Mercury. Neptune would have cooled down first, and contracted, but this contraction should have made heat again and prevented it from becoming a solid. The Earth therefore, even today, should be much colder—or hotter by contraction—than Mars. All the planets should have been hurled off in the same way, in the same direction, and their speeds of rotation correspondingly reduced, one from the other. Furthermore, for the theory to hold, the moon-satellites of each of these planets, cast off in the same way, should all be proceeding in the same directions and at corresponding rates. But nothing of the sort is so. While the planets bear a fixed ratio to one another in the item of spacing, or distances between them, their temperatures and physical features are all different, and Mars, Earth and

Venus are approximately the same size despite their ages. A French physician, by the name of Lescarbault, gave it out in 1859 that he had discovered a planet even closer to the sun than Mercury, and named it Vulcan. But no astronomer has been able to see it since, and today it is regarded as more or less of a myth.

Mercury is an elusive body that few among astronomers have ever seen. It is not very bright, moves rapidly, and appears so close to the sun—rising and setting with it—that it can scarcely be distinguished. It is believed that it always presents the same face to the sun, as the moon always presents the same face to earth. Its atmosphere, if it has any, must be so thin as barely to be termed an atmosphere at all. It is 36,000,000 miles from the sun and moves most swiftly of all the solar satellites.

Venus is the brightest of all the planets. Mistakenly, most of us identify it as the Evening or Morning "Star." Because it travels inside the orbit of the earth, it rises and sets with the sun. It is 67,000,000 miles from the sun and comes within 26,000,000 miles of the earth. Its atmosphere is denser than ours, and there is only 220 miles difference between its diameter and our own. The diameter of the earth is 7,920 miles while the diameter of Venus is 7,700. But it goes around the sun in only seven and one-half of our months—or 225 days. It has no moon, although the planet itself goes through all the aspects of the moon—full, quarters and new moon. On our planet Earth, I need waste no time. It is 92,000,000 miles from the sun and goes about it in 365 days. But it does have a moon, of a nature that distinguishes none of its sister planets in precisely the same way.

This moon is only 238,800 miles away and its speed about the earth is 2,290 miles per hour. This is more than twice as fast as the earth is revolving, the earth's revolution being a trifle over 1,000 miles per hour.

The moon's diameter is 2,162 miles. In other words, it would take approximately 50 moons to make a planet of similar size to earth. Its density is only two-thirds that of the earth and since its gravity is only one-sixth, athletes on the moon could leap straight up thirty-six feet and broad-jump at least 150 feet.

The telescope reveals the moon as a vast crater-pitted, rocky desolation—a dead world—without atmosphere, water, or life. The side of the moon turned towards the sun is, due to lack of atmosphere, so cold that rocks could not be touched without freezing human flesh, while on the side away from the sun, the temperature falls hundreds of degrees below zero and compares to the temperature in interstellar Space.

The question as to whether or not the moon was thrown out of that earth-cavity now filled by the Pacific Ocean often teases the imagination of the unlearned. Common sense should dictate that such a thing could not have happened unless the earth had been in a gaseous state—or molten state—at the time. And if it had been in a gaseous or molten state, the centrifugal motion of the earth's mass remaining would have swiftly equalized this gouge from its volume and made the whole planet symmetrical but smaller.

As we shall see in Lectures which are yet to come, the Pacific Ocean cavity was more probably created by a gigantic cave-in of the land surface between California and Japan,



submerging the whole antediluvian continent of Lemuria. But the submergence seems to have been gradual—the water creeping higher and higher up all the shorelines, year by year and generation by generation, so that no particular loss of life resulted as in Atlantis. The water is doing the same thing to the shores of the British Isles today. It is only a matter of arithmetic before the time comes when there will be no more England, Ireland, or Scotland. The British Isles will have disappeared beneath the surface of the North Atlantic.

**M**ARS is the planet next outside the earth's orbit. It is 141,500,000 miles from the sun and has a day that is longer than ours by only a few minutes. It takes 687 of our days to make its year, however, though in size the planet is only about one-half the size of earth—4,200 miles in diameter, to the earth's 7,790. Although one-half the size of the earth, Mars is only one ninth of its weight. The inequality of the seasons is such that the Martian winter lasts 381 days, and the summer only 306 days.

Another interesting point about Mars is that the heat it receives from the sun is only about half of that received by the earth, yet its summer is so long in comparison with ours that it is sufficient to melt the Martian polar ice-cap.

In 1877, an astronomer named Schiaparelli startled the scientific world by declaring that he had discovered positive proof of intelligent life on Mars by reason of a series of canals, laid out in geometrical pattern and with engineering straightness. He claimed these canals must have been constructed to convey water from the polar seas to the planet's

equatorial deserts. They varied in length, he estimated, from 250 to 4,000 miles, and in width from 12 to 200 miles. But the astronomer Pickering, who went to work on the problem, decided the strange geometrical markings were not canals but bands of vegetation, following the changing seasons.

There is no controversy, however, about the two moons of Mars. They are tiny moons, compared with our own, being about 20 miles in diameter, each. The inner moon, called Phobos, moves around Mars three times while the planet is turning but once. The other behaves pretty much like our own.

**B**ETWEEN Mars and Jupiter, by the ratio of distances from planet to planet, exists a great blank of Space that previous to 1801 had puzzled astronomers. All the other interplanetary spaces seemed to have a fixed relationship, but the gap between Mars and Jupiter was twice what it should have been. What had happened to spoil the ratio in that particular area? Had there once been a planetary world there which had disintegrated or been destroyed? If so, what had become of its materials? The Italian astronomer, Piazzi, after searching diligently, finally discovered a small body in this gap that he gave the name of Ceres. But Ceres was evidently but a few hundred miles in diameter. What was such a pigmy world doing in a space so vast? Presently, however, a second baby planet was located in the gap, then a third and a fourth. Astronomers began to vie with each other in detecting pigmy planets between Mars and Jupiter.

Today over a thousand of them are known and named. The largest is Vesta, yet Vesta is but 400 miles through its center. This assembly of minute worlds is known as the Asteroids. But here is the baffling thing about them—taken as a whole: *Their mass just about equals such a planet as ought to be in that area which the Asteroids enjoy peculiarly to themselves.*

What happened to produce these Asteroids? Had a planet even bigger than ours met with some disaster and broken into fragments? If so, what had molded those fragments into spheres and sent them spinning in their own little orbits, each distinctive unto itself? Why should they not collide with one another again? And what took all of them, as a group, around the sun?

If these had been a series of sun-drops, spattered off in tiny particles, they should all be traveling in the direction of their first momentum. But they are not; many of them have eccentric orbits, spinning or traveling in such ways as they please. The explanation is not yet forthcoming from astronomy, although the accepted theory to account for them is that the nearness of the great mass of Jupiter may have prevented the gaseous nebula in the gap from cohering into one respectable-sized planet.

Thus Jupiter, by such reasoning, would have to be the older planet and in existence when the Asteroids were in the nebulous state. Also, there is no accounting for Jupiter's size. It is the giant planet of our solar system. Its diameter at the equator is nearly 90,000 miles, and its distance from pole to pole is over 84,000 miles. Its bulk is over 1300 times that of the earth, and it is located 483,000,000 miles from



the sun—which means that a railroad train traveling 50 miles an hour would require nine centuries before its conductor could put its passengers off at the completion of such a run. Such a train would doubtless make but one run and then be sent to the junk-yard. If not, then it should be. Fancy one train nine hundred years old!

Yet despite its great size, Jupiter makes a complete revolution in 9 hours and 55 minutes, meaning that its true day is only about three hours long. On the other hand, though traveling about the sun at the rate of 28,743 miles an hour, it takes 12 of our years to complete one revolution.

This titanic planet is well supplied with moons, also, having no less than nine. One of them goes about Jupiter four times a week, the outermost one requires 18 days. Writers of love songs on Jupiter would have plenty of trouble with their moonlight, for if a young man asked his girl to come out with him for a stroll beneath the moon, she would ask him to supply his data as to which of the nine moons he meant—or did he mean all of 'em?

Jupiter, moons and all, is the brightest of all the planets in our system except Venus. It is five times as bright as Sirius, the most brilliant of the fixed stars, or outer sun.

When we get to the next planet, Saturn, we discover more eccentricities. Saturn is the one great planet which we can examine through the telescope that is encircled by a plane-like band, resembling the brim of a gigantic straw-hat. Saturn has a brilliance of a star or sun of the first magnitude, and its diameter is 73,000 miles—nine times as great as the earth's, yet not as big as Jupiter's by something like 17,000 miles. Its day is only about 10 hours long. And when it

comes to moons, Saturn has so many of them—if we choose to call them moons—that they put the frill around her that makes her so distinctive.

NOW this great frill, or hat-brim crushed down around Saturn's equator, is something that we shall find referred to in a strange and enthralling way when we come to the subject: "Did the Oceans Once Whirl in the Skies?" The telescope reveals that this great fiery circle around Saturn is not fiery at all—at least it isn't gaseous—and it isn't one ring but a series of rings, all on the same plane, one inside the other, and the various rings are made up of different materials that are traveling at different speeds.

There are at least four of these rings: an outer ring, sometimes divided near its middle into two; an inner, broader, and brighter ring; and a dark ring that is sometimes called the Crepe Ring. These rings have a thickness of about a hundred miles. Recent observations have established that each ring is made up of millions of separate satellites moving around the planet, each at its own rate according to its specific gravity.

The innermost particles of the Crepe Ring, for instance, travel about Saturn in five hours. On the other hand, it takes the outer or "higher" ring something like 137 hours to make the circuit. I say that we shall come back to another discussion of Saturn. But these figures for the movement of the rings have significance.

In 1781, Sir William Herschel discovered the planet Uranus, before then unsuspected. The naked eye can barely discern it. It is 1,800,000,000 miles from the sun and requires



84 of our years to travel its orbit. Imagine living on a planet where the summers were 21 of our years, long! It is only four times the size of our earth, and one-third the size of Jupiter or Saturn.

In 1846, the eighth major planet in our solar system was discovered—Neptune, nearly three billion miles from the sun, with a year equal to 164 of our solar years. In size it seems to compare with Uranus. The sun itself, about which this planet travels every 164 years, must appear to a person dwelling upon it, as a mere distant star.

Whether there are still more planets to our system beyond Neptune, we have only heard of a small one, Pluto.

We are safe in stating, however, that our solar system is contained within the orbit of Neptune, and the seven celestial bodies named constitute the greatest bulk of the bodies that exist within that unthinkable space-area.

You may recall my statement in another place that the extent to which solar space is populated is equal to twenty tennis balls floating around inside a glass globe as big as our earth. If we think that this is true of the bodies within Neptune's orbit, "we ain't heard nothin' yet!"

In passing out beyond Neptune to the untold millions of stars and suns, we reach a group of bodies, not dark like the planets and moons, but incandescent in their own rights. Some of these, the "dwarf suns," are smaller than Old Sol. Most of them, the "giant suns," are so big by comparison that the sun we know is lost among them and becomes a well nigh insignificant star that astronomers in those distant solar systems—if there be such astronomers—consider about as immortal as our earthly astronomers consider the smaller



of the asteroids. Remember I am dealing in suns and solar systems now, not the planets that are their satellites. I said suns, and I mean suns. When you get a sun as big, or bigger, than the whole orbit of Neptune, you are getting a sun that you can begin to call important. Then when you begin to consider a mere half-billion of them—and I said billion, not million!—you are beginning to get a faint idea of the immensity of the universe in comparison with this puny little solar system, and puny little sun, and puny little satellite Earth with its one puny little moon, within which we dwell and think pretty fine.

In comparison we can barely recognize the sun at all in the great galactic system, so small and insignificant is it. As for its third planet, Earth, it can only be located as a dust mote in the vast universe because it is moving around a ninth-rate sun.

How it was even discovered as a later abiding place for sentient life is one of those mysteries of divine arithmetic that should give us pause.

Incidentally, when thinking for the moment in such concepts, doesn't it hand us a laugh to be told seriously by theologians that the whole works came into being some 4,000 years ago, and that the tribal totem-god of a group of Semitic Midianites was responsible for it, and that this god often took time out from the business of conducting a project so titanic to counsel those Midianite shepherds when they went to war with their enemies, even on one occasion being reputed to have caused the entire proposition to halt its motion while a group of them under Joshua finished a battle in order that a strip of earthly real estate,

75 miles wide and 193 miles long, might be seized, looted, and subjugated by his human favorites?

What a silliness!

What a silliness even to think that ours is the only solar system and planetary body that contains sentient mortal life as we have come to know it!

There must be millions of universes like ours, with billions of trillions of self-aware beings—many of them with faculties developed so far beyond ours as to make our own as rudimentary and insignificant as our sun is rudimentary and insignificant among the colossi of the Milky Way.

We shall come to more comprehensive treatment of this question of human life on other celestial bodies, farther on in our text.

**I**T IS a fact to note here, however, that apparently all these bodies, considered as to the matter of their movement, *are following one standard pattern.*

I spoke farther back of the aspects of the universe resembling a cluster of billiard-balls eternally rising and falling, like the balls in the hands of some omnipotent juggler. I used that analogy to get the picture-image into your minds of the fact that the universe was not "going anywhere" because there was nowhere to go—that it was simply hung in pure Space and all of its movement was confined within itself, that is, that all its movement was confined to the balls in relation to one another.

This standard pattern, considered from the structural angle, is made by "centrosome" with encircling satellites. By Centrosome—and you want to note that word because I

shall use it much as we proceed—is meant the central body or mass, of such a pattern or system.

Around the Centrosome, or central body or mass, of such pattern or system, move its attendant satellite bodies in their various orbits.

Each set or assembly of these constitutes a Celestial Orbit. Furthermore, the pattern keeps on maintaining such assembly, in that such a celestial unit swings in turn around some other greater Centrosome or core, and thus goes to make up another and grander unit. So units still greater and grander are recognized unto infinite organization.

It would be well for you to keep constantly in mind that our sun, surrounded by its encircling planets, is likewise moving as a centrosome through Space, and yet—wise as modern scientists consider themselves—they have not yet determined positively what heavenly body our sun's centrosome is.

Alcyone has been conjectured as this central core of our solar unit. But there is as yet no reliable evidence to support the idea.

We do know that our sun is moving—with its family group of planets as described—toward the star-sun Lyra at the rate of about 12 miles every second, but the sun's year, so to speak, is so immense as to time, that human life on the earth has not yet been able to observe what its duration may be. What seems to be a movement toward Lyra may be only movement in an orbit *around* Lyra.

Observations by Herschel, however—as I mentioned some time back—showed two great tidal waves of the star-suns, one widely scattered group moving rapidly—as from the center of a circle toward its circumference—from the con-



stellation Hercules, and another group toward the opposite side of the stellar sphere. The goal of this latter group, among which our sun has location, is over in the constellation Lyra. The other group tends toward a point halfway between Sirius and Canopus.

After thousands of years, the sun's motion will alter the position of many stars, as they look to us, as well as as the tidal sweep of the stars themselves.

The picture of the universe—or at least our particular area of it—supplied by such findings, is of two vast star streams, drifting through each other, interpenetrating as they go.

THIS is apparently all the elementary data on the composition of the celestial system that we need for the moment. It gives you a rough design of the universe in which you find yourself dwelling—en housed in a physical vehicle called your body, moving about upon the surface of the minor satellite of a very minor sun-star that in its turn is a mote in a unit of other sun-stars conjectured as swinging about Alcyone.

If you want the picture of your true condition in Cosmos, think of this minor satellite—or earth-planet—whisked out from beneath your feet, disintegrated, or vanished, with you as a sentient soul remaining behind and taking the place of such minor satellite. Suspended in eternal void, you find yourself a spectator-consciousness in a stupendous spherical field of pin-point lights. Over vast periods of time you note that these pin-point lights seem to have shifted positions. Particularly the great sun-star light that is biggest to you in this spherical space—Old Sol—seems to alter its position

most noticeably. Thereby it finally dawns upon you that it is yourself that is moving in relation to this assemblage of pin-point lights. But you have small sense of motion because these pin-point incandescent objects are too far away. You are seemingly suspended in the vast spherical area and your almost infinitesimal movement is only that of a squirrel going around in the wheel of its cage. In a half-million years of "age" you have simply passed the same point in Space a half-million times.

You cry to yourself: "But am I never to get anywhere?" And mayhap some celestial conversationalist responds: "But where is there to get?" The distant pin-points of light move, but after a time they all appear to have moved back into their original positions, whereat they start making the kaleidoscopic change all over again.

You are suspended in great blue-black, star-pricked *space*, and there, apparently, Eternity abandons you.

What do you do with yourself to endure the tedium of it? Well, you turn your thinking inward upon the essence and nature of your own being, and observe yourself to yourself for what you are, that you may recognize yourself as being anything or anywhere at all!

So then, insofar as your pin-point-of-light environment is concerned, the next question we want to take up is: How did these materials come into existence for you to put your feet upon, and proceed to play out the drama of conscious and physically en housed life?

Which brings us automatically to a consideration of *Energy*.

ENERGY, as we commonly employ the term, might be defined as that eccentric capability which attaches to either an object or a spatial area, of altering either the position or condition of itself in relation to other objects or other conditions. This alteration may be seemingly self-motivated, or externally enforced. Neither alters the nature of Energy itself. We in our three-dimensional world insist that Energy shall be supplied *from* somewhere. We simply cannot conceive of Energy as existing of itself. If we want Energy supplied to the wheel of a printing press to turn the press over and produce this book, we belt the press up to a motor. Energy comes into this motor in the form of power through an electric conduit. But we trace back the power and arrive at the dynamo in the city's electric system. We go hunting for what makes the dynamo supply such current, and we arrive at the steam turbine taking Energy from heat units in coal that is burned, or we arrive at some great water-power system where gravity pulls millions of tons of water per minute through turbines again, and its "weight" turns them over. So to work our printing press, we have merely harnessed gravity at its source.

On the other hand, we quit printing this book and go to the ball game. The pitcher propels the ball to the batter. The ball travels from the pitcher's box to the batter's plate and we say that it has energy behind it, or more properly, *in* it. If it lacked such Energy, it would stop in mid air, there would be no clouts of it that brought home runs, hence no ball game, and everybody would go home. But in this case the Energy has been supplied by the pitcher's physical arm. And his arm has manufactured Energy in turn from



the metabolism of his bodily organs. So we have the "burning coal" process in another form. But behind such Energy, controlling and directing it, not to mention projecting it, is Mind, the pitcher's Mind, suddenly deciding to throw the ball and—throwing it!

Here, we might express it, is an Original Source.

Mind has functioned and gotten alteration in the location of objects or status of conditions.

Now then, hold tight and try to grasp this—

Suppose that the "mental impulse" expressed in the pitcher's behavior encompassed not the area of Space expressed by the dimensions of the pitcher's skull-case but the area of Space expressed by the dimensions of Herschel's watch-shaped galactic universe. And suppose one step further that instead of the pitcher's throwing the ball by means of his arm, objectively, he threw it "mentally" inside his own brain-mind, subjectively, and that the pitcher was Holy Spirit and the thrown baseball was the universe that it had created!

That, you might say, would be abolishing materials as we know them—whether composing either baseball or sun-planets—and doing the whole thing "in Thought" or "merely thinking that it happened." Nevertheless, Energy would be present in both manifestations and would be getting results after its nature and purpose. We concede constantly that there is such a thing as "mental energy" quite as much as we acknowledge the thing called "physical energy."

So we can declare this axiom: That Mind, in the process of exercising subjectively to get mental energy, or exercising objectively to get physical energy, gives the effect of motiva-

tion, and proceeds to the manufacture of some sort of appreciable result!

Our next step in logic therefore gives us this: *That where there is appreciable result from motivation, there is proven automatically the existence of Mind!*

The Metaphysician conveniently parrots the term Divine Mind to describe this pitcher's skull-case-area together with the activity encompassing Herschel's watch-shaped galactic system. Holy Spirit is another convenient label. Scientists label it the First Cause.

Where we contend all are making their mistakes is in thinking or specifying that there is any any particular "divine" Mind, or "holy" Spirit, or "first" Cause. There is but *Mind*, *Spirit* and *Cause*, and *all* of them are divine, holy and original. Furthermore, there is none of it apart from our spiritual or essential selves, except as to manner or eccentricity of function. And we arrive at this conclusion, not by a study of the galactic system but a study of the Atom.

The atoms composing Betelgeuse and the atoms composing ourselves are identical in nature, composition and behavior. Therefore the same Mind Performance must be considered as behind, and in, and of, both!

Nowhere in all the galactic system, or systems, that we penetrate, do we find Matter or Substance compiled in any different aspect or pattern than we find it in the physical or sensory equipment of our infinitesimally small selves.

Now many people are puzzled as to the difference between atoms and molecules. Let's set ourselves straight on these two terms—

A molecule is the smallest division of a substance, where any

further division would cause it to cease being a substance. Thus a piece of rock salt can be broken up repeatedly, or powdered to infinite fineness, yet each fragment will still be salt. When we reach particles so small that any further pulverizing will cause the particles to cease being salt, we have reached the molecules of salt.

The smallness of true molecules can be grasped when we again use the globe of the earth for our standard. If a single drop of water were magnified till it was as big as the earth, each molecule in it would be about the size of the brass knob on the post of your bed.

An atom is the unit that goes to make up the nature of the molecule, thereby identifying the substance composing it. If the molecule contains only one kind of an atom, the substance is defined as a chemical Element. Where the atoms within a molecule differ, the substance is called a chemical Compound.

It was once taught that somewhere about 80 elements had distinct and unique atoms, incapable of being broken up into any more basic substance. The idea has been abandoned.

The Atoms of all matter consist of etheric impulses of positive and negative electricity.

The charge of positive electricity is the centrosome or core and is called the Proton.

The charge of negative electricity is the satellite or planet and is called the Electron.

The mass, or inertia, of the electron-negative-satellite in the simplest atom known—that of hydrogen—to its proton-positive-centrosome, or sun, of the hydrogen atom, weighs one thousand eight hundred and forty-five times as much as



the single electron-negative-satellite circulating around it. "An atom," says Millikan, "consists of a heavy core or nucleus of one or more free protons, about which are grouped enough electrons to render the atom stable," that is, to give it unit-balance.

The atom of hydrogen contains one proton; outside the nucleus is one electron, to balance or "neutralize" the proton. The result is a world system—an atom of hydrogen.

If our sun, to illustrate, had but one planet revolving about it instead of eight, it would be a mere hydrogen atom in the great Cosmic Chemistry.

The most complex natural element is uranium. Generally speaking, its nucleus contains 92 protons, or suns, and its satellite system 92 electrons or planets. Remove one proton from the nucleus and it is no longer an atom of uranium. Remove ten protons and you have an atom of lead. Remove thirteen and you have an atom of gold. And so on down—through the whole long list of metallic materials.

Magnify the nucleus of an atom one billion times, however, and it would still be too small to be discerned through the highest-powered microscope. Magnify it three billion times and the electrons are now three feet from the centrosome, but the nucleus itself is still smaller than a pin-point.

And the electrons flying about it are even  $1/1845$ th of that!

Matter then, is divisible into electrons and protons. But between electrons and protons are spaces so vast, in comparison with the masses of each, that if the proton in the carbon atom were designated as to size by a walnut hanging down in the center of the great train-concourse at Pennsylvania

station in New York, its electrons would be represented by six wasps winging in a little knot against the four far walls of the structure.

All Matter then, is only an effect of Radiant Energy.

There is no final solidarity of substance to anything: all that exists is Energy! And this means what it says. Betelgeuse or the paper on which this book has been printed, mountains and cabbages, airplanes and smoking tobacco, George Washington and the Rock of Gibraltar—all are, or have been, constructed of the one thing: Energy!

To put it in another way: The universe consists of Emptiness, charged with electrical energy!

Our finite minds demand: Was it created, or has it always existed? If it was created, who created it?

The scientist says that there is no scientific data available as to how Energy began. To cover himself and whitewash his confinement of activity to the strictly material, or Results of Energy, he adds: "It is probably permanently unknowable." Maybe so! But this is not the book that pursues this bedevilment to its lair. We want to know at this stage how the planets may have come into being. . . .

THE AVERAGE man or woman in life today, not knowing the great natural processes taking place on, or behind the structure of, this finite plane, assumes that great natural upsets and disturbances—frequently resulting in appalling loss of life—come from the fiats of a wrathful or dispassionate God, exercising Himself to chastise those who have performed malignantly toward their fellow man. We begin to see, when we delve into the manufacture of the

heavenly bodies, and the processes and transformations through which they go, age by age, and generation by generation, that they follow a code of laws with which a God of the old-fashioned theology has little to do.

First, we discern this sublime state of Cosmic Consciousness—or Consciousness of all that *is*—which for want of a better term we call Holy Spirit, performing certain processes within Itself that give it a realization of all its capabilities. One of these phases is the projection of substance from combinations of electrical energy, positive and negative. Different combinations and speeds of these electrical assemblies give different essences of materials. Materials are cut, molded, conjured, or combined, and identifiable pattern results in outer aspects, which men call Shape. Shape is the parent of Measurement, and measurement is the forebear of Utility. Now that essence of Consciousness in which the positive and negative electrical energies operate is likewise given a name. We commonly term it Ether. Commonly, too, we are accustomed to describe it that “ether fills all Space.” But “filling” is not exactly the descriptive word to use. Rather we should put it that “ether is a condition of Space in which electrical manifestation making for atomic construction of materials is contrivable.”

Starting from the vague premise that the First-Cause Consciousness can get a result in energy display within Itself, we have the constituents of natural phenomena for evidence that a given amount of Space contains a given potentiality for a given amount of electrical energy, no matter what the multiplicity of final pattern as human life eventually perceives it. In other words, there is only so much primordial



electrical—or atomic—energy in a designated cubic area of celestial Space. This means likewise that there can only be a given amount of materialistic substance arrived at, within that cubic area. What the nature of the materials may be, resulting from the activity of this electrical or atomic energy, is therefore determined by the varieties of combination which these electrical impulses can effect within the field of their performance, subject to the interstellar influences bearing upon them. Within our own solar Time-Space area, we recognize the natural number of these as being 92—the combination of the uranium atom. Why there are not ten thousand—or fifty million—we do not know, unless it is that in our particular corner of the universe, the Divine Energy may not be potent enough to achieve them.

**I**N A GIVEN area between planets where there are no manifesting bodies of previously coagulated Substance, we conceive of primordial Energy. This Energy, we say, is “free”—that is, it is without perceivable direction or manifestation in the pattern of Substance. All in all, we can say that it is a condition of interstellar Consciousness that can become perceivable as unit combinations begin to be arrived at. To make this plainer, we go out on a clear night and look at the North Star. Its light seems to travel from that essence of demonstrated celestial energy in a straight line to our eyeballs. Because it so travels, for all practical purposes of vision, we say “there is nothing between the North Star and our eyes but Space.” But mayhap we are by no means telling ourselves the truth. Mayhap there is everything between the North Star and our eyeballs necessary for

the construction or integration of a planet just as big and substantial as our earth, only it is existing in a "free" or uncondensed state. In other words, all that space which we imagine to be so "empty," may truly be filled with world-stuffs—in the form of unconcentrated materials—to precisely the quantity contained in the orb on which we stand to get our view of the star. Because we can't see it at the moment, doesn't prove that it isn't there. There happens to be such a thing as Atmosphere blanketing us around our earth, but no one as yet has ever seen it. All of us, however, concede its existence, because we "breathe" it. In other words, we get our demonstration of its reality through other senses and physical functions than the eyes. But there is still another phenomenon about the condition of "free" space between the North Star and ourselves that we are prone to ignore. It is the universality of direction which the Light display is achieving, and which parallels the existence of free energy in that area.

We look at the North Star and accept that its light is traveling in a straight line, from star to our eyeball. It has every appearance of giving out a ray, like a beam from a searchlight, that travels the millions of miles from the polar star to the spot where we may be regarding it. But if we move a foot to right or left, or a hundred miles to right or left, or even if we travel off this planet altogether and regard the same star from Venus or Saturn, the searchlight-beam effect still holds. What, therefore, is being demonstrated but the fact that the star is not giving out any searchlight beam at all, but that its radiance is being projected in every direction at once, and finding its way to every corner of the

universe—so long as there be no solid bodies to obstruct it? Light from that star, in fact, is as universal as the scent of an orange becomes universal when released in a room by merely puncturing the peel.

The light from that distant polar star—which is truly a great sun set at immense distance—is shining out in spherical pattern, and filling every nook and cranny of space as it goes. *Nothing but the peculiar construction of our own organ of sight makes it appear to take the searchlight-beam pattern.* By the same token, we have Free Energy existing in interstellar space but unrecognizable until it attains an effect that our senses can react to, in their own peculiar and circumscribed function. It is as omnipresent as radio waves carrying the same voice or music into ten million homes and into whatever rooms in those homes the receiving-sets may be performing.

But something suggests to all that omnipresent Free Energy that it should begin to coagulate, and get into pattern—to form a forthcoming planet. What is it? Where does the initial motivating Force of Direction for that primordial electrical potency come from?

The folklore contained in Genesis describes it that “in the beginning all was without form—and void—and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. And God said: Let there be light, and there was light.” All of which fixes up the Fundamentalists to a tee. All the explanation they require seems to be that “God did it,” and beyond it they are not supposed to think.

What the Fundamentalists are not aware of is that in the



original texts, the word used, indicating God, was *Elohim*—which again translated literally meant, “the Spirits that were the stars.” Take note, by the way, that the term is employed in the plural sense.

“The Spirit that were the stars” moved upon the face of the “waters” and brought Form out of the “deep” and the “void.” What spirits of what stars? What is this ancient Chaldean lore trying to convey to us?—for it is Chaldean, and not Hebrew. The Hebrews plagiarized shamelessly from the wisdom of surrounding nations and called it their own.

WHAT it is all too patent that the Chaldean authorities were attempting to convey in the opening verses of the Book of Genesis is that coagulation of Free Energy began in respect to our own tenantless area of Space when influences from surrounding heavenly bodies began to be of such a nature that the Free Energy in our own Time-Space Area was affected, and started to be driven in rotating pattern. Electrical planetary influence came into our Space area in one potency and traveled freely till it met an intersecting influence similarly traveling from some other centrosome. The two collided and moved at a right-angular direction till a third influence was similarly encountered. After a series of such meetings, collidings, and re-directings, a circular movement was begun—or, as we say, etheric revolution was created. Whatever antagonistic influences came to bear on the mass were overcome, if they happened to be less than the momentum already generated. If the influence was greater, and tending in the direction of the mass, then such influence

only helped the mass on its way, to still more awesome momentum. The electrical display which, when incandescent, we commonly call nebula, could then be faintly perceived growing in our particular portion of the heavens—had there been watchers on other planetary systems to observe it, which there probably were!

Whereupon, this electrical nebula began to coalesce and combine in the different atomic assemblies, making for what man now knows as the planetary materials—the minerals, metals, chemicals and vapors. The free Space in our particular portion of the heavens was becoming a gigantic chemical retort—or at least a laboratory—where atoms with their protons and electrons were finding their affinities, quite in the same fashion that they are made to repeat the process synthetically on a smaller scale in the physicist's laboratory of today.

If the rationalizing reader asks at this point where the original energy came from, that helped project the First Influences making for the first batch of planets—or heavenly bodies—whose influences went forth like the North Star's rays and affected Free Energy for the making of subsequent worlds, we must answer in terms of metaphysics that have to do with the components and eccentricities of Omnipotent Thought. But by no means should we use that term carelessly, or for the orthodox convenience with which it is so often employed to get rid of something difficult of understanding. Suppose, therefore, before we start pulling suns or planets out of the hat of Omnipotent Thought like cosmic magicians, that we give consideration for a moment to what we mean when we say "Omnipotent Thought," particularly in regard to its ability to put Energy into formal operation in the first place.

OMNIPOTENT Thought is the description derived from certain Latin origins to convey the idea of that type or degree of Thought that is concerned with "all that is!" It is the First Cause Thought that we commonly attribute to a creative God. Considered as a form of consciousness, we present ourselves with the notion of Holy Spirit, which is the "solemn" form of writing "Wholly Spirit." Omnipotent Thought then, is the process that operates in attestment of the consciousness of all that is wholly spirit. Shortening the equation for a quick and easier grasp of what I mean, put it this way: A dormant—or subjective—state of Consciousness-of-All-that-IS arouses to produce forms that may be recognizable by Itself in units—such production bringing into "existence" what we know as the objective universe. The dormant state of Consciousness is "free" Energy. When it directs itself to concoct or produce forms it is "controlled" Energy giving itself to the business of Creation. This in turn raises the inquiry in logical minds: But where does that Consciousness come from in the first place, even though dormant or subjective? Right here we depart from the orthodox abstruseness of the philosophers, whether sacred or secular, and try to acquire an understanding of Consciousness such as we have never had before.

The orthodox notion of Consciousness is that state of some organic creation by which it recognizes itself internally and its environment externally, or the objective relationships, one to the other. Why, however, should we everlastingly insist on organic mechanism's being a factor in that equation? Why not dispense with the organic mechanism, looking at it only as a sheathing for Consciousness or some sort of in-



strument by which Consciousness gets recognizable results when finding Itself employed in a material environment? The new departure that I want to bring to your attention and try to make a factor in your thinking, after you have finished with this book, is that spirit-consciousness is the fundamental ingredient out of which the entire universe is shapefully constructed. Everything is its product. In fact, we can almost go so far as to say that any aspect of the universe which we behold is, in itself, only some aspect of spirit-consciousness.

Spirit-consciousness isn't a state of a spirit's being alive. *It is the aliveness of itself*, that we describe as spirit. And this aliveness, to be all that it is, is eternal and self-motivating. In other words, it has had no beginning and can have no end, any more than the idea of a lily can have a beginning and an end considered purely as an idea. And whenever It considers Itself in any aspect, there and in that instant is something produced. I will try to explain further in terms of yourself. Last night in a dream you went through a series of experiences in a place you failed to recognize, meeting people whom generally you have never been acquainted with in your waking hours. While you were in the dream, all was quite as real to you as this material book you are now reading for an hour, while other mortals known to you pass in and out of the room. At times, you'll remember, it seemed as though you "made up" whole sequences of your dream as you went along. You "lived your dream-environment in thought" and while you thus created it, you dressed it, occupied it, and peopled it. Was any part of your physical mechanism concerned in it? Your physical mechanism was

prone upon a bed, with eyelids closed and seeing by no lamp—which had been extinguished before you dropped asleep. Let's say you dreamed about going upon a Sabbath School picnic. You didn't particularly recognize the lakeside where it was held, you had never bought the clothes in an earthly shop which you wore on that outing, you failed to recognize most of the picnickers present there with you, while the state of the weather or the day of the month was not especially a dream-factor either. Nothing in the room in which your body lay had to do with projecting or shaping that picnic environment. No people were in your bedroom while you slept who could have had anything to do with the personality-images amidst whom you moved for an unmeasured time. Organisms and material mechanics had little to do with your dream as an adventure. All of it was "mental." You clothed yourself in thought, you located yourself in thought, you deployed your spirit in thought, yet withal you knew a picnic quite as real for the sequence as any outing ever attended in the flesh. Above all, the entire adventure was self-motivated. No other person's consciousness helped you to shape the dream, dictated any of its factors, or brought it to conclusion—unless you want to admit of the milkman who fell over a hydrant down in the street as he was returning to his cart and broke his wire basket of bottles with a crash that aroused you. True, externals contacting your inert body might have contributed suggestions to your consciousness by reflexes, controlling certain features of your dream. But taken as an episode, the experience was wholly spiritual—something manufactured and experienced only by your spirit. Well, what started you dreaming any dream at

all? Were you serving any purpose freighted with immediate and practical compensations, by thus capering about in sleep? Did you have to alibi the business of experiencing a dream to any other person after you awakened? Of course not. The dream was an exhibit of spiritual consciousness doing little else than proving to itself that it was conscious and could negotiate the feat of such capricious self-awareness for the sake of the phenomenon in itself. So, if such a thing as a dream can thus exercise inwardly in regard to the unit of Consciousness in the mortal state that the world now calls You, it can exercise in the greater state of universality and be known as a thing apart from anything organic or material. It's the basic independence—or individualism—of the thing called Consciousness, of itself, that I'm trying to register by such metaphor.

"But," you protest, "I was alive, and conscious, and had a spirit-soul that had resided a given number of solar years in an organic body, before I ever undertook to engage in that dream!" All of which I grant. Supposing you have been alive, and conscious, and incarnate in a body before the dream began, is one exhibit of consciousness much different from the other? Things were equally "real" to you at the office in the afternoon, at the dinner table before you retired. They were externally real in those cases, however, whereas in the dream they were internally real. But the realness of both was the same—as realness—never mind from which source it was derived. The consciousness in the first sense performed in a material environment, in the second in a mental environment. In neither case did it alter—as Consciousness. It merely altered as to aspect of exercise. Thereby was



it—in both cases—an independent factor, self-motivating, ageless—since such Consciousness is not one whit different to you at eighty years than it was at eight.

Now indulge me for a moment in the fantasy that the Omnipotent or All-Encompassing Thought Consciousness could similarly engage in an ageless dream from which *it* could never awaken, that all things entering into *its* dream were thereby given self-motivating reality in their own right; and perchance you begin to see how even a materialistic world of exercised free or dormant energy could be permanently projected.

You ask me where the Energy came from in the first place, and I ask you where the energy came from that created a picnic grove, a lake, boats filled with people, church members, and even ants to attack the sandwiches, in last night's dream. You as a dreaming creator may have utilized energy to function as an individual so that your dream could be dreamed, but you put forth no actual energy to grow the pine trees, dig the lake, give birth to the people, and design the sandwiches and ants, all of which resulted in a dream—quite as real and pleasurable as anything ever experienced in the flesh. You say that your dream properties were truly a Condition of Consciousness. I say that the energetic properties making up the world we see about us in the waking state are likewise a Condition of Consciousness in so far as Wholly Spirit has to expend anything outside of Itself to effect them.

CONSCIOUSNESS, however, as a state of something, ought to be discarded as an idea, inasmuch as we have

the right—when considering it as a state of something—to ask what that something is, and how it came to have identity in the first place. More nearly correctly we could say: Consciousness is a Something in and unto *Itself*, that, upon operating to any degree, produces an effect that we term an idea, in some phase of action that becomes recognizable to itself, whether incarnate or not, in an aspect of Form.

It is by no means any kindergarten business to take such a stupendous mental leap between the one concept and the other, and few there are who successfully accomplish it. They have to betake themselves from an objective world—where realities are all arrived at from items apart from themselves—and plunge into a subjective world, where nothing exists or is real unless it's inside themselves—that is to say, purely mental.

Take Consciousness, or the ability to be subjectively self-aware, as the primal and only essence of all Cosmos, and then consider the material—or electrical—universe, with our incarnate selves included, as the never-ending dream that *It* dreams to workable reality within *Itself*, and you outline the notion for mental acceptability of Free Space as the laboratory wherein the etheric thought-processes happen that start worlds and nebulae spinning on their way. How this same Omnipotent Consciousness may break *Itself* up into particles, each particle endowed with all the attributes of the Whole, and these elect to enter into, and function by means of, organic mortal mechanisms called physical bodies, is something to engage us in a place ahead. Right now we're exploring, as understandingly as we can, the All-Encompassing Intelligence that operates to get formal results within *Itself*

that such particle-manifestations can recognize and utilize. What is of the more urgent interest at this point, is the query concerning the behavior of the more complicated atoms in the mass as a master-phase of the Intelligence in action.

ON THIS behavior rests the whole structure of planet composition and subsequent history.

Try to get this if you can—

The more complicated the atomic structure, as regards protons and electrons, the greater the density of the resultant "material," and the denser the resultant material, the nearer to the center of the Energy Coagulation the material will locate. In other words, the more furious and concentrated the atomic energy, the more readily it will act as the centrosome—or core—for that which is being manifested as an embryonic world. And about and around this core or "most furious and complicated display," lesser displays and simpler affinities will adjust themselves—in what physics ordinarily labels Specific Gravity.

This means, in practical effect, that the heaviest of all materials will be found composing the core of the coming planet, and the lightest or gaseous materials will be found on the outer surface. Surface is, of course, more or less of a metaphorical term to use here, inasmuch as all the materials in such a nebulous world are in a state of stupendous flux. Such a nebula—that down future aeons will be a planet as solid as our present earth—revolve at a scarcely conceivable rate which, like a Gargantuan wheel, would tend to keep most of the lighter fluid or gaseous essences on its outer edges.



In all of this, take note, we are not departing far from the general exposition set forth allegorically in the opening chapters of Genesis. Scientists tell us that back in the times when our planet first took shape, it must have made a complete night-and-day revolution in a matter of three hours or thereabout, as compared with the twenty-four hours which it requires for a revolution today. This meant that all the lighter substances in the mass—water particularly—would be hurled, and held, something like 17,000 miles above what was later to become the planet's inhabitable surface.

The time is ahead when our earth may slow down to a complete stop as it feels the restraining influence from other heavenly bodies. Then it will lose its atmosphere and emulate its moon, rolling through space a cold, dead satellite. Once this earth rotated on its axis every three hours, so fast was its speed, holding its water content aloft by sheer centrifugal force. This means that every drop of free water in its oceans was once in the skies, 17,000 miles in the skies. As the earth slowed its speed, the centrifugal force decreased and allowed those ocean waters to fall. The last great precipitation is known the the Flood of Noah.

At present, as aforesaid, the earth has slowed to a point where it takes twenty-four hours to make its revolution. Its oceans are all on its surface and its heavens are clear. When our earth slows to a point that its revolution is almost imperceptible, or stops altogether, then is it in danger of being drawn into the orbit of some neighboring planet or sun that may be exhibiting a strong centripetal pull; thereat will come a flash in the heavens, similar to that seen any evening; a

star of the first magnitude will be born to live for an instant and then flash out. If it goes crashing into another heavenly body which has exerted its influence to pull or attract it, a new force of energy may be precipitated to travel forth and help build up a new planet in turn.

Thus it may be said that it takes two or more planets to make a new one. Wherever a collision precipitates a condition that causes points of interference or opposition in the exhibit of free rotary-energy, or turning motion as I have described, out of the centrosome, you have some new form of creation in the Cosmos.

How many years it requires to get a spiral nebula to a point where it begins to assume a definite outline, like our present sun, we do not know, and it is unimportant because outside of this finite system of Cause and Effect, Time is no factor. But suppose you have a great spiral nebula congealing and condensing into such a form as our sun now exhibits. Great life-giver that it is, none the less its condition represents the status of our own earth hundreds of millions of years in the past.

Would the hypothesis astound you, that our sun may be a new planet in act of condensation?

LET US carry the thought of this great spiral nebula made of uncountable trillions of electric granules. Think of the same process applied in the manufacturing of materials. If you have a nucleus of Positive electricity, with an affinity of Negative electricity traveling at an incredible rate of speed around it in an orbit, you have the composition of the electric granules out of which Matter is built up. Dif-



ferent rates of velocity at which the Negative charges, or electrons, are traveling about the Positive cores or protons—or different combinations of electrons revolving around different combinations of protons—give different varieties of materials.

Hydrogen, for instance, is the simplest exposition of this great principle. One charge of Negative electricity revolving around a single Positive core, gives the composition of hydrogen, the simplest element. There maintain in ether all those types of electrical charges which must build up from impacts of various energies, meeting opposition. This would seem to suggest Chaos in the original cosmos. And it is Chaos until straightened out, and those electrical charges straighten themselves out by laws of specific gravity of a sort—those combinations which are the more complex forming the denser central mass and leaving the less complex, or "lighter," on the outside or at the point farthest from the centrosome.

When a spiral nebula is evolved in space by impingements of energy projected out of neighboring heavenly bodies, the moment arrives when the mass begins to generate heat and therefore incandescence. That portion which turns the slowest is known as the Core. In this vast field of force, spherical in shape, is projected the result that we call a sun, incandescent as its rays impinge on other substances and are diffused.

The old, old question: what makes the sun round, is not the platitudinous blither that we may have accepted, not knowing certain processes at work in the cosmos. What makes any sphere round? In the field of physics we are told



that roundness comes to liquid bodies moving in free space because of an equalized pressure of 14.7 pounds to the square inch. But in the case of planet out in airless space, there can be no such atmospheric pressure, for they may have no stratosphere about them and still be round. A theory not generally accredited now, but which presents many plausibilities for research, is that there may be such a thing as external energy pressure, operating precisely as air pressure now exerts itself on free bodies. Molten lead, let drop from a high place, will shape itself into spheres. Thus did our grandfathers in colonial time make their bullets; from a tall tower they dropped molten lead toward the ground. As it fell, it cooled. It cooled in perfect spherical shape because of an equal pressure of surrounding atmosphere upon the molten lead.

Newton believed that he discovered the Law of Gravity. He thought an apple fell to ground because the earth "attracted" it. When we investigate some of these commonly accepted principles, we discover that just because they have been generally accepted does not necessarily mean that they are true. Someone may come along ultimately and "discover" that apples quitting boughs and landing on the ground are pushed by some force above them, and that in that pushing a radio-energy is applied from above. Some etheric condition, of itself, may exert this pushing movement that we have always assumed to be the earth's attraction.

Understand clearly that I only toss this out as a whimsical suggestion. I don't mean it as literally true. Roundness in the shaping of the heavenly bodies more accurately results from the magnetic pull on all materials within a given field's

being exactly equal from the center or core. When this equal pull exercises in motion, the stalemate of spherical Shape is reached.

However, we are really getting too far ahead of our theme to discuss astronomically or geologically as yet, how the various bodies in the solar systems integrate as to materials to give us stars, suns, and planets. These are organized aspects which materials take, after being brought into perceptible existence. What I've mentioned to this point about the size and peculiarities of the astronomical universe has been offered merely as a background for the materialistic universe as we regard it objectively. We know that materials exist because the astronomical universe is self-provenly made of them. We regard this astronomical universe in its entirety, admit that it has been contrived of materials, and ask: What are they, where did they get their substance and pattern, and how does Omnipotent Consciousness as a basic condition obtain the materialistic universe as another condition? In other words, what we want to examine from the very beginning is how the universe of substance—particularly as it includes our earth—is built up. We might almost express our quest for knowledge in this regard: How does omnipotent and abstract Consciousness set to work in each instance to shape the dormant energy that is popularly named the Ether into what incarnate man perceives as Matter? This means that we have to tap into sources of information that are higher than our mortal octave and ask students who are already familiar with the workshop of Divine Processes to give us the benefit of their advanced observation.

# THE REVELATION

## HOW ETHER OBEYS CONSCIOUSNESS

**D**EARLY Beloved Brethren in Mortality: That which comes to you from high, high Planes of Thought is sent to you for a purpose. Wisdom is peculiar in this: that it is ever and always intended for a specific group of people. It falls on deaf ears otherwise. It is known in advance that it falls on deaf ears otherwise. But there are ever those in life who recognize prophecy for that which it is: divine warning to certain elect souls to pursue with still greater diligence and devotion the essence of their missions, that the times may know profit as those ascribed to certain missions show effort in their functionings.

We tell you that you are having revealed to you, your election to honor; that you have a privilege in this, to make known to your brethren everywhere the import of the times through which they are passing.

Outwardly the world appears to you very much as it has always appeared; only in its great deep rumblings and undercurrents do those among you who are wise, discern the approachments of a new social order. And to those who seek sincerely to understand that order, much is revealed that has hitherto been hidden.

The world approaches a crossroads in eternity. Greater issues than men dream of, are propounded for its notice. Some there are who must excel in leadership. Some must excel in inventiveness, in arts, in sciences as yet unknown to men



who seek through materials to fathom the divine Godhead. We tell you that all is transcendent Light, the blossoming of the flower of perfect Godhood and knighthood among every people of every land, the ultimate leadership of One whom you have long expected. But to some of you He comes already in the Still Small Voice that offers you wisdom in place of your tumult, that makes you scholars of the infinite already—perceiving those high values not ordinarily accruing to men until they have left their mortal flesh behind them.

Harken therefore, and learn further of the divine laws and customs that contend behind Matter, that make the world as you see it and perchance suffer from it in that your ignorance has not yet been lifted. We go further with you this hour into the stupendous phenomena that build up materials for you in Spirit as ambergris appears upon ocean-waves. Be not cast down in your judgments if you see not the cause, nor the opportunity to put these pronouncements at once into practice. Behold it is a long, long way that you have come in past blindness. The Chart of the Ages has been covered as by a hand. As that Hand lifts gradually, do you take to heart the pattern disclosed and perform for yourselves what is modeled from your knowledge in each specific instance . . .

**WE** HAVE declared on other pages that God was not a mystical Being in the heavens, sitting on a dais, waiting for humankind to pass before Him and be judged. We told you that He was the stone beneath your feet, the air in your nostrils, the bird winging above the treetops, the

finger of the babe that is pinched in its crib. He literally is Material, in every sense and analysis that your consciousness can grasp. He is every atom in your physical body. He is singing telephone wire and thundering airplane. All the ingredients making up the Matter entering into the structure of the universe, from protoplasm to protogine, are but different grades of the Divine Spirit getting an exposition that under every status and condition of human consciousness and human endurance shall have similar reaction on the individual human consciousness.

It is the Completeness of this effect that makes it the miracle that it is. There are in the universe thousands of grades and modifications of seeing and sensing, discernible only to beings of special orders and creation. For humankind is not the only order of living creatures that exists, even beyond the apex of mortal development.

That is to say, there are Planes of Reality where only special forms of Consciousness can be used in order to recognize that they are real at all. But in the universe of finite form and substance—the only universe that you can know or comprehend at present—there is a condition offered where sentient souls of every type and form know what Divine Spirit is saying and doing, by the common instrument of intellectual transmission offered in and by Form and Substance.

This is another way of saying to you that there is no such thing as Form or Substance apart from Mind; and while this is not the exact fact, it is true in so far as it applies to you as a mortal individual.

There is nothing of Reality apart from Divine Mind at least, and what you see as the world all about you is nothing but

the demonstration of Incarnate Consciousness getting an effect that shall be noticed by, and called to the attention of, all the so-called human factions within Its own composition that partake of Its intellectual attributes.

Put it in this way: Divine Mind had to have some way of expressing Form even before Form was conceivable. And while God as universal Consciousness was the embodiment of all Form even while it was still formless, this Form had to be brought out into recognizable pattern in order to perceive differences within Itself in each instance—this in order that the “intellectual embryo” that was the forthcoming human being might recognize all that the body of God comprised. . . . This, in fact, was the origin of Vibration. Matter grew up out of Thought’s projecting Itself as a whole, in such form that It could be universally recognized and correctly interpreted by each and all of its parts. The things you know as Substances, therefore, are merely various grades, or shades or degrees, of intellectual comparisons of Divine Possibilities. And beyond this, there is no thinking.

That is to say, Vibration came out of the necessity of getting grades and modifications of the Divine Possibilities into such shape that they might be recognizable by all specimens of sentient consciousness, in such manner that each human intelligence might grasp the fecundities and attributes of the Whole as a functioning Entity with a mission to perform unto Itself in those peculiar separations of sentient intellect that are everywhere known as Men.

How Vibration came about is interesting.

Let us explain it to you, if we can, in this wise—



SOMETHING had to be done to make the individual intellect, or the sentient human being, realize his own identity as a particle of a great self-motivated and conscious composition. In the exact degree that energy could work sense reactions, the human particle could become aware of its own individuality. To this end, the faintest and frailest forms of early substance in Matter came into being as simple units of etheric urges.

There was no colossal creation in an instant of time, as you know Time in the mortal state. Energy had to gather unto itself recognition of its own capacity to perform as energy. It had to pass through various stages of development, exactly as each human consciousness has to go upward through grade after grade of experiencing in order to arrive at a given degree of Self-Awareness.

The simplest forms of molecular energy began to manifest in Universal Substance—if indeed we can use that term, although Primal Essence would be better—and out of its behavior as it experimented, built up the various complexities of movement that have since become the exhibits of Matter. We are going to put it in another way for an easier grasping on your part: The reason that men cannot discover the Ether literally in their laboratories and elsewhere is not because they are stupid, or backward in applying their scientific learning. Nor is it because such an idea-concept as Ether does not exist.

The true fact is that they are looking for a substance that shall resemble Substance as they have come to know it, instead of looking for the "foundation essence" out of which all substance has been derived.

They seek something inherently different of structure and composition than they have any knowledge of, when they try to define Ether with test tube and mercury light.

We have to use language that is sometimes misleading when we are bringing down into the Finite great essences that have no equal in the facts of life as men encounter them through the aspects of their senses in a three-dimensional sphere of consciousness. Drawing comparisons in terms of Image-Pictures, or likening them to substances, is the nearest that we can come to transferring to mortal grasp what is meant by such a spatial phenomenon as Ether.

Men have come to interpret Ether as a form of invisible gas—colorless, odorless, weightless, and perhaps spaceless. They do this because they must have Essence in such shape that they can picture it. But Ether is not one substance out of which another substance—or even all substances—is or are manufactured by Divine Intellect acting as the artisan. Intellect in this case is not so much the artisan, as *It* is the “force that accomplishes the result” . . . the force, we say. It is as though a body of workingmen, having some end to attain for their own profit, passed resolutions that they would take certain steps as an organization. Whereupon they delegated to a committee the special job of executing the matter which up till then had been merely a mental agreement.

Essence, or Ether, therefore might be likened to that Cause which necessitated the passing of the resolutions, not the resolutions themselves nor the instruments or agencies by which the committee executed its commission.

Ether is not substance. That is why men cannot find it in

their laboratories that treat with substance, nor analyze or define it. Ether is the cause of substance's coming into being. The substance itself is energy, a thought-impulse in Divine Consciousness that brings about a result sensible to all forms of finite mortal consciousness.

**B**UT, you say in effect, "That appears to be making something out of nothing." Again you go wrong in your thinking as to what constitutes "something." . . . There is neither "something" nor "nothing" in the universe. There is only universal God Essence, or Thought Incarnate, getting a type of exposition that is understandable, by the so-called senses, to Its many separate parts. And when you have said that, you have explained every phenomenon and "miracle" that have anything to do with your mortality.

You bump into the corner of a door, suffer sharp pain, and see a bruise result in a swelling on your forehead. You say to us, "Don't tell me that the door isn't real, that it isn't composed of *something*!" We say to you, "Yes, the door is very real, but only to your gradation of consciousness that discerns yourself first as a mortal individual. And no other purpose is achieved by having the door there, or the resultant accident of your bumping into it. There may be a hundred types of consciousness that could bump into that door and have no worse effects than you would suffer if you bumped into a cloud of steam. If those types of consciousness had no eyes to see the steam, they would readily argue that no steam was there, just as they would be stout in maintaining that no door existed, that the door wasn't real. You say the door is real, because a body which you are occupying,



and in which your consciousness is functioning, has the same spatial consistency in a fashion as the door. The two come into collision. Sense reactions galvanize and carry to your Seat of Consciousness. The door is only real, however, as your physical vehicle that collided with it is real."

You have learned by that bump, by the collision of these coagulations of materials, in one of which you are functioning, that you exist—that your consciousness is your consciousness because it receives the sense reactions from the collision with the door. All of it is a projection in Pure Thought, however, that has nothing to do with the door as a form of material, since you might run into the same door, we say, composed of paper or feathers, with exactly the same force, or with your head protected by a pillow, and not suffer any particular distress.

The door as a door exists for quite another purpose than being one factor in a physical collision. It closes an opening in your wall, principally that hot or cold air, depending upon the season, or unwelcome persons, may not enter your dwelling and inflict other forms of distress upon you. Does it all sum up to anything but that same education in other forms: Of becoming aware of the reality of yourself as separate and distinct from the realities of any object external to you as a sensing entity?

Substance therefore is largely a mental recognition.

Getting back to the composition of Matter, however, we find that regardless of the form that Substance takes throughout the universe, it furnishes a vehicle or instrument by which Consciousness in some aspect or other is heightened in awareness of Itself.

By the same token we might say to you with equal truth that the Something out of which came the form and substance from Nothing is merely the designing of an idea, but not the kind of idea you commonly call up when you try to register to yourself what an idea is.

Again you must keep clearly before you the realization of what an Idea is made of: not an abstraction in picture-imagery but a recognition of some active phase of the Divine Principle that is true reality.

Vibration is the motive energy that comes out of etheric dormant energy, and becomes the thing called Substance. "Comes out," we tell you, not "made from" or "caused by." Ether, therefore, can never be defined in terms of substance. It can never be segregated in a laboratory or charted on an X-ray screen.

Make no mistake here. It may exhibit certain properties or peculiarities of substance, but Substance itself Ether cannot be, because it is the Thought behind Substance similar to the Cause behind the resolution of those workingmen.

## Chapter III

---

### THOUGHT IS MOTIVATION

---



IN THE MINDS of nine out of ten persons, Thought and Thinking are one and the same. That is to say, human beings in the conscious state perform the mental feat of observing, registering their impressions from observation, comparing and concluding, and when they have finished these esoteric and spiritual performances, they call the process Thought. Dare to suggest that they may be wrong and they will look at you askance. Do not all the best dictionaries sustain their acceptance that the process of thinking, in the accumulate, is recognized as being Thought? Consider these definitions: "Thought: The act, process, or power of thinking; loosely, any mental activity; the exercise of the mind in its widest sense; more strictly, that of the intellectual faculties only." Another dictionary says: "That which is produced by thinking; a concept as the product of conception; a judgment as the product of judging."

The true metaphysician looks upon such definition as being as puerile as it is paradoxical. And withal it is messy reasoning. As sensibly say that by eating an apple, the result



is an apple in the hand, or an apple in its identity as an item of fruit. Like a thousand such mortal observations—or observations made from this octave of consciousness—the cart is being put before the horse. Suppose we try for a moment to grasp the Higher Essence of Thought.

Thought is not that which has been performed when thinking has been engaged in. It is rather that which has been the motivation for the exercise of the mental faculties. Thinking is the result—even the by-product—of Thought. It is what occurs in the human mind when Thought aggressively operates. To say that Thought is the result of Thinking, is to say that the human mind—or the spiritual mind—is in itself capable of originating ideas. If such were true, we should have the unquestionable instance of Something being produced from Nothing.

The trouble with the human race down all the ages has been that in trying to account for the phenomenon of Consciousness it has persistently accepted Consciousness as being a sentient state of the spiritual mind instead of considering Consciousness, or the ability to think, as the ability to respond to Thought in its cosmic activations.

All down the ages that have ever been, man has egotistically accepted that his conscious state produced Thought instead of receiving it. Man's peculiar nature of consciousness is such that he can scarcely accredit spiritual processes of any type happening outside his own mental self—or at least outside mental equipment somewhat similar to his own. Nothing spiritual or mental can have actuality unless some sort of brain organism be present either to handle or project it. In other words, the human consciousness or ego deports it-

self very much like the radio cabinet that says: "Because I receive ether waves and make an intelligible audition of them, thereby is it demonstrated that what is thus broadcast by me, originates within myself. Without me there would be no such intelligible auditions, so to say that they may originate somewhere outside of myself is patently absurd." In thus putting the cart before the horse, rests nine-tenths of humankind's inability to comprehend the major mysteries of the physical and spiritual universe. Man seeks to explain all that is by what transpires strictly within himself, as criterion of the whole, and he ends by not even understanding his own essence.

**THE GREAT** reversal of considering and reasoning which takes man out from under the Luciferian influence and into the Christ concept of materiality, is to throw overboard these orthodox notions such as the dictionary describes in the instance of Thought, and view mortal man as a spiritual organism that, while occupying a physical mechanism, is able to react to such Thought-galvanisms—or better "frequencies"—as his condition or need invites.

Put it, if you are obsessed with this Thinking-is-Thought conviction, that all the thoughts which have ever been thought by anyone, or which ever will be thought by anyone so long as sentient life operates, are in existence of a sort, just as the radio waves giving us tonight's broadcasts are in existence of a sort. Whatever thought a person thinks, no matter in what association of ideas—so-called—or from what motivations, have existence first, and the human ego opens himself to them, receives them, and utilizes them. If

it be difficult to accept this, considering the demands of one's personality, think of it that the force-making-for-thoughts-of-a-special-character is in existence, and has always been in existence, and that each of us is sensitive to it and entertains it—perhaps "calls on it" would be better—in any given mental situation where the performance of such force is necessary to existence or self-awareness. Call it the Life-Force, call it what you will, spirit-man is the very essence of its unflinching performance in his every conscious notion and deed.

He may argue in his three-dimensional way that Thought cannot come before Thinking because it could not create itself; someone, somewhere, sometime, would have had to originate "all the thoughts that have ever been thought by anyone," just as radio waves cannot create themselves but have to be originated and projected from the broadcasting station. But in the higher realms of philosophy, Thought is not a mere handling of ideas by conscious entities; it is the basic nature of the universe which, either performing or expressing itself, produces the atomic phenomena which we describe as materials. Materials in turn produce the phenomena known as Form, Shape, Size, and Function. Observation of these, by and through the senses, recognition of them, and to a degree utilization of them, combine to give performing Consciousness the realization of itself in the individual, forever intensifying the self-awareness. The business from beginning to end is really more of a condition than a process, a constant, perpetual and self-sustaining condition. It has always existed, and ever must exist, because the very concept of Existence itself is part and parcel of it.



People who bumptiously tell themselves that there is nothing new under the sun, can well afford to dwell on this proposition for a time and make a real effort to grasp it. Thought as the total compendium of all which ever has, or ever could be, conceived by anyone in any state of consciousness was of factual essence before ever a materialistic mote in all Cosmos was perceptible. The first mote foreshadowing the projection of all which contributes to make Cosmos perceptible, was the tangible product of it. After billions of ages, as we mortals reckon solar time, fragments of this Holy Thought en housed themselves in exhibits of the formal substances it had evolved from variations and coagulations of the mote, and thus Intelligent Objectivity was arrived at. This Intelligent Objectivity has now proceeded so far in the mandemonstration of itself that the primal essence of Cosmos has been lost sight of, or rather, the materialistic basis for itself has been accepted, and man of the Twentieth Century on the planet Earth insists that he must "think" as a process instead of recognizing—or better, remembering—that the process of thinking is merely the objective manifestation of an originally subjective Idea-State in entirety with an identity unto itself. It is a hard notion to grasp and few there are who get it. Christ got it. Human life has been made notable up across the ages by avatars and "masters" who likewise got it. On the face of it, it looks to be an inconsequential paradox. It is like saying that a farmer can have a bale of hay without someone first having grown the grass. But thinking of the bale of hay *as* the grass, and the grass itself as having been seed, blade, and bale, all within itself before it ever germinated, may help to simplify the problem.

The logical human being, of course, comes back again and again to the demand: "But who thought the first thought to start with, and who conceived the first concept, so that even Thought in the abstract could know that it was possessed of power to function?" We get our answer after a fashion in switching from the bale of hay illustration to the water illustration. Water is water. But in manifestation it may be an ocean or a raindrop. It may present itself as either ice or steam. But ocean or raindrop, ice or steam, the mere fact of Water existed before any of them. In the human propounding of the enigma, the raindrop tries to deny the fact of the ocean, or the wisp of steam wants to know what it can possibly have in common with the chunk of ice lying in the street. Still behind both, or all of them, is the primal essence of the water which gives all of them any sort of perceptible existence.

Nobody thought the first thought that ever existed. The first consciously incarnated spirit tapped the great reservoir of Thought and used some of its essence in the process of arriving at a knowledge of itself; and the great reservoir of Thought was the mental storehouse of infinite possibilities for combining concepts when Spirit should have equipped itself to draw upon it for performances and measurements in evolution. It was Consciousness in the raw state, so to speak, Energy as yet unharnessed and therefore unidentified. Spirit said: "I want a way to know myself." But Spirit when it made that statement was not a fragmentary or idealized "man" speaking. Man was what resulted after millions of ages, when Spirit had enoused itself in forms to get objective reactions from Energy.

That we, when we "think," are merely exercising our essential nature and getting a result within ourselves that is truly the stuff of which we are cosmically composed, is something that the entrapped, objectively educated mind has difficulty in grasping. But it does explain the great First Cause of all manifesting phenomena by saying that there never really was a First Cause: the universe is not what objectively observing man assumes that it is; what we have demanded to take for a First Cause was not a Cause at all but a sort of perpetual "apparency" of Self in its vital ingredients: Knowledge and Power to Perform, getting expectancy and satiation.

It takes a big brain—to use a colloquialism—for the grasping of this gigantic truth, but whosoever grasps it, has the key in his clutch that unlocks the door of all sacrosanct mystery. Spirit is, in its primordial function, the will to Acquisition of All Knowledge of That Which is Within its Greater Self.

Given that equation successfully worked out, and Life the Mystery is a mystery no longer. The ocean, and the rain-drop, and the wisp of steam, and the chunk of street ice, all suddenly discover their primal origin in Water. Who created the water is not germane to the illustration.

**THOUGHT** is, and was, and ever must be. It is the primal norm of the universe in raw, the Cosmos not yet defined in terms of density and shape. Existence is the bringing up of the thought-concept in embryo to the maturity of self-conscious will, acting in the instance of the functioning individual. And when we have said that, we have pretty



much said the decalogue. There is no thought outside of Thought itself, which proves that all thought is within Thought. So thinking must be merely Thought appropriated by the spirit for use in its functioning as spirit, but in some aspect of the material concept. Yet the very spirit that thinks is actually Thought itself taking the human shape in order to perpetuate itself in terms of objectivity. If you imagine all this is a mere play on words, you are galloping through it too fast. You can profitably spend a whole lifetime of objective thinking, coming to the realization that what we commonly term Thought is the universe at the business of merely being itself. It is a cosmic condition outside of, and behind, all substantial conditions. It is making a broomstick out of a rainbow one minute, and the next showing that broomstick and rainbow are but illusions of immature mentality in their common origin. Think that one over! No, you cannot gallop through these massive enigmas and grab off the solutions in an evening. And when we come to such a gigantic concept as all the materials which in association go into the composition of the planet Earth, we have a double freight for our mentalities to transport. How does self-operating Thought arrive at the condition known as materiality? Whether evidenced in a dust-mote or a ton of pig iron—or even the great star Betelgeuse—what process is at work within Spirit itself to get formal substance in appreciable quantities recognizable by the senses? That brings us to this mentor script on Vibration. What is Vibration and how is it involved in the manufacture of materials?

# THE REVELATION

## VIBRATION

DEARLY Beloved Brethren in Mortality: We have taught you from our love, that which is the power of Spirit manifest through Thought to bring into being the substance known as Matter. We teach you of Matter, that knowing its substance you likewise may manifest through Thought that which is your heritage.

We have told you that Light precedes that which is Matter, giving it plan and perfecting its purpose. We tell you now of the makings of Light, striving to build out of Ether at the impulse of Thought, that which has appearance to your physical senses.

This brings us to Vibration.

WHEN you say a thing "vibrates" you generally mean that there is a swinging movement of a velocity high enough to produce a strange condition on the drums of your ears. Sound Vibration, such as the resonant piano chord, is practically the only form of Vibration which the average person knows.

He hears about other forms of Vibration, of course, such as that of a wave-length in radio and the various forms of radioactivity in minerals. He is told that Light, as well as Sound, is conveyed by Vibration and he seeks to fathom this and understand it largely in the terms of the vibrating piano chord idea.

In other words, Vibration to him represents something starting out from a point, moving to another point, and coming back to its starting-point at a speed so fast that the retina of the eye receives a blurred image of the movement but does not distinguish the direction which the object is taking in any given instance.

It does not dawn on the average person that Vibration thus understood is thus purely a matter of his own perceptions. If he had a mental assembly which made him perceive the different directions that the piano chord was taking—that is to say, if he could distinguish them in terms of slowness—it would not occur to him that they were vibrating at all.

Suppose, for instance, that his sense of perception and evaluation of time was so delicate, like that of some of the insects, that he conceived of a bass piano wire struck under tension as swinging ten thousand miles into space, when to our sense of perception it merely swung an eighth of an inch. Not only would he miss the musical resonance resulting, but he would not see the pattern which the chord was making by swinging outward in an opposite way. He might see the piano wire as a phenomenon in Nature, something behaving strangely, apparently without motivation, and describing a circular line which might even be Beauty to him in his limited awareness of what was taking place.

He might see Beauty in this phenomenon, we say, to the point where the outward-swinging piano-wire became Beauty to him in the abstract. He would be totally missing the fact that the wire in swinging backward and forward was doing something to the "atmosphere," so-called, which dislodged particles of ether, multiplied this dislodgment in a long series



of waves in every conceivable direction until by the pattern of their disarrangement—or wave-length, as you say—they fell on human ears as a full-throated note of music.

Now something very similar to the status of this gnat-man is taking place in the universe all about you when you look out into the starry heavens and say, "That is Beauty in the abstract." You do not realize that something is taking place that you cannot accurately interpret, because you, like the gnat-man viewing the colossal swinging of the bass piano chord, lack the senses to translate the significance of the pattern of the happening into terms of application to the principle involved—which may be as far removed from what you think it is as the sun is removed from the light of a flash-lamp in the hands of a child. Now let us go back for a moment and consider what Vibration can be in terms of this metaphor applied to the God-condition.

God is "unknowable," you say, because He is more or less intangible to material senses. That is, you cannot discern His form, or shape, or substance. To your limited way of thinking He is just a Something that has power to manifest, in a transcendent vehicle, what you think you cannot hope to understand. But those who hold this view are wrong. You can hope to understand Him, when you accept Him in terms of what the universe is doing, instead of what it means to you in a trillion image-pictures.

Look at it in this way: About you on every hand are different grades of substance called Materials—iron, wood, brass, velvet. They are manifestly different from one another. They have properties applicable to different uses. You do not make battleships out of velvet or underclothes from

brass. Each thing seems to have been utilized according to its particular attributes of hardness or softness, resiliency, or strength to withstand tension. These properties in the study of Nature you call "natural" because they are inherent properties. You accept them as having "happened." That is, you found them in existence each time you came into a new life cycle.

Now all this leads where? To the fact that there are certain properties in Nature making for hardness or softness, elasticity or toughness. But it does not occur to you to ask—or only rarely, and then to the scientist or philosopher—why there should be these different grades of fibre or temper.

Did you ever stop to ask yourself truly just why there were different substances in the universe, or have you ever tried to conceive what the universe would be like if made of one universal substance, say for instance, Iron? Suppose everything in nature, including Man, and everything in man's social sphere and assembly, were composed of Iron. What would happen? Of course you would say that no such thing could be possible or life would not be what it is at all. There could be no such thing as iron flesh on a person's body, because flesh to give grace and facility of movement to the human being as a self-motivated, free moral agent must be pliant. And Iron cannot become pliant without losing the very attributes that make it the basis of the steel that upholds a bridge or a skyscraper. If the universe were all made of iron, too, how would Iron know itself for that which it is?

One universal substance without grades or properties to function in different employments according to the character

of those employments, would result in lost identity. It would result in more. It would result in a universe of only one dimension, so to speak, not in the sense of Space but in the sense of Function, having only one property which it could manifest.

Now you know that the universe is made up of a million properties of hardness and softness, resiliency and toughness, elasticity and tension, each in its own thousand grades of qualities. It is, of course, trite to say that they all appear to be different of substance. You cannot possibly conceive that the steel in a car wheel has anything in common with the fleece on the back of a gamboling lamb. All things seem to have their places and functions, you say, in the peculiar order making up the universe, and you go your ways merrily accepting them graciously or ungraciously according to your temperaments, but generally considering that life is self-creating in all of these different materials and attributes.

But the scientist and philosopher are not at all satisfied to merely look at an object and say: "It is made of wood; it is made of stone; it is made of hair." They want to know why there is a difference between these materials, why they have shown any difference in the first place from one another, and what is back of their natural performance. They do not care that there is a difference so long as it is practical, that is, somehow usable for human comfort or consideration. But they are vitally interested in getting at the secret of the universe through the dissolution of substances, or the rendering of all substances into some common mean of interpretation or Basic Substance from which they can decide how the universe is built up.



The world, as the average mortal sees it, is a sort of self-deception. Things are not what they seem. The senses do not fabricate so much as misinterpret. Man gets used to calling a spade a spade—so used to it that he no longer wonders why the wooden handle differs eternally from the iron scoop. In fact, he is too much interested in gaining a livelihood from the spade, or by means of it, thrusting it into the ground, overturning the sod, and making the garden which gives him food. But behind this self-deception there is a principle of no mean proportion and we want to register it here because this is true—

The man in the street is a manifestation of Vibration himself, in a myriad formation of etheric urges, and until he has developed the spiritual side of his nature to become aware of the differences in things—in the sense of the spiritual's being different from the materialistic—he is always going to be bothered by the painful trait of seeing only a one-dimensional universe as we have hereinbefore outlined. Let it pass for the moment. The point we are about to launch upon is this: The scientist and the philosopher ask why there are difference and grade in the essences of the various forms of "natural" products and materials. They want this information for different purposes, however. The philosopher is interested in arriving at a determination of the Life Principle. He imagines that if he arrives at that, he will be able to alter or enhance the spiritual trends and perhaps evolve a new race—which according to his standards must be an improvement on the present one. That is the so-called Spiritual Declension of the universe as men find it. On the other hand, the scientist is only remotely interested

in spiritual declensions. The scientist is a great investigator into the formal causes and perceptions only as they apply to the physical properties of Matter, inanimate and insensate. If he can find that out of the inanimate and insensate comes conscious self-awareness, well and good. He is only too eager to discover it. But his prime motive for exploration at all is to find out the basis for the universe, from substance in Matter.

Now the individual scientist may be a philosopher but never because of his Science. The philosopher must necessarily deal with the Spiritual Intangibles, whereas the scientist demands that the universe shall react upon his physical senses utterly or he will not give phenomena credence. "Give me physical perception," he says, "and I will prove to you that such-and-such is so." "Give me sufficient spiritual awareness," says the philosopher, "and I will prove to you that even the sensate proofs of the scientist are false." These two are ever at war with each other without being aware that both of them in their own fields are behaving decorously and correctly. If there is any conflict between them, it is this: that both fail to discern that they are exploring different aspects of the Divine Idea without being aware of it, and because they cannot speak each other's language, or know what the other is trying to arrive at, each calls the other fallacious and stupid. This brings us to the point again where the difference between Spiritual Awareness and materialistic happenings as two parts of a divine whole must be emphasized anew. So we come to this proposition:

The scientist is trying to do in his field exactly what the philosopher is attempting in his, and the philosopher is grad-

ing humanity and the moral attitudes and essentials in terms outside of, and above materiality—therefore he looks down on the scientist without realizing that both are fellow scholars, in different phases of universal miracles. But there is a common meeting ground on which they can understand each other if they choose.

That is in the study of exhibited Vibration, or Vibration as you meet it in all forms of display that register on your physical or mental senses. For if both scientist and philosopher go far enough, ultimately they will become aware of this colossal recognition: *The universe which the scientist sees is the vibratory response to the universe which the philosopher inhabits in his intangible abstractions.*

Putting it in another way for your better understanding: The scientist thinks he sees Matter, but the philosopher pre-determines what sight is to begin with, and both of them are gauging the divine attribute that can best be offered under the heading of Vibration. Now what is Vibration?

Most scholars use the term to define those properties in nature that show some sort of movement in order to get expression. Of course in a sense, minutely defined by microscope or chronometer, everything in the natural universe is moving. Without movement there is no existence. When a thing moves, it lives, until in popular parlance you come to talk of a *live* automobile, or a *dead* gunshell. Movement and life are synonymous, and in such popular acceptance you are nearer the truth than you realize. But the matter goes deeper than the outward exhibit of an object's or quality's changing position and arriving somewhere else.

Vibration is that attribute of cosmic law whereby Divinity



translates or transmutes abstract consciousness into Substance and Form by acting in a peculiar and specific manner within universal energy, *radiantly*, and getting a form-tone that men recognize as the Substance-Idea in whatever way it manifests! We know this is deep for you, but we are revealing something to you that is absolutely necessary for you to know and understand in mentally demonstrating ideas into concrete substances.

Vibration is God's Consciousness finding employment in manufacturing materials out of contraptions of etheric movements. It is the peculiar quality or ability which God has of translating Himself through self-motivated energy into forms perceptible to human recognition. It is the ability and capacity which universal energy possesses for so actualizing itself that the human soul can receive and know what idea is being crystallized, interpreted, and generally being arrived at on a conscious plane of three dimensions.

Vibration is the great series of conversations in circumstances whereby God talks to the individual in terms of realizable substances that by their properties have reactive effect upon his senses and create a condition within the individual where he receives the God-Idea without the necessity for scholastic interpretation.

These are philosophical definitions, however. What do you find in actual circumstances? What but that God is not provable by adage and epigram? So men look at Nature in her various aspects and say: "There seems to be a great dynamic Force that propels everything, or rather impels it toward accomplishment of some kind. It is not a tangible Force, therefore we cannot tell where it comes from. We

simply know that it is, and that it manifests. For want of a better name let us call it *Energy*. Let us break it down, in so far as we may, observe its properties and make note of its peculiarities. By this process we may perchance some day learn where it originates." And so the scientist proceeds into the eminent domain of materialistic Vibration and wanders hopelessly and well nigh futilely, as one who finds himself in a great forest unable to tell where the gale comes from that lashes the trees.

Now taking up Vibration in its various modifications which result in substances of various kinds, what do we find? In the first place, Vibration is not Sound although it sometimes results in sound. It is not Sight although by vibration of a peculiar motif you get sight when it falls upon the proper visualizing apparatus within your bodies. It is not always movement, either, although it has every aspect of movement—as in the so-called electric current. It has no property that cannot be analyzed to a degree on the physicist's work-table, and yet it is so far above human interpretation in its true qualities and adaptations that men may found a hundred thousand universities and endow them with billions of dollars without ever discovering its true nature or the correct evaluation of its fecundities until they have admitted the philosopher's analysis: that the intangible properties of Nature are the only true properties, and that the materialistic or physical aspects are merely the realization in substance of the God-concept's seeking to express itself in three-dimensional form, intelligible to every grade of consciousness from the lowest to the highest.

Looked at from this hypothesis, Vibration is an awesome

thing, since what you are seeing is discarnate universal consciousness—which is your usual idea of God—exhibiting a self-motivated energy and getting a result that has mass and weight which will react on every form of consciousness with equalized and standardized effect.



## Chapter IV

---

### THE ENIGMA OF LIGHT

---



IT IS no mean achievement to wean oneself away from the hide-bound ideas—not to mention the physical reflexes—which one has entertained over a lifetime of experience with Matter and Materials, and come to think of all Substance as being the product that results when dormant Divine Energy starts whipping ideas into appreciable form by etheric Thought Vibration. It is our bodies, of course, as the vehicles in which our Consciousness temporarily resides, that are responsible for most of our difficulties in grasping the truth with ease. Thinking that it is our bodies themselves that are alive, instead of thinking of our aliveness as residing in our bodies, we compare the materials composing them with the materials composing the myriad articles in an objective world, and we say: "You can't tell me that we don't live in a universe of solids. I slip in the bathtub and crack a rib. I skid my motorcar on the wet pavement and bang it into another car, with a pretty bill for damages to both. Or I go to war, dodge shells and bombs, or fail to dodge them, and my progeny is left to pay the cost of the debris to the seventh generation. If I'm living the

processes in some Divine Dream, it's plenty realistic in the item of its collisions. Only God doesn't seem to be feeling my soreness as result of them. So, hooray for what?" For all practical purposes, your remonstrance is legitimate. Yet what is the essence of these woes and complications but reactions in the mental? Perhaps I should add as well, reaction to the mental. Always and forever, each second of your existence, you are truly estimating your adventures in this universe of materials in results that are spiritual. It is the condition of your aliveness that is being perpetually affected. The materials creating the conditions are factors unto themselves. The body that slips and cracks the rib against the bathtub is not the real *You*, any more than the bathtub which it strikes is *You* just because you paid the plumber or contractor for it when you built your bungalow. But unless some God-Thought wrought the idea of physical body and cast-iron tub, each with materialistic identity unto itself, you wouldn't know what the experience of falling in bathtubs could possibly be like. You couldn't even get the same effect from falling into dream bathtubs, unless you first had known the reality-design of bathtubs in the physical world. The physical pattern in each instance had to be consummated first, and the materials, or substances, of your body's flesh and the tub's cast-iron—or whatever your particular tub happens to be made of—had to be of "contactable consistency" if you'll allow me the term, that the effect might be mentally graspable in the octave in which fleshly bodies and bathtubs are of note. On the other hand, in order that you might receive and retain mentally such a thing as contactable consistency without physical harm's resulting, and be able

to grasp what physical harm was by converse mental experience, the Divine Dreamer also dreamed such a substance as steam. You discover after your aliveness has been housed in your body for a time, that you—or it—can dash through a cloud of any sort of vapor and emerge unscathed. Of course, the steam as a creation in the Divine Dream was projected for quite a few other uses than informing you that it was possible to crash it without damage. But you get the main thought. So, even while ensconced in this substantial octave, your occupying aliveness receives as many experiences as there appear materials to be contacted. Nevertheless, your aliveness is only an experiencing, and therefore a receiving, entity—at least objectively—although and whereas the instant you utilize them in your own right, they at once become mental and subjective, as factors in your dream. Having first received the experiencings from the master-dreaming of God, so to speak, in the materialistic body in a materialistic world, you can thereafter put them to use in providing yourself with a first-class nightmare or any other reflex that subsequently causes you to make certain of your footing when entering into bathtubs. What has all of it to do with the fact that so long as your body gives you experience-reactions in the substance-octave which you occupy, the purpose for which your Consciousness entered upon that octave has been served? You can say the world is very real indeed, very solid indeed, if you wish to estimate solid reactions to it and persist in the delusion that your body is *You*. But your mind in sleep tonight may live through the distress of a dreamed motor-crash and that too will be equally as real. What I'm trying to expound for you is that the reality of



things is only as actual as your mind perceives it, according to the vehicle by which the perceiving is done. Yonder door is "solid" and "substantial" strictly because your body of the same contactable consistency can't stride through it when it is shut—not even if its chief material be glass. Yonder door is not solid and substantial, though made of glass, if it be your glance that travels through it—to determine whether a rich aunt, or a bill collector, has just pushed the bell; your intelligence may reside in the glance that determines whether it be aunt or bill collector, because your mind decides the identity without your body's moving from your chair.

WHEN the scientist or physicist "breaks down Matter," therefore, and announces from his laboratory that uranium has 92 positive protons as the core of its atom, with 92 negative electrons, and that thereby uranium is uranium, or that hydrogen has but one positive proton and one negative electron, therefore hydrogen is hydrogen, and seems to talk still more abstrusely when he adds that both are mere concoctions from electrical energy in the etheric essence, he is, of course, treating with the subject from the psychological viewpoint of his microscopes and galvanometers. This viewpoint is quite as legitimate, and the result as realistic and truthful, as your viewpoint of a physical body occupied by your aliveness would be realistic and truthful in declaring that you couldn't chew a mouthful of uranium or make a pocket knife out of hydrogen gas. The physicist, however, would be dealing in the creative causes whereby such substances are in existence, while you would be dealing in appropriate or inappropriate uses to which they might be

put so that through the medium of your contacting body your aliveness would gain some experience from them. Now inasmuch as we are affecting to concern ourselves here with the Origins of Things and not with mundane utilities from body's viewpoint, it befalls us that we tend more to the physicist's conclusions than to those of the flesh-enwrapped individual, seeking to get his body through different doors of the world whether made of glass or no, or in and out of bathtubs, whether slippery as to bottom or protected by rubber mats. Science and metaphysics both say that materials are cohesions of etheric urging, whipped somehow into pattern by Intelligence through a process of vibrations. These vibrations are not exactly the motion-field described by the taut piano wire or harpstring when twanged by some disturbant, so much as the waves of various "frequency" that pass out from the radio broadcasting station, or the rays that project through interstellar space and have such profound effects on Matter as to be designated as Electrical Disturbances or radioactive rays. In fact, we might even put it in an amateurish way for the layman that the whole phenomenon of creation, in whatever aspect it takes—from an Irishman's wheelbarrow to the radio beam guiding an airplane through the night—is made up strictly of varying degrees of Electrical Disturbance. The Cosmic Mentor has an apter and more startling way for describing what happens from the etheric urge, whether set into action slowly or at such fantastic rates as several billion impulses per second. He enwraps the whole creative field in one term: *Light!*

# THE REVELATION

## THE ROLE OF LIGHT IN CREATION

DEARLY Beloved Brethren in Mortality: We are those who teach you that which holds wisdom. We come to you addressing you, making your pathway straight through error and through tumult. There are those among you who seek a goodly and profitable application for that which we reveal. We say, such wisdom comes from you.

Men in your generation are being given an election, which they shall follow, the Christ or the Adversary. The hounds of law and order shall presently slip their leashes, the dogs of penury and impoverishment shall bay loudly in the nation. Behind and beneath it all, a great gesture flourishes— Shall society be led by the Christ, or shall it be led by the Dark One?

Each man takes his choice. He aligns himself with that which is his nature.

We have heard many of you say that you are confused by your quandaries of spirit. You know not the truth of any teaching. You go forth to your labors day after day, see men about you pursuing their activities, you hear statesmen rant and nations squabble. Demands are made upon you to give of your earnings to those without employment. Human life has the aspect of going on as it has always gone on within your bounds of knowledge except that underneath its surface a mad unrest grows which you cannot decipher. Continuously is there want in an atmosphere of plenty.



You cannot fathom these things. You only know that from day unto day strange rumors persist of changes in prospect, of half-hearted palliatives for curing the nations of the ills that beset them. You as individual units of society feel that you can do nothing of yourselves. You wait either a calming of the economic waters, or you hide in panic from greater woes predicted.

We come unto you this hour, making clearer your missions, each unto the other, and unto your own spirits.

We have said in the beginning that you cannot discover the trend of the Practical unless you are wise in the Plan of the Spiritual. You cannot understand what comes to man on the plane of the mortal unless you accredit the weaving of a splendid tapestry at the hands of that Valiant One who shapes and guides your destinies.

Mark this well: Either life is going forward toward a definite achievement or the activities of men are but ravings in chaos!

You have a sure proof, however, that life is moving forward, that the world is not chaos. That proof lies in a studying of the Past in retrospect.

Looking back over the centuries that have gone, who can deny the upward trend of spiritual culture? Which among you, wise in earthly knowledge, can affirm with truth that up to the present there has come no improvement in life as men have lived it?

If it is true that men have come into life as unlettered brutes and finished with natures approaching the angelic, is it not evident that a Plan is working out that does not concern the lone individual except as a unit? What man among you by

taking thought can prescribe accurately and profitably for his species over a thousand generations? Yet man has mounted upward, over a thousand generations. He has followed a trend that has made the earth habitable, that has brought him peace and culture, that has conquered his appetites and prospered his spirit. He stands today at the apex of his cycle, exploring new worlds and perceiving his godhood.

Has it been a happy accident?

If, therefore, you can cast back in retrospect and observe that a plan has brought man to the present, how can you argue that the present has no Star to guide it, that man lives promiscuously and luckily by his wits, that the future is a blank, that uncertainty enshrouds the intellect that from this time forward there is to be any more progress?

And does it not allow still further in logic that if a Plan has gone forward for a thousand generations for the improvements of man's species, and if a thousand generations have followed that Plan increasingly unmindful of single individuals, there must be a stupendous Intelligence carrying that Plan forward, greater than any individual or group of individuals in a given life cycle ever could do it?

If a study of the past is any augury for the future, men have the evidence of their senses that they do not dwell in chaos, but under the direction of some All-Providing Shepherd who is guiding this colossal human flock toward some supernal Fold.

It behooves you, then, to take note of the future in terms of the past, and to look to the future in terms of the Present.

**WE HAVE** told you in previous lessons that men came to earth as Visiting Spirits, at the behest of Thought Incarnate, to learn certain profits from mortal confinement. We have told you also that there sit among you great masters and teachers who also have come to earth—as they come to earth in every generation—as captains and counsellors. We have told you that all of you have dormant within you certain powers and attributes that remain to be exercised, that would lift you completely from your plights of the present and give you rulership over all that thwarts you. To awaken these powers and help you to cultivate those attributes, we come unto you serving you. We say that chief among the talents you possess but neglect, is the miracle of Thought, and what Thought performs. Harken to our counsel that you may be wise.

You are accustomed to think of Thought as the product of your Mind. And yet we tell you that Thought is twofold. It consists in taking out of the Great Reservoir of Universal Intellect that which serves your purpose of the moment—thus giving you Logic. But its greater power is in precipitating into the Finite World certain forms and gestures that assume material reality when properly directed. As you say, you “materialize” that which you desire, but how the process works you cannot explain.

We tell you that men have precipitated Thought Forms for a thousand generations without knowing of the miracle that they treat with in Light. So we speak to you of Light as a process in Thought.

Know you that it is necessary in a study of this order, or any survey of the construction of the universe, to bear in



mind one fact: that Light as men understand it is something quite different from the luminosity discernible by the eyeball of the visioning mechanism.

Light is twofold in character and quality. It is incandescent at a certain rate of vibration. It is as opaque and hard as steel at other tones and wave-lengths. You think that because you see Light exhibiting as a sunbeam, it is fluffy, intangible stuff, filled with the motes that make it perceptible in terms of your sight.

But Light in its essential character is that organism through which Thought moves and works and has its being!

This thing called Light is a great mystery to the mortal individual, and yet it contains within itself the secret of the finite universe: the Light of Finite Matter.

**N**OW LIGHT, strictly speaking, is not Matter. But

Matter is a form of Light if you want to reduce both to some practical common denominator which can best be described as Ether. Light in its strictest classification may be called the fusion of all the various factors in so-called Matter, coming down into a plane where they are perceivable in terms of Form. Suppose that we put it in this way—In the Cosmos there is a force that might be called the Start of Light, not that Light needs to be started of itself as Light but that it permeates all things from what might be called an Origin-Point, which for want of a better term we will call the Mind of Holy Spirit. So we get this axiom—

THE FUNCTION OF LIGHT PRIMARILY IS TO  
TRANSMIT THOUGHT IN TERMS OF  
CONCRETIONS!

Matter, as such, does not need composition half so much as composition demands energy of a sort in order to manifest to Spirit-Intelligence. When we approach Light therefore as a factor in the universe, we should look upon it as being a positive attribute of Divine Mind exhibiting through and in Form, to give essential value to substance made from energy through Thought-Galvanism.

Does that sound abstruse?

Light, if you please, is not a passive exhibition, coincidental with Matter created out of energy. It is a positive ingredient of Matter created out of energy doing what might be called "expounding that energy." . . . Thus Light takes on the character of Interpreter of the Energy which expresses itself in form. Thus Light has as many interpretations as there are forms of energy which you call Matter.

If this seems hard for you to grasp, we tell you that you must master these fundamentals if you would know how to materialize by Thought.

When Light first came to the world—meaning your three-dimensional world—it did not come as a flood of glory perceptible to the eyes of living creatures. There were no living creatures with physical eye organs to perceive it. Therefore it could not exist as incandescence because incandescence is perception of Light of a quality and naught else. No, Light came in the form of a Force that had potency for interpenetrating the molecules of all cosmic matter and making them cling together to give certain results. Matter, we will say, is only so many geometrical patterns in this cosmic stuff, each pattern being different from the rest and therefore giving you materials.

But along with such exhibit of galvanism went a certain "spirit-product" that served to illuminate figuratively and literally the Divine Idea and supply Form with reasoning power in its own right to perfect itself in each instance and resume again and again the etheric pattern that represented a given quality of cosmically manufactured goods.

This activity, if you care to call it such, was Light. We are trying to make clear to you here something of the nature of Light in its primal essence and it is hard because you do not know Light as anything other than Incandescence. But Light in its fundamental character is the Pattern-Maker of Form for the universe. . . .

It is the Road-breaker for that which is perceptible.

**DO YOU** grasp the significance of this when employing Thought to give materialization. A tree, we tell you, takes form of Light in ether, or the etheric world, before it takes pattern in reality. The Light-Form is there and the pattern-molecules respond to it, creating the tree out of elemental substances because there is a Light Pattern for elemental substance to go by, building up the Matter in the completed tree.

Thought Forms, after a fashion, take the same process for manifestations.

You think an idea into Thought-form. The thought attains the constituency of Light in its respective dimension, and the whole begins to build up by attracting molecular particles of ether that give substance of materialization!

What have you done? You have built from Cause to Effect. You have taken the secrets of the universe which we release



to you here, that your science will someday prove in laboratory physics. But do not be deceived or misled here in your thinking.

You cannot have Light manifesting of itself without Thought behind it. But by a process of Thought deploying upon Ether in a certain vibratory pattern—which might be termed a commission of Thought projection—you get first of all a Light-Pattern, or an Object of Light, that soon attracts etheric particles to build up what is the essential consummation: a manifestation of some sort that is perceptible to others.

Divine Mind worked this way—that is, after this pattern—in constructing the Finite universe. Mortal mind works the same way, although it does not always know it, creating "Light objects" which when persistently supplied with power from concrete sources, create Light-Patterns. These soon fill up with etheric pressures. And when you have said this, you have said a secret responsible for half the phenomena in the universe!

These Light-Patterns are not perceptible, of course, to mortal eye that knows Light only as a form of incandescence. Yet Thought-Idea projected it as Light-Idea, and left Light-Idea to work the lodestone of its potency on etheric substance until you have created forms perceptible to one another for the patterns they make in Finiteness!

Considering Light as a projection of Thought, you have this marvel:

A quantity of Light "coalesces in ether" whenever you have a strong mental projection of a consistent idea capable of manifesting in etheric impedimenta—so to speak.

That is to say, a given quantity of Light will make itself known around an idea, and assume the visual pattern of that idea if the Thought-Force behind it is sufficiently strong to drive that invisible luminosity into a type or pattern of form.

Light clusters in some form or other about any Idea-Projection so tremendously that it can be made to set up a sort of heat in the universe—not heat in the sense of warmth you can feel, but nevertheless an infinitesimally fine degree of temperature that has an effect on etheric particles and makes them coalesce toward that heat, even as the wasps in an attic are drawn toward the sunlight streaming through its dusty windows.

Light thus displayed attracts etheric particles as a vacuum attracts air, and if they are attracted in sufficient quantities and speeds, you may get incandescence in ether, perceptible to mortal sight. This is rare, however, where mortal mentality has to do the projecting. The focusing power is often too weak. But harken to this further—

No one can manifest Light in this regard who has not first trained himself to concentrate thought on a given project so strongly that he generates Heat, in a manner of speaking, and causes etheric particles to glow with luminosity. But this Thought-Projection is not “fancying” consistently over a period of time. It is utilizing a force that lies deep within the human mind and is, for present purposes, of the physical organization!

This force is peculiar, for it does not become energy until motivated into an externalized idea. What you call “thought” is sitting pensively and letting your mind take in or give

out etheric currents that might be called Ideas, or associations of Ideas.

True Thought is not of this, but galvanizing a force that goes out of itself into ether in terms of some sort of creation!

**I**T IS pertinent to this instruction that you know these fundamental facts before you begin to practice any form of Thought-Materialization for your earthly prosperity. The powers of Thought on this planet of yours are so tremendous that he who masters the fundamentals of Thought-Projection leaps at a bound out of his mortal limitation and into the Infinite.

Once man on this planet knew the facts and practiced them wrongly. He brought on himself vast catastrophes, for that is ever the result when powers of Holy Spirit are used selfishly or subversively.

The time is at hand, however, to graduate a few of you into the profounder realms of cosmic physics, that you may become literal saviors of your species in flesh. But only as you recognize whence your power comes, or is revealed to you, will you make yourselves felt as performers in substance.

We tell you the time is at hand when many of you must study and practice individually and collectively these tenets of divine understanding which may now seem so abstruse. You have, within each of you, tremendous powers of Thought Pressure, which you can release into the universe at will, building up Light Forms that act as lodestones to gather etheric particles around them and give you materials "not made with hands" . . .

We tell you that He who once walked the shores of Galilee



doing miracles had such powers to a supernal degree. And did He not say, "Greater things than I do shall ye do"? What did He mean, if not that those capable of handling these great secrets were to be enlightened in these higher laws and processes and given potency over the wiles of trying circumstance?

We tell you that he who has the will to study and perform, can so concentrate on the problem of what he wants rendered that he can create a temperature in Ether and form a Light Pattern that can be seen by us on This Side—that to certain forms of sentient consciousness can seem as tangible as granite. By continuing to apply the force of his Mind, he can suffuse that Light Pattern with irresistible magnetism. Stouter and harder he can build it, until finally materials appear to his senses.

In your intervals Over Here between your earthly visitations, you perform this operation to consistent degree. All that you have or are, you create by this method in a finer dimension. The process is harder in a three dimensional world, for the force required is much more terrific. But hundreds of thousands of persons have done it. And each time the performance is easier until that moment arrives when you do it without effort—at least without strain.

Dwell on our words and ponder them zealously. Presently we come to you teaching you further of this vast Power of Thought. We tell you that only as Intellect applies itself to Spirit do wonders accrue, for the Spirit gives energy to effect the concrete. Without it the Intellect is an empty form indeed—the shell of a mechanism that runs not, without power. . . .

TO BRING these rare Esoteric Tenets down into the realm of the practical, let us illustrate it for you in this manner: Let us say you want to do a certain thing having a bearing on your welfare, or your personal enhancement in the turbulent times now upon you. You consider ways and means to attain your objective. This is the pensiveness, or Idea-Association that precedes true Thought and gives it external pattern.

The real Thought process begins when you have determined what it is you want to do, and what the means are of accomplishing it in the social or material world.

You "concentrate," you say, on the given objective. But application is not the only thing necessary to obtain an objective in materialization. There are other things besides physical or mental application that bring about the ultimate good in substance or event.

The chief of these is the capacity or ability of a dynamic force within yourself to so build a picture of what you wish to have occur that it begins to take form in substance in terms at first of very faint Light!

Strictly speaking, no one knows what Light is, except that it may be termed the exquisite evaluation by Holy Spirit of the thing under projection, giving it approval, as it were, that demonstration in materialization might follow. Light in this sense is a peculiar condition of etheric particles that bridges the gap between conscious thinking of abstract ideas and concrete realization of them in substance.

For instance, suppose that you had an idea that a table was necessary for certain literary labors that you wished to perform. You first conceived what style and size of table would

best answer your purposes. Then you surveyed your available lumber and the tools at your command. You estimated the time you had available and the "area of operation" adequate for the performance of an energy that would ultimately bring your table into existence. These factors being determined upon, you set to work and sawed and hammered and labored consistently until presently you were putting your typing machine upon such a table in your writing studio. What had you done? The labor did not make the table, neither did the boards or the tools, considered of themselves. All these were static valuations of substance until you had brought them together in consistent pursuance of the realization of your idea. You labored four or five hours making the table come true in fact, and it did come true in fact after much planning and perspiring and expenditure of muscular energy.

But behind the whole performance there was, in your mind, a visual Idea-Picture of the table you wished to have ultimately in your studio—a mental blueprint, so to speak, of exactly what you desired to have accrue to you as an article of practical furniture. That mental blueprint shaped every board that you selected and every nail that you drove. You did not deviate the smallest hair's breadth from your Idea-Picture that was ever before you. And yet mark this! . . . You made that table as you did, after the pattern which you did, because somewhere or other you had seen a table like it, already in existence, which you wanted to possess or believed would suit your purposes. The mental picture of that other table truly gave you your impetus for duplication.



NOW ALL this, we tell you, is an apt illustration of what occurs in the form of finest ether when you conceive any sort of project whose possibilities are realizable, or attainable, by the Image-Pictures that are formed. The thought that you expended upon your table did not exist in the picture-image itself, but in your strong and consistent mental dynamics that concentrated all your efforts along the one pattern until you had a finished table in fact. The "thought essence of activity" was the true stuff that fashioned your table and wrought its reality in concrete materials.

You could indeed have "thought your table into existence" complete in every detail, if you had only manifested according to certain cosmic principles which you have not as yet mastered because you do not yet know the technique—which in a feeble way we are now trying to give you.

Your table is a realization today, however, because you had an impetus to make a table out of materials and followed it through consistently to completion of the table. That impetus was Thought in its accurate declension. It was Thought in Manifestation, outside of materials already created by Divine Mind. And its manifestation outside of materials already created by Divine Mind is brought about through the energy of the phenomenon best labeled Light. Not luminosity in this instance but "force of character" that consistently applies itself until actualization is accomplished. Put it in this way: You went out and looked at your lumber because it was already conceived by Divine Mind and therefore discernible to your senses as a material. You said to yourself: "I have these materials and by a process of Energy directed by Thought I can effect an article of furniture

of such-and-such a pattern," which you proceeded to do, because you acknowledged the existence of materials for the reason that they were perceptible to your senses.

The reason that humankind generally does not manufacture directly by Thought is not because the true Thought-Force is lacking in its essence within human nature but because the materials are not accredited as being in existence, due to the inability of the physical senses to perceive them in the shape of finest Ether.

If you could see Ether in its infinite gradations—as we see it with our more accurate and acute senses outside limitation—and if you knew how to shape it with the tools of the mind as you shaped your table with tools of the hand, you would have all sorts of creations in short order and become absolutely free of the economic predicament.

But you do not perceive the invisible substances all about you, and so you think they are not there, therefore you can do nothing with them. It is as though the lumber pile out of which you constructed your table had been buried under a haystack where you never could have noticed it. Therefore you would have said, "There is no lumber available, so I cannot make my table," and yet the lumber was in existence all the time although buried and waiting for you to discover and use it.

**N**OW GETTING back to our discussion of Light after this analogy, do you perceive the lesson we are seeking to illustrate? In the case of your table, you had another table that gave you the idea and you proceeded to fashion a duplicate in substance of your own materials. But let us say,

for the sake of argument, etherically speaking, that you did not have this other table to copy. Let us say that forming the second table out of Ether had to be preceded by an imaginary table that you were going to copy, a Light Table, as it were, the vacuities of which, when conceived as a Light Table, you thereupon allowed to fill up after a natural process with etheric particles of a given substance and manifestation. Thus you would have Light explained by functioning—the only form of exposition possible to finite mind in a world of three dimensions. This is because the Three-Dimensional World only knows consequences, never origins, origins being peculiar to forms of matter outside of three dimensions.

In this regard, or on this basis, Light is a natural process, substantiated by Divine Intelligence that manifests “in between” Thought-consciousness and Materialization. True, Light is luminous to your mortal eye and gives you the means of finding your way about by dispelling what you call “darkness” because your eye is given to visualizing what is manifesting in certain forms of intelligence deploying amid fathomless dust. If there were no dust in the atmosphere against which certain etheric vibrations impinge, you would have no such thing as luminosity, or the incandescence to supply you with “sight credit” to find your way about. The sun is the great Light-Giver, you say. But just what do you mean? What but that it is Thought in its most awful concentrated form, sending out vibrations so powerful that the phenomenon of Heat is generated in the etheric universe and heat becomes a luminosity when diffused by dust motes. Thus Heat in some degree or other is always an accessory



of Light in manifestation. It is Cause as well as Effect. Your scientists talk of "cold light," meaning light without heat. Strictly speaking, we of the Higher Dimensions have never perceived this phenomenon anywhere in Cosmos. You cannot have Light without heat in some degree. You can have different gradations of luminosity rendered contrary to the accepted tenets of heat in incandescence, that is applicable to materials impinging on your senses perceptions and giving you light and warmth in compatible association. But we think that we are correct in saying that Light and Heat are synonymous in gradation to a degree that you cannot have one without the other. The "fire" in the tail of a glow-worm, the phosphorescent glow in certain oceanic animalcula, is heat, in so far as their mental reflexes are concerned.

Make no mistake about this: You can produce light without sufficient warmth or voltage to burn the fingers—or perhaps even to be sensed by the nerves—but you cannot produce Light without some form or quality of accompanying heat. You must not forget that Heat as a phenomenon is merely a difference in the vibration of etheric particles from the vibration of other etheric particles in juxtaposition to them—just as you may have ice so cold in juxtaposition to the air or your bodily temperature that it gives you the effect of burning your fingers. But light as Light—because luminosity has come from such juxtaposition—has little or nothing to do with the human senses.

**N**OW LIGHT as a translucence of glory such as angels and other higher beings possess, is of another gradation entirely from incandescence, only discernible to those with

organisms capable of recognizing the vibrations that manufacture it. We are not going further into this luminosity of Light at this time for it would be dealing with a gradation and not a principle. Our purpose here is to tell you what Light can *do* toward materialization of substances in a world of three dimensions.

You do not need to know all the infinite possibilities in Light in order to realize its materializing possibilities in your three-dimensional universe. What you want to get at is: What is Light, and what is its part in producing the universe, or such phases of it as will enhance the welfare of men as units of society?

We are going to give you this, however—

Light exists for the manufacture of concrete patterns, by the tenacity and intensity of Thinking toward an objective whereby humankind can compose materials directly out of etheric substances instead of by clumsy methods of tools and substances already created!

What we are saying is that what Divine Mind has first conceived and projected into the spatial universe of finite substances, mortal brain can duplicate by using the same processes and formulae. That is to say, you may get materializations in your own right if you will correctly understand that this process occurs—

You want a thing to come to pass in substance or materials. You "think" it first as an Idea-Picture. You dwell upon it constantly and consistently, bending every effort toward its realization until you have "created a disturbance in ether" generating an infinitesimal amount of heat. This heat is perceptible to more profound entities as a manifestation of

Light. This Light increases as you put stronger impulses of mentality behind it. Finally—expressing it clumsily—a sort of vacuum is formed in ether that has to be filled up with etheric particles after the Form of the Light, particles of a nature and a substance that correspond to the illumination. Gradually these coalesce as more and more Thought is applied until a point is reached of so-called “solidarity in performance” and you have concretely manufactured, as you think, “something out of nothing” . . .

You have not done that exactly, of course, because etheric particles already in existence are the basis of universal material. But at least you have discerned your working materials under your hand and been given the tools of technique. From that point on, your success in creation is a matter of your own precocity of intellect in supplying the impelling force that “keeps the Light burning” so that materialization can take place in and around it.

**WE TELL** you these things so that you may gradually become wiser in the composition of the universe and your ultimate command over it. There is no reason or excuse for the economic circumstance in which you find yourselves in a world that is fully supplied with plenty for all, through the creating attributes of Divine Mind, of which your own minds are microscopic replicas.

The Christ, whom all of us worship, performed such acts of Divine Thought in Galilee and lesser men have since called them “miracles,” . . . they were only miracles as these lesser men were ignorant of the materials at hand all around them for performing similar acts, hidden beneath the hay-



stacks of universal blindness. Recognition means realization. The Christ said, "Whatsoever things that I do, shall ye do also, yea, even greater things than I do, shall ye do." Speaking the Word, having faith to move mountains, is sending an uninterrupted Thought-Force into the Cosmos so powerful of impulse that the process of Light-Heat-Vacuum-Etheric composition of materials is instantaneous. For there being no such thing as Time in the infinite dimensions, why should the process not be instantaneous? What you call Time in this instance would only be retarded movement in the impellation of the original idea so that the Light Pattern has to be built up by successive impulses—from weakness to the proper strength.

Now take the case of a man or woman who wants to produce a material in circumstance. The process would be, of course, to "think it into being" through the accepted avenues of material-already-brought-into-being, tools, muscular energy, and fixed idea. Hence realization!

We tell you quite solemnly that this same man or woman is quite capable of speaking a Thought Force so powerful, with no negative qualities in it, that the lumber for the Idea-Table flies out from beneath the haystack of itself, forms itself into boards of the proper length, is fastened with nails, and sets itself down a table.

Most of you would call this miraculous, necromantic, some might even call it sorcery, practicing the Black Art, and say that the perpetrator ought to be punished. We tell you that it is a sign of your godhood to be able to do this, and that as you progress in the understanding of Infinite Processes, you will be able to do it, and it will not be necromancy!

THE FIRST step is concentration on a worthy idea. And by concentration we do not mean a mere quiet attitude in which the brain says over and over, "I am concentrating, I am concentrating, I am concentrating." It is a consciousness of the thing to be desired, with a character-forcefulness behind it that will not admit of defeat in realization, that goes out of you into forms of Light and Heat that builds up etheric particles.

Discern in your own mind the thing you want to materialize. Dwell upon it, not upon the fact that you are concentrating. Tell yourself mentally that you are painting a picture of it in Light, stronger and stronger, brighter and brighter, till the image seems on fire in your brain. Keep it up with a further consciousness that radioactivity is going on, that your Light-pattern is becoming a terrific magnet around which the essence of materials is gathering. Know that the substance for the materials you want is all about you, even as the waves from countless broadcasting stations are streaming through the room in which you are sitting at this moment. *It is all a matter of making your Light-Pattern a sufficiently powerful magnet!*

Remember that the power flows into you, and through you, to that lodestone. It does not come otherwise. And we do not hoax you when we address you with the intelligence that even as our Lord created bread to feed the Five Thousand out of five loaves, so you can produce substances that will alter the trends of your fortunes. But we adjure you further—

The power flowing into you and through you being the highest type of Divine Force, therefore you can only mani-

fest thus when the objective is for good. Evil destroys itself. Even as your sacred sermon spake: Evil is ignorance. Wisdom is always required to perform goodly works.

**WE TELL YOU** that you have this power within you to free yourselves from want, that the day is presently at hand when the potentates of a new order cannot rule by dictating and controlling the economic circumstance. For every man and woman shall be his or her own economic circumstance, depending upon his or her reactions to Higher Celestial Law.

It is a mighty lesson and few there are who find it, or sense it, in its most terrific meaning. It implies a great spiritual supervision over the self, that such materializations do not accrue to increase laziness, shiftlessness, spiritual indolence. It means the enhancement of the powers of discrimination as to who should receive the benefits of such economic materializing, in a manner that will not unduly upset their prescribed Life Plans, uttered to themselves before coming into their earthly bodies. Do you take note that although the Christ fed Five Thousand when they had been all day out upon a lonely mountainside listening to His sermons, there is no record anywhere that He ever materialized a single coin to pay a widow's rent, or provide a beseecher of His bounty with a new suit of clothes, or furnish a beggar with free increment just because the beggar's hand was stretched out. The law of Effort is ever the materialization of compensation.



## Chapter V

---

### MAN'S CREATIVE YEARNING

---



THIS is an easily recognized fact that nine out of ten people acquire an interest in metaphysics, and practically all forms of mysticism, because consciously or subconsciously they are disgruntled at the amounts of mental and physical energy it consumes to live their lives and would discover, if they could, a short cut, or system of short cuts, to a swifter and more gratifying mortal performance. Somehow and somewhere, deep down in the innermost recesses of their spirits, they feel an instinctive assumption that there is an easier way to get through the world and negotiate its demands and quandaries, than those they have found to be in vogue here since they gained to the responsibilities of adulthood. They are furious at the circumscriptions of mortal flesh; they are wearied and contemptuous of the toilsome and clumsy methods by which man provides for the requirements of his body, conforms to the dictates of Nature, and obtains substantial results in productive manufactures that supply his existence with necessities and refinements. Somehow they ought merely to "think a thing," and have it materialize. If they envision an invention, they ought to be

able to actualize it without digging or smelting or cutting or sawing or welding the materials. If they conceive some goal that it seems desirable for themselves or the race to arrive at, they don't want to traipse all around Robin's Barn persuading lunkheads that it should be espoused, finding finances to finagle it, encountering obstructions and criticisms that thwart or subvert it. Particularly in the matter of securing the necessities of life, to say nothing of the economic affluence that comes with accredited wealth, they sense that something seems to be lacking in their lives, such as a variety of magic wand. They should be able to wave this wand and have their visions, wishes, and ideals brought to pass. It is not altogether mental or physical laziness that prompts such thinking. There is something buried deep in their subconscious minds which thus motivates them. And when they encounter the obstructions or circumscriptions of life without that wand ready at hand, they are restless, hectic, and dissatisfied. They feel that they are not equipped to get through the world as they should be equipped. Some vital and facile thing is lacking.

TRUTH to tell, the trouble with such people is that they are "remembering" the facilities of their periods of existence in between their mortal lives, when they lived on the planes of the etheric, and were able to summon up by Thought Creation whatever they desired at a given time to serve their needs. That in between their mortal incarnations they have lived in octaves of matter so tenuous that their own thought-projections manufactured whatever was requisite to their needs or facility of expression, falls in the

category of a mere qualification of materiality; they have not lived in a mere Dream World and naught else. However, incarnating down here in the grosser and more opaque aspect of materiality, they discover that their "powers of thought" are not powerful enough to get them what they desire, since their thought is not powerful or adroit enough to command patterns in such grosser and more opaque exhibit of substance. They bring with them a vague and half-formed realization that sometime, somewhere, they have known types of existence where the operations of mind alone wrought whatever results they yearned for; but securely trapped in these grosser and more opaque patterns, they cannot duplicate such creations. They are puzzled and discouraged. This mortal octave, they decide, is at sixes and sevens. So when metaphysical instruction comes to their notice, and suggestions are made that Consciousness does give power under certain conditions to obtain tangibilities in materials, their interest is aroused and they are willing to give the subject a reasonable attention. Of course, what they really are after is to transfer, after a fashion and as they might manage it, the conditions of conscious life in the higher octaves down here into conditions of life in this grosser and more opaque octave, forgetting that if they did not experience careers in this grosser and more opaque octave first, they could not obtain the form-shape-size specifications to make their creations recognizable in the octaves that come subsequently. In other words, this basic octave which they call mortality, and which they enter by entrapping their spirits in physical bodies, has to be known and endured in order that they may get the ideas to formulate into creations



of their own in the more tenuous octaves, and thus, after a fashion, "create in their own right."

THERE is another way in which we might look at the proposition. We might put it that this grosser and more opaque octave of materiality, that we name the world of mortality—because we experience it spiritually through the senses operating in our temporary bodies—is the master pattern projected in the aspect of the "natural" world by a Being or beings long since graduated off into veritable aspects of divinity in their own right, that we lesser spirits following along after them may acquire concepts that give shape and sense to our own mental patterns in those interim octaves where they become of real moment and practice. If this Being—whom we call God for want of a better term—or these beings, had not conceived such basic patterns, and installed definite laws for their operation and identity, this mortal world would be more or less chaotic, because there would be as many types of thinking and creating as there are distinct spiritual individualities existent within it.

The thought in itself, however, is a paradox. It is a paradox in this respect: that such embryonic or developing spirits would not be able to recognize themselves at all, for purposes of creating objectively or for any other reason, unless they first had this vast material world of substance and form and size to supply them with self-awareness in terms of the sensory reactions they suffer while residing in it.

The planetary world of substance and form and size invites etheric spirits into contact with it, by incarnation or otherwise. Such contact gives them impressions, sensations,

ordeals, and mental reactions that are commonly called ideas. At the most, these convey to the spirit the realization that it is a Something apart from the causes originating the ideas. As life succeeds life and experience succeeds experience in this master-pattern world, these spirits acquire formulae for the reception of Thought which they take away with them into their interim careers and put into practice in their own right. The world of materiality, as all of us find it about us, is necessary, that by contact with its peculiarities and buffetings we "learn how the thing is done" and equip ourselves to do it, after the degree of our mental strength when we gain to more tenuous octaves where it is possible.

OF COURSE, this is almost the same as saying that if there were no world, or worlds, of materiality to give us master formulae to follow in conducting our own creative experiments as we develop, there could be no such thing as the development of consciousness through the constant intensification of self-awareness, and after a fashion this is probably the truth. It does not necessarily mean that the heavenly bodies were expressly created for man—as we commonly know man—but it obviously does follow that man as we know him employs the increments from his interim occupancies to evolve gradually and positively into something that is higher and greater than man. We can, however, keep on safe ground by recognizing that whether or not these planetary worlds were created for man, they certainly were created for Spirit, and Spirit's increment and celestial expansion, for the simple reason that these planetary worlds in themselves are but aspects of such spirit's subjective opera-

tion. Man, as we know him, is more or less an "octave of demonstration" of such spirit in its exhibition of expanding self-awareness and performance. Free Energy follows certain defined processes of activity, motivated by Thought in its celestial aspects, and gets what we term planets—spherical exhibits of the phenomena known as materials. Spirits developed at the present time to that status of performance which we term Man reside in carnal bodies on the surface of these planets and receive the educating experiences which they have to inflict. The composition and behaviors of materials are learned. Form and shape and relative size are grasped in the abstract—from concrete demonstrations objectively observed. Then the spirit-being, educated in its own fecundities, slips out of its enhousing mortal coil, and takes a fling at doing the same thing in so far as its own immediate wants are concerned, on planes of consciousness consistent with its expanded "mental" strength. The spirit learns the fundamentals in the material-planetary world—or worlds—and goes off by itself between mortal lives to practice in its own right. The proposition may be likened to the business of dreaming dreams. You converse with these people, relive certain pleasant or unpleasant experiences that distinguished your career there when you were a tot. Pray how could you dream such a dream, or recognize that childhood home, or be able to greet father or mother or sister, unless you had first known these items in the realm of mortality? . .

**SO PEOPLE** with retentive prenatal memories experience aggravating sensations of wanting a world around them where their powers of thought are powerful enough, or com-



prehensive enough, to command facilities or environments, with no other expenditure of effort than mere thinking. They really seem to be striving to pull features of octaves in which their own mentalities are strong enough to perform, down into this octave where their own mentalities are by no means strong enough to perform. And when they can't get the results they instinctively expect should accrue, they either turn into spiritual tramps of a sort, hunting magic wands in this sect or that cult, or they become spiritual wrecks—through perversity or ignorance—assuming that metaphysical recommendations are humbug. Probably they could do a certain amount of materializing on this plane, if they knew all the laws and prescriptions and had the mentality of a Jesus through which their spiritual strength could operate. But after a fashion, what they truly would be doing is showing a development, while still in mortal bodies, commensurate to that of the master beings who crystallized this planetary orb and its features in the first place, or they would be finding a way to transfer their own interim-life phenomena into the basic-pattern life phenomenon as they meet with it in this world of Substance. It is the adroit thing to do to remember this exposition in considering what Higher Intelligences have to disclose about Materializations on this plane. By this is not meant the materializations done by mediums in the field of psychics, but materializations of substances or situations which are definitely desired by a spirit befuddled by mortal inhibitions and handicaps. One thing we do notice, whenever such disclosures are vouchsafed to us: invariably help is said to be received in performing such "miracles" from beings in invisible higher octaves. Let us take such a

recommendation-disclosure on its merits. It is an attempt, of course, to convey master formulae for actualizing on this plane, to those who may have attained to some degree of capability for understanding and handling it. Still, it fits into the general theme of the part played deliberately by conscious mind in recognizing the reason why our planetary or material worlds exist. *"Earth Came" originally—we are led to believe—because spirits had to know of educational reactions from materials and their eccentricities, that in higher and grander octaves of the future, they might attain to those aspects of Consciousness that could of themselves attain to supernal subjectivity.* There may be a mystery here that it is difficult for the normal mind to grasp, but nevertheless, there are those who have proved that they have done so, by the phenomena they have produced, even while still engaging in incarnation. We shall take up this theme again when we have assimilated the following Mentor Address on what the fundamentals of materialization while still in mortality apparently are . . .

# THE REVELATION

## MATERIALIZATION

ALL LIFE is merely a matter of Vibration. The higher the rate of vibration the higher and stronger the created thing. Thought vibrates at a higher rate than anything concerned with Form, and therefore is a subtler and stronger agency than any other within your control. If you master the subconscious through which these thought vibrations go out, and reach others through their subconscious minds, you can literally control the thoughts of one who has no protective barrier of knowledge.

More than that, you can if you know the method, create actual concrete materializations of the Spirit Substance that is the universe. But this comes only to those who have toiled for years to achieve its technique. For the present you must be satisfied with the simpler forms of thought manifestation and control.

The first step is inner repose. The next is a constant holding of a visualization of the thing desired as though it were already accomplished. Then you must endeavor to surround that visualization with an atmosphere of love and harmony. This is possible only if the object of your desire is really a worthy one. Not that any unworthy desire may not sometimes be achieved in this way. That is known as black art and black magic. This, however, is the setting in motion of a negative force and its final outcome is a boomerang against the one who unleashes it.



When you work upon any project, there are two questions involved: What you do and say, and what you think! And the first is perhaps a tenth of the whole. Of course if your thought is constructively in harmony with your word and deed, you have a ten-tenths proposition. Now as to some details—

**DO YOU** concentrate upon the way in which the thing is to be accomplished? No, neither upon the persons who will bring it to pass, because then you limit things to the person or means your limited vision sees. In the spiritual universe may be potentialities much greater than you grasp, and if you dwell simply and aptly upon the complete and perfect thing always as a simple unit for the expression of a much bigger possibility, then you paint the picture with the vibrations of thought and it can go on to the next step which is materialization.

This materialization may be accomplished in many ways. The simplest is usually through action upon the thoughts of others who are in a position to forward it, but remember, you may have no conscious knowledge of who is best qualified to forward what you want. If you send out your thought vibrations in the right way, they will be picked up wherever it may be, by the right person.

As a man thinketh in his heart, so is he. And this goes for body, soul, and spirit. We add to this: As a man thinketh in his heart, so is the world he lives in.

NOW IF you have labored to bring a worthy thing to pass and have added to that labor the power of thought, free from any doubt or hate, or any destructive vibration, then it is already yours. But remember again, it is the subconscious through which the constructive vibrations must pass to reach their goal, and if you are not in control of the stream it may carry doubts and fears of which you are not consciously aware. It is for this reason that we say the first step is Inner Repose. Without that you have no way to control the subconscious.

You ask if this means that you can influence the subconscious thought of anyone anywhere on the planet. What is space to a fourth-dimensional activity? When a vibratory rate is high enough it practically has none of the barriers of the concrete world.

Now when you thus visualize, it is helpful to draw a word-picture of the desired consummation, not with many details but the essence of it, and repeat orally this word-picture in a somewhat rhythmic form.

This is not because the words help in the accomplishment directly but because they help get the right idea into the subconscious and shut out random or contradictory thoughts which you might hardly be conscious of. In other words, they help to concentrate and focus your own mind. These words must never be phrased in negative form, and you must hold clearly the mental vision at the same time you say them. What we have been saying is only for such occasions as offer opportunity preferably before sleep at night and the first thing in the morning. Add to this during the day any chance for concentration. The rest of the time simply do what is



to be done, with a mind at rest as to the outcome and a feeling of peace in your heart.

To prove your faith, act in all things as if the matter were already settled. That is, make your plans with that in mind. There are people of vibrations so earthy that they are incapable of response to spiritual vibrations such as ours. But they are still subject to vibrations from fellow incarnate minds, or from those on this side who are earthbound and not yet vibrating on a spiritual plane.

There are three planes of vibration, with infinite vibrations in each plane—first, there are the purely spiritual vibrations; second, there are the Thought vibrations; third, there are the vibrations of Matter.

We are able to make contact with those of earth who have become conscious of their spiritual nature and who therefore vibrate in the lower ranges of the spiritual plane as well as in the others. Those who are thus graded also vibrate in harmony with others like themselves, and you have as a result what is commonly called Affinity.

On the mental plane the rate of vibration may be raised by taking thought, and by study, and by practice, and by meditation. The vibratory rate of the body is its index of health as health is acquired through proper care and right thinking and spiritual harmony.

Because of the last, the body's vibratory rate is automatically raised and it becomes a finer instrument for the spirit's use. The rate of spiritual vibration is raised by every spiritual vibration the soul gains.

Is idle pensiveness a thought-force? Sometimes most effectively. Because a condition of unconscious repose is present



and the subconscious is easily accessible. Body doesn't handicap. This is a source of possible trouble because you may negate your moments of concentration by thoughts of doubt or fear sent out in such unguarded moments.

**M**ATERIALIZATIONS are of the essence of Thought working out in crude matter but guided by the intelligence of the materializing ego. They are made of vibration of such pitch and tone that they go beyond any of the rays so to speak, and are made of pure ether.

The ether is the universe in raw. It is Spirit awaiting manifestation but without any guiding intelligence. It goes to the outermost boundaries of so-called Space and then folds in upon itself in a manner that you could not understand without understanding what is meant by the Fourth Dimension. When a directing intelligence wishes to make Spirit manifest, the first move is to get permission of the Directing Intelligence of Universal Spirit. When this has been allowed for a worthy purpose, the next step is taking thought of the type of materialization desired. This must always be for a constructive purpose and often the best form suited is the purpose to be attained.

When that purpose has been determined upon, the ways of materialization are many and complex.

The Universe is motion. Motion is an attribute of the all-pervading Spirit of Love. You cannot have materialization therefore, without having Love. *When Love and Harmony are present, therefore, Intelligence can start the ether in motion wherever it happens to be that the manifestation is desired.* Intelligence is self-motivating when it is a manifesta-

tion of love. Being such, it can also motivate the ether in which it functions.

There are properties in ether not yet discovered by chemists or scientists that help Intelligence in the business of materialization. They are radio-chemical substances which, when acted upon by thought, produce that queer particle known as the electric granule from which all Matter is built up.

Now when a materialization for a worthy purpose is desired, you can see what happens. *Thought vibrates in and on ether and starts radio-chemical disturbances of these as yet unknown properties, and from them is produced the electric granule and the simpler forms of Matter.*

The simpler forms of Matter, by the application of still more intelligence, can be built up instantaneously into the most complex. Time is not a factor in this process. It can be done almost in one operation and you get a materialization at once.

**I**T MIGHT be asked why materializations involving more than one person are difficult of completion. It is because different personalities are prone to offer counter-attractions for the ether kettle to boil around negatively. Too much kettle prevents heating to the boiling point; whereas when two or more people work in harmony they concentrate heat under the one kettle, as it were.

When you want to materialize thought in another brain, the process is not much different. You always have automatic permission when your purpose is worthy. So there is nothing then to prevent you from exercising the same sort of intelligence which any of us would exhibit now to appear in flesh.

That is, start the ether spinning in thought-waves faster and faster until they begin to produce heat. This heat is a form of magnetic current which energizes the life-stream and flows in it till it finds its objective in human affairs.

Whenever you want a materialization in thought in the brain of another, the first thing to do is to step up the conscious vibration in that person by means of your own subconscious sending station. Do this by calmly concentrating on the object or purpose to be attained. Gradually increase the feeling of love and harmony within the heart. Keep this up as long as the emotions will stand it. There will be a stimulating outflow of energy into the ether that will gradually build up subconscious activity in the minds of those fixing the conscious attention on the objective. Make it concerned in your objective. They may not be the persons you imagine at all, but they are connected with the project or they would not get the vibrations.

Just so long as you keep stepping up the ether vibrations, you will be building up subconscious knowledge into deliberate conscious action. The process is not difficult but it is complex and requires practice. You must be clear in your own mind just what you are after. You should not be carrying any other purposes or thoughts in your brain when attempting a concrete materialization. You must eliminate every irrelevant topic and idea, so as to have a clear sending-channel in order for your idea to be materialized. Do not try to concentrate by overly-tiring the mind with an idea-pattern merely because it is a pattern.

You can materialize thoughts favorable to your worthy purposes, in others, by a calm, deliberate, single-track fixing of



the whole attention on the person, thing, or purpose, and holding it there until the desired product has actually come about. You may not know the process involved but you will be in possession of the rule that governs it.

That is the way that the Hindu yogi moves inanimate objects about. It means the employment of persons on this side also, however, who are not any materializations out of raw ether, although they are not visible to mortal eye.

Such an exhibition is accomplished with the aid of an astral arm, so to speak, that has not actually materialized but which has all of the potential strength of a material arm. This of course accounts for much of the mystery in telekinesis. The strength does not necessarily have to be closeted inside Matter in order to function. It can come through a variety of sources, all of which are commandable at will. One of these sources is ectoplasm, as we have said in previous instruction. In broad daylight this ectoplasm is invisible. It is only seen when it exhibits in some form of materialization. Nevertheless, it may be in existence anywhere at any time, and reach out from the Fourth Dimension when feats employing strength of any sort are required.

In a darkened or red-lighted room it is possible under certain conditions to see this ectoplasm with the naked eye when materialization in some degree or other is in process.

**T**HE THEME of materialization has been the origin of much literary and spiritualistic humbug. It is not possible to materialize promiscuously or to scare people at sight. That is employing it negatively and reacts quickly on the instigator. When materialization is effected it is usually for

some very constructive purpose, and only for a moment as the energy employed by thought to get the result is tremendous.

We on this side cannot cooperate in the cause of psychic science. We are not interested in advancing the cause of psychic science; we are only interested in advancing the cause of religious spirituality, which is quite another thing. We are not above a materialization for you when it means the strengthening of your own faith. As for scientific experiments, so-called, why should we be interested in convincing a lot of skeptics who will not believe even after they have been shown? We have better ways of employing our time, even as our Lord did no tricks of magic to gain followers but worked miracles when it meant the converting or curing of individual souls.

What of the southern Negro of psychical record who saw his "dead" master approach across a plowed field and said that he smelled like a goat? Such a materialization is likely to be more that of an earthbound spirit who has not yet fully shaken off the earth-plane conditions and for a time may be vibrating so crudely as to be visible to mortal eye. When the earth condition terminates, then the vibrations speed up and the psyche functions on the spiritual plane, when it ceases to be visible.

The whole subject of materialization, both of Matter and of Thought, is something to be investigated and practiced fully. When you have a point to attain in Space you figure the distances before trying to figure out equations. It is the same with the activities of the subconscious. You must establish the principles of contact before you go trying to make the

human equation balance. You have made the human equation balance in times past, after figuring distances, so to speak, and you felt the proper satisfaction over your mathematical achievements though you did not always recognize their premise. You have been given a gift, let us say. It is rare and worth receiving. You have a sense of gratitude for the gift. But if the giver owes you money you would somewhat discount the gift as a gift and feel somewhat cool toward it. The same applies to a project that creates a gift by thought. It is due you for your work in creating it, and so having received it, you do not feel that you should be overly concerned at getting it.

**THE OPEN DOOR** to Materialization is Thought. We of the more harmonious planes think things into your realm by the process of consciously projecting them at your feet. We open our hearts to Love, to their fullest content, not so much a harmonious feeling as a deliberate attempt to force a constructive act to a world of reality, inviting all the aeons to witness that we work with a goodly intent and a desire to please. You are working with a goodly intent and perchance the desire to please, but you are handicapped by the might of numbers against you.

These people do not know what they are doing or they would not obstruct you. They are making your life miserable by thwarting you and casting up errors against you. However, none of that tonight . . .

We would please you as we could, delineating to you the process of conscious composition of etheric substance.

On your plane you have an urge or an idea that you want a



thing accomplished, for possession of something like a sum of money. You open your hearts to love and invite the conscious presence of the hosts of unseen friends. It is they who do the real work for you which you cannot do for yourself while on a plane of Effect purely.

Conscious and deliberate manufacture of materials is pleasant to contemplate, but there are many processes involved, or rather intermediate steps, before you become aware of the substance in your hand. You say you want a thing to materialize in circumstance. What do you do? You consider all the agencies at hand to effect the result. You want a thing like a lamp or a book. If you cannot print the book, you go out and buy it. You produce coins from your purse which have definite value, offer them to the storekeeper and exchange with him for the article sought. This is pure barter by swapping two things already in existence. Nevertheless you have put forth the concrete gesture by taking yourself to the store and making the exchange.

Now in taking thought to materialization we have to take several things into account. Have we strength in the first place to effect the work? Have we a given number of people all of like mind to concentrate on a given objective and bring its Light Pattern into being? Numerous are the ways of effecting a result.

The most dangerous thing you could do would be to project a half-developed Pattern-Form left around for others to bump into, projected into an area of space that gives only partial results. Consummate care and attention is required to complete a manifestation when we take an envelope of ether and subdue it into a form-giving pattern that is to

effect a realization. You are supposed to finish the job. Matter has not always had its present inner meaning. The ancients did not know matter as you may come to know it. They complied with laws and processes and got a certain product necromantically, believing it witchery and black art. They did not know that they could have made Matter with the power of Thought.

Now take the case of a needed bank balance. You say you want it by a given date, thus putting the time element into something that is difficult to produce because it means the inclosure of that much etheric substance, around a pattern that is not easy to imagine in order to be correct in all its details.

The process is known in cosmic law as fighting with nonessentials. That is trifling with hoaxes, and we will have none of it, since we cannot produce a given quantity of materials as its premise.

Your opportunity for materialization rests within the domain of Mind, therefore likely effecting a hook-up with forces of an evil nature, which again is not pleasant business.

Money is the means to an end, the same as any other commodity—more often an evil end than otherwise. However, we advise you to do this:

Take thought of the rhapsodies in Nature which produce results in acumen that make you to lag behind the procession of event in order to be observers of that which is left when the illiterate have departed. By this we mean, there is a pleasant avenue to opulence awaiting your testing, and the exercise of wits gains you recompense commensurate with your efforts put forth to bring success to yourselves.

We concur in no fatal mischief's being permitted in a matter that is grave in the destiny of the race. But we solicit no funds for you that cannot be credited to legitimate sources, even as your Brother in flesh and spirit.



## Chapter VI

---

### TIME OUT FOR PROLOGUE

---



THIS introducing no irrelevant note into this book, I declare, to pause a moment at this point and insert a few paragraphs in explanation of the material that it contains, and how it was compiled. I might have put such explanation in a prologue of course, but between you and me, I think prologues abominable. You or I buy a book because its title has intrigued us. We are eager to read its contents. We open the covers, crease back the leaves, and look for page one. But instead of sallying forth into enticing composition, take note what confronts us. There is a Prologue, or a Preface, or a bothersome Introduction. The author feels it necessary to tell us how he came to write the volume, or who helped him type it—probably giving the stenographer such recognition in lieu of unpaid wages—or perchance he records whole catalogues of authorities and experts upon his subject, as though seeking to persuade us that though his thoughts are original, others in his field may have made similar blurbs and explorations. Now all such may be legitimate and in a measure necessary. But why not wait, as I have waited, till the reader-customer has been sold or not

sold on the quality of the merchandise? If the reader-customer has not been sold, he cannot possibly be interested in how the volume was undertaken, how the secretary has paid her room rent, or whether a thousand professors or scientists have advanced their twenty cents' worth in support of his proposals. If the reader-customer *has* been sold, his interest in author, secretary, or colleagues is reasonable and automatic, so the castor oil of such technicalities is swallowed unwittingly, at least without complaint, even with savor, in the appetizing richness of the viands as a Work. In the present case, my motive for putting my prologue-preface-introduction along in the center of my volume arises from the fact that until such center had been reached, my reader might be skeptical about accepting it at all—another way of saying that he might not comprehend it. This thing, regardless, happened—

BACK in 1928, I began the recording of a great mass of promiscuous metaphysical papers. Having discovered—and reasonably perfected—my own extrasensory powers, I was eager to have explained at once whatever cosmic quandary popped into my head. That clairaudience must be a fact, that there must be "mentors" knowing more than I did in more accelerated frequencies of Time, Space, and Matter, I could scarcely impugn. I was not only making these recordings by and through my own organism, but I was receiving intelligence that had never been introduced into my mind before, either consciously or subconsciously, which on checking with mystical and scientific experts I discovered to be correct. Night unto night, week unto week, month unto

month, during the years 1928 to 1935—a whole seven of them—I spent such periods as I could connive delving deep and far into subjects not commonly of record in many earthly books. Five to six thousand pages of erudition in the Eternal Verities resulted when the matter had been typed. But there was neither order nor method as to subjects in such transcription. I might take down a paper on materialization one night and a discussion on the bisexual nature of the soul the next. One week might be given to learning about the mysteries of ancient Egyptology, to be followed by fresh treatments of Constitutional Law or Ethics in the United States in the way of prophecy, philosophy, or politics.

Finally the year arrived when I felt I had a set of basic blueprints and specifications of the Universe's architecture. Only a sorting out was necessary, collating the papers and discussions by theme, hypothesis, or pattern, and presenting all the material in a given department of human thought in progressive order for eventual publication. But with some two hundred and sixty discourses of profoundest enlightenment arranged before me—by correlated titles instead of dates of transcript—I discerned these defects in the work as a whole: One discourse by no means joined smoothly into another; the tempo was ragged in developing the theme; more than all else, if it became necessary to follow a recording dated 1929 with one of similar subject dated 1934, the Mentor made puzzling reference to treatments and disclosures that may have come between. True, I could edit out most of these, but I could not insert erudition on allied subjects that belonged in volumes distinct to themselves. How to get around these? Obviously, I could only do it by sup-



plying a connecting treatment of my own composition that must bridge constant chasms between series Revelations. And that thing I have done, drawing as needs be on *all* the material that has been presented to me to expound the theme with smoothness and lead my reader with adroitness up the vista of Temple Steps . . . .

THAT is why you may have been puzzled occasionally in the hundred and sixty pages immediately foregoing by references to themes, metaphors, and statements, that you may not recall having previously read. "As we said in our previous discourse" can refer to an address on quite another subject, taken the day or week before as a recording, and by no means all-pertinent to the matter in hand; it may not refer to the previous discourse in this book. Still, that is a minor matter.

The thing that has never ceased to astound me, in recording and compiling these essays on the "unknowable," has been the manner in which they have infallibly stacked up with the most recent and timely findings of scientists and physicists throughout the present world.

When I first began taking the Inner-Ear Dictation, Eddington had not published his *Nature of the Physical World*, Sir James Jeans had not compiled his *Mysterious Universe*, while in the domain of Esoterics two notable volumes had yet to make their appearance, Johannes Greber's *Communications with the Spirit World* and Stewart Edward White's *Unobstructed Universe*. Students who may have read any one of the four, or all of them, will know how they confirm and expound exactly the same mechanics in and behind Mat-

ter as well as latest findings and codings in Radio-Dynamics. Different names may have been originated by these authors as labels for the forces or the phenomena they have commonly recognized, but the existence and operations of such forces are described as the same. What Greber terms the "odic" force, White gives the label of the "orthic" force. Eddington and Jeans talk about Relativity and Radiation, and out in California Millikan experimented with his cosmic rays and arrived at the same standards of atomic structure and operation.

Understand me, it is not vanity on my part that impels me to mention that the findings of these scientists and psychical researchers confirm or complement my own. It is not vanity that I feel but a frightening wave of awe—that long before the above books reached print, I must have been in touch with Great Wits and taken their higher-octave lectures so accurately that the most recent pronouncements of "science" are but duplications of what I have dated in my files as of 1928 and 1929. It is an enthralling thing to read the latest books of the scientists and play the academic game of identifying elements, forces, and essences that seemed to me the fabrications and fantasies of my own subconscious when I wrote them down a dozen years bygone. For instance, the masterly rendition by Jeans in the *Mysterious Universe* of the growing certainty that Matter is built up from positive and negative electrical "waves" coursing through ether and not precisely "particles" as items with individualities unto themselves. . . . Says Jeans, after a couple of hundred pages of delineation of Physics, Matter, Relativity and Radiation: "Today there is a wide measure of agreement, which on the

physical side of science approaches almost to unanimity, that the stream of knowledge is heading towards a nonmechanical reality; the universe begins to look more like a great thought than like a great machine. Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to hail it as the creator and governor of the world of matter—not, of course, of our own individual minds, but the Mind in which the atoms out of which our individual minds have grown, exist as thoughts.” Such is no cult leader speaker, of a Sunday afternoon in the Wilshire district of Los Angeles. One of the foremost physicists of our age is responsible for such confirmation of claims that metaphysicians have been voicing since the days of Pythagoras.

THE OTHER evening, at the home of a young electrical wizard in Indianapolis, I was shown a chart at least thirty inches long on which were marked in colors all the rays and their frequencies, known to scientists and radio engineers at present. These rays, originating God knows where, and pulsing through the universe at millions of miles per second, give us the various phenomena of radio transmission, X-ray photography, incandescence, sound, down to rates so sluggish that they can scarcely be followed excepting into conjectured forms of atomic substance. On that chart, thirty inches in length, I say, the light-wave that is responsible for incandescence as our eyes perceive it, is approximately half-an-inch, and is located to the left of center of the diagram. Even the chap who comes to fix your radio in the evening, is probably more conversant with the chart’s



full significance than I, for I only plead to being a mere author-amanuensis who has had three hundred discourses dictated to him that have slightly bogged his credulity.

Ordinary human beings, for a million years, have thought of light as that half-inch of vibratory frequency in the thirty-inch chart of ether waves composing the universe. *In our own discourses of the moment, it is evident that our mentors call the complete ensemble of Wave-Manifestation by the name of Light.* And they claim that the whole universe is composed of naught else. Thereupon come Eddington, Jeans, Einstein, Millikan, Maxwell, Poynting, Rutherford, and a host of others, and seem to nod their heads and rub their noses in a sort of acquiescent cogitation. Then a few years ago, Betty White, the wife of the famous American short-story writer, Stewart Edward White, made the passing from her body into the more accelerated dimensions. For years she and her husband, together with a little New York group, had been exploring into higher-life phenomena. Suddenly Betty "died." Having gotten herself oriented to her new condition, and knowing that those whom she had left in the body would be eager to gain first-hand information from her observations in her new environment, Betty perfected a means for communicating with them directly and expounded to them the mechanics of the universe as she thereat beheld them. "Stewt," her husband, collected her explainings in a book published (1940) by Dutton's under the title *The Unobstructed Universe*. Throughout its three hundred pages Betty sticks nobly to the ordeal of trying to convey to minds living in three dimensions, what existence is like in four. Betty, or Stewart, certainly never had access

to these pages, and yet in *The Unobstructed Universe* I find exact confirmation of the electro-mechanics and higher-frequency enlightenments described so minutely in the 300 papers reposing in my files. It surpasses common sense for this to be coincidence . .

THE UNIVERSE and everything that's in it—to put it crudely for easy consumption—is nothing more nor less than an electrical convulsion inside the mind of a Divine Gargantua, whom, for want of a better designation, we call God. But this by no means postulates a creature who shapes up as a colossal Moses, with a beard and a temper, and an ear for all troubles to which human flesh is heir. It would seem to me, from all I have gained by recording my own Scripts, and reading about everything since that scientific writers have published upon the subject, that the most competent manner of conceiving "God" would be to imagine a titanic creature who consisted of head and naught else—a head without a face! We are all figments of this "God's" imagination, swimming around inside this omnipotent skull-case. And this God is outside of us, surrounding and enclosing us yet by no means objective to us. Carrying the analogy further, the thought-pulses of His brain are the trillion-trillion "waves" that, considered in their different speeds, result in seeming coagulations of phenomena known as Matter. But Matter is only real to our own rate of consciousness when it exhibits at a frequency that approximates our physical entrapments.

Betty makes this clear in her *The Unobstructed Universe*. There is only one universe, she says. But it offers two aspects.

One is the obstructed aspect; the other the unobstructed. The obstructed aspect is the material world of form—requisite because without it, or experience in it, incarnating consciousness would not comprehend lack of obstruction.

All the people ever known to have lived on earth—barring consideration of their reincarnations—are right here in the aura of the planet earth, so to speak, and always will be here till there is another gigantic migration into higher aspects of Spirit.

But they are functioning in frequencies so fine and fast that persons in these material frequencies have no common way of getting in touch with them. Betty White was an intelligent woman. She is still an intelligent woman. She makes shredded wheat biscuit of the paganistic hypotheses of the theologians, but with all due respect to them, they've got to be dismissed eventually as the revelations of the imminent Aquarian Age approach closer to Fact. . . .

**T**HE WHOLE universe is—for want of a better term—an Electrical Effect. Everything going to make up Matter is arrived at by Wave Convulsions of a sort that find separation and equilibrium unto themselves and perform inside this gigantic skull-case of the "God" that is all head, no body, and lacking recognizable face. When we, as Entities Capable of Acquiring Thoughts and thereby arriving at a sense of our own individualities, operate on a given wave-frequency, everything within that octave becomes what we call Reality to us. We graduate out of one octave and into another octave, and everything pertaining to that octave's wave-frequency becomes "real" to us in turn. Our



intrinsic spirits have little to do with it, excepting to experience within octave-vehicles and observe. Whatever octave we are observing from—through the appropriate vehicle, of course—will have all aspects of reality to us. Our living bodies "sense" the effects of such cognizance and report the reactions to Mind and Spirit.

Bearing this in mind for the moment, it seems appropriate to insert here a discourse that I took clairaudiently in 1929 that had most to do with Thought Forms, or the ability of the spirit-soul to imitate the world-projection process in its own right, on its own octave, and within its own circumscriptions. I'm coming back a few pages further on, to this subject of a universe of planets being projected—our own in particular—that offers educating Form in most positive aspects.

Consider this octave of three dimensions as the Obstructed Octave, or Octave of Obstructions, and yet consider what this following Revelation has to say about the instruction resulting from having artfully mastered it—

# THE REVELATION

## LIGHT AS SPIRIT'S SUBSTANCE

DEARLY beloved brethren in mortality: There are times in your lives when it seems to your earthly understanding that all the agencies of celestial protection and benediction are denied you. You go from plight unto plight and from quandary unto quandary. You are not aware that, beseeching you or guiding you, there are transcendent entities making easy your pathways, giving of their offices that you may be preserved.

If this were not so, human life would be chaos. You could not have society as society is now constructed. The Forces of Evil would so engulf you that the times would be abhorrent. You could not withstand them.

You think that life is harsh with you at present. We tell you that a great revaluation of the nations is in progress, that some must be taught by bitter experience that debauching of their brethren works reactive penalty.

You are living in a world where the forces of error seem everywhere rampant. We tell you in no uncertain voice, they are not rampant, for rampant would mean that they are not controlled. We tell you that within all limits necessary to the denouement of the Plan, they are controlled. We say they are "permitted," which means control in essence. There is a vaster, wider conflict in process of fruition and those who perceive it are guided with acumen. You are living

through days of tumult that tranquillity may come, to then be appreciated for that which it is.

The alignment of the nations has in it wisdom. The arrangement of peoples, when all turmoil has ended, is a phase of God's peace prophesied of old "when Satan shall be bound." So we reserve our remarks this hour for interpretation of that which shall be spoken to you by a greater Mind than ours. We transmit you our wisdom based upon His preaching—

### *THE GREAT TEACHER SPEAKS:*

**M**Y DEARLY BELOVED: Know that I address you.

Know that we are brethren performing goodly labors. Yet there are occasions when those opposing us are vigorous. They have confusions in their hearts, creating much trouble for me and for mine own. I tell you the enemy pursueth relentlessly—that ye have no moment when he attempteth not your downfall.

Behold we are concerned with making world plans. Nothing of consequence shall happen to disrupt them. Beloved, hear me say it! But ye have obligations each unto others, in ways that are earthly. These cause you concernments. Ye go and come in business, enduring little strifes, resenting your harassments.

I tell you that yet a little while and that which perplexeth shall drop away utterly. The times are ripe for change. I speak in its tumult and the nations shall hear me.

I have said that ye shall render unto Caesar the things that are Caesar's and unto the Father the things that are the



Father's. Have ye forgotten the import of that message? I tell you that insomuch as ye do this thing, ye display a goodly countenance, naught cometh of permanence to make confusion in your lives.

The things that ye do are important to me. Behold they concern the Kingdom of Light. They have intent to help mankind. Therefore are my servants of incentive to be your bodyguards. We are not concerned with dollars except as they advance the Plan. Do that which seemeth circumspect and let my servants serve. There are reasons ahead why ye should know of mysteries concerning Light.

Light, I have told you, is creator of all good. It is substance whereby the return of your souls into earthly bodies is determined. Light hath more properties than men have dared dream of. It hath vibration so fine in ether that incandescence cometh. It reacheth men's eyes in formations of waves. It is more than incandescence that man may see in darkness. It giveth him sustenance of spirit. It maketh miracles to happen.

Light is the shibboleth of the Host when it is manifesting. But likewise it manifesteth unto itself. Light hath in it properties to bring order out of chaos. It goeth forth into darkness, pressing Order before it. Lo, its vibrations bring harmony making Order.

It hath power to achieve. It goeth up and down the universe, verily impelling creation before it. Light is the word of the Father saying Be! Lo, matter Is.

Light cometh unto radiant beings making them of radiance. It goeth forth from others and maketh a path of brilliance proclaiming them. I say unto you, beloved, except ye be born

as creatures of Light ye cannot exist of permanence, for Light itself is permanence.

Light cometh to all the universe as form on form. Lo, it starteth in Eternal Time, as man reckoneth time. It goeth forth unto all eternity encountering no halt. Light shineth in darkness and men say, a fire existeth! Know that I tell you that Light maketh fire, and not the fire, Light.

*Light is the substance of Spirit manifesting.* Great things cometh, in that Light hath function. It goeth forth unto eternity, as hath been said, and findeth chaos in eternal principle. Lo, it chargeth it with Order and men say: A new star cometh! Stars are light only when Light radiateth from them. Stars are not light when Light leaveth them to seek other exhibitions. Verily the mysteries of Light are unconceived by mortal brain. The Father sendeth His word by Light. It manifesteth in atom and in sun immense. *Light is that property in ether which hath the power to conceive itself in Form!* Light is that property in ether which maketh man to see himself raised upward to his godhood. Even as Light bringeth order out of chaos, so doth it impact on man and bring him to ennoblement.

Man cometh to the Godhead, I tell you, in that he hath received the light. He is swept in the path of Light toward the eternal principle of Love.

I say to you, Ye are born of Light. Light hath made you mortal although ye know it not. It hath transcended mortal tissue and implanted you in that which is embryo, making cell on cell to grow until ye have your bodies. Light cometh to the parent, I say, in conception. It quickeneth embryo and lo, it is Form. It permeateth Matter and thus causeth

Growth. It supplieth growth with tissue. Light openeth the womb and bringeth forth the babe. Light hath power to do that which is forbidden to mortal flesh in that it is clumsy in maneuvering.

We are concerned with Light as the instrument of Truth. Light is our tocsin making men to know their godhood. I say, even as it openeth the womb of mortal mother, so openeth it the womb of time, bringing forth progress in goodly abundance.

Ye have heard it said that I am the Light of the World, that no man cometh to the Father but by me. Ye have thought it a symbol. Verily I tell you, it hath been Truth Incarnate! I have made Light my motive servant. In Light have I manifested. I have taken waves of ether and fed hungry mouths with food. Light came to me in form not seen by mortal eye. I took it and employed it: lo, multitudes feasted.

Light waves are Thought Incarnate manifesting on and in substance. Treat ye this with circumscription. Men understand it not. Men say: Lo, light cometh from a lamp, not knowing that the vessel cometh out of Light. Men say: The lamp is "lighted." Lo, the lamp merely holdeth fire *which is ever Light in process of its manifesting*. Mark this well, my beloved. Ye have use for Light yourselves in times that are to come. I say to you: Light is your servant even as it is mine. Ye shall see Light manifesting in substance and wonder at it. All substance, beloved, hath emanation. That is Light in a form. Light is concerned with creating that form. Now I tell you more . . .

Wherever there is Light, there is ever Form. Without Light



is no Form. That is apparent in physical sight; how much more apparent in sight of the spirit. Let me tell you, ye are possessors of Truth already, making you wise above your generation. I tell you, ye have powers that come of me making Light-Forms already. Ye see these forms at times and know them not for what they are.

Light cometh unto you making ideas for writings. Ye say ye have "inspiration." Lo, my servants sent you Light making ideas for your use. Light is concerned in all that you are, and all that you do. Study Light well; it holdeth Life's secret. Men will one day find that Light turned on chemical formation maketh it to live! Lo, they have the principle already but use it not, because they fear it.

I say, all emanation forever is Light. We make light unto ourselves for our direction in earthly journeyings and think it not miraculous. Light can be made for spiritual journeyings and men thereby see visions.

*I tell you that men shall discover the Life-Secret while they are exploring Light!*

Cometh a time in your affairs when ye will have need of miraculous power. It is given you in flashes of incandescent Light, making you feel vast strength of mentality. Great are the ennoblements arising within you. They flood and surcharge you. Ye shall have a strong feeling of muscular power. Light showereth about you and ye receive it unto yourselves. Lo, ye are radiant, in that ye have absorbed it. Ye strive as strong men to contest in a race and presently there go forth from each of you, waves of ether forming Substance at command. I tell you that thus did I my miracles, as men so call them, but men's eyes saw not the Light

that visited me, being clumsy in their sensory performance. Light hath also a power abstrusely, making no impression upon the retina. Lo, rays of Light are all about you and ye perceive them not. Great things transport themselves throughout the universe by Light and men discern them not, thinking Light is only fire. I say unto you: Light which the eye perceiveth is Incandescent for the purpose of making the universe known to men's senses. But incandescent Light is but a form and not a principle. Forms of Light there are, that have power to transcend all earthly substance and penetrate that substance verily as mist. Ye have heard radio waves making miracles for ear to hear. Light is making sound too low for human eye. Light transcendeth substance and giveth emanation in Form which man hath not discovered.

I tell you herein secrets that are of me and my company. Know that I come to you presently in flesh. I see into your hearts and know that ye seek me. Lo, I seek you with an equal forbearance, with love, with charity, with toleration, for all that perplexeth you. Know more, my beloved; I speak to you with vehemence . .

**I** COME to you making you to have power and dominion over Substance and Spirit. Ye have been promised earthly benefits. Came they not when ye expected them. I come unto you showing you power to command them. Know ye my voice. Beloved, I speak to you truly and insistently. I tell you to arise and go about your leadership, fearing no persons, for lo, I am with you and sustain you against the enemy. Tremendous hath been your progress. Ye have

wandered from me in past years and were played upon by forces that led you into error.

I did know this was so, but I said unto my servants: The Beloved return. Lo, came ye to me with hearts bowed down, saying: Lord, manifest in us that we may know our power. My beloved, harken! Power cometh unto you! Men say to me: Are not these the souls who lead us in thought of Thee in principle? I say unto them: Lo, my servants speak to you, harken to their wisdom. Faith is given unto you to triumph over error.

Beloved, be kind to those who walk in darkness. They are children who need your help. Strive not against them. Hand them up to higher valors. My calling of you is of eternal consequence.

Behold we are brought before the seats of judgment. God calleth us to give accounting of our trespasses and charges. I say: Be not cast down if men revile you and in my name persecute you. I lead mine own and they suffer not in spirit when they interpret me to sheep that have strayed afar in ignorance.

Go ye into the world and say unto men: Lo, the Master sendeth us, telling you to be strong of heart and harken to His word that is spoken in event. He cometh unto you in spirit manifesting in substance before the nations. He hath said unto men: Peace! goodwill on earth! Verily He saith more within your heart of hearts.

I tell you, beloved, the times are ripe for manifesting. Ye know a great lore. That which is common to you shall be no longer common. The world shall know change. The lives ye know shall hold a goodly promise. Think not to it



now but recall that I have said it. Have I not told you that ye manifest for me unto the listening millions? I perceive vast audiences listening whilst ye speak, taking your words and living by them hourly.

Ye have heard me say that men shall rise up and persecute you for that which ye shall tell them. I say I have heard their plans already. They conspire in their smallness. They say: Let us discredit them; vilely they speak of spiritual things, having no knowledge of God as we see Him.

These men are not vicious. They are children without concept of divinity. Nevertheless, they have ideals; they strive without surcease to protect them. I say, I have suffered from them myself and know the plannings of their hearts by my experience.

Beloved, ye be coming to events in your lives when men shall say: These people have power not given to us by Nature, therefore are they evil; let us rend and make away with them lest they defile our sanctuaries by that which they perform.

I tell you they are children who do fear the unseen; they shun the unknown in that it disturbeth the course of their affairs. They are not open to censure, beloved. They are open to Truth! Manifesting as ye shall manifest, I say be of stout hearts. Ye shall be saved from any earthly assaults upon your lives, having permanent damage in them.

Others shall attack you, having knowledge thereby that they can profit in purse by compromising you. I say, confusion shall come to them; they shall be rebuked. I say, be considerate and advising and tolerant and generous. They will see your good works and make easy your pathways. Others shall

come making demands on you for services, and when ye comply in love they shall seek to ensnare you in phrases confounding you, to tell the righteous that ye are of strategy in your careers and not of Truth.

Beloved, I say to you, let not your hearts be troubled. We have a mission together that encompasseth the world. The earth is your workshop; human souls are your tools; life's purposes your materials. Goodly sculptures shall arise within that workshop, attesting that my beloved are again among men manifesting.

Seemeth this foolish when uttered this hour? Harken, harken! We come unto the Father with accounting of goodly deeds performed in flesh. Arise and take your heritage of Truth. Understanding is your portion. Men already say to me, Master, give us more of those who speak this truth. Let me tell you, the world waiteth for word of that which ye have in your hearts to give to surfeit.

**H**EAR YE my words. I have spoken before and ye have harkened. Verily that came to pass which I spake. Verily honors come again to you; increments shall be your portion; ye have my word that I comfort and sustain you; My servants are your servants, they stand about you thickly and protect you from fell thinkers; ye are visited by goodly workers who make felt their presence. Ye be coming to manifestation of a different order than that which hath been given you to date. Be not alarmed nor yet concerned by that which happeneth. Great visitations may be made to you suddenly, visitations of whiteness that have meaning in that whiteness. Figures move that seem supernal. Lo, ye look up and visions

have reality. I tell you that when such Light visiteth you, ye be tapping the unseen of Mortal Eye and looking into realms that mean eternal spirit. Verily ye shall witness it.

Men are alarmed by little fears, in that they have not the power to triumph over them. Men are alarmed with little fears in that they are little and it showeth them their weaknesses of flesh. Big fears, such as cataclysms, disclose their littleness as well. I tell you that little fears are as rodents gnawing at the ropes by which men climb to heaven.

Know that men have always a fear that what they fear is mere illusion. Know that men do fear illusion in that it hideth the pitfall behind it. Cometh one to you saying: Lo, I am your friend, I guide you around the pitfall. You accept his service. He feareth no illusion and goeth forth strong in confidence that Might hath become his portion.

I tell you, he is strong who saith: Illusion is a friend that hideth the pitfall for some, but giveth me courage to penetrate that which is beyond it.

I am he who penetrateth the illusion of Death for humankind. Lo, it thinketh Death a pitfall, or that a pitfall hideth around it. I take such by the hand and say: Come with me, go through the illusion and beyond the pitfall.

Lo, men hide their heads. They say: Master, we fear no pitfall in that thou art leading: I say: Bow down to yourselves and worship: lo, ye have power to sidestep many pitfalls, being strong in confidence that naught lieth behind them to bring you harm.

Ye have heard it said that men are alarmed at small noises but terror cometh not at great. This is the reason: Lo, little whisperings distract them; great symphonies have power to



raise them to ecstasies; great thunders bespeak majesties; great noises portend earth's manifesting in cataclysm—yet men do not blanch, knowing others suffer with them.

But small noises speak to the separate heart alone within its closet. Men have, each one of them, a devil: some relative who is displeased, some person who hateth him for visiting favors on the fortunate. Some persons see advantages to be gained by vilely obsessing their brethren in flesh. Is it not true that men have tempted one another for hire? Would they not tempt one another for spite? I say such men come unto their brethren in silence and whisper to them of dire calamities, of pitfalls and quicksands, of lions ahead. Lo, the spirit quaketh; the heart taketh pause. Vibration lowereth. Man is seized with terror. Presently he fleeth.

I say unto you, beloved, that great sights and great noises have no power over individual terrors, for lo, suffering borne with others loseth half its sting. But small fears at small whisperings have power to wreck the stoutest heart, for a man then feeleth no strength except his own.

## Chapter VII

---

### BACK TO ASTRONOMY

---



IT IS AFTER the nature of Inner Recordings that they should constantly exhibit the tendency to move away from the mechanical construction of this engineered universe, commonly labeled the materialistic, and concern themselves the more spontaneously with spiritual declensions as they exert their influences on developing man. Our last sacred paper was typical of such performance. What Light is, and how it functions, seems subordinate in importance to Spirit's employment of it or benefit from it. As in a hundred addresses on allied themes, the emphasis is put unmistakably on the hypothesis that the universe was made for man and not man for the universe, or rendering it nearer the accurate, that the inorganic universe is only of consequence in the agenda of true reality when it is considered as an adjunct or corollary of the marvel of developing Consciousness. That man in his current mortality is one exhibit of such Consciousness so performing, neither adds to, nor detracts from, the idea in its essence.

Great physicists like Eddington, Jeans, Millikan, Cameron, Regena, Zwicky, and Bruggencate, examine a nebula whose

light has taken 50,000,000 years to reach us traveling at 186,000 miles per second, or they examine a sun that is losing weight at the rate of 250 million tons a minute—and will still require millions and millions of years to exhaust itself—or they probe into the composition of the atom and measure electrons that can be set in motion with speeds of more than a hundred thousand miles per second, and the phenomenon of common two-legged man, walking at four miles an hour, not being able to jump more than four feet off the surface of his earth, requiring garments to protect him from both cold and heat, eating food three times a day—and procuring it mostly by some sort of fighting—finally being squashed out like a grub after sixty or seventy years, doesn't stack up to such scientific minds as being of more than mechanical consequence. The material insignificance of man's life-arena in space—a millionth part of a grain of sand out of all the sea-sand in the world when considering the earth in relation to Cosmos—and the seeming mechanical indifference of Nature to life like our own, with emotions, ambitions, achievements, arts, religions, and what-not, tends toward the acceptance in mortal mind that conscious planetary life cannot be much beyond an accidental combination of chemical and electrical elements. Intellect cannot escape the capricious notion that man as thinking mortal considers himself of importance only by his ignorance of the stupendous world beyond him. Men's very sanity makes them do this; it is evidence of their rationality. It is not that they have become awed by size, distance, mass, or speed, demonstrated in the universe but apprehended in the abstract. Rather have they beheld aspects of the universe and its mechanics so very much more



intricate than man, and raised above him in his voluntary performance, that they can't get excited over the tenet that these have happened for man's enhancement. That would fall in the same class with the conclusion of the ant that has crawled upon the runningboard of an automobile and been transported a score of miles, that because the automobile has so conveyed it, automobiles were invented that ants might profit. Then there is another aspect of the astronomical universe not commonly known to humankind, that causes it to wonder where man gets his idea of cosmic importance. That is the rarity of planetary system throughout the explored universe, whereon life can be sustained at all . .

AT FIRST glance, such item would seem to score for bombastic man and not for dispassionate scientist, but not when taking into account the element of accident as the scientist interprets it. Life of the kind we know here on earth could only originate on planets like our own. It needs suitable physical conditions for its appearance, the most important of which is a temperature at which substances can exist in solid, liquid, and gaseous states at pretty much the same time. The stars are disqualified for this sort of thing by being too hot. Jeans says in one place: "Heat an ordinary six-inch cannon ball up to 50 million degrees, which is the kind of temperature we expect to find at the center of our sun or the average star, and the radiation it emits would be sufficient to mow down—by its mere impact, like the jet of water from a fire hose—anyone who approached within fifty miles of it." And yet, in between these vast collections of firebrands scattered through space, exists cold that is

only four degrees above absolute zero, about 484 degrees of frost on our Fahrenheit thermometers. Incidentally, these individual firebrands of heat are so far apart as compared to one another that if we thought of only two ships on all the oceans of our earth, sailing as far apart as they could chart their courses, they would still be closer to each other than are common stars in the immensities of space.

Life as we know it can only exist within a narrow temperate zone which surrounds each of these firebrands at a specified distance. Outside these zones it would be frozen to extinction; inside of them it would be heated to a gas. At a rough estimate, these life-zones, all added together, constitute less than a thousand million-millionth part of the whole of space. And even inside them, life must be of extremely rare occurrence, for it is so unusual an "accident" for a sun to attract or throw off planets and yet hold them in an orbit, that it seems probable that *but one of them in a hundred thousand has done so.*

It is this immensity of the universe far away and beyond anything that can possibly concern man as a living earthly creature, that causes orthodox scholars to doubt that the universe can possibly have been projected to provide life like our own. They declare that if it were so, we should have expected to find a better proportion between the magnitude of the mechanism and the amount of the product. Anyhow, one school holds to the hypothesis that as the earth gradually cooled—whether or not it was pulled out of our sun by the influence of some passing star or balanced in a solar orbit after coagulation of energy in a given area of cosmic space—it was natural and perhaps inevitable that life should ap-



pear the moment that physical conditions had been reached that provided sustaining factors. Another school holds that after one accident had brought the planet into being, a second to produce life was a sort of necessity. Let me quote Jeans again: "The material constituents of a living body are perfectly ordinary chemical atoms—carbon such as we find in soot or lampblack; hydrogen and oxygen, such as we find in water; nitrogen such as forms the greater part of the atmosphere, and so on. Every kind of atom necessary for life must have existed on the new-born earth. But at intervals, a group of atoms might happen to arrange themselves in the way in which they are arranged in the living cell. Indeed, given sufficient time, they would be certain to do so . . . but would they then be a living cell? In other words, is a living cell merely a group of ordinary atoms arranged in some non-ordinary way, or is it something more? Is it merely atoms, or is it atoms plus *life*? Or, to put it in another way, could a sufficiently skilled chemist create life out of the necessary atoms, as a boy can create a machine out of Meccano, and then make it go? We do not know the answer. When it comes, it will give us some indication whether other worlds in space are inhabited like ours, and so must have the greatest influence on our interpretation of the meaning of life. It may well produce a greater revolution of thought than Galileo's astronomy or Darwin's biology."

We, of course, are not particularly interested in either of these "schools." We are not even interested in the slightest attempt to reconcile the observations or analyses of "science" with the observations or analyses offered us from the more intricate dimensions of Time and Space. But we are most



decidedly interested in considering the mechanics of the spatial universe, as determined by the compounding disclosures of scientific men, in their bearing on the proposition that the universe has taken form and substance to some intelligent end, and in that Spirit—whether embodied in physical man or not—is concerned with it all in the practical manner.

THE ERROR committed by the scientific men, or rather, the oversight they are guilty of, lies in considering Life to be a mere physical galvanism, or even physical response to stimuli and naught else. Perhaps we should not be harsh with them for this, because after all they are physical scientists; they make no bones whatever about confining themselves to octaves of phenomena that concern exclusively the substantial and material. They are like the academician who might reason: "Yonder is a chair. Nobody is sitting in it. We perceive nobody anywhere in its vicinity. Therefore because it is not being utilized, to say that it was constructed by mortal hands is absurd. We cannot say who owns the chair, or that anybody owns it. On the whole, its being a chair unto itself and supplying no service at such time as we regard it, we are forced to conclude that for some reason unknown to us it came into existence of itself, as result of cosmic accident or the capricious combination of protons and electrons. When we perceive someone coming along and sitting on its seat, or affixing a red tag upon it that states, 'This belongs to John Smith,' we shall have our whole notion of thought revised in a greater revolution than Galileo's astronomy or Darwin's biology." While it may be entirely true that only one heavenly body in a hundred thousand approxi-

mates conditions that may sustain life as we know it, it may be equally sound prediction that life as we know it must have fresh planets awaiting its pleasure as these conditions disappear through the exhaustion of radiation, while there is the equally sound assumption that Life can be Life and still actionize in a thousand million forms, of which man is only one—man, that is, as a bifurcated organism.

The scientist, no matter how erudite, is circumscribed and limited by the boundaries of his specialty. Within those boundaries, his specialty may provide priceless contributions to a whole cosmic program. And yet it does seem to be a fact that decade after decade these same scientific specialists are pushing their boundary lines further and further back, or opening breaks through them, to gain to the same magnificent comprehensions as the philosopher-mystic.

Taken by and large, nowhere in our higher-octave information do we find the claim made that the universe was made for man; what we do find is, the higher-octave contention has it that the universe was made to give conceptions of form and shape to Consciousness, thereby expanding and maturing it till it expands and matures the universe in turn—thus confirming the expanding-universe hypothesis of the scientists. Life as we regard it mortally is but a phenomenon of this in a rudimentary octave, rendered facile as planetary conditions either invite or permit. Suns may burn out, worlds may fuse in collisions and cataclysms. Life itself cannot be affected essentially by such occurrences because material ensembles are but vehicles for its expression while conditions are auspicious.

As between one sun and another sun, or one planet and a

million planets, the expression of life purely as expression could not be vitally different to the experiencing ego. A gnat wings in twilight above a moist pasture. What difference does it make to the gnat whether the pasture be located in Massachusetts or Minnesota, or whether the taxes have been paid upon it by the mortal who holds passing title to it, or whether construction will begin on it next spring for a factory? For all we know to the contrary, our sun and its progeny of planets may have dozens of different names applied to them by denizens of adjacent planetary systems. All that we, as expanding and maturing units of Consciousness, need for our enhancement are adequate arenas of exercise and expression. And this purpose the created universe too obviously serves. If we can occupy one mote of it off here in our own particular sun-corner, we can occupy any mote of it, anywhere, that conditions permit. So the whole expanding universe is our true habitat, and inasmuch as we deploy throughout it by Possibility, it is inferior to us by creation. Thereby are we superior to it by Free Will transition . . . . A man may be the same functioning entity whether he live in a shanty down across the railroad tracks or in a mansion on the avenue. At times he might have reason to flee to a cave in the hills and be sheltered from the elements by an orifice in rocks. The physical scientist might say that it is absurd to think that Nature made caves in hills, or openings in rocks, for humanity to occupy when shanties or mansions had become untenable, but what weight would such argument carry in regarding life as life, using shanty, mansion, or cave as circumstances dictated to preserve itself or survive in comfort?



ASTRONOMY reveals a stupendous array of natural facts to us, indeed. It supplies us with a concept of the vastness of Cosmos in which we have attained to function. It really shows us how prolific and immeasurable the true Cosmos is, as a guide to the immensities of our possible development. But where the scientist comes to his boundaries and declares "I do not know," the metaphysician picks up and says, "Okay, you admit you do not know. Now suppose you listen to me a moment and get the missing evidence by spiritual hypothesis."

This Obstructed Universe, with which we have such frictional contact at the moment, must have come into being at the behest of Spirit, as our mentors tell us, *in order that we be able to form our idea-concepts and reactively arrive at a comprehension of ourselves*. Probably there are other universes some fifty or more million light-years away! If they exist in the same degree of exhaustion of radiation, any square mile upon one of them undoubtedly resembles the Widow Jones' back meadow where we go out with our children to fly their kites. But suppose they do? We are not engaged in the business of kite-flying as any essential development in consciousness. We are engaged in the business of coming to comprehend the infinite possibilities *in ourselves*, that we are by no means bifurcated jackasses and naught else, and that mayhap down a trillion years we will be living in a dream-castle on Betelgeuse, with doors opening before us by mere thinking of a thought. Or maybe we in our own turns shall be gods—mere heads without bodies and showing no faces—containing the behavior of whole nebulae within ourselves. If that is the end and aim of spiritual expansion,

evolution, and maturity, what of it? Consider the ideas in the ensuing monograph upon the subject, projected by minds that have been released from fleshly vehicles. . . .

# THE REVELATION

## WORLDS ARE MADE TO ORDER

THERE are two ways of looking at the planet on which you dwell. One is to see it as an orb of radiance in the sky, reflecting whatever sunlight strikes upon it, endlessly turning in majestic revolutions that give light and darkness, containing upon its surface millions upon millions of fleshly mortals, each with his own program of sensations, the whole wrapped in baffling mystery as to how it started and what sustains it. The second is to consider the globe on which you dwell as a perfect sample of the universe in raw. That is to say, a perfect sample of the universe as it appears elementally to beings of the higher orders, containing potentially all that life has to give any incarnated spirit, eager to impart its information as spirits are eager to receive. We cannot stress this latter idea too strongly. Your orb is representative of all the orbs there are, in whatever plan of creation you choose to consider. It is no different, except as to size and location in Cosmos, from any one of a thousand million worlds that are equally nameless and unidentifiable except for their observed relation to surrounding stars, suns, or planets in space. You have a perfect representation of the entire universe right under your feet, its evidences of supernality all around you, giving you life, food, shelter, nourishment for mind as well as organs. It is representative of all that is, we say. That is the beginning and end of everything explanatory. It is no different from a thousand million suns yet half-formed



as to solidity. It is favored and fortunate in that its age is of just the right length to maintain life as you are accustomed to consider life and to furnish abundance of atmosphere and chemical supplies for every type of propagation. But while we have introduced the subject, there are some things we wish to tell you about your earth that are neither commonly known nor spoken. We refer to the peculiar "freshness" of your earth-world for one thing, in that it is by no means the senile mass that you find so frequently taking up space in clumsily charted Cosmos.

Your earth is comparatively recent as to origin, considered as planets go in celestial age. It is, so to speak, only a few million millions of years old. It was brought together and projected long aeons after many of its neighboring bodies easily distinguishable to mortal eyesight night upon night in starry heavens. It is not as old as three-fourths of them thus visible to you. Now, why did it come about?

**I**T CAME about, whether or not you care to accept it literally at this time, *because there was distinct need of it, celestially considered.* This seems queer to you, perhaps, and indeed it is queer that Cosmos as you know it should actually stand in want of anything. But when we say "want" we do not mean the kind of necessity that you do in your human affairs, that is, a distinct type of conjecture that if you possessed something, you would be eased in the item of correlated distresses. We mean, forsooth, that it was seen that peculiar forms of life in this area in Cosmos had to be brought to specified conditions in order to obtain a definite result in realization and development. It was possible, of

course, to transport them to other arenas of Cosmos and allow them to breed and develop there. But other arenas of Cosmos may be just as crowded as to demands upon them as any city block in a modern metropolis. It was felt that if a planet of a certain type could be projected within the arena that was later your earth's orbit, a sort of superior congestion in celestial conditions could be relieved.

You must understand that there are always and forever more souls in Cosmos who want incarnation than the planetary universe can possibly accommodate, physical conditions on neighboring planets being what they are. It takes a given amount of terrain reasonably to support a given number of fleshly bodies according to times of incarnation, development of society in given periods, and facilities for sustaining them in appropriate conditions, that is, according to the life-lessons they should learn, or that they may merit learning, according to the degrees and demands of their expanding intelligence.

Now worlds do not "just happen." They are "made to happen," your earthly "scientists" to the contrary notwithstanding. They come about through tremendous impellations of Thought in ether, and when we use the word "tremendous", we cannot begin to describe to you the import of its electrical potency. They are usually "spun" into being by great concentrations of mighty intelligence, acting always consciously, desiring a result and generally getting it. The reverse is not always true when worlds have served their purpose and "run down," that is, lost their properties of radiation and their electrical potency by excessive degrees of *spilling* the force that up to a given point has been their

mainstay and cement. Time as a mortal factor we can forget. You simply cannot have a world in any hit-or-miss fashion, though you can and do have many worlds that go awry in composition, so to speak. That is, the work expended upon them by stupendous impellations of Thought does not always mature into the correct result, or the result which was expected when their composition was begun. These "fear-somely made worlds" or worlds which have shown themselves abortive, strew the Heavens, and are visible to you every night of the year when the sky is not obscured by clouds. May we suggest that countless millions of them are merely "left half-completed," or abandoned in the process of coagulation, because either the celestial need of them is passed, or they have not proved worth the effort to carry them to satisfactory completion. It is these half-finished bodies that go shooting hither and yon about the sky and cause so many celestial "accidents" as your scientists describe them. They also serve to introduce confusion into astronomy and physics. Your scientists and physicists think that all worlds proceed to creation according to a definitely functioning law of coagulation or formation. We beg to assure them and you that nothing could be further from the truth.

Celestial people may have had the idea that a world would be a good thing to meet given spiritual conditions maintaining in the higher volitions of matter. Or there may have come and gone great processes of manufacture in celestial elements that would seem to command usage, precisely as your industrialist of today might go to excess in producing one particular brand of goods and wonder how to dispose of what he had left over. So the attempt is made to bring

about a world of a specified pattern, and so long as the work is consistently pursued and these great thought processes brought to complete fruition, the result is invariably a planet such as you have in the item of the solar Earth. But if, as often does occur, there has been an alteration in the needs of Cosmos, or there might have been great migrations away from the arena of Creating Performance so that it does not seem as imperative to have a particular planet in that particular spot for the reincarnation of souls, or development of evolutionary forms along some distinctive line, there will be an abandonment of the project without getting these monstrosities out of the way of the cosmic traffic. Actually they do very little damage, if the truth could be known, *because there are always blankets of etheric pressure to protect worlds or planets happening into their pathways.*

YOUR scientists cannot possibly understand such happenings, much less accredit them. Not having as yet the key to the creation of all material phenomena in Conscious Thought, they are ever looking for some strait-laced and immutable law of the Process, whereas there may be no more "law" to it than there is law to the caprice of a young gentleman intent on showing his lady friend how deftly he can acquire a basket to hold flowers for her pleasure. There are ever great cosmic spirits on the job, of course, to take care of monstrosities of too grandiose a character, or to encourage and advise and augment with their own supernal intelligence what seems to be beyond the ken or power of beings not up to their attainments. But in the main, worlds are the thought creations of a vast order of spirits who are exercising



their own creative godhood in etheric potentials, and when they do a good job they are as pleased as the workman who attempts something difficult in craftsmanship on the physical octave. If they bungle, so much the worse for them in the matter of suffering a great cosmic chagrin. On the other hand, *the universe can go on expanding forever and never reach a limit where creation must terminate.* Every "person" who has lived in flesh could attain to such facility in creation as to spin an earth a minute out of his own thought-fecundities—every one of them as sizable and complete as your own particular planet—and the process continue for a million years without as many heavenly bodies resulting as are practically in range of your vision when you take a careless glance at the so-called Milky Way. There is still ample "room" for creative experiment. Indeed, the experimenting—after a fashion—is part of the curriculum of the cosmic classroom, but in an octave so far removed above the octave of mortality as to make its potencies as unknowable as they are at present fantastic.

NOW heavenly bodies that attain to the status of planets—that is, bodies with reasonably stabilized orbits—and that reach a stage where physical life as you are familiar with it can be sustained upon them, are far from being experiments or bodies abandoned due to faulty integration. They are worlds that have been turned off with a fair expertness in cosmic craftsmanship. They reveal themselves as complete, stable, and amply fashioned as to details of cosmic architecture. They will sustain life of an evolutionary character for a definite number of million-year cycles before

losing the potencies that hold them in pattern. Each is marked with the tag of its Maker, if we may employ a term so commercial when describing a thing so awesome as a world in construction. And always and forever they have to be approved—in a manner of expression—by the great Master Architect.

It is customary for mortals unschooled in the higher cosmic formulas and processes, to think of all universes, and all worlds composing them, as being the labor of the one Supernal Deity. If we would correct this, we would say in all devoutness that instead of universes or worlds being created by the one Supernal Deity of the Fundamentalists, it is the creators of such universes—and worlds—who are created by Him, or, to put it bluntly, under His direction as progenitor of their essences and capabilities to create anything at all.

*Creation is, to a large degree, one of the ultimate attributes of all spirits when their consciousness has evolved and expanded to that capacity making for understanding and embracement of what is being both attempted and achieved.*

Again and again have we put emphasis on this fact in lectures gone before. All creatures who are essentially divine as man is divine—though still embryonic in his exercise of such divinity—are capable of creating by thought. Indeed, there is no other way by which creation comes about. Creation is Thought, and Thought is Creation. If one of them, having arrived at the proper grasp of the process as it expresses through himself, can fashion and project so much as one wisp of thistle-fluff, he can equally fashion and project a whole planet in entirety. That is, assuming his mentality is expanded to conceive its every detail. How foolish and

unwarranted to say that a creative mind capable of materializing a wisp of thistle-fluff, could not—if he were big enough mentally—achieve a whole constellation of suns and satellites fashioned in a certain way. It would all be decided by the amount of mentality involved—and expertness in handling etheric and electrical elements. Who shall say that an expanding and maturing mortal spirit may create a flower and then at some point along his progress of development be abruptly prohibited from creating a planet, a sun, a star like Arcturus?

Of course, in practical working out of the cosmic formula, any spirit thus mentally capable of such creation has long since matured to reaches of attainments out of touch with mortal infancy. But the formula applies. Usually, however, we tell you that worlds such as you are familiar with, come about through evidence of distinct need, and are brought to reality by vast congregations of constructive-minded entities, spinning electrical potentials into action as we have suggested in previous discourses, guiding and shaping them to attain to the pattern first projected by the great Master Architect, and maintaining a sort of supernal oversight of their creations after they have reached the life-sustaining stage. And, incidentally, it is entirely possible and rational that the "leader" of such a group of creative world-protagonists should be capable, on occasion, of incarnating in "the grinding and groaning of physical atoms"—in other words, a mortal mechanism—to arrive at some outstanding spiritual exposition. . . .

THE POINT we would register in this discourse is, that when your scientists and physicists look to the atomic structure of the universe and wonder that similar causations—or what appear to be such—do not always work out, even under identical conditions, to similar results, they are inhibited in their understanding by lack of this enlightenment; that they allow of no roles in the cosmic drama for the competent or incompetent Performing Minds that give impellation to such phenomena. Your scientists and physicists say, "We cannot commonly see such entities at work, or collaborate with them at their business consciously, so we refuse to accredit their existence or responsibility." And refusing to accredit their existence or responsibility, such scientists and physicists are at a loss to account for variations in results. Slowly indeed are they coming to acknowledge the ingredient "M" in their equations—"M" standing for Mind, which hitherto has been ignored. But until they acknowledge the ingredient Specific and Individualistic Mind, even though acting in concert with others, they will remain at a loss and be playing with faulty formulas. This can introduce a condition, of course, where scientists may say, "Then we can never determine constants for use in our profession, inasmuch as we can never codify the caprices or capacities of individualistic minds"; and in a measure they will be correct. But what of that? They are admitting the same at present, even though they do not yet name the "defaulting" factors. All of which is saying conversely that to understand even the least wonder in creation, it is first necessary to become adept in the Processes at work *behind* wonders. The day will come, we tell you, when the truly accomplished and erudite "sci-



entist" will be the truly accomplished and erudite metaphysician. It was so of ancient days—the Golden Age or earthly paradise that now is remembered only as myth and fable. But it will be so again. It is bound to be so again, due to the advances which science is making straight into the heart of Progressive Esoterics!

## Chapter VIII

---

### ARTISANS AT WORLDS

---



T MAY be grasped now, perhaps, why I have published these Recordings in the center of this book, before we had scratched the surface of astronomy and energy which accounted for the Coming of Earth at the start. I wanted to make it appear plausible that there could be such a thing as the adept mortal being capable of accomplishing materialization—another name for Creation—in smaller instances on this plane, in order that the business of universes or planets' being created to order from a higher plane might not appear altogether fantastic.

The nation contains thousands of persons who have witnessed materializations in seance rooms of psychical research societies. Other thousands have had experience of so-called apports, wherein it has appeared that solid objects have been disintegrated, their light-patterns conveyed to a distance, and such disintegrations reversed, the light-patterns being "coated" with etheric properties and the objects resuming the substantiality of their former states. "How" such phenomena are accomplished is not pertinent at the moment: the significance of such processes lies in the fact that they

*are* accomplished; and if matter can be composed or manipulated to arrive at the stupendous concoction that is known as a planet, would the latter be much more miraculous than the former in essence of performance, though vaster quantities and varieties of substance might be involved, projected by entities who have correspondingly mightier capabilities in the higher celestial octaves?

Ordinary mortals, having little or no experience with these stupendous fundamentals in day-to-day affairs, accept as foregone conclusion that only one God created everything and it is heresy and impiety to dare to think otherwise. They do not possess the slightest familiarity with the processes of materialization, or the levitation of an apport in a seance room. They accept the universe of solids which they observe around them, have no practical concern in the causes which make one material different from another, and are too busy the clock around providing for the demands of existence, raising families, paying taxes, and managing to keep out of jail, to care two shakes of the rear appendage of an infant sheep how their planetary home came about, why it continues revolving, or what will be the end of it. True, most of them assume that on quitting this life they will be inducted eventually into some higher existence, but aside from naming it Heaven, believing it to be located somewhere above the clouds, and that most of their former loved ones have attained to it, they don't give three thoughts to it from Monday to Saturday. Tell them, or attempt to tell them, that the concerted endeavors of vast hordes of supernal beings could have been responsible for this planet's creation, that the same hordes may have responsibility for keeping it

in functioning prosperity, and that stupendous as well as intricate "natural processes"—not to mention the current vicissitudes of human society—may be naught but continuing guardianship by such beings, and they will either declare that you are trying to introduce them to notions of paganism or they will wonder if your brains haven't tragically worked loose and whether a fancy assortment of wrenches mightn't be appropriate as a birthday gift in order that you may tighten your mental nuts.

It makes no difference if you would have them conceive that maybe the great God of orthodox theology is more probably the "creator" of these supernal hordes to start with, thereby establishing His claims to universal paternity without the petty concerns that would attend upon the literal proprietorship of a literal Cosmos.

They want their God all in one personage, omnipotent and omnipresent, titanic enough to produce the nebulae in Andromeda yet personal enough to frown on the antics of the Jones woman next door who entertains the fullerbrush man overlong of afternoons and drinks a case of beer a week to the noise of ribald television.

And yet, whence have come those notions in every age, and amongst every people, of gods and goddesses, of espousing or counseling "spirits," of "white lodges," of "goodly companies," of all the benevolent assemblies of anthropomorphic deities whose accepted existence has consoled or inspired mankind up cycles of generations? Why do the findings of psychical research confirm and sustain a consistent agenda of hyperdimensional society, and the practices of occultism all too frequently conjure up elemental forces whose seeming



intelligence is more to be feared than examined? The true philosopher must consider not only the determinations of progressing science, but the phenomena of metaphysics that cannot be dismissed in the apathies of ignorance.

I recall, one Sabbath afternoon in my younger manhood, standing for the better part of an hour before a pool at the edge of which a brace of woodcock were preening. I was close enough to examine the beauty of design worked out in colored feathers on heads and breasts. The splendid artistry displayed in the filigree wrought a sense of awe in my observant consciousness. Who had conceived such skill and loveliness? Could I possibly accept that it had happened by chance? What transcendent engraver not only wrought such gorgeous delicacy of design but decreed its unerring duplication on each succeeding brood of fowl? "Here," I thought, "is God in exhibition of His reality, quite as much as in the grandeur of the spiral *Canes Venatici*."

Today my concepts are altered. I behold the same Deity, not in the woodcock's plumage as an exhibit, nor even in the precise and perpetual duplication of its feathered adornment, but in the unremitting Intelligence and its ceaseless application that is thereby demonstrated; and the fact that it, as well, must have had to possess an origin.

It taxes my mental ingenuity to conceive of an anthropomorphic deity who attends to the composition of spiral nebulae far out in space on the one hand, and designs the filigree on the necks of earthly woodcocks, generation after generation, on the other. It does not tax my ingenuity to conceive of a Creator who has either fashioned or empowered vast hordes of transcendent spirits in Cosmos, whose offices are

either to materialize nebulae or do the art work on a bird's breast; furthermore, it would seem to be the sensible and practical way for Him to operate.

Surely the universe cannot be a cosmic factory in which the One Proprietor personally manipulates all the productive machinery, and not only meets the front-office payrolls but stays in the basement and fires the boilers as well.

It does not detract from the grandeur of the Supreme Being to consider that He may have sired billions of entities creative in their own right; to my way of thinking it adds to such grandeur. It would appear to me as the greater achievement to create the Intelligence that puts the pigment on a pansy, than to create either pigment or flower, by Himself. Furthermore, it elevates God to the more majestic status of over-souling supervisor, while at the same time correcting the delusion that the Almighty projects trillions of spirit-souls into Cosmos and callously abandons them with nothing for them to do but react to conditions already provided.

Society is filled with fanatical fundamentalists who will damn as blasphemous any suggestion that the orthodox God did not *make* everything, or that capability for making things can possibly belong to anyone but God. Making things—"creating" as we term it—must be strictly and solely the monopoly of Jehovah as a potentate.

Yet the same purists would ignore the fact that probably in all the history of the mundane world there has never been a single instance of the Almighty's creating such an object as, say, a desk for a business office, or a steel letter file to hold papers, or a motorcar or an airplane, or a television receiving set.

Human carpenters working with tools have made all the desks of creation; human steelmakers have stamped out and welded all the steel letter files; human engineers have fashioned the motorcars, the airplanes, and the radio receiving sets.

The fundamentalists protest, "Yes, but God made the wood and steel first! And doubtless the carpenters and the steelworkers and the engineers labored under divine inspiration, so really these are but instruments of the original creating God."

My contradicting contention is that concocting materials such as wood or steel is one thing, and selecting and utilizing such materials to make an object like a desk, is quite another. And the two have no relation. The wood selected to be used for the making of a desk might have been utilized for the making of a bed, a door, the cupola on a cow barn. What could God have had to do with these?

Shall we cry Blasphemy! that the carpenter, steelworker, or engineer, decides on the nature of the substances entering into his desk-automobile-radio concoction; or contend that it is "wicked" for these artisans to saw or rivet or weld, of themselves, instead of piously taking their ease and waiting for the Almighty to get around to the exercise of His monopoly of creating and fashioning a desk, letter file, motorcar, or whatnot for them, all at one time and in the single gesture?

Of course the religious purist is not willing to go that far. So I come at him with my second challenge, and ask what the difference may be, for a carpenter to select wood and fashion a desk, or for a group of spirits to take the com-

binations of atoms that effect wood as a substance and produce a virgin forest upon a thousand miles of planet?

What is the difference between a steelworker's taking a sheet of metal and cutting and welding it into a modern fireproof file, and a group of spirits' taking a trillion trillion tons of the etheric properties composing iron ore and projecting them into the phenomenon of a sun-girdling planet?

Wherein does it cease to be blasphemous or infamous to take materials and "materialize" a desk—something that exists nowhere in Nature—yet become blasphemous or infamous to employ etheric properties and materialize the substances that go to realize the desk?

The modern chemist or physicist goes into his laboratory every day in the year and works out combinations of etheric properties that give him "synthetic" materials in test tube and retort, and scarcely one fundamentalist in all society suggests he be indicted for usurping prerogatives belonging to the Creator.

And what is such chemist or physicist doing, but repeating precisely the same achievement that the "mystical" horde of planet-creating "spirits" may be doing in the higher-dimensional hypothesis of producing a solar satellite?

Being arbitrary about these matters is something we may do in the priggishness of ignorance.

In all logic, what incarnate spirit-soul may do in the creative way on this octave of existence, *should be performed as well by discarnate spirit-souls in more elevated octaves of existence.*

Thus do we arrive at a rational basis for the Over-Soul Idea so often encountered in philosophy and esoterics. The



components of the Over-Soul in each instance may exhibit the more intricate and masterful capabilities; but what has that to do with the program-process throughout the universe as a whole?

WHEN, therefore, we encounter the extraordinary statement that this planet on which we dwell may not have been exactly exercised into reality by the one Master Mind but by a group of Superior Minds endowed by the original Master Mind with abilities to fashion a planet as a carpenter fashions a desk, and for sundry evolutionary reasons best known to themselves, the statement should not appear so extraordinary as it shapes up at first.

If the East Indian pundit can "materialize" a ticket, giving him transportation on a British-Indian railroad, to the extent that pundits are usually carried free in India rather than introduce confusion into the railroad's accounting system, the same pundits should be capable of materializing a ton of the tagboard on which tickets are printed. If one of them can materialize a ton of tagboard, he ought to be able to materialize as many tons as this planet is "heavy," that is, if he had any use for it.

At what point in such performance is he stopped, therefore, and exactly by what?

Probably in the case of each Indian mystic, the arrestment is due to the limitations of his thinking and concentrating, being still under mortal handicap. But rendered discarnate, and owing to no limitations on his thinking and concentrating—moreover being joined by millions of spirit-souls similarly endowed and willing to operate with him for some

highly constructive purpose that serves the ends of Cosmos—why must we not entertain an acceptance that the Indian pundit's synthetic ticket can be expanded—as the product of a process—to a seemingly complete and “ageless” planet? Or look at the synthetic-ticket materialization the other way around—that is, microscopically. Suppose that on a synthetic ticket thus produced by a thought manipulation of the protons and electrons entering into couple of square inches of paper pulp, infinitesimally small but reasoning spirit-souls came into some form of residential incarnation. Suppose we imagine them as exclaiming to one another, “Who made the ticket-world on which we dwell? Is it not the utmost blasphemy to regard this pundit in any other aspect than that of God Almighty, or to say that tickets come about in any other manner than by the thinking in His brain?”

Our concepts in these matters, verily, are shaped or circumscribed by the form tones in our restraints in Consciousness for, or at, any given moment in eternity in which it exercises. And why need we pick quarrel with Cosmos for that?

What we do need to pick as a quarrel is the controversy with Orthodoxy, that the moment we proceed mentally or scientifically beyond fundamentalist acceptances, we must be entering the domain of either God or the devil.

The fact of the matter is that we are always and forever in the domain of God as exercising entities ourselves, capable of self-awareness and self-determination; and whether we fashion a desk, a letter file, a motorcar, an airplane, a radio receiving set, a synthetic railroad ticket, a chemical compound, the filigree on a duck's breast, or a stupendous aggre-

gation of "natural" forces such as the nebulae Andromeda, our performance is identical; the character, or quantity, or diversity of our product, would seem to be determined purely by the degree of our spiritual unfoldment . . .

**I** SUBMIT these propositions, not as any gesture in metaphysical audacity, but as a gesture in rational assimilation of science's most recent discoveries, wedded to certain probabilities of truth in addresses like the one that began on Page one-eighty-three.

Science would have it that worlds come into being by some mechanical or automatic process, a sort of planetary biology, that results from accidental combinations of atoms, or the presence of natural energy in space finding a way of undergoing harnessing.

Yet already the more courageous and conscientious scientists are asking themselves: "What energizes or galvanizes such mechanics? If they are orderly processes, and reasonably constant, they display the concernment of intelligence in their exercise; and can intelligence be mechanical or automatic and naught else? We know it's not true in the human exercise; why should it be confined to the celestial and cosmic?"

Take the great basic mystery in atomic energy. Jeans says, "It is known that the atoms of radium, and of other radioactive substances, disintegrate into atoms of lead and helium with the mere passage of time, so that a mass of radium continually diminishes in amount, being replaced by lead and helium. The law which governs the rate of diminution is very remarkable. The amount of radium decreases in pre-

cisely the same way as a population would if there were no births, and it had a uniform death rate which was the same for every individual regardless of his age. Or again, it decreases in the same way as the numbers of a battalion of soldiers who are exposed to absolutely random, undirected fire. In brief, old age appears to mean nothing to the individual radium atom; it does not die because it has lived its life, but rather because in some way, fate knocks at the door. To take a concrete illustration, suppose that our room contains two thousand atoms of radium. Science cannot say how many of these will survive after a year's time. It can only tell us the relative odds in favor of the number being 2,000 or 1,999, or 1,998, and so on; the probabilities are in favor of one, and only one, of the two thousand atoms breaking up within the next year. But we do not know in what way this particular atom is selected out of such two thousand! We may at first feel it will be the atom that gets knocked about most, or gets into the hottest places, or what not, in the coming year. Yet this cannot be, for if blows or heat could disintegrate one atom, they could disintegrate the other 1,999 and we should be able to expedite the disintegration of radium by compressing it or heating it up. Every physicist believes this to be impossible; he rather believes that every year fate knocks at the door for one radium atom in every two thousand and compels it to break up; this is the hypothesis of *spontaneous disintegration* advanced by Rutherford and Soddy in 1903."

What have we here but some sort of intelligent and conscious subtraction of that particular atom that "dies" and thereby alters radium into lead and helium, since "selection" of one



in each two thousand has been effected without extinction or alteration in the others.

By the same token, in another mundane field, leaves fall from trees in the autumn. Amid all the thousands of leaves on a full-sized maple tree, there is just one leaf that is going to fall first, and another leaf that is going to fall last. What selects precisely those two leaves? If "conditions" exist within the tree determining those two leaves, why do they not apply to all leaves equally, and hence why do not maple trees shed their leaves all at one instant—like a person letting his robe fall floorward from his shoulders before stepping into his bath? Commonly we know that leaves are loosed from the tree's branches and sent scurrying earthward by autumnal winds; the leaf that is "weakest" in its adherence to the branch, separates first. But what makes one particular leaf weak in its adherence and another so strong that it remains as the last to disconnect? Some variant is at work, we say, too infinitesimal to measure and probably of no practical use if it could be evaluated.

Apply the idea of a vague form of individualized consciousness to the tree, under some sort of sponsoring over-soul group, and the phenomenon of the first and last leaves on the tree or of the one disintegrating radium atom assumes significance by no means mechanical . .

SO OUR last Revelation implied that this great solar planet known as Earth was wrought out of etheric properties by an aggregation of supernal "creating" carpenters, steelworkers, and engineers, to serve a specific purpose that was of moment in this peculiar and distinctive arena of cos-

mic time and space—something no Bible writer suspected. Assuming for the moment that there is truth in such premise, we are not so much concerned in this present volume with finding out what that specific purpose was, as we are in determining the nature or character of the stupendous integration, and whatever we can of the processes accomplishing it. Just “why” such a planet was needed, and what purposes it has served, properly belongs to the Soulcraft volume entitled *Star Guests*.

Our concernments within this present pair of covers are restricted to these: (1) That there was a requirement for the planet or it would not have been materialized; (2) That dormant energy existing in free space—otherwise labeled Etheric Properties—was acted upon by a masterful and controlling convulsion in higher-dimensional Consciousness, starting the rotation of atoms that ultimately jelled into our globe of the present; (3) That the pattern cast in Light acquired substance as etheric properties accomplished Form; (4) That after untold millennia, conditions were effected permitting residence on its surface of Life as we know it—that is, spiritual essences operating in biological organisms for stated periods in order to grasp the fecundities of existence in octaves where obstructing substance and form are not of consequence.

The ultra-practical profits to be taken from such considerations are these: (1) That the planet on which we find ourselves ensconced in fleshly bodies is by no means any cosmic “accident”; (2) That our lives as Lives are projected, irrespective of our situation in cosmic locality, to advance us spiritually to greater celestial concepts; (3) That God did

not birth this globe and then depart for Andromeda or some other congealing world and leave this solar sphere to run itself in response to dispassionate and inviolable "laws"; (4) That the life of our planet and every mobile creature on it, is watched over, supervised, ordered and conserved by the identical master-souls that would seem to have been responsible for the planet's realization in the first place; and that it is their eternal obligation to continue such minute and conscientious guardianship till the last purpose has been served and the existence of the final gnat in sunset has been ended.

In other words, the Great Consolation that we derive from such studies as we are pursuing now, is this: That we have no more been abandoned to the harsh and impersonal processes of Nature, and callously left to make our own tragic way through the mundane universe with its cosmic barbed wire and psychological pitfalls, than a babe born of a loving mother, is deserted to its own fortunes once it has been delivered and the umbilical cord severed. The same great horde of manufacturing Beings that have projected this awesome planetary contrivance, seem to be held to its splendid guardianship, and no matter how many of them take a Sunday afternoon off to design the filigree on the breast of a woodcock, such artistic caprice by no means alters the sterner obligation to see the drama of human life through to concluding curtain . . .

Again lets see what Higher Mentors have to contribute to it?

# THE REVELATION

## THE THINKING-GAME OF COSMOS

DEARLY Beloved Brethren in Mortality: We come instructing you in that which is abstruse; we make known to you as we can, the higher mysteries in Time and Space, and the world which troubles you on account of its terrible reality.

Man sees only one world at a time. That is to say, the extension of his consciousness limits itself to one octave at a time.

He may conceive of other octaves impersonally and academically, but while ensconced in flesh in any period, man perceives the features and distinguishments and even the tragedies of that octave only, that he may know its requirements for the enhancement of spirit and spiritual unfoldment.

Do not be confused here. There are octaves and octaves to infinity.

While beginning at the beginning, encased in the material form, we do not know how far they proceed, how finely they perform, how intricate their mechanisms.

We do know that the great mass of Matter composing all the worlds, all the stars and suns and planetary systems, seems to us in our more tenuous form and aspects of the present, to be the lowest-grade materializations of thought. Man himself starts at that lowest grade, or rather, he invokes himself, as spirit, into that coarsest and most common aspect of Thought in concrete maneuver for product, and



in such role, he states it that he has been born into flesh. But "born into flesh" is not quite the case. Gone into Materiality, in order to know the escapements, in due time, from materiality, would be the more nearly accurate way of putting it. Now why does man do this?

It would seem at first glance that if the worlds were all Thought, in the commonly accepted definition of thought—even all God-Thought—that man himself would only require to "think the thought" of being in or out of the materialistic condition, and the more mundane purposes of physical existence would have been served.

Why does man not do this? Why does he watch and wait as eternal spirit until this octave or that octave in the Divine Ensemble offers him opportunity for entrance as functioning organism, and then proceed to divest himself of his garments of materiality within a few years after he has achieved such incarnation, in order to escape the very conditions which at first he is so eager to experience?

It would seem that man sickens of his bargain with flesh quickly, or that he does not know his own spirit-mind, to stay and profit from a condition once he had been given opportunity to know it.

But no! There is a different and greater principle at work. Man does not merely "think a thought about his own condition" and precipitate it abstractly for his improvement, so-called, instead of "going into a world and becoming a subjective part of it," because the vision known as a God-Thought bears almost no resemblance to a vision known as a man-thought.

A God-Thought is always creative, experimental though such

creation may be. That is to say, when God thinks, worlds move, laws are installed, conditions making for constructive changes are forced into operation, the Universe itself moves in some form or aspect. All of creation galvanizes, at least. But when man thinks, he parrots the form of the thing but not the substance. Man cannot, in his present development—or lack of it—project his own thought-world and populate it with himself or any number of lesser creations than himself, because man as yet mistakes idea-beholdings or regardings, for thought processes.

To be cognizant within his own spirit, of the details or merits of an idea which has been transferred into his consciousness from external fields or arenas is man's concept of thinking in itself.

Man has yet to learn that thinking actually is Making Things Go!—that is, integrating cosmic elements into elements of substantiality, shaping substantiality to some practical utility of self-regarding spirit.

Man's whole regard, at the present stage of his evolution toward those higher realities and accomplishments which for want of a better word we term godhood, is for looking after himself in an objective and not a subjective world.

Man in his present stage regards the universe as a vast hall of occupancy, a place in which to reside as something apart from the fixtures, to have experience of obstruction—or things behaving themselves after their own natures and apart from man's wishes or expectancies—that he may first of all get himself in hand in his own conceivings and acceptings. He must know what he is, himself, before he can do anything with himself, to put it in homely expression. He must

take the objective viewpoint, or have it shown to him by trial and error experiencings with the Matter and its forms that God has "thought," before he can begin to grasp what can possibly be meant by Subjectivity in thought processes giving him externalized product.

**N**OW YOU look about you on a starry night, and you see millions of worlds, seas of universes, billions of constellations, stars, suns, and planets to infinity, so many of them apparent in some localities as to become mere smears of radiance to your vision, such as the illumination that you call the Milky Way. You say to yourselves: "How can we upon this tiny planet Earth possibly have any significance in this massive universe—even this corner of it which astronomers say that we occupy—that we should consider ourselves beholden to some Greater Spirit to deliver ourselves to an ultimate Godhood? Are there not enough Gods already, and are they not filling all space with their creations? What is achieved by endless addition to this eternal creating, and what purpose shall it serve?"

The point we would register with you is, it does not so much serve a purpose, as advance a project that is itself Reality. If there were not a Going-On, a titanic continuity, a majestic Pressure From Behind, the whole would suddenly cease to exist, fantastic as this concept may appear at first utterance.

Look at it in this way: A thought, to be a thought—any sort of thought—can only be called such while it is in process of thinking. Stop the thinking and the thought stops, in so far as the consciousness entertaining it is concerned. An

idea may exist to eternity without a mind to entertain it, and a simple illustration will show how this could be so. Let us suppose that a common football game on your earth-plane were suddenly halted by some sort of celestial catastrophe that removed every player and every spectator. The football itself would be left abandoned in the center of the field, never to be used as a football again. So long as its materials remained in integration, it would still be the idea of a football and never, down a thousand millennia, would it ever be the idea of a washtub, or a rose, or a steamroller. Of course, all the human minds being gone which entertained it as the idea of a football, it could never again serve the purposes for which it was conceived. But the fact there were no persons about to use it as a football, we repeat, would not alter the football-idea by an iota.

The difference, therefore, between an idea, and thinking, would be the difference between the football as an object that was not a washtub, a rose, or a steamroller, and the business of using that particular object to conduct an athletic performance. The moment that all the thinking minds at the football game were removed by the celestial catastrophe, the football-game thinking would cease to exist, though all the accoutrements making for football as a game would still exist as ideas until their materials perished under the impact of the elements.

To carry the illustration to absurdity, we can conceive of a great space-ship arriving from another planet untouched by such catastrophe, and delivering a few thousand thinking beings who in due process of time might think up the game called football. To play it, they would need a ball of given



materials, size, and elastic qualities. So the very nature of the thinking-of-football gesture would command utility of the football idea as a ball of certain specifications. The idea would have been eternal, because it was the performing corollary to the football recreation as a thought in action.

Now what we have employed for illustration as the football game requiring a whole assembly of such ideas—not only the ball itself but the field, the goals, the chalk lines marking the gridiron—we ought to be able to step up into the greater football game of conscious existence itself.

So long as it is being thought, like the football performance, it is a reality, and recognizable as an activity; and in the business of being thought, it requires to employ a million ideas of form and substantiality similar to our ball, goals, gridiron, and whatnot.

But abandon the thinking of it, and the life-process quits, even as the football game quits.

Only in the case of creation, the football players themselves are as much a part of the assembly of ideas necessary to the performance as anything we observed in the athletic contest. Carrying this crude but rather effective metaphor still further, we might almost put it that creation is a vast game like football, but a game held not to raise funds by admissions in order that the team or college might profit financially or even one team be determined as superior in skill to any other team, but that the players themselves might recognize themselves as football players and not as coal miners, or naval officers, or taxicab drivers.

The whole universe is a Thought to a Purpose, just as the football game, once under way, is a Thought to a Purpose.

The purpose ceases to exist when the game ends or the spectators or players are exterminated by cataclysm, therefore the Thought ceases to be a thought, being no longer in recognizable performance. All the ideas composing it may remain, we repeat, but they are dormant and abstract, and are only of utility anew when someone proposes a football game anew.

**Y**OUR scientists of the present are striving to account for existence of the universe on the mechanistic basis. They are saying that this quantity of atoms combined with that quality of conditions, and the result was the living universe as men think they know it.

What they persist in ignoring to their continuing confusion is that the universe is not a Thing or assembly of Things, so much as a Mental Utility that contains of and in itself, the ingredients or fecundities of perpetuity or extinction. It is organized to get a certain result in Consciousness, by Consciousness, from Consciousness, and keep eternally doing so or lose its own identity.

There must be the wonder of continuing worlds, therefore; because if there were only the one world, and it ran its course to infinity, without infinite multiplications or duplications of itself, it would achieve only the one quality of consciousness—that of its own evolution, refinement and attainments—it would ultimately extinguish itself by coming to grasp itself in entirety and then “have no use for itself,” its purposes having been attained. Instead of which, Consciousness does not proceed in any such straight-line performance. It proceeds by expansion, diffusion, that constant disintegration of itself that immediately becomes more involved inte-

gration—if the expression does not sound too paradoxical. It takes the pattern of the married pair who, instead of going traveling in order to meet up with a number of other human beings who with themselves shall compose a wanted community say to themselves, we will stay right where we are and proceed to raise a family. Our children may interbreed, after a fashion, but we will attempt to be the progenitors of our own community.

Consciousness, in other words, doesn't move in a line of continuity—for that is the merest changing of location. It multiplies and breeds in the one space known as the universe, however we behold it.

This being so, it follows that new worlds and more worlds must constantly and continually come into existence, and keep on coming into existence after a law of the process, in order that the great Thinking Game of Cosmos may continue to have reality.

Remember the playing of the football game in this: stop the game and let the spectators depart, and the Football Thinking stops.

Not that football thinking applies in all its aspects to Creative Thinking; for while the football thinking follows a formula in order to be recognized as football thinking, Creative Thinking simply follows the fiat of creating, in and of itself, without special stipulation as to what the nature of the created thing shall be.

PERHAPS you may ask yourselves what particular good it does you to know this, inasmuch as the process would doubtless go on, anyhow, whether you were aware of it or not.

We tell you that you do no act of your daily lives, and entertain no idea, and give yourselves no surcease in cosmic function, that does not have its bearing on this evolution of capacity for greater and stronger creative thinking.

You are, each of you, in a universe that expands to mightier and mightier proportions as each individual adds his own creative thinking to all the creative thinking of all the other conscious units and thus helps to keep the whole Thinking Game in perpetual play.

Your own creative thinking, in small and materialistic units or instances now, evolves and expands until of itself it breeds other units or instances of creative thinking.

Thus does the universe perpetuate itself; for it is a creative game that is being played—not using the term to describe triviality—and there can be no end to it without all the ideas within it being abandoned and rendered useless, like the football goalposts and gridiron previously mentioned in the college athletic contest.

If you could only “get out of your bodies,” so to speak, and into the more tenuous octaves of Matter, you would realize how fearsomely true this proposition is, in regarding the Thought Creations of men’s minds as they go about their daily excursions even of your present.

As we have told you many times before, “Thoughts are things,” is more than a grandiose expression of poetic speech. You project a Light Form into Cosmos to greater or weaker



degree, every time you think a constructive thought—even though the constructiveness of the thought may be destructive when regarded by society in its worldly application; and could you see that thought coated with etheric elements, you would be as stunned as you would be terrified, to behold what your inner creative minds have called up.

There must be gradations of residence, so to speak, for creative minds in their various employments of power, even though its effects are not always apparent to them visually, and thus do we have worlds, orbs, planets, in various degrees of qualification for physical occupancy. But Mind as Mind is the paramount prince that is being served; Spirit as Spirit is the monarch that is learning the results of his own governings, benign or baleful as may be determined.

To grasp this fearsome concept of the true nature of the universe, to realize that, while the earth itself with its myriad forms of sentient activity may not be made for man as one beholds him at present, it nevertheless holds that Earth has been called into being to serve as arena for such performance of Consciousness as now performs in regard to it, is to receive a wholly original impetus to push ahead with the educating ordeal that is *Life en toto*.

Two things are forever to be borne in mind in considering it: First, that while there are time-spans in which it is generally expected that given schools of Spirits will imbibe definite degrees of awareness and thereby qualify themselves for others, the individual Spirit, on the other hand, has all the time there is in Cosmos in which to achieve the ultimate expertness; second, while it does not follow in present spiritual apathies that spirits in one life remember definitely the de-

tails of their previous world visitations, it certainly does follow that there is no lapse in consciousness in regard to the recognition of the Self. The personality may alter, life unto life, but the great predominant note of the character-ego plays steadily onward with sustained and triumphant peal. You cannot "forget yourself," no matter where Consciousness finds you in the vast upward surge of the spiritual course from millennium to millennium. You have all the time and all the "survival" that you need, to achieve to the thing that Holy Spirit has decreed from the very start of the thinking of the Creative Thought at all.

So remember, when you are distraught over the little cares and anxieties of any given earthly life, that it isn't the possibility of failure for your whole cosmic course that distracts you, so much as worry that you may not be making the schoolroom grade of the moment and graduating with your class at the end of the season.

**T**HERE is one aspect of this earth-world projection with which we would acquaint you, however, peculiar to your own planetary orb and to almost none other. It is not so much a star-sun satellite of itself in comparison with many trillion other satellites or star-suns through the universe. It is an orb that has a distinctive evaluation of spiritual potencies in that it portrays phases of life in manifestation not generally to be found on similar planets.

Your planet has been the arena-scene of a peculiar cosmic drama that rarely is staged on any cosmic orb. Owing to its climatic conditions it has been the residence not only of life indigenous to itself—that is, evolved from its own crea-

tive potencies—but forms of spiritual migratory essences that have become transfused in genealogical contacts, till the forms of "mortality" regarded by you today are truly three: the indigenous group, the migratory group, and the mentor or avatar group. We shall take up the eccentricities of these groups with you more fully in our series of discourses on the Great Migration.

Your earth, in the main, is today a kindly planet, in that all astronomical and horticultural features are most propitious for life as mortality in general knows it. It is of sufficient age to have toned down its virilities and thus permit of long periods between drastic geological changes. But it is by no means a transitory planet, set in the sky for an instant and soon to be disregarded by the remaining inhabitants of Cosmos. Too much has gone on, upon its surface, rendering it of moment among planetary bodies. Its mentoring spirits are too celebrated in Cosmos for it to be regarded as a winging mote in eternal sunshine. All in all, it is not unlike an exceptionally desirable house in one of your earthly neighborhoods, of celebrated history, sound construction, a perfect heating and refrigerating system, low rental, pleasant exposures and beautifully gardened grounds. Thousands, millions, trillions, would like to rent the premises and live in them but alas, in comparison with those who can do so, because of that house's very physical limitations, only a handful may actually do so. To carry the metaphor one step further, we can even put it that earthly residence carries a long waiting-list, after a fashion, and only those who care to put in concentrated periods at profitable living are given that privilege by the Divine Landlord.

Your earth-world came into existence in the beginning to accommodate a definite gradation of evolving spirits from one status of consciousness to another. But mistakes and fumbles and back-tracks, not to mention cancerous growths in the sense of abortive mentalities, have come to function within its habitable arena. These pertain more to the sociological and ethnic than to the astronomical or geological, of course. But they nevertheless distinguish your planet in Cosmos.

Think of your earth then, not precisely as the center of Cosmos, as men conceived of old, but as a location in Cosmos of so propitious a nature that its fame has spread to the outermost star. It is, as the poet has put it, a demonstration of "infinite riches in a little room." . . . We leave the thought there for the moment.



## Chapter IX

### EARTH CONSTANT



IT IS a far cry from the Chaldean folklore expounding for a simple and elemental race the origins of our Cosmos as set forth in the Biblical Book of Genesis, to the most recent explorings and codings of astronomical physics as set forth by such massive intellects as Kepler, Newton, Lodge, Eddington, Jeans, Compton, Cameron, Rutherford, Millikan, Einstein, and Minkowski. Patently, these later scholars constitute a great cosmic school of philosophers who incarnated at this particular time—just on the cusp of the Aquarian Age—to substantiate the great premise that Conscious Spirit is the ruling arbiter of the universe, and not mindless mechanics arriving at Matter through atomic accident. The erudition of a thousand years has it that man was ever a poor worm of infinity, projected into a world of blind chance where Nature was his enemy and not his friend, where life was something to be endured so long as its catastrophes were averted, and on the whole an agonizing condition from which he could not come alive. Suddenly as the Piscean Age terminates and the Aquarian Age opens, we find even the most materialistic of our men

of science coming from observatories or laboratories with queer expressions on their faces. There is no such thing as Solid Matter anywhere in the universe; what appears to be substance is purely the eccentricity of electrical impulse. The planets and constellations in celestial space are real enough in their recordable functions, but the means by which evidences of their actuality are conveyed to us, call for an entirely new medium in the light of the positive provings of the authenticity of Relativity.

It is being accepted scientifically, for instance, that once an impulse of electrodynamics has been projected, it goes on forever in the unobstructed universe—and its might is determined by its quality, not by its force.

Space and time as separate entities have already disappeared from the universe; gravitational forces now disappear also, leaving—as Jeans declares—"nothing but a crumpled continuum." This continuum is the new term for the hypothetical ether of yesteryear, but instead of being considered a sort of materialistic element through which waves operate, it is coming to be regarded as "four-dimensional space" in which the three dimensions of ordinary space are supplemented by Time acting as a fourth dimension.

Nineteenth-Century science had reduced the universe to a playground of forces of only two kinds—gravitational forces which govern the major phenomena of astronomy, besides keeping our bodies and possessions on the earth's surface, and electromagnetic forces which control all other physical phenomena, such as light, heat, sound, cohesion, elasticity, chemical change and so forth.

Now the gravitational forces are disappearing from science,

it is natural to wonder why electrodynamic forces happen to survive, and how they figure in the continuum. Although the question is not fully settled—and again I'm quoting from Jeans—these too seem destined to go the way of gravitational forces. Weyl and Eddington successively propounded theories which dispensed with electromagnetic forces altogether, and tried to interpret all physical phenomena as consequences of the peculiar geometry of the continuum. Both these proved open to objections; the fate of the more recent theory of the same type by Einstein is still in the balance. But whatever theory finally prevails, the universe will have resolved itself into an empty, four-dimensional space, entirely devoid of substance, and totally featureless except for the "crumplings," some large and some small, some intense and some feeble, in the configuration of the space itself.

All this is Greek, of course, to the layman-reader, but the following declaration should by no means be Greek: "To sum up, a soap bubble with irregularities and corrugations on its surface is perhaps the best representation, in terms of simple and familiar materials, of the new universe revealed to us by the theory of relativity. The universe is not the interior of the soap bubble but its surface, and we must always remember that, while the surface of the bubble has only two dimensions, the universe bubble has four—three dimensions of space and one of time. And the substance out of which this bubble is blown—the soap-film—is empty space welded onto empty time!"

WHAT IS this thing then, that the most erudite scientists and physicists are now asking us to accept? Let me quote again at greater length from one of the recent books of a great physicist: "Today there is a wide measure of agreement, which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading towards a non-mechanical reality; the universe begins to look more like a great thought than like a great machine. Mind no longer appears as an accidental intruder into the realm of Matter; we are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of Matter—not, of course, our individual minds, but the Mind in which the atoms out of which our individual minds have grown exist as thoughts. The new knowledge compels us to revise our hasty first impressions that we had stumbled into a universe which either did not concern itself with life or was actively hostile to life. The old dualism of mind and matter, which was mainly responsible for the supposed hostility, seems likely to disappear, not through matter becoming in any way more shadowy or insubstantial than heretofore, or through mind becoming resolved into a function of the working of matter, but through substantial matter resolving itself into a creation and manifestation of Mind. We discover that the universe shows evidence of a designing or controlling power that has something in common with our own individual minds—not, so far as we have discovered, emotion, morality, or esthetic appreciation, but the tendency to think in the way which, for want of a better word, we describe as mathematical. And while much in it may be hostile to the material appendages of life, much also is akin to the fundamental



activities of life; we are not so much strangers or intruders in the universe as we first thought. Those inert atoms in the primeval slime which first began to foreshadow the attributes of life were putting themselves more, and not less, in accord with the fundamental nature of the universe."

**I**N OTHER WORDS, the physicist-scientist of today is going the long route around Robin Hood's Barn to arrive at the principles and premises that the metaphysician has known and tried to describe to the world since the days of Pythagoras.

The metaphysician, of course, has not pottered around with spectroscope and test tube. He has gone directly to the mortal intelligence that has graduated out of its physical envelope, and, having gained to the proper communication-band on the great chart of Light, has asked: "What are your perceptions of the universe, now that you see it outside our circumscribing three dimensions?"

The communicating intelligence has never yet failed to make this stipulation: You are putting the cart before the horse when you think of Matter as coming before Consciousness; Consciousness comes first, Matter is its product, even that matter which Consciousness under incarnation may inhabit. Your earth-planet is simply a great Thought-Coagulation in space, of Free Energy harnessed to a pattern that stays constant. It is a platform in Cosmos, on which Life can exhibit—to itself as much as to its contemporaries. Its size is not the important thing; while as for location, it has none, except in relation to similar concentrations. The important thing is the exact conditioning of the planet being arrived at,

so that life in physical flesh can perform to maximum spiritual facility. Planets so conditioned are not plentiful throughout the universe. Not only must a clever job of integration be done to start with, but vast quantities of time are involved, arriving at the conditioning that makes life acceptable. This means that when such a planet is perfected, there are trillions upon trillions of souls in Cosmos waiting to get residence in flesh upon it. This is a situation that rarely occurs to the thinking mortal.

Commonly we accept that the universe is limitless, that life evolves upward from protoplasm on as many planet-worlds as come into existence, that having had its fling at sentience—long or short as the case may be—it perishes to extinction in the individual instance, and arena for performance is no consequential factor. We concede biologically that practically no corner of any of these planets is without its manifestation of some sort of life, and we wonder—when we give thought to it at all—at the prodigality of Nature.

But that there should be the situation of the individual life's returning to the sentient organism again and again—or at least wanting to return to it—and finding that for the time-being there is no room for it, is as blank a mystery as the so-called dark stars. It is, to say the least, cosmic information of unprecedented character. It explains in a measure the so-called overpopulating of countries like India, China, and certain habitable parts of Africa. "Any sort of environment in order to get incarnation," would seem to be the imperious fiat. And it does give an importance to the planet Earth that makes life no less vital than we ourselves find it. It also puts a valuation on physical life that the

average mortal—wearied of the slings and arrows of outrageous fortune and longing for the peace that passeth understanding—too little grasps in its awesome premise.

To put the whole proposition in another way, there seems to be only about so much free energy or potential electrical impulse in a given arena of Space and Time distinguishing any corner of the universe. Thought-Consciousness impels this free energy into recognizable and usable materials. But Life itself, once created from the great reservoir of Spirit, cannot perish to extinction. It exists and goes on existing, whether or not it has a physical vehicle by which to improve the quality and capability of its spirithood. Millions unto trillions of these spirits are not yet sufficiently advanced to utilize free energy and fashion planetary orbs of their own for occupancy in vehicles, and so, in a manner of speaking, there are ever more spirits who want to perfect their spirithood than there are exhibits of coagulated or integrated free energy to give them a stage for their performance. The result is a competition in planetary incarnation that is as ruthless as it is desperate. Unable to achieve planetary integration of themselves, these millions unto trillions of spirits are caught on the horns of a cosmic dilemma. They cannot think themselves out of existence as a planet that is the product of Consciousness can be thought out of existence. They must either wait patiently for a chance to operate through physical birth on a planet like Earth that is already created and become ideal for occupancy, or they must go poking and prying through Cosmos trying to find a planet where conditions are propitious for performance. After long periods of time, of course, and the capability that comes

after seried incarnations, these achieved spirit-souls graduate off and away from Matter performance and into conditions of exercise and operation that sentient earth-life can by no means comprehend. But the very nature of their graduation and achievement would command new forms of life to appear and go through the evolutionary cycle. Thus life is not lacking in any arena of Cosmos; but residence is, in the sense of substance. In other words, we might almost put it that "the housing conditions in Cosmos are terrible"; there are a hundred thousand million applying tenants for every planetary house, with far too few cosmic builders available, and a constant supply of Energy construction-material. Consequently Cosmos as Cosmos is badly overpopulated, and no sooner does a planet reach a status where any form of sentient life can perform on it at all, than such life swarms madly in and takes possession.

TO CARRY the metaphor one step further, there seems to be but one sensible way in which to relieve such congestion, and that is for spirit-souls to make faster progress—especially those in the upper brackets of Cosmos—in mastering the principles of Thought Integration and equipping themselves for a wider, higher, and more industrious performance on the so-called Thought Planes or in the octaves of cosmic construction, so that this housing shortage may be progressively reduced. On the planet Earth for the last few thousand years, a condition has maintained where deficient or incorrigible souls have done all within their power to prevent or stifle the exposition of such knowledge and to aggravate the congestion instead of relieving it. Great insti-



tutions of so-called learning, great organizations of competitive theologies, great coalitions of pseudo-philosophies, have maliciously or stupidly encouraged incarnated humanity to believe that sentient life evolves somehow out of materials—materials now proved by science to be naught but empty time operating in empty space—and that after having one fling at earthly performance, it is done for all time. This has resulted in a vicious apathy and tardiness in souls finding themselves in flesh, in the matter of absorbing all that mortality has to give of experiences tending to fashion or control materials. It has made worldly institutions purporting to deal with spiritual matters a sort of static shilly-shally in the true fundamentals of existence and slowed up disastrously the whole great parade of Cosmos, to serve the purposes of denominational selfishness. Thus is life on earth today a vast hiatus in the moral virtues—merely something to be experienced sensuously and finally relinquished on a take-your-time basis. And yet as a construction, it can only be remedied in the octave of mortality in which it first became of moment. The condition having become precipitated here, it must be dissolved here. It cannot be transferred to another celestial arena. And in a general manner, it must largely be dissolved by the identical spirits causing the precipitation. The eccentricity of this condition's happening at all belongs to another and more advanced volume, however, and in proper place will be functioning. What we must call attention to now is that for a fortunately interminable time in Cosmos this planet knows a status that should be more intelligently appreciated by those who have been lucky in getting a leasehold. As the true state of affairs is made

intelligible, it should be seized upon and absorbed for all the potential benefits it contains, instead of being resented and ignored that transient institutions may take temporal profits. The faster the individual assimilates the majesties of truth that periodically offer to competent intelligence, the quicker will he be eligible for graduation and diploma.

THIS AQUARIAN Dispensation, which comes in the procession of the equinoxes every 25,867 years, seems to be in its essence a common graduating period for millions of souls that have profited by the erudition in the celestial-month classrooms. Its first aspects coming to be felt back in 1844, it apparently requires 159 years to arrive at cosmic fullness. That will bring the time-span to the year 2,003 A. D., when the Aquarian influence will be dominant in world effects. This great transition time, this "Passover" through which humanity is now going as in a ghastly travail, must have its wars and convulsions, its upheavals and revolutions. Really, to continue the college metaphor, it is a sort of examination time for the souls that are due to leave Earth behind them forever—no matter how many incarnations they may have known upon it—and evolve onward and upward to new planes and octaves commensurate with their wisdom. As such, the more enlightened among us should think of it. To some of those taking the examinations, the tests will include standing by great principles, playing stellar roles in great revaluations of mortal institutions, espousing or even leading major movements toward renovations. To others, the tests will be in the form of mentoring a handful, bringing illumination to a neighborhood, a family, a clan, a State.

Some will put their theses for their degrees in the form of great books, great inspirational pictures, great poems, great works of art. Escape the episodes of the tests, they cannot. And remember, such tests are almost never labeled. They come as "naturals," or situations and circumstances seeming to arise from the employment of the developed character in worldly environments, no matter how shoddy, no matter how satanic. No one who is to graduate can escape his examination. All through the Passover period they will continue; all through the Aquarian Age of Commencement. Then, after the 2,156 years of the Aquarian Age have run, a new cycle undoubtedly will commence; a fresh crowd of students will come into the lowest classrooms under the earth-sign of Capricorn, expressed in the Zodiac by the symbol of the Goat. That will not be the concern of anyone now living and illuminated by the grandeurs of this esoteric text.

**THE THING** that devolves upon the least of us to do, is to perceive accurately what is being offered by both Science and Metaphysics for our present assimilation, discern clearly its long-throw cosmic import, and absorb its momentum on ourselves—to help us forward into octaves of supernal performance where all earth's quandaries will be recognized to have been but experiments in a classroom. When an enlightened and illumined spirit-soul, on earth in this present dispensation, sees the plan of Cosmos for what it is, views the planet and its ingredients for what they are objectively, makes the seried-life performance his formula for all esoteric considering, and evaluates all life phenomena, in every form about him, as exercise of such formula in the



demonstration of Reality, he is mentally prepared to take the final Great Step into higher manifestations of spirit performance. He will leave this last earthly envelope which he will ever inhabit, with his mentality "all set" for receivings of manifestations in the octave just ahead. He will not be helpless or at a loss in such higher-octave environment, an adolescent in a company of adults. To "die" physically but make the Passing intelligently, fearlessly, and even with an eagerness—because one has prepared himself with supernal knowledge—means but to reach immediate orientation in the new octave, and function excellently from the first instant of opening the eyes of the Light Body on the features of the higher-life environment. That, in the final analysis, is the essence of all this teaching, the epitome of all metaphysical erudition. There are hundreds upon hundreds of pages of knowledge yet to be assimilated before such instruction can ever be called complete. But to get the celestial system, the solar system, the planetary system, recognized for what they are, see the earth as an integrated coliseum for the life-exhibition, and realize that Science is but the materialistic proving of that which is not materialistic, are the accomplishments of the moment.

Back in one of my discourses at the commencement of this teaching, I used this illustration: Go far enough distant into imaginary space to view the universe as a huge bevy of billiard balls, rising and falling about one another as they follow their orbits, but as a collection located nowhere that can be described geographically except in relation to themselves. On the outer surface of one of these billiard balls, human life such as we appraise it is functioning, year after year,



century after century, age after age, millennium after millennium. The bevy of balls—resembling from far distance just a cloud of gnats in sunset—hangs suspended in everlasting space, oscillating to and fro, according to Herschel, but uniformly maintaining the one position. And the whole bevy of balls, or cloud of gnats as you prefer, is concentrated Thought obtaining a material basis for its exercise, unit against unit. What does such a picture reveal in its spiritual significance?

It reveals that the importance of Life is not *where* it functions but *how* it functions; not *why* Consciousness conjured up Substance as its vehicle but what the effects of such conjuring may be upon the unit in expanding and exercising Its divine self-awareness.

Of course, to glance from the nearest window in sunset and see the idle smoke hanging over the factories of cities, the beauty of fields and woods and rivers to the line of horizon, the first stars of evening beginning to twinkle as the after-glow fades and night is imminent, makes it difficult to conceive of the whole of it as just integrated energy holding to patterns of this or that. It is all very real to us, and very substantial, and very delightful. The trials and experiencings and vicissitudes in such an environment are so actual in their physical effects upon us that it appears at times to be a form of hallucination to term them purely mental, to say that they influence us only as our spirits react to them. Yet should we reach for the nearest grass-blade, or catch the feather floating down from the capricious swallow's wing, and put either beneath a microscope powerful enough to resolve it to visible molecules and atoms, we should see, verily

by mechanical proofs, that naught was there but positive and negative electrical impulse. Only because our eyes are not fine enough to see with the magnification of the lens, is the factory smoke what it appears to us, or the fields and woods and rivers other than trillions upon trillions of electrical impulses performing to constant pattern. The limitations of the eye, so to speak, or the vision adjusted so that it observes molecular or atomic energy in the pattern-accumulate, makes the world what it is as we regard it in mortality. Presently we shall graduate from this encasement of flesh. We shall see not with the clumsy retina of the physical eye and optical nerves running back to the brain, but with the eye of the Light Body, stepped up to behold vibrations a million times swifter than those of physicality. And in the exact degree that such perception is stepped up, so will the world and its patterns take on changed aspects. We shall see the same world, the same properties, the same patterns, but we shall perceive them in mental reactions to an infinite degree of minutiae that now are closed books to our low-grade senses. Verily the thought can be carried to the eternal. As we go onward and upward, examining ever finer and finer integrations, the day must at last arrive when we behold the Ultimate Unit, with the space between it and its immediate predecessor of extent so vast as to make us exclaim that the universe, after all, is practically a Void. But even in beholding the Ultimate Unit, we shall probably observe but a thought-disturbance in universal essence. And beyond it, what then? Shall we not have to reverse and come back into integrating and compounding atoms in order to conceive of ourselves at all? For if we shall have arrived at the Ultimate

Unit, and all else is emptiness, then only ourselves and that Ultimate Unit shall constitute reality. And with the Ultimate Unit's vanishing as to substance—in that it is merely a thought-disturbance in universal essence, then all that shall be left for us to regard is the subjective consciousness which is the self-recognizable ego that each of us gives the identity of himself! We do not deal in hypothetical intangibles when we indulge in such deductions. To reach for the nearest high-powered microscope provides us with an instrument to show the elemental truth of it.

Literally so, it is, that all of the trillions of us who are living in universal essence now, are existing in the maelstrom of electrical nihility, but our senses have found ways to recognize forms that represent ideas to us, and all ideas on the frequency of the wave-length of our vehicles, are accepted by us as tangibles. An integrated electrical impulse of a frequency with ourselves, is a tangible. The miracle of the whole of it is the keeping to a constancy of pattern in each instance. However, it might be said that we have relinquished control of ourselves spiritually and abandoned ourselves to these constant idea-frequencies, that by their effects on our perceiving egos we may gain to greater and stronger realizations that we *Are!*

SO IT is the mental and spiritual reactions of each one of us to these ideas, designs, and patterns, that mold and make our worlds, bringing one into existence for a time, taking another out. Wars, social upheavals, revolutionary convulsions—what can these be then but trial-and-error experimentations by masses instead of individuals, trying new con-

cepts, indulging new caprices, learning how to adjust the individual spirit to vicissitude gracefully, withal gaining to the larger and mightier concept of our own potentialities to discriminate between that which is constructive and that which is injurious?

It is lucky for us, on the whole, that in our present case we have found tenure on a planet at all. Others in Cosmos by the billion are not so fortunate. And yet one of these worlds like ours, once perfectly integrated, must run the drama of its life-forms to the ultimate.

The other day, in an old notebook, I ran across the following anonymous paragraph which I have preserved for years. The picture that it paints is one of biological evolution, but when we consider it as a portrayal of the multiplicity of form-ideas to aid in self-recognition of Consciousness, it becomes something else—

"Science finds no time, or place, or thing set apart, and alone sanctified by one instantaneous, all-embracing creative act. Cosmic evolution and organic evolution, the growth of stars and suns, of earth and plant and man are continuous parts of the one process. The more formal chemistry of earth and sea and air; the flowing chemistry of protoplasmic cell and organ; the molding discipline of associated nerve and muscle, eye and hand; the alchemy of associated lives in Nature's household, are but different phases of one continuous, all-pervading process of creation.

"Nebulae stiffen into stars and suns, and give birth to drooling planets, lava-smeared. Throbbing tides of sea and air, the heartbeats of a planet, drive the nutrient ocean to the mountain skeleton and through the capillaries of earth,



clothing her ribs in clay and spreading her first gardens of ooze. Earth labors in her kitchen and with equal skill in synthesis brings forth atoms tied in stable squads and marching regiments, crystals straight-edged and steadfast, proteids and albumens, with rounded forms and yielding sides, dancing specks and wiggling threads, prophets of life to come, sprawling, self-consuming protoplasm, free to rove or wrapped in rigged walls or bound in glowing brotherhoods of cells together, polyp and snail, worm and crab, fish and frog, bird and ape, and at last naked, hand-free, high-headed Man, armored and armed—with conscience and with vision. Scrutinize as best she may, Science finds no seam in this universal fabric, no patchwork of dead and alive, honored or dishonored, in creation—no barrier between what Was, and Is, and Shall Be!"

# THE REVELATION

## LOVE YOUR EARTH

DEARLY Beloved Brethren in Mortality: We have told you that life on earth is essentially divine, that all is Holy Spirit engaged in obtaining formal effects for the expansion of Itself. Now we tell you something more. We confide to you a secret of Cosmos.

The universe itself is not constant, as most of you observing it are accustomed to think of constancy. That is, no matter what the continuity of its forms, it is by no means set, static, persevering from age to age in the one transcendent pattern. The universe is Change. It is Change Incarnate. It is Change-in-Action, observable to the eye. And even as the universe is Change, so too does the literal body of your earth change. The world which you inhabit, in the Twentieth Century of solar time after the Savior's ministry, is not the same earth in its minute and infinitesimal features and ingredients that it was in His time, literally as well as figuratively, actually as well as symbolically. The earth as a planet grows and groans, exalts and sorrows, inhales and exhales the Divine Afflatus, even as you mortals in your animated bodies. As the cells of the latter waste and are renewed, so are the cells of the earth wasted and renewed. It is not, in other words, a dead, inorganic thing, rolled in the heavens for sentient life to walk upon. It is, in the accumulate of its atomic structure, an entity in space, even as you mortals are entities in society. What you will some day come to see

is this: that inorganic life, no less than organic life, has a type of consciousness of its own, that nothing exists or endures that does not have in it the essence of Holy Spirit. If Holy Spirit can obtain and form a pattern, so that a thing is distinguishable as to identity from generation to generation, it is because there is a part and parcel of Holy Spirit remaining intact within it, preserving its design as well as its essence, making it to maintain individuality amid all other forms. Constantly you wonder "why things keep their shape" and why atomic structure maintains the same pattern season after season, generation after generation. The answer to the mystery is, that enough of divine consciousness remains forever of, and in, that created thing, mineral, vegetable or animal as the case may be, to hold its atoms to performance in the rigid design. That is why we of the higher octaves regard all earth's creations with more reverence than do you. That ingredient Holy Spirit is present in everything, else it ceases to have pattern. An analogy to your own mortal bodies is found here. Should you withdraw your sentient spirit from your mortal molecules and atoms, the body disintegrates. Should the Consciousness of Holy Spirit withdraw from any material thing, no matter how humble, so too would it disintegrate.

Too many of you are prone to think of your earth-planet as set, dead, static, we say. But the earth, even the planet as an entity in free open heavens, is constantly altering in contour and behavior. It can be happy or grief-struck—in a blind or elemental way—at the operations and performances going on upon its surface. It is not rolled in space as an inert, lifeless thing; it is made to fetch and carry for the pur-

poses of the Host. And no vehicle thus functioning is ever without its life, verily the living, breathing essence of the Divinity in unit.

We tell you these things for a definite purpose. You have had a book placed in your hands that has to do largely with the integratings of materials. You may think it curious in parts, dry and uninteresting in others, profitable here, trivial elsewhere. But the real message of the volume may have escaped you entirely. No book is ever static. It is always as alive as the person who reads it. A volume that wearies or stupefies one man may be a fountain of intelligence to another.

So we say, the purpose of this collation of papers has been to bring home to you that while the planet endures and marks an area in cosmic space, it has come about that there should have been a stage and arena for given celestial spirits to exercise themselves and grow in moral as well as social stature. Long ages ago, longer than the folklore of the oldest peoples carries, a concourse of celestial entities of a high, high order betook themselves apart from the Host to perform unto themselves, to project in this corner of Cosmos a perfect little planet—as planets go in size—that should give them as creators a peculiar satisfaction. They were demonstrating unto themselves their expert awareness, to become great archangels of a sort, or beings so transcendent as to pass for gods in their own right. They were not capricious in this. They had a task to perform, a brevet to serve. Oncoming in Cosmos was a host of heavenly beings who desired a peculiar series of pleasure-pain experiences different than all others procurable to date. This group was to learn



from such type of ordeal the perfect self-awareness of beings conceived in love but swinging outside the orbit of transcendent affection—so to speak—to know pure evil and perversity, and then to swing inward again and proceed to supernal octaves with their vicious natures altered. It is too big a program to describe here in detail. But the drama was austere and had to be played out. It was a drama not infrequently played to infinity—a dangerous performance for its effects on themselves. Already you have papers still to be printed in earthly books, telling you of the experiences of those spirits in making this circuit, but what we would remark upon is this: The planet that resulted, when the processes of creation had been completed, was perfect as to form, stable as to pattern, and symmetrical as to seasons. It was set in this particular corner of Cosmos that the light and heat from your nearest star—the Sun—should culture and profit. It was not set too near your sun, yet it was near enough that all of the sun's radiational effects should be exercised upon it and the life that would inhabit it.

Now into this corner of Cosmos, while it was attaining to its final stages of appointments, came a second host of spirits who had no right to linger there. They were not perverse spirits. They were spirits who might at best be called curious if not a little mischievous. They stood on the sidelines to watch for a time. They thought themselves quite capable of creating a similar planet for themselves if they might but act in unison, but they had not achieved to the character attainment that made cooperation a constructive vitality. These spirits interfered, if the description be allowed, with their advices and distractions during great etheric processes,

and while their massed thought-strength was not sufficient to alter the shape or quality of your earth, it infiltrated an element of thought-force that by no means belonged there. It gave form and speed to monstrosities of intellect. It permitted growths to come to fruition that were not indigenous to the type of planet being put into action. Then when they had thus intruded themselves, stamped their own imperfections upon the product, so to speak, they wanted incarnation as a matter of proprietary privilege. They had mingled with the makers and added their own thought-force but they had no means of knowing that they were bungling a vast project of surpassing grandeur, that sooner or later they must reap the results of their abortive interference. We shall say more about them in discourses that are coming. But this was the result: that the vibrations of such interfering entities are still a part of the composition of this living and breathing celestial body. They have made themselves a part of it by contributing their thought-force, although uninvited, and now they must persist and remain in its aura till the last vestige of their interference is undone.

Earth as a planet was meant to be cast and completed in perfection. It was meant to have equal seasons. balanced rations of seed-time and harvest, light and dark, radiation and absorption. But this disturbing factor entering in, has put a blemish on the planet as you know it. It has contributed to a maladjustment of forces, to a deficient equilibrium, that causes basic disturbances, even to this moment. Eventually, of course, this mischief will be remedied. The earth, your scientists say, will some day swing back to a true orbit and revolution, have equal seasons, balanced periods of

seed-time and harvest. But we cannot impress upon you too forcibly that the main reason for this apparent dissimilarity in peoples, inadvertent operations of cataclysms, interrupted or capricious harvests, intermittent phenomena tending to displace terrain and change polar rotations—has its birth and genesis in this unfavorable alien influence that was in-born and inbred into the very core of the earth as it gradually contracted from the stage of nebula.

These things were better known to the ancients, in that the ancients, being closer to the Divine Accumulate in wisdom, knew partially of their identities. Many of the presiding spirits, thus obstructed in their work of projecting a perfect earth, have gone on in Cosmos and have not been heard from in many millennia. Others remained behind in eternity to do the best that could be done with an earth thus afflicted. These latter are the Great Ministering Overlords of the world at this moment. They are just as much in evidence as they were at the moment of originally bespeaking creation. They are planning a perfect earth still to come, and mean to achieve it as a point of celestial honor in supernal performance of mentality.

This is the point that we would register with you as we pass on to papers that will fill another volume—

**T**HOSE spirits thus interfering with the orderly processes of creation are not wholly to be blamed for the confusion thus done. They did what they did in a sort of necessity. You will understand ultimately why a spirit—to be a spirit and know itself for what it is—must forever be “doing something” else it cannot exist. It identifies itself by its

works—or rather, its works and its essence are more or less interchangeable. So these spirits who "assisted" in the projection of your earth were, after a fashion, fulfilling the brevet of their natures. Thousands, millions, of them have seen their error and would cheerfully rectify the mischief if they could. It is a matter of their evolving to a point where of their own spirit-strength they are able to pull out of earth's composition that which is their foreign and alien ingredient. It may be many ages before this is achieved completely. Meanwhile life on this planet will go onward. The world as a planet, and the planet as a world, will go onward. It will perform as it has ever performed. But ever in the background and under the surface of its performance, is that malodorous ingredient of souls who had no bona fide part in its production and who interjected something which should not be there, causing hurricanes and pestilences, making abortive orders and sometimes inhabiting them themselves, projecting false philosophies for lodgment in men's minds, bringing losses of social equilibrium that were by no means intended by the motivating hierarchy. True, not all terrain disturbances or social convulsions can be laid to their influence, but enough of them remain to cause serious dislocations. You are about to embark upon a course of study presently, as to why the various life-forms became of existence on this earth. You will see how one set or caste of spirits was assumed to inhabit this globe when completed. You will learn how the first forms of life came upward from sea-water, evolved to Mammalia and at length became men of low classification. You will learn how still other forms took up earthly residence by migration, forming bodies of their own from ma-



terialization and proceeding to inhabit them to the confusion of the forms which the earth-creators had accommodated. This made for a great Abomination Sequence, requiring a host of still other entities to come and try to straighten out the confusion. But that is not relevant to this volume in hand.

**M**AN as you know him today is a "celestial animal." He has found a location of his own in Cosmos and named it Earth. On his planet of that name he persists in his residence. Everything is here for his comfort and enjoyment. But man must learn how to use the forces and environment placed at his disposal, sanely and sagaciously. He must learn complete control, individually and socially. He must come to perceive the defects of his own mass reasonings as well as the defects of his personal character under expansion, as contact with his fellows and the seeming obstructions of Nature take him higher and farther up the Ladder of Godhood. This will come in time. But as for the planet as a planet, consider this: Man is the highest created and inhabiting form of sentient life on the earth-plane. As such, he has dominion over it. There are only his Overlords who are greater than he. This of itself should demonstrate that it is man's mission to himself that is being served by such residence, for presumably otherwise the Almighty could have instructed the Over-souls to bring in forms of life still higher and make man a mere bond servant to their greater intellects. Nothing of the sort has been permitted. Man is supreme today in his own domain. He is literally "lord of all he surveys." But he fails to survey enough. He needs the more altruistic

grasp on the processes being performed here—a more trenchant concept of his place in the Scheme of Things. Of himself, he is nothing. Without a world to educate and improve him, he is nothing. He must have this planet for all of its minor imperfections and obstructions to polish him to excellence.

So we say to you, dear brethren in that circumstance, do not "fight" the earth and your tenure upon it. Think of it as a fortunate happening that you are permitted to have experience of it. If so be it a heavenly holocaust should disintegrate the titanic thought processes that brought it into being, its radiations would reassemble and doubtless the energy released would be available for another supernal cosmic manufacture. But no such thing stands remote chance of happening. It would be a mighty tussle between titans of intellect that would ever precipitate such a debacle. And uniformly they are too far advanced to see merit or profit in such a contest. No, you are fairly safe on your planet Earth for an indefinite period. Take it as your classroom, your laboratory, your eternal workshop in which the subject under experimentation is yourselves.

This message we leave with you: "For God so loved the world," says Holy Writ, "that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life." We would rewrite the sublime rendition: "For God so loved the world that He sent it existence under His Son, that whosoever should profit from its educating excellences should enjoy forever the Son's splendid guardianship." That of itself means life everlasting.

Get acquainted then with your home, the Earth, and recall

in your blackest moments that nowhere in Cosmos are more wonderful experiences available than accrue to you daily from your mundane inheritance!

## Chapter X

---

### AEONS STILL AHEAD

---



IT IS manifestly irrational to project the picture of a future world, or a universe that begins where this universe leaves off, assuming it ever does, without indicating WHY such termination should ever be of moment, and what the manifesting phases of such a succeeding universe may be. We have thought of ourselves as marooned on this solar planet where conditions are rigid and inescapable and have assumed that such isolation is everlasting. But what shall we say if it suddenly becomes apparent that such may by no means be the case? It leaves us somewhat breathless because we have small means of forecasting what any alternatives may comprise. But what if, in time, it becomes apparent that an economy of the Planes is called for, that there be no particular differentiation between the experiences to be suffered on the earth-plane and those immediately above it? This is a prospect that only the adept in psychical matters can appreciate. And yet, we of the modern instance in earth experiences seem to be facing some such major alteration in our etheric viewpoints. Apparently we can arrive as individuals at a circumstance where it is desirable for hu-



manity in earthly bodies to acquire a direct and positive knowledge of the higher planes and their separately circumscribing curricula of cosmic erudition where it is disclosed to the least of the terrestrial plane's incumbents that this First Level is only the starting-out point. Still more magnificent worlds invite and challenge us, the whole wrapped up in the fecundities of what modern life describes by the terminologies of Nuclear Fission. And yet, apparently, all that separate the various planes or octaves of Consciousness as we created mortals confront them, are the differences between illuminating light-waves or electronic frequencies. If we were physically equipped to discern that which ultra-violet light now screens from us, our entire philosophy of consummate Creation might be changed. It is because of what we at present can't *see* that casts the earth-world in its current abstruse pattern. Very well, how then *to see*? It is not out of place in this book to mention it . . .

Obviously earlier generations of humankind, living in Taurian, Arian, or Piscean times, took the universe as each beheld it and looked for nothing antithetical behind it. They saw the rocks, soil, and trees of earth, the sky, the clouds, the other planets shining as stars by night, and said "This is the universe, and we are a fragment of it." But by no means may they have been any such "fragment." A totality of all manifestation might have been exhibiting in themselves as creatures, and because they were such, had an importance quite on a par with anything manifesting in occupied Space. While it will ever remain true that the Whole is the sum of all of its parts, nonetheless there can be such a thing as the Whole manifesting *within* the parts or by means of the parts.

Therefore this earth-world that we have been considering the past two to three hundred pages may be by no means a fragment. It may be as clean-cut and positive a representation of the Whole as can be located anywhere in Cosmos. It is a point to which to pay attention.

All of which may be saying in another way that the First Plane may actually exceed itself and disclose the peculiarities of Planes Two, Three, Four or Five, if sobeit the residing spirit-souls are benefitted or advanced. Benefaction and Advancement have long since been disclosed as the End of Attainment for all units of Consciousness. Why then, need they be held back by the stabilities or imponderables of nature in the raw state, the elemental state, or the implacable state before Thought became a factor in performance?

**I**T IS a popular cliché of metaphysics to say that human-kind, male and female, are gods in embryo, climbing the tedious stairway of Experience toward divinity, plane by plane and world by world. The whole concept is meaningless unless we have understanding of what gods, of what divinity, may be considered abstractly. We think in our current mortal limitation that godhood or divinity must mean the human presentation of self-awareness considered in sublimation, our current selves matured to a spiritual adulthood. This is because we can conceive of spirit in no other terms. If it be not translatable through or in terms of ourselves it is noncomprehendable. We think of ourselves as part of a system and yet the system is the maximum consummation of ourselves. It occurs only to the one person in ten thousand to think of self-identification as an element

quite as tangible as a rock or a tree or the minerals, fibres, or vegetations of which they are composed. But self-identification is merely awareness individualized through environmental performance due to some variety of expressing vehicle. Self-identification through self-awareness may perchance be an element more than a mental realization, while any aspect of what is called Material is a similar element whether it be the organic body by which we obtain worldly expression or the factual universe in which we can only demonstrate our aliveness through behavior or actionist-performance. Mayhap true Divinity is the polarity of these, not as a destination but as a traveling. One cannot exist without the influence of the other, each being otherwise unknowable.

If we ask too specifically about the substance of identification we find it has to be conveyed in terms of externals, the features of performing vehicle or the spatial scene in which vehicular performance operates that it is noticeable not only to fellow identities but to itself through their reactions. By similar token if we ask too specifically about the substance of material location we can comprehend none of it excepting through intimate or hypothetical relationship of our awareness-unit and the reactions suffered one upon the other. This in turn makes *Relationship* a third major vitality.

No matter what variety of sentient existence we experience, nor what the plane of its exhibition, this phenomenon of Relationship is unavoidable. It is likewise inescapable. Because it cannot be ignored, it has an imperishability that gives it an aspect of its own omnipotence in a universe of Things That Are. Thus we seem to confront a third potentate of

circumstance, making an unsuspected holy trinity with Awareness and external Reality. Awareness, Externality, and the Affinity of these from Contact are forever interdependent from the very fact of their existence each and severally. And coming right down to it, Relationship possesses a vitality quite as nonexterminable as Consciousness and its Placement. Thus in divine mathematics do we have a world, whether made of one planet or five trillion, a world really expressive of the great Third Element, interdependence. Actually what this planet expresses in Cosmos is Relationship and not much beside that is comprehensible.

Relationship determines everything—size, form, location, area, even necessity for exhibition in order to convey the phenomenon of Being to any cell of self-awareness beside one's own. It is primitive and elemental that God should have conceived of Man merely as a creation, then conceived of an Edenic planet on which man should lodge. What God actually conceived was Relationship, the bearing of one vitality, namely Consciousness, on a second vitality, area conceived objectively that Consciousness activate and not only know itself but be known by others. Relationship was the cement giving one reflection in the other. In the new Aquarian theology God shall have said, not "Let there be light" but "Let there be relationship," for out of relationship shall not only come all contrasts supplying wisdom but comparisons causing enlargement of spirit import. Indeed, without this important factor there could scarcely be Thinking itself. It is more than intellectual rainbow-chasing. It is imperatively the root of all things being what they are.

God wanted Relationships to exist, endure, instruct, and re-



veal. So a planetary foundation had to be fabricated, the motif for which was Relationship venerated into practice. All things being brought into juxtaposition one with another Relationship became really the key to the whole. Consciousness can scarcely be itself without acknowledgment in terms of effects wrought upon self-awareness. Thus Relationship is truly paramount to both and supplies motivation for actionism in either.

Almost we might say that it was God's reason for any aspect of creation that was perceptible. One element by the fact of being should react upon a second element by the fact of objectivity, and such Relationship maintain unto eternal time in the business of shaping not only the character of Awareness but the character of disciplining Circumstance represented by materials and the insistence of their operation. Undoubtedly the motif of interdependence was being served but that again was a factor in control of Spirit that could only exercise to Spirit's perpetual enlargement. And Spirit's perpetual enlargement was not that Spirit might eventually gain a phenomenal stature but that Spirit might never encounter a tedium in merely *being* but always have actionist recourse in the cosmic enigma of *becoming*.

Spirit could only "become" as an enduring and never-ending enticement through active participation in Relationship, or connecting affinity with all things external to itself.

The Great Motivating Intellect behind all that IS supplied the self-aware unit with the interminable project of always and forever becoming that which it has yet to BE, goals of attainment always receding as self-appreciation grows in ever expanding patterns of attainments.

Divinity would seem to be then the Ever-Becoming-but-  
Never-Arriving rendered into a unit of self-knowledge or  
better self-recognition that knows no other course but Up-  
ward. Thus the earth and the world whose ideology it con-  
tains, no matter what the number of fact-octaves comprising  
it, is quite as essential to Spirit in its forever-progressing  
existence as the phenomenon of fact-octaves taken singly or  
collectively. Spirit has to have a world, in other words, to  
keep it apprised that it IS Spirit, no matter though five  
trillion planetary bodies may have to be figured in its com-  
position.

By such inductive reasoning it comes to us that no matter  
what the nature of any planetary world, it is quite as neces-  
sary to the Scheme of Things Spiritual as the biggest or  
smallest unit of self-aware Consciousness distinguishing its  
performance area.

One would be well nigh meaningless without the other.

We creatures on our small planetary world cannot grasp this  
at Present. We are "creatures of Circumstance" we think,  
whereas all Cosmos is "playing up to us" in effecting differ-  
ent gains in development. Each of us requires a "different  
thing" if the truth could be told. Cosmos is striving to see  
that we get it by allocating us where each finds himself, where  
the thing that we need is most propitious of acceptance.

Earth *Came* because there was a definite need for what it  
could furnish a given quota of soul-spirits when it had been  
concreted and launched. There is no other planet in the en-  
tire starry universe precisely like it, either in its characteristics  
or potentials. But unless we adjudge ourselves by the in-  
habitants who distinguish other planetary orbs or systems, we

can in no wise know our predicament . . . excepting by what happens to us in it.

Time, however, is small factor in this happening—remember that! Time is only the interval of procession of events, one growing out of another. There can be no such thing as Time otherwise. We, of course, cannot see this, and accord to Time a value of itself that does not exist. Eventually it will become an incident in our Consciousness that it must endure or cover the span between one event and another event. What profit exists to Spirit from being able to mark the length of the intervals?

**SUMMING** up all of it, we enter now, I say, the Nuclear

Atomic Age, when even materialistic atoms give up the secrets of their composition and construction. They give them up through the miracle of electrical quartz filtering of infra-yellow light, disclosing whole new worlds visible by ultra-violet illumination. Cameras with lenses of electrical quartz photograph scenes and objects that man has hitherto ascribed to "Thought". Thus thought-scenes and thought-objects suddenly become *real* to man. And transcribing of ultra-violet light down into infra-yellow permits of celestial Television that edifies his senses. The practical effect of it is to enlarge and extend man's world verily to the Infinite. All these factors have been in existence since the first throb of God-Consciousness endowed them with Form, but man has persisted in the delusion that only that which registered on his sensings attested to their actuality. Without them nothing existed or endured. Thus has man become a creature of his sensings—an organic synonym for that which he per-

ceives by sight, hearing, or skill in touch. As he gets away from these, or refines or transcends them, his universe opens and expands to him. With a pleased sense of shock he compoundingly grasps how elemental and primitive were his first perceivings and identifyings. He is a child growing up. The mansion of his birth and residence through babyhood has long been constructed but he grasps new meanings to its floors and rooms as he progresses toward its penthouse where observation of universality awaits him.

The theologian would have it that God constructed the mansion for Himself, permitting human entrance or occupancy through sufferance; the scientist would have it that the mansion reared itself, with men becoming aware of its features and furnishings as they ventured out like termites from the interstices of its walls. The true rationalist would use the whole as an environment for a stage where players play their parts, a foundation-platform for organic creatures of any atomic frequency to pursue their relations one with the other and profit spiritually—at any rate ethically—by the discoveries of association. The true esoterist conceives of the composition as an expedient in Cosmos where units of Divine Consciousness come into appreciation of their potencies as well as their localities and work out a plot involving themselves in totality.

The whole constitutes a vast university wherein all forms of knowledge are traded in, essential for the orderly and healthy development of student-psyches. The business of being "saved", as the moral culturist would proclaim it, is only a complex induced by seeming inequitable denouement of retributions as between individuals; it can have no place in the



evolutions of true moral grandeurs. If, for every action there is inevitable reaction, and for every thought-impulse executed there must be inevitable return in kind, "saving" even by Grace is a contradiction in the Law. It absolves the performer of an act from penalty. It makes exceptions of individuals in the blanket process of reprisals and blunts the enlightening process of penalties for deeds that assure the equities. And especially is this certain if the "saving" be attained through celestial favoritism or deathbed repentances. The whole Plan of the educational processes is defeated by it at a stroke. Really it betokens a form of inferiority complex in the would-be benefactee, in that he condemns himself automatically by seeking it. The fact that a theologic caste in an earlier dispensation may have erected a grandiose liturgy upon the structure of the idea, means nothing but infantile delusion and ignorance in the purpose of the Whole.

Worlds *do* come into existence, we suspect, at any time or point in Eternality that their presence betokens utility, when the classes of graduating spirits require new opportunities for exercise of their creative attainments, when conditions in Cosmos mean fresh exploits of multiplying deities and new platforms are required for their self-proving demonstratings. That stupendous thought-processes operate and bring new planets to existence is the foregone conclusion.

Earth as one such planet thus "came" at a time in Cosmos when an entirely new drama was to be worked out and processes in evolution were to multiply and produce the myriad organic creatures of today. But the thought to carry away in the whole of it is the obvious circumstance that this particular solar satellite became *real*, not to accommodate

Man so much as to add another unit in a stupendous academic institution, permitting the growth and development of a definite number of creatures who must pass through terrestrial vicissitudes to gain into the heights of transcendent effulgence. The Thought-Concept of it came first. Materialism followed as a matter of course. Materialism is an incidental product of the Divine Idea. But the Divine Idea actualizes in Radiant Energy. In fact the Divine Idea, the blueprint of what is wanted, is Radiant Energy. Thereat follows the incident of molecular creation.

THE CELESTIAL year is composed of 26,860 solar years or travelings of the planet around the sun. This Celestial Year represents the complete cycle of the spiral nebula in which Earth is a pinpoint, around and underneath the circle of the constellations, each of which shed their radiant cosmic rays upon all bodies making up the nebula. The earth as a heavenly orb thus "passes beneath" twelve such constellations in the Celestial Year's course, conveniently identified as the Signs of the Zodiac. Each Sign of the Zodiac is therefore the equivalent of a Celestial Month—representing 2,157 solar years. Thus each 2,157 solar years the ray-influences of a different constellation play upon this planet, producing alterations in man's habits of living and in a measure of worshipping. When man on earth passes under a constellation identified as an Air Sign, he reaches the height of his achievements in matters and manners of Intellect. This is the period of which Man is experiencing the opening phases, at present. It is known in our passing celestial season as Aquarius. Aquarius is one of three air signs each celestial year, the

others being Libra and Gemini. While the planet is passing under each, everything of a mental nature pertains to the air or atmosphere. Humanity entered Aquarius on or about the solar year 1844 and has been progressing deeper and deeper under the Aquarian influence ever since. It accounts for man's marvelous achievements in the fields of Aircraft, Aerodynamics, Radio and Television, Electricity for power, Psyches for interpretation of religious passages. It similarly means that the old Piscean, or Water-Sign religion under which Christ came, is lessening in influence.

At just what point intelligent creatures arrived on earth back over the dispensations and began the long climb up to radiant godhood, we have no means of knowing. The record has long since blurred even in Cosmic histories. But fossil remains indicate that man has been on this globe at least since Miocene times, something like 10 million years ago. But Jesus the Christ, whom we worship, has had the growth and development of the man-race in charge ever since its inception. The Hebrews and theologians have whittled Him down to the scope of their astronomical illiteracies. We who are becoming adepts in Soulcraft can take a more nearly accurate and longer range view of Him.

He is the great celestial Avatar Guardian, and Supervisor of the man-races on this entire planet at present, and all the grades and octaves of Consciousness enveloping the earth as a solar satellite. In the advertising language of current times, in other words, He is Mr. Big! It is to Him that the Greater Guardians of all Cosmos look for accountability of the planet's progress and development of life spiritually and culturally. He returns into the biologic fleshly form three times

per celestial year, manifesting psychically in each Air Sign. But He doesn't rule by dictatorial fiat. He rules by Incentive, Compassion, Inspiration, Moral Suasion. Spiritual development is accentuated by these. Human souls return into organic life again and again till all necessity for further incarnation is met and settled. The individual soul rises out of all terrestrial conditions and fixations and proceeds in its splendid way up the stars. People are *helped* to overcome their sins and indiscretions, not chastised for them.

So with such picture in our minds of the transcendent wisdom and parental solicitude of God, I can close this volume with no more fitting composium than the following contribution of The Avatar—whom all Soulcrafters regard in warmest affection as their indispensable Elder Brother—



# THE REVELATION

SO I have spoken . . .

I have given you a promise, I have sung a song, I have bidden you to council with those who know wisdom; I have given it my hand . .

Yet I say again, Greater wisdom shall come than this which ye have heard as the day draweth nigh for the Plan among men.

Perceive, ye beloved, that the thoughts of your hearts are as manna for your souls; as ye ask, wisdom cometh; as ye seek, knowledge shineth; thus are ye fed by the bread from many waters; thus are ye slaked from the thirst that hath plagued you.

Greater work hath man to do; greater leagues hath man to run; in that ye bend to the yoke of your service, thus endeth the labor, thus halteth the torment.

I say unto you, be calm, be patient, be noble, be strong.

The bow bendeth soon and the arrow flieth swiftly; the weak have an arrow that heweth down the proud.

In that ye bend to the yoke of your destinies, thus have ye an arrow, thus bend ye the bow.

In the knowledge that ye are called to plow a goodly furrow, I bid that ye plow it and know the wheat's increase.

Presently come those who take the plow from you; night hath a solace, the labor is stilled; now I say plow in zeal, looking only forward.

I have said that ye have a charge to keep, a lamp to hold burning, an end to serve, a goal to win at the end of many furrows; behold I have said more:

I say that ye shall in nowise come out of the world except ye be adepts in that which wrought your entrance.

The world thinketh not, Whereof have I consciousness? It saith unto itself, Behold the Lord God ordained us to suffering and we will have naught of Him.

I tell you that it is blasphemy to say that the Father hath wrought suffering; suffering cometh only that mankind may have wisdom, to look to its error, to discern its own fault.

Further than this, I say not, beloved, for in that ye have heard the brethren, so have ye heard my Spirit in communion.

Harbor no designs against your rich plowing, but perceive the true meaning of that which ennobleth you.

I am ever that which enlightened and instructeth: I am the Book, behold I am the lamp; I am he who readeth, I am he who speaketh;

I am All in All . . . an eye for your foreheads.

Arise and be exceeding glad that it is so.

And now all together I tell you: Go in peace about that which engageth you; presently ye shall see the Father's works made manifest.

A balsam shall assuage the wounds of your patience.

I breathe on you my calmness . . my poise is your redemption.

There is a fountainhead of Truth, whose everlasting waters carry no pollution. Some seek it vainly, some drink of it greedily, all have it poured upon them if they will but approach it.

I have wasted no moments in anxious longings; I have given

the world my life, that I, being godly, may make it godly likewise;

I say that I have risen to the height of my stature, I have asked no sinecure from those who are worldly, I have troubled not myself with hungerings after circumstance;

I have wrought a great book, I have sung a high song, my life hath been my neighbor's;

Thus saith he who hath drunk of the Waters; thus saith he who hath washed in that Fountain.

We seek goodly deeds to do unto those who know the Radiance; we perform in earthly substance the wishes of the Most High Spirit;

We encounter no obstruction in vales of the worldly which we penetrate not with our good offices;

We arise and shine before men in the works of our Father; We seek no base advantage over those who walk in darkness, but we bless them with wisdom, yea seven times seven;

Thus sing the circumspect, who pursue Truth and serve it. My beloved, hear my voice. My transactings await you. I come with a potion that restoreth your vigor. Your voice is mine own. We address the benighted.

Now I speak unto you in silence. Now I speak unto you in tumult. I say, the times wax wroth but go with them into service;

I give you your comings, I give you your commandments; I prosper your goings, I bequeath you a brevet.

I tell you all together: We serve, though men revile us; we hasten with our aid even though they ignore us; we counsel them continually.

We serve because we serve. To serve is our creation.

Know ye that men have a credit in this: that they see our good works though they reason not their causes.

The enemy pursueth us seven times seven; he maketh us a bitterness in that we see him not.

The world hath an emptiness of those who are radiant; behold those of radiance are seen not of eye;

Mayhap they come unto you, bespeaking your missions: I say unto you, receive them, but add to your speech no qualm of hesitation that ye have been deceived when those who would manifest deliver not in substance.

The righteous are the righteous on any plane of being.

Are there those among you whose imaginings have tricked them? And wouldst ye say there is no sun, in that the sun hath not shone at midnight?

I say unto you all together: Be wise, be wary, deliver not evil unto yourselves saying it be goodness, but hold ye to goodness and manifest in wisdom, knowing that the Father who made His love to shine upon you will endow you with that wisdom and give it benediction.

Lest it be said that there are those who advise you wickedly, I tell you that the speech that is transcendent hath its hostage in the heart; lo the speech that maketh mischief hath its hostage in the mind.

The Father's voice speaketh and the son's heart respondeth, sweet with vibration of that which is holy.

I speak unto your spirits the peace of sweet watchings!

I say that I have known of your misfortunes and transgressions, I have heard your ill-advisings, behold I have endured your whims' procrastinations;

I have tasted of your bitterness, I have felt your self-deceiv-



ings; your allotments and apportionings of knowledge have been mine. I have hungered for that substance which lingereth in the byways.

Could I do these things, beloved, and not know that Peace hath its circumstance also?

Yet tryst not with circumstance as with an idle maiden. Rejoice that your lips have the skill of the psalmist, that ye manifest in tumult that Plan that hath its dignity, that your will hath its mission when evil waxeth wroth and the times show their talons.

A goodly heritage hath been borne unto those who labor with thirst in the heat of the noonday.

The world hath its augury: the saints have played trumpets: the wicked revile not the evil man nor give unto the stalwart the means to a redemption.

Would ye, then, serve in a tiny vale, beloved? would ye gather little fruits? would ye make your verses petty?

If the times have not an augury, why prate ye of treasure for the laborer who hath labored?

Would ye work for little wages?

I tell you the strong man goeth forth where the rocks have a sharpness, he lieth in wait for the prey that hath cunning, he seeketh a valiance that trieth his sinew, he openeth his wallet unto increments from penuries.

We criticize no man for that which he desireth: we seek blessings for his judgments, that he may be wise in that which he seeketh and out of his nobility provide himself with nourishments.

I say unto you, beloved, Arise and lead the righteous! But not as earthly chieftains whose stallions give them eminence.

We seek better steeds than caperings of circumstance for us who would ride at the head of the whirlwind.

Hear ye mine utterance: Warn not your neighbor to flee from God's wrath, but teach him to know the scope of God's love;

Teach not the erring to revile their own sin, but bid sin be gone in the name of the Father, that a holier order may come upon earth and the world of Light manifest from which Spirit first traveled.

The seasons have mocked you and made sport with your learnings; Mammon hath threatened you; your teeth have gnashed at him;

Is this the rejoicing? Is this the fat harvest?

I tell you lovelier days shall dawn when the prices on your heads shall be garlands of roses.

There stand men to mock you and give you a contest; treat with them justly, begging no protest; pursue the even tenor of this just beseechment: The Lord God hath a resting place for men of true knowledge; come and share it with us, partake of its refreshment.

Give unto him who asketh of you, and make no protest when he who asketh, smiteth you. Let the wicked have their voice that in the last days the miracle that cometh shall be to them a wonderment.

They have seen and perceived not. They have heard and discerned not. Beggaries smite them that come of the conscience. There is no cavern of spirit that is emptier than theirs; being bound of the adversary, their revilements are their serfdoms.

I say, the wages of their mischiefs shall be exceeding high.

Perceivings and revilings are the order of the whirlwind, but a better day approacheth when earth's avenues have leisure. Practice this in spirit: Say, I will labor to achieve a destiny, I will ever be guided by the voice of aspiration, I will seek no godless thing nor cast forth from mine heart any loving memory of a loving deed performed by those who have served me;

I will cherish their favors as being mine own, transmuted for me into alchemies of blessings; I bestow on them substance as my purse doth provide and open their hearts to the beauties of equities.

Thus say ye, beloved, to your brethren about you: I hide an exceeding small ache from the fraught heart's defections; I translate and transcend all documents in mercies that have bothered my soul by executions lacking, and I give unto those who have wounded me the beggary of their knowledge that they stand in my debt—in that guile entered into the debt pact between us.

Now I tell you all together: Ye are famished for food of a spiritual savor, that hath substance in nourishing, feeding the hunger for that which hath permanence.

I say unto you, cast ye not forth that for which ye hunger—the services of those who desist not in serving you—nor halt their strivings for you by beggaries of intellect.

Be ye as staffs and trees in a land that is weary, that those who travel with you may know their refreshment.

Persevere in well-doing, that those who come unto you may know you by your labors, performed in my radiance . . .



SO YOU ARRIVE AT THE END OF THE VOLUME  
NAMED EARTH COMES THAT WAS WRITTEN  
AND INSPIRATIONALLY RECORDED FOR THE  
SOULCRAFT AUDIENCE AND DONE INTO A  
BOOK BY SOULCRAFT FELLOWSHIP, INCORPO-  
RATED, WHOSE ADDRESS IN THE AUTUMN OF  
NINETEEN HUNDRED AND FIFTY-SEVEN IS  
POST OFFICE BOX ONE HUNDRED NINETY-  
TWO IN THE CITY OF NOBLESVILLE IN THE  
STATE OF INDIANA, IN THE UNITED STATES  
OF AMERICA, WESTERN HEMISPHERE, PLANET  
EARTH, UNIVERSE OF GOD   ✠✠