SOULCRAFT

A Post-Graduate Education
in the Eternal Verities...

SOULCRAFT CHAPELS
NOBLESVILLE, INDIANA
<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>66</td>
<td>PRIMORDIA</td>
<td>The Necessity for a Material Universe That Holy Spirit May Demonstrate Itself</td>
</tr>
<tr>
<td>67</td>
<td>DIVINE OCEANUS</td>
<td>Where So-Called New Souls Originate for an Expanding Universe</td>
</tr>
<tr>
<td>68</td>
<td>MEMORY</td>
<td>The Enigma of Permanence of Sense Perception Impressed on the Psyche</td>
</tr>
<tr>
<td>69</td>
<td>REFLECTION</td>
<td>How We Produce Thought Forms that We Misname Memories</td>
</tr>
<tr>
<td>70</td>
<td>COORDINATION</td>
<td>How Holy Spirit Seeks to Coordinate Its Parts, Thus Making for Organization</td>
</tr>
<tr>
<td>71</td>
<td>VIBRATION</td>
<td>The Technique by which Holy Spirit Gets Effects in Materials and Organism</td>
</tr>
<tr>
<td>72</td>
<td>MACROCOSM</td>
<td>How to Identify the Transcendent Forces that Projected and Sustain the Macrocosm</td>
</tr>
<tr>
<td>73</td>
<td>HOLY SPIRIT</td>
<td>Why the God-Force Works for Improvement of All Sentient Creatures</td>
</tr>
<tr>
<td>74</td>
<td>CORPORALITY</td>
<td>How Men and Animals Measure Reality by Densities of their Own Organisms</td>
</tr>
<tr>
<td>75</td>
<td>ADAM AND EVE</td>
<td>Where the Legend of the First Mortal Pair Originated and Our Idea of “Sin” . .</td>
</tr>
<tr>
<td>76</td>
<td>EVOLUTION</td>
<td>Why Organism Develops for One Purpose and Soul-Spirit for Another</td>
</tr>
<tr>
<td>77</td>
<td>INCARNATION</td>
<td>How Occupancy of Organic Bodies Expands Spirit’s Realization of Itself</td>
</tr>
<tr>
<td>78</td>
<td>REDEMPTION</td>
<td>How the Early States of Man Worked for Spirit’s Concept of Society</td>
</tr>
</tbody>
</table>
What to Expect of Soulcraft

Please understand, fellow student, at the beginning of your perusal of these Books on Soulcraft, that you are not having any new religion offered you, nor the tenets of any peculiar cult, nor any Course in Mysticism that purports to make you healthy, wealthy, and wise—for a consideration. Soulcraft, as the text will unfold for you, is a study of the great cosmic principles on which the universe is run; the mystical history of Man on this planet; the significance of the Great Avatar, Christ, in human destiny; the fundamental principle of the deathlessness of the human soul and human personality; the program by which each soul is permitted as many mortal lives as it desires for the perfection of its celestial character; and the enigmas of eternity that puzzle the orthodox Christian whose spiritual horizons are bound by the so-called Plan of Salvation. It neither contradicts nor combats Orthodoxy, it develops out of it and beyond it.

These weekly treatments of the various subjects, in the format called Scripts, are so arranged as to anticipate and answer the questions arising in the student’s mind as he probes deeper and deeper into the higher, richer doctrine. Science, Evolution, and Psychical Research are all reconciled and rationalized in Soulcraft. The great tenets found in Rosacrucianism, Theosophy, and some phases of Spiritualism, are covered in this comprehensive study. The whole constitutes a profound philosophy on which to live life, based on the most devout Christian Mysticism. There are 156 Scripts—twelve volumes of thirteen Scripts each—to Soulcraft, and the student who reads and absorbs the whole work will find himself wise beyond his generation. It is the Ageless Wisdom, presented in such form as to make it comprehensible to the layman who may not have been fortunate in procuring more than a grammar school education. Certainly to read and absorb Soulcraft brings peace of mind at last to persons whose soul hunger has been distressing. You gradually come to realize what you are, as a living entity, and why you are on earth, what great Program is being worked out in the drama of human life, and what conditions await you when you ultimately come to make the Passing and be rejoined to your dear ones.
Try not to "jump around" in reading Soulcraft, if you can help it. No matter how enticing certain subjects appear to you in preference to others, you may need the explanations and delineations of fundamental matters that have gone ahead of the Script that attracts you. Remember, the whole "doctrine"—if we care to call it that—has been revealed from Higher Dimensions of Time and Space, by Intelligences who have found ways of communicating back to us their viewpoints on the eternal verities.

The fundamentals and principles, originally given for the education and "awakening" of one individual, are simply being shared with others, at no greater expense than the honest cost of reducing the communications to printed form and binding into books. Soulcraft has no denomination, no political slants, no surreptitious axes to grind, no other motive behind the circulation of its tenets than to aid distraught and distressed people who need more nourishing spiritual food than conventional forms of religion furnish them.

Again, you will be acquiring not a religion but a philosophy by persevering in its perusal and absorption, to the end. And you will acquire a sweeter, wider, higher grasp of the Christian faith and its Divine Progenitor by making its principles part of your character.

In His Work,
THE RECORDER
Primordia:
The Necessity for a Material Universe that Holy Spirit May Demonstrate Itself
The Soulcraft Prayer

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

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

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

"Peace, and a Goodly Heritage be upon the nations!

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

AMEN

Copyright 1951 by William Dudley Pelley
Printed in U. S. A.
Dear Spiritual Friends throughout America:

The SOULCRAFT exposition which we have to consider this week, is an extenuation to a degree of the theme we were pursuing last week: the connivance of Holy Spirit that gives its self-aware parts their vehicles for experience. We're engaged, we might call it, throughout this current sequence of study, in attempting to determine origins and First Causes—or rather, understand why the universe is what it is, that we may progress into more effective exercise of the marvel of our own consciousness within it. Getting away from Michael Angelo's concept of God—which was visual depiction of Him as a sublimated Moses evolving a material universe by verbally ordering this or that to be—and coming to think of Him as the Principle of Self-Aware Expression in Action, we actually begin an expansion and ennoblement of ourselves that gradually puts us in a different status and effectivity toward the tangible environments that surround us while in organism. And from such, we profit spiritually or practically as we may. Becoming, apparently, in a more accurate alignment with Truth thereby, we find ourselves able to give more profound demonstrations of ourselves in such environments.
We have left the primary phases of Cosmology behind us now, and are exploring advanced areas of Sacred Philosophy that demand real applications of intellect to comprehend. The hundred-and-one results to be arrived at, from thus altering our ideas, will constitute the last third—or thereabout—of our instruction.

All of this may seem strictly academic to a lot of us, who imagine that they prefer only the applications of these higher principles and expositions to the practical circumstance—like the man who would rather eat a sandwich than know anything about how wheat and flour are produced for bread, or where the beef comes from that goes between the slices of bread to make the sandwich. To use the crude illustration, perhaps when we know all about the origins of bread and meat, we shall find ourselves possessed of the resources to evolve sandwiches without limit. At least we shall possess the technical information as to how to construct them. Any animal can gobble a sandwich when human ingenuity and muscular facility have first provided the ingredients and then combined them so to produce a product of nourishment. We are the sandwich makers in the gesture at hand, to eat them ourselves or pass them out to the hungry at our election.

After a moment of Invocation, asking divine approbation on our efforts to seek out and comprehend Truth, let’s listen while my father gives us more intellectual increment from his library of higher psychical transcripts . . .

INVOCATION

By Mr. Pelley

DIVINE FATHER OF WISDOM:

We STILL pursue inquiries as to the nature and purpose of Life in this, Thy universe, as we confront it. We seek as mature an understanding of the composition and significance of Cosmos as is proper for us to possess while yet pursuing the profits from mortality. We would knock, as we have been told to knock, on the Door of Celestial Wisdom, putting confidence in the Great Instructor’s promise that it shall be opened as we merit it.

Sixty-sixth
Enlarge and strengthen our spiritual grasp of these vast laws and processes making the universe what we discover or observe it as being. Permit us, we implore Thee, to rise in mental stride and strength and move at swifter pace toward understanding of its nature and Thy benevolent intent in its reactions upon ourselves. Keep mischievous or spurious suggestions from us.

May we, in result of the enlightenment that is our portion in this fecund stage of the world’s affairs, become lamplighters and beacon-bearers to those who still must take their first faltering steps up a fraught highway to tablelands of Wisdom that they never depart.

In the name of the Master Instructor we ask it . . .

AMEN AND AMEN

Getting Our Fundamentals Right

DEAR FELLOW STUDENTS:

Occasionally I have visitors at Soulcraft Headquarters here in Indiana who unwittingly give me quite as much intellectual nourishment as I’m able to give them. True, it may often be presented negatively, but I can make it positive by my attitude in receiving it. I refer to sundry persons, some of them above the ordinary in business or social stations, who secure interviews with me in the hope or expectation that I can furnish them with esoteric solutions to some of their practical quandaries, but the nature of whose quests demand that I go very far back into Cosmic Fundamentals to make sense of my answers. They’re shocked and even disgruntled at what must be “understood first.”

“I don’t want all of that metaphysical stuff,” they’re sometimes ungracious enough to protest. “I want to know how to meet and surmount the factors in the quandary I’ve propounded to you. If Mind controls Body, or Thought is superior to atomic material, why can’t you tell me in so many words how to use either to get the relief I’m seeking.” In other words, they don’t want to go further back in metaphysical sandwich-making—as Adelaide says in her prologue—than cutting bread and meat, and pressing
slices of the latter between slices of the former. The existence of the bread and meat is accepted—one comes from the baker and the other from the butcher. To them, it appears, the manufacture of sandwiches is as simple as that. I'm reminded of the Sweet Young Thing who was indignant that her boy-friend appeared so dumb upon the subject of Electricity that he wanted to delay their wedding until he'd gone through electrical school. "You mean to tell me you don't know where electricity comes from?" she demanded. "I'll show you where it comes from, without your wasting time going to school to learn about it." Making a gesture toward the nearest light-button, she snapped it on. The bulb immediately became incandescent. "There!" she scoffed. "That's electricity, and that's how you get it!"

THERE are millions of human beings taking precisely the same attitude toward the arcane fundamentals of life. They come to me, I say, asking for aid in the matter of turning on proper buttons to get illumination. I'm forced, in a manner of speaking, to explain the nature and origin of electricity, back to the city power-house or the generators therein, and how they operate. "I don't understand a word you're talking about," I have them announce petulantly, "all that metaphysical stuff is absolutely over my head. I merely want information as to how to wire my personal premises so that light results by throwing a switch."

"No can do," I have to respond. "Unless you know all about electricity, and how to handle it, you can't wire your house without running the danger of getting a shock that pains or kills you."

"But I'm not interested in how generators work," they continue to protest—figuratively. "I haven't the time nor the patience to go into all that," meaning that they're unwilling to exercise the intellect to the degree that would acquaint them with it. "I want practical electric juice that I can tap into already made, so to speak, and you persist in telling me how electricity's arrived at."

"Can't you grasp," I argue, "that electricity's a condition and not a thing?" No, they can't. How can electricity be the condition of anything? Other people snap on buttons and light results readily. What's the mater with Sixty-sixth
me, anyhow? It must be that I enjoy displaying the concretions of my own erudition. I must be enamoured of my own voice and love to “hear myself talk.” They’ve even said so literally. One man sat in a chair in my library recently and insulted me three times within fifteen minutes because I wouldn’t tell him “right off the handle” how Mind reacted on physical organism to dictate a condition of either disease or health. “I’m not interested in being told what Mind is, or what Body is,” he groused. “Every ten-year-old child knows what those are. I want the correlation or operation between the two described to me, and please use language that I can understand.”

People do get tough, like that. It’s exasperation at the mental effort I’m asking them to expend “to go through electrical school before they can hope to handle current through wires to light a house.”

After talking from seven o’clock on why it was necessary to make him understand a new concept of Mind and Organism before the correlation could be rendered intelligible, my visitor arose and said, “Thanks. I know exactly as much as I did when I came in. However, one thing puzzles me. Why have you given me so much of your time?”

That was indeed a poser. He wasn’t meaning to be deliberately rude. Priding himself on being practical, he was subconsciously rebuking me for not operating on the octave of his unwitting limitation. And of course there must be a fishhook in it somewhere because I hadn’t charged him $25 an hour for the interview.

But I didn’t write the evening off as any loss. I felt challenged, that I’d been unable to make my caller grasp that I couldn’t translate what I might term my own Wisdom to his octave of limitation.

To get anywhere at understanding the Higher Illumination so that you can use it practically or effectively, you must alter your ideas that bread for sandwiches merely comes from the baker or meat from the butcher . . . or that electricity originates by turning on a button. You must alter your ideas as well in respect to universal origins as legend and tradition provide picture-images of them only in anthropomorphic pattern. Mind isn’t what humanity commonly accepts as such. The Universe isn’t what orthodox
science superficially believes. The so-called men and women moving about earth’s surface, receiving mental impressions from this or that through the five senses, have to be dispensed with, forgotten, or ignored. A totally different philosophical standpoint toward all so-called factual things has to be encompassed or arrived at. It has to be broken to the average human mind that this universe in which it’s living only appears as it does because of the peculiarity and limitation of mortal sense perception, and that if the eye—to illustrate—could only discern illumination of a wave-length one-tenth of a thousandth of an inch longer than at present, the aspect of everything would be so radically changed that the poor bewildered mortal intellect wouldn’t be able to grasp where it was, or what sort of environment it had abruptly been introduced. Tell this to the average human being and he looks at you, blankly and vacuously, and compliments you by telling you you’re talking Greek to him, and that on the whole it might be just as well for everybody if you had two attendants with you constantly garbed in white coats.

This business of grasping a wholly altered concept about the nature or essence of Holy Spirit and the material world it has produced, demands that students go back as close as they can to First Causes, and know as much as possible about what primordial Matter itself is, or how it’s constructed, before they try to do stunts with it mentally. But long preceding that, they have got to get the right slant on the true nature of Thought—especially Divine Thought—to understand its processes in effecting materials at all.

Can I bring home to you what I’m striving to make articulate by offering you this, for what it’s worth—

ANY STUDY of Metaphysics, Mysticism, Esoterics—call the arcane truths or fundamentals of life what you will—boils down to this in ultimate considerations—

What living people are;
What they do in the earth;
What of it?

There’s a point reached, or a status arrived at, in what we may term Sacred Philosophy, where the whole microscopic circus of mundane life—or any
life anywhere—not only typifies the Macrocosm but must be regarded with the mental performance of utter Objectivity.

Values, so-called, have to be dispensed with in such a case, because values are forever relative. Value of any sort is identifiable because of its philosophic trade-in worth respecting something else.

There can be no such thing as value in the abstract. Everything depends on the human relationship.

It startles us to realize, when we indulge ourselves in the mental exercise of utter Objectivity, that the earth and the universe is worth absolutely nothing!

There's no trade-in value for the universe. Nobody wants to buy it. A lot of people have aspirations to run it but that's only their own Power Reflex in operation; they want to throw themselves around that the gratification of a strong self-recognition may result.

All of which is saying that the universe as the Universe can't be used for anything. The universe, taken of and by itself, has no purpose. There's no logical nor adequate reason why it should be in existence. Being self-contained and self-sufficient, it isn't conducting itself or being conducted in either relationship to, or competition with, any other universe.

Here it is, the sum-total of all the headaches there are, or ever can be. Being a part of it ourselves, we're compelled to accept it. But so what? All so-called Life could be destroyed tomorrow—or within the next ten minutes—and it never would be missed because there'd be no one or nothing to miss it. Someone or Something has motivated a lot of factual things to happen. It was very inconsiderate of Them or It to do this, because from the Year One it has meant that conscious beings have had to take note of such factual things and react to them inexorably, for better or worse.

The only truly happy man is the man asleep, because his consciousness has suspended; he's not reacting to anything factual, either with or against his will.

Sleep is the supreme happiness because it cancels out the universe, factual in terms of demanded effort.

THIS is a mess.

Children are born into this mundane unit of the universe with a vorac-
cious desire to know everything and do everything. They do spend thirty to seventy years, and sometimes longer, knowing and doing everything. As the sun is sinking on such lives of knowing and doing, some of them come to grasp that nothing has altered but what I might call the quality of themselves. They have different realizations, and perchance recognitions, about themselves—that’s the sum-total of the effect of The Works. However, so what again?

Supposing they do have different realizations or recognitions about themselves, what is that to anybody—particularly to a flea scratching its left ear with its right foot up in a tree on the the planet Venus?

We are supposed to believe and preach to people that everything is very much worth while. Is there any difference in the essence of life itself between a flea scratching its left ear up in a tree on the planet Venus and General MacArthur reading the terms of surrender to the Nipponese war lords on the deck of the Mighty Mo in the wake of an earth-war that’s cost a hundred billion dollars? Both are performances in sentiency. Of the two, perhaps the flea has a slight edge on MacArthur in that the flea has scratched its left ear because it has itched and scratching has stopped an annoyance.

Never mind whether MacArthur has stopped a Japanese annoyance in the military way, the itch wasn’t motivated by the flea whereas the war was brought about by the parties listening to the surrender terms they must sign or else. Furthermore it’s only ceasing to be an annoyance because we’re on the side that has done the stopping. If we’d been Japs and on the side that was stopped, we’d be damning the business to high heaven and saying there wasn’t any Jap God in the universe. The flea, by scratching its left ear, is neither gratifying nor annoying anyone or anything outside its own consciousness. And yet the itch was involuntary.

Honors go to the flea for minimizing the nuisance of the expenditure of energy.

Yet here is the universe, and here are a lot of utterly valueless forms of sentiency, either scratching ears or reading great military proclama-

tions. The question is still unanswered, Why need either be done? Isn’t it true that all sentient consciousness resolves itself down to either

Sixty-sixth
gratification or annoyance of some reacting spirit, and why it need happen is the essence of the sentiency itself?

We have sentient life upon the earth—life, that is, aware of itself because of gratification-annoyance elements aroused through the instruments of the senses—requiring something distinctly apart from itself to make it grasp the distinction of its own Subjectivity. The most adroit form of such Life, meaning the most sensitive to all forms of stimuli, is the bifurcated human. *It is God-Spawn scattering itself in billions of units, not that the Whole may know the sum of its parts so much as that the parts, any one of them or all of them, may know the sum of the whole. The universe has no excuse for being, otherwise—if what I've said is any excuse for being, of itself."

Meditating upon this fact, cogitating on it, even brooding upon it till it takes precedence over all other meditations, cogitations, or broodings—as in the adept practices of the eastern mystics—and heat of a sort is generated that makes ethereal tangibles malleable to Thought.

But that is a subject unto itself that needs its own discourse to treat adequately. What we're going to turn over at this point to the Higher Mentors is why Life—especially so-called Adamic man-life—seemingly has appeared in history as indigent to this particular planetary body and continued to cling upon it or stay within its aura since primordial times... or what we call the Times of the Beginning of Things.

Let the Mentors take over...

**THE REVELATION**

**DEARLY BELOVED BRETHREN IN MORTALITY:**

OUR earthly books tell you that Life has resulted from certain elements in protoplasm that took multiple forms until at last they arrived at the human. They do not say why life came into such protoplasm, or what purpose is being served in evolving to the human, granted they were right in their ignorant assumptions.

*Sixty-sixth*
Your books of Theology tell you an equally unsatisfactory narrative, introducing Divine Providence in the form of a glorified human being who "walked in a Garden in the cool of the day" and jealously guarded Knowledge lest his Man-Creature steal it.

We who have gone beyond Mortality, and who speak to you from the heights of higher explorations, say to you in all sanctity that one idea is as false as the other.

God is not a person, as your theologians tell you. Nor is He the Principle avowed by so-called atheists. The best way that we can explain God to you, so that you can grasp Him in your mortal world of Cause and Effect, is to define Him as The Great Sum-Total of Universal Substance performing the self-apparent miracle of recognizing itself for that which it is! This by no means makes Him an abstract mathematical equation. It makes Him so terribly vital, and brings Him home to each one of you so close, that after the proper consideration of His essence you see Him and touch Him every time you see or touch tangible material.

Sooner or later it breaks upon you with a kind of stupefaction that you as a personal, sentient unit are just as much a part of Him as the seething star Arcturus. And when you come into realization that you are one phase of God developing and manifesting in so-called mortal flesh, you realize yourself possessed of a colossal and omnipotent power, even as The Christ whom humanity worships.

The reason man fails to grasp this great fact is because at present he reasons in a wrong direction. You live in a world where things to be "alive" must have self-conscious animation. This self-conscious animation occupies or inhabits all "living" organisms. You witness the birth of new organisms from old and you say that the existence of the organisms permits Life to Be. Therefore organisms composed of chemical materials are in some way responsible for life. If we attempt to tell you that the organism came about because life existed first, and that organisms of chemical materials are the result of consciousness and not its cause, you say that we are talking nonsense. You say this because it does not so appear in your world. You cannot see or think of Life apart from organism because your world is wholly a world of Result of the phenomena. The Cause is hidden from

Sixty-sixth
your gaze and therefore from your mortal intellects. You do not possess the equipment to discern Life as an entity unto itself, without organism by which to manifest.

But those of us who have shed such limitations of physical senses, and attained to a vantage-point where we can perceive and discern the World of Cause that precedes your World of Effect, are able to acquaint you with the fact that Consciousness comes before chemical materials, creating chemical materials out of itself for the purpose of occupying them when the proper assembly of them takes the shape of organisms.

We know this seems paradoxical and foolish to you, in a measure. But that in turn is because you cannot see that Consciousness profits by knowing the limitations of such occupancy, and acquires a greater knowledge of itself by periodically undergoing a state where its own All-Knowledge is not available, even to itself. We shall go deeply into the logic and benefits of this, with you, in later discourses when the broad background of doctrine has been painted in.

Earthly students make a colossal blunder, we say therefore, when they reason from organism to Consciousness. They should reason from Consciousness to organism. Consciousness is! That is the first great tenet of the decalogue which will unlock much for you—and prove itself thereby—as you get away from your former opposite directions of thinking. It may take many forms, and self-recognizing Animation of chemical organisms may be one of them. In sacred literature this Consciousness is known as Holy Spirit.

Whether you are ready to grasp the import of this basic tenet at once, is beside the point. You are asked for the moment to accept that it is so. You are asked to perform an experiment in a wholly new line of Cosmic reasoning and see if it does not prove itself eventually, as being true.

To develop or cultivate a keener or more effective knowledge of itself and its potentials, this Holy Spirit gradually came to recognize that intervals of restriction and frustration were necessary in that which it was pleased to do.

Some sort of oscillation between restriction and freedom, power and frustration, was called for, that the Life Unit, whatever form it had taken,
should say to itself, "I am that which yesterday was restricted. Today I am free. By being restricted and knowing circumscriptions from experience, I have gained to a vivid consciousness realization of liberty. I could not know there was such a thing as liberty of action unless I had undergone the sensation of having the will to do a thing and something preventing me that has been outside of myself." Liberty is thereby identified in terms of restraint, not absence of it. Or the Life Unit in the God Suffusion called mortal says, "Yesterday I was powerful in that I could desire a thing and it accrued immediately to me. Today I am frustrated in the exercise of such commandings of power. I begin to see Power therefore for what it is, in that it is desire actualized without external obstruction."

This realizing of one thing in terms of its antithesis was all the while accentuating the importance of the ego that was being thus buffeted and then freed, obstructed and then liberated. There had to be some means or expedient by which such contrasts of reaction from one or the other could continue as a program—till the process could become automatic, we might put it. There had to be a condition brought about in Cosmos where the pendulum of happening could swing from one to the other but with no especial damage accruing to the Thinking Unit itself. How to solve it?

The solution was what we might call—to coin a term—Primordia. It was a state of affairs where Self-Aware Consciousness might be introduced to Non-Conscious Energy taking patterns that gave the phenomenon of Materials or Substances. Non-conscious Energy, projected and frozen into constant Pattern, might serve as the medium of temporary Incarceration and Obstruction, providing a way could be found for equally periodic escape or nonalliance with it. Behind and above all the great living phenomena of conscious units, planetary environment for organism was thus conceived.

If Free Spirit, or Self-Recognizing Consciousness, could inhabit a mechanism of organism for stated intervals, it would know restriction from unqualified spiritual freedom. If while occupying such organism, planetary objects continually opposed the deployments of organism, frustration
would cause an incessant irritation that would deepen self-identification. Then, providing Self-Recognizing Consciousness could return to its freedom and power, the arrangement must be that organism would periodically perish and release it.

All this automatic play had to have some sort of stage for performance. It couldn't happen blindly in free ether. It had, so to speak, to be anchored or permanentized as to endless operation.

What happier solution to that as well, as to project a gigantic sphere of a nature that gave scope for every conceivable type of organic performance and restriction and frustration, but to require organism to be so minute that the "surface" of the sphere appeared as level plane? This "field of action"—or anchorage—could thus be secured as reasonably perpetual while the Divine algae expanded in knowledge of its individuality in each instance.

Thus, we tell you, did so-called Creation manifest. The planet was the unit of anchorage for such life display. Organism was the microscopic vehicle that Spirit Unit should utilize to cultivate its self-identification by.

The Stage came first, naturally. Then appeared the Players upon the Stage. The Edenic state was only graspable in the instance of each species of organism as conditions became such that the species could fill the function that called it into being and gave it pattern . . .

IN CONSIDERING Thought-Consciousness, Organism, and Atomic Substance, therefore, you must bear this primordial background for all three of them, in mind. Many of you speak carelessly, and even contemptuously at times of the reincarnatory "cycle"—as though it were some sort of fad, punishment, fate, or retribution. We tell you that ignoring it, you miss the entire provision and premise of organic life itself.

The material world exists for the divine purpose of providing for the organic world, and the organic world exists for the divine purpose of providing for the intellectual world. The irony of the whole situation is, that all three are variant aspects of the one phenomenon, Thought Itself, but while occupying organism, amid material obstructions and frustrations, your discriminations are blinded and you see the first two apart from the last. Break Matter down into the smallest part that can remain and still give
evidence of the character of the whole, and you get the Molecule. Break the molecule down and you arrive at the Atom. Break the atom down and you arrive at protons, electrons, neutrons, photons, and other ingredients. Break all these down, down, down—and they can be broken down infinitely, we tell you—and you arrive at the basic medium in which any kind of Thought operates, commonly known as Ether. The world in any aspect outside of thinking intellect is this etheric vehicle, responding to different strengths and speeds of electric energies to get the atomic combinations and spell the differences in materials. Materials of any and all kinds then, are but etheric minutiae held in permanent pattern by “frozen” or permanent Thought as contrasted to etheric and atomic minutiae held in pattern by fluid or organic Thought. Sheer intellect we might term etherized or perceptive or logicizing Thought—or Thought capable of self-consciousness reasoning.

INCIDENTALLY, we might interpolate, the main difficulty with mortal folk who would command materials by “thinking” is the non-recognition of the three different types of media by or through which they operate, and that different qualities and quantities of Thought Energy are required to actionize them. Intellectual Thought Energy is the easiest and readiest to command; Organic Thought Energy requires what we might label a “heavier thought-voltage”—even to get psychosomatic effects—while Frozen Thought Energy consists of a degree of actualization that needs a heavy leaning upon, or draining from, the Primordial Energy Force . . . In between these three are all sorts and conditions of Thought Energy partaking of one or the other, or blends of each other, classified as Teleplasmic, Procreational, Incandescent, and many others. When you come to take seriously a scientific consideration of the many varieties of Thought Energy and therefore Thought Performance that distinguish Holy Spirit, and cultivate and practice deliberate or conscious exercise of them, you come close to being identified as an Adept. More of this later . . .

You practice, most of you now, the easiest and most facile of Thought-Energy exhibition—intellectual exercise. This to most of you is all there is to “thinking”. However, this lesson concerns the basic Plan of Holy Spirit in creating apparati by which Holy Consciousness could dissemble
Itself, intensify the consciousness of its parts and ultimately bring them into association with and in itself again—the apparati of the equipment and furnishings of the so-called material universe of Thought frozen into permanent pattern.

A material universe was a requisite for the evolution of spirit—the process you call "growth"—that organism and objects might perform their correlative functions as spirit exercised. You have got to consider spirit going in and coming out of organism and residing amid frustrating objects for purposeful periods as the very pattern of the evolution of Consciousness itself. None of it is offered to make you "believe" in incarnation. All of it is offered to disclose to you why the universe peculiarly is.

In our discourse to you on Faith, we will show you that what you know as Faith—which is said to be able to move mountains—is merely an aspect of Thought Energy performing in a different medium than intellectual thinking. But over it and under it and behind it all, the same Divine Principle is manifesting, *Holy Spirit in self-declension*. . .

**THE COMMENTARY**

*If you* went to India to study "Mysticism", and some pundit took you up into an inaccessible cave in the mountains where he made you live austerely, and after a year of training you to literal and voluntary silence he gradually began expounding to you the exact tenets we've had in the past two or three lessons, you'd doubtless consider it very marvelous indeed. Particularly would you think it marvelous if, in result of the same principles applied in his own case, you saw him roll up a carpet without hands fifty feet from both of you, or appear to materialize a bowl of rice, or cause a scent like attar of roses to fill your cave to suffocation. To obtain the same expositions from a post office address in central Indiana, buy four of them for a dollar, read them after dinner with the children romping through the house, the radio going in one room and the television set in the other—and getting a headache from trying to derive the senses from

*Sixty-sixth* 17
all the 11-lb words—reduces the pundit's “mysticism” to little more than an intellectual treatise.

However, we're not engaged in the peculiar or eccentric business of making long-haired adepts of ourselves. What we're trying to do in the current sequence is attempt to get the fundamentals of the so-called factual world identified and understood, that we may know what's operating basically as the phenomena of life unfold for us.

We'll be going further and deeper into this theme of the various classifications of Holy Spirit's mental essence for several more discourses, till we truly begin to regard the material world with greater objectivity. True psychic development, by the way, comes out of mastering such and making it substrata for all our intellectual processes.

At least we can say this much for the whole of it, life in the material or organic world never seems precisely the same tragic thing to us again, that it too often was before we started to really understand its structure.

Let's leave it here for this time, seeing our printed space has run out . . . Consider the Master's adjurations, almost on the same thesis—

The Golden Script

BEHOLD man saith, What is this truth whereof we know our heritage? Whence came we to this earth, that we should know life's portent?

Know ye, beloved, that in the beginning man had no image by physical body. Intellect was. Men were created spirit by Spirit.

Know ye that intellect sought flesh for a purpose. Spirit as spirit hath no identity; only after long experience on planes of matter doth spirit feel its essence.

Thus cometh identity: through trial and through error, through life as mortal being, for mortal meaneth always the absolute in flesh; it meaneth not always bodies of matter.

Know ye therefore that man as a spirit sought mortal experience; ever sought he pain; ever sought he pleasure, always through his senses that he
might gain to knowledge of that which he encompassed.
I tell you, man was to rule as god over systems of planets not yet created;
he would be as the Father. Having knowledge of flesh, thus would he harken
unto cries of flesh on planets one day to be within his control.
Man was divine from the beginning, a thought-force of the Father, knowing
good and evil, creating no material thing without a loving purpose.
Yet did man embrace his opportunity to make himself god of earth-creation
without gaining to experience; thus did he fill the earth with his thought-forms.
What think ye is the meaning of the Fable of Sodom? Having monster by
his making, he did have of them whoredoms; he did bring upon his species
an appalling catastrophe.
Thus correcteth he a wrong through his fleshly visitations, that by overcom­ing
the weaknesses and desires of his flesh, he cleanseth himself of that
which defiled him.
Thus hath he known earth-life, aeon unto aeon, form unto form, body unto
body.
Know that since time was, man hath been created: verily he hath had exist­ence in the mind of Holy Spirit. So, too, hath all else.
Man had no beginning, and man shall have no ending, except he desireth it.
Aeon unto aeon hath man made his destiny; he hath had his earth-state
shown him, verily he hath ennobled or defiled it.
Know that he hath made unto himself spiritual abomination, even as in the
days before Sodom and Gomorrah he did abominate in flesh.
Cometh a time in the journey of man returning to perfection in the God­head, when he saith unto himself: Behold, the Father maketh us to suffer!
He knoweth not that he maketh himself to suffer for later use of spirit.
Being blind of concept, he looketh upon nature and saith: Behold I see
visions, behold I feel miracles, behold I, the least powerful of all created
things, see that which hath more meaning than I can interpret.
Whereupon he cometh unto his neighbor and contendeth: Lo, we are as
grass of the field; lo, we are as sheep among wolves; lo, we have no resting
place that giveth us security; now therefore let us blame God in our weakness,
saying unto God:

Sixty-sixth
Father of Creation art Thou truly, yet dost Thou not make us any armor of safety from the beast that prowleth; yet dost Thou not make for us, or for our children, wings of flight from our enemies; verily Thou couldst have done these things; therefore in that Thou didst do them not, verily Thou art transgressor against us.

So saith man unto his neighbor; so setteth up man a fort against his fellows in faith, and rebuketh the Godhead; so telleth he his misery unto unborn generations and thinketh no further.

Thus is born, Doctrine.

Doctrine saith: Behold, did our fathers not tell us these things? Wherefore then do we alter our notions? Are not the fathers wiser than the children? They forget, my beloved, that experience maketh wisdom. They forget that the fathers have had the shorter lives. Verily the children outlive the parents, verily the doctrine of the children is fecund with the fruits of a wider observation.

Verily they do cling unto custom and say: Behold, the fathers told us, therefore we do it.

I say unto you, beloved, The fathers have not told them. The fathers saw and spake; the children treasured the speakings of the fathers and out of the speakings cried, This is pure wisdom.

Verily the speakings were meandering observations. Wherefore, my beloved, do the children think them gold?

Man hath made a promise in his spirit to seek wisdom. Verily he longeth for the power of creation. Knowing ever of his godhood, he doth strive in manufactures. Thus pleaseth he himself as he groweth in stature, coming ever nearer unto long-lost perfection.

But with matter he doeth it, and not by spirit, cleverly.

I say the time cometh when he standeth erect. Behold that hour breaketh when he saith unto himself: Have we machines? Of what use are they unto us? Have we not ether? Have we not knowledge? Then have we not power? What would we create? Let us make as we desire, possessing all the factors.

I tell you that in that hour man shall have regained his lost divinity and we who have taught him shall be as freers of slaves.

_Sixty-sixth_
It is our joy that we are makers of gods for worlds that in turn shall rise and fall and be of blind concepts; into eternal space, aeon upon aeon, and into eternal distance, light-year upon light-year, verily shall we manifest. Know that even I, your wiser Elder Brother, have no knowledge of the heights to which we rise!

Man hath made progress into the infinite; he hath challenged us and we have smiled; he hath been of good and bad report and we continue to indulge him; he hath made graven images and worshiped them and we perceive him as the child who worshipeth the parent.

Man hath an itching after eternal thought, and maketh the tool which enableth him to protect himself against the adversary, whereupon he saith: Behold this God whom we have blamed for not creating us with armor, is not of consequence; we do arm ourselves. We make our own armament; what need have we of Him, now having our protection from those who run us down?

Thus reasoneth man stronger with each new generation, verily with each invention, not knowing himself as part of the Father, Holy Spirit Incarnate, which maketh such invention.

Man riseth ever higher. Lo, he needeth himself as part of the Father! lo, he needeth the Father, for by Him he riseth.

Know ye, my beloved, that man hath secretly a knowledge of his power. He knoweth his identity. He heareth that he is god, yet forgoing God's attributes he swayeth to and fro in his imaginings and tieth his tongue at his own limitations.

He seeketh out God in his closet and saith: Father-Creator, give unto me the power that I may manifest correctly; he seeketh out God in assembly and saith: Give us power, O Jehovah, to slay whom we hate!

Verily all masses are given to this thing. They fear one another alone in the closet, and coming together in masses, they hate.

I say unto you, beloved, they shall know the reverse; they shall pray when forgathered: Father, let us manifest correctly unto Thy glory. Then shall each man pray in his closet: Father, be merciful unto me in my weakness!

Man hath made unto himself an image of hope which he worshipeth; he saith in his heart: Lo, we have knowledge which pointeth us upward;

_Sixty-sixth_
whence came such knowledge? Came it from ourselves? Verily we would know it.
Therefore doth it come from other planes of spirit. Such planes are not of us, therefore are favors extended unto us. Mayhap we merit such favors further; mayhap favors we know not of, lie in wait to embrace us. Let us therefore prove worthy that they do not eschew us.
I tell you, beloved, faith hath wrought miracles from just such reasonings. Verily therein the Divine Father manifesteth. Verily Thought Incarnate, the Holy Spirit, thus ennobles Its recipient.
Such is the truth for which mortal man gropeth. I have said it with my lips. I say, go and practice it . .

PEACE
These Are My Pronouncements

HESE are my pronouncements: in that ye have said, Elder Brother, instruct us that we may be wise, so have ye reported yourselves unto the Host as being of profit in the plight now upon you. In that ye have said, Father, forgive men for they know not what they do, so have ye said, Father, forgive us our earthly transgressions, yea even again that doctrine which beholdeth our divinity. I come bringing you a fairer cup than any ye have quaffed; I come offering you a sweeter book than any ye have sung from. I come offering you myself, and in that ye partake of me, ye have knowledge of your godhood of which ye are essence. May your goodly ministrations be as a lodestone drawing earthly men unto you, that they may see your goodly works and believe in the Father: may the thoughts of your hearts be as wisdom eternal to bring the lost sheep to the fold of tranquillity. Thus I send you forth to minister unto others: thus I give you errand where men sit together. Arise and do a goodly labor in this, my vineyard, and when the workers assemble in purity may they know you for your ministries: those who have endured to gain unto greatness!

PEACE
Divine Oceanus:
Where So-called New Souls Originate for an Expanding Universe
The Soulcraft Prayer

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

"OUR FATHER, who art in heaven—
give us of Thy wisdom! Give us this day our daily illumination to light the way of feet that do falter! Give us this day not our daily bread, but bread for those who hunger more than we do!
"And lead us not back into quagmires of ignorance, for such is not Thy nature, but send us ennoblement, that we may manifest our Dignity, our Wisdom, and our Vision to unborn generations.
"Peace, and a Goodly Heritage be upon the nations!
"This, our prayer, we pray in contriteness, that those who say it after us may live it in their intercourse!"

AMEN

Copyright 1951 by
William Dudley Pelley
Printed in U. S. A.
Where So-Called New Souls Originate for an Expanding Universe

THE SIXTY-SEVENTH DISCOURSE

Foreword by Adelaide Pelley Pearson

DEAR SPIRITUAL FRIENDS THROUGHOUT AMERICA:

AT LAST it seems to be percolating into the intellects of many hundreds of students what the Soulcraft Doctrine essays to comprise. Letters are now arriving at Headquarters saying in effect: "I first became interested in Soulcraft through a sort of professional curiosity as to what the Recorder might have to tell me that was new, after I'd spent years following lines of metaphysical research in Theosophy, Rosicrucianism, Spiritualism, and other esoteric cults. After having completed five books of Soulcraft Scripts, I'm willing to concede that this is the most sweeping and comprehensive course of arcane study gathered together and presented to date by any one compiler." One correspondent wrote, "Apparently this is a course of study to end all courses of study." And he wasn't writing facetiously. It isn't to invite praise of my father, however, that I mention such expressions of opinion in this foreword this week. Rather, I'm calling to your attention the profounder fact that there can be but one Celestial Truth, and if we succeed in tapping into it successfully and effectively, the "extent"
of our researches can only be limited by the degree of our diligence at ac-
quiring it. "How much do we want to know?" is, in other words, the cri-
teron of its profit to us.

I have heard my father estimate that approximately 156 Scripts will be re-
quired to make of record all the arcane tenets that he has transcribed from
the beginning—making an even twelve books of thirteen Scripts each. This
would mean that the weekly lessons and discourses should continue until
a date in September of 1953.

However, none of this great compilation of mystical learning, adding up to
somewhere around 1,250,000 words of instruction, actually means very
much to us unless we have clearly expounded for us what we ourselves
specifically are, as conscious units of intelligence, and where we came from
in the first place, each and severally. Scriptural "authority" sidesteps this
most important of all matters—to us—by abstrusely declaring that "God
created us", which would seem to be unanswerable. But did He? And how?

Commonly humankind accepts that each individual soul got its essences of
individuality through physical procreation of its body by the offices of hu-
man parents. This wouldn’t alone make the earth-plane a vast factory of
soul-creation, eternally shoving new souls into the heavenly or higher states
century after century, filling up the loftier areas of consciousness whether
they cared to be filled or not, but actually it would re-edit Scriptural au-
thority to read, "Our mortal fathers and mothers created us," thereby mak-
ing them paramount in the soul-creation activity over God.

The non-spiritual evolutionary scientists declare that conscious life must
be some sort of chemical projection, or cellular radiation, and that true cre-
ation of new souls will be determined when such chemical combination has
been discovered. This, of course, doesn’t answer the question, if individual
life is the result of chemical projection, when, who or what made the chem-
icals containing such potentials? However, when we put the human mind
upon the Time Track and send it back in memory we discover it not only
recalling almost every act it has ever performed in this life, but leaping the
hurdle of physical birth and proceeding to recall as vividly careers and per-
sonalities in earlier civilizations and dispensations. So we’re confronted by
a refutation of the procreational offices of parents. We’ve all of us lived
as conscious entities before—in earlier bodies and under previous social cir-

Sixty-seventh
cumstances. How far then, do we go back before we arrive at the bona fide “creation” of ourselves? What, in other words, was the first incarnation we had into organism, and under what circumstances was it brought about? The general statement that “souls originate in the Great Ocean of Holy Spirit” would seem to be as sweeping and generalized an explanation as the orthodox answer that “God made us” when we inquire assiduously into the literal and precise nature of our separate beginnings...

At any rate, my father is going to discuss this primodial matter this week, and see if he can clarify the various confusing aspects of it.

Let’s have a moment of sacred invocation, asking Divine Providence for true light on these profundities, then see how much more we can discover and add to our wealth of learning in respect to our separate emergences from Holy Consciousness into Individualized Consciousness.

INVOCATION

By Mr. Pelley

DIVINE FATHER ETERNAL:

We come praying a pure prayer as we quiet our worldly intellects to receive Thy Wisdom, asking that we be favored only with such aspects of Truth as inspire and enoble us. We come soliciting solutions to great mysteries, not commonly acknowledged of the world, making us wise above our brethren, that we may function as officers and stewards of transcendent formulas and processes that lift men higher and closer to final omnipotence themselves.

Give us the spiritual acumen, we beseech Thee, to know the great premises upon which Life and Divine Love are founded. Keep error of concept far from us. Let us be permitted to grasp fundamentals of radiance that lift us from the petty complications of a world of traditional concepts, and let us be endowed with understanding that makes us sons and daughters of celestially conscious, while yet confined to organic bodies.

We pray it as a trust, that we may give proper accounting of these loftier revelations in swifter spiritual progress through the aeons awaiting us.

Sixty-seventh
In the name of all those diffusing Eternal Benefaction among conscious creatures of earth, we beseech it...

AMEN AND AMEN

Where Do Souls Come From?

Dear Fellow Students:

It was the evening of November 1st, 1928—twenty-three years bygone—that I transcribed my first Script containing any authoritative reference to Repeat Existence as a fundamental of earth life. I hadn’t been hostile to it; on the other hand, I hadn’t been sympathetic toward it, either. I was, on the whole, static in respect to convictions about it. I don’t think I could do my Soulcraft novitiates any greater service than put the greater part of that vital transcript into the record here, providing as it does a broad and comprehensive background for what I want to say this week about the coming of “new souls” out of Holy Spirit...

I recall that I had asked the Mentors with whom I was suddenly and conclusively in touch, what Inhibition was, in the human intellect, and how it originated. This was their reply, leading to a still profounder exposition—

“When the Mind and the Spirit are divorced and the Mind takes charge of the body—usurping the throne of its master—the result is warfare between Mind and Body. This is the state in which Self-Control degenerates into what modern psychology knows as Repression and Inhibition.”

“But,” I interjected, “isn’t Mind the instrument of Spirit? How can Mind alone take charge of the Body as though it were a separate controlling entity?”

“Yes,” the Mentor replied, “but you can shut the Spirit out and eventually so plaster up the gates that only a miracle can open them. Whether you leave the gates open or closed, is the meaning—and the only meaning—of the theological term, Free Will. We are not making things more difficult than is usual when you try to reduce thoughts of infinity to concrete terms. When the gate to the Spirit is closed, it is as though the ruler of a kingdom and all the branches of his government, claimed the supreme authority.

Sixty-seventh
Your own little personal spirit may keep the authority for a while, but having always been subordinate to the ruler it will sooner or later be overcome by the forces of Mind or Body. Only in its contact with its Master lie wisdom and strength. Deprived of these, it grows more and more futile until the day comes finally when it is buried under illness or mental disorder. Mental disorder means infinitely more, of course, than the world means by Insanity. When the Mind assumes control, then the Body rebels and the whole mechanism is in a state of turmoil whose outcome is illness or death, or the loss of the very power that has dared to take charge. There is no Frankenstein to be compared to the human Mind when its Master has been shut off from contact with Infinite Spirit that alone keeps the individual spirit alive.

"But," I objected again, "in all this differentiating between Mind and Spirit, will you not explain clearly just what is first meant by Mind as distinguished from Spirit or physical brain?"

"First," the Mentor complied, "is the Universal Spirit from which all things proceed, and which is of all things the substance. Next is the Spirit of the Group that animates all the lower forms of creation. When we come to Man, we have a new problem. There is now in each human soul a separate and distinct particle of Universal Spirit, which has a body for expression yet which is likewise able to be aware of its kinship with Divine Essence. There must be an instrument for this awareness, and this instrument is Mind. It acts upon the Brain, and through Brain upon the Body. If there is a break in this chain at any point, then the whole plan of creation is invalidated insofar as that individual is concerned. There is, however, no disaster so complete and irremediable that it cannot be salvaged, excepting the break between individual and Universal Spirit. So long as that holds, then all things are possible to body, and Mind through which the Spirit speaks. So you see that it is indeed the Unpardonable Sin when the final link is broken. This is the only Unpardonable Sin and its ‘unpardonableness’ is automatic. Cut off from the source of Life, and therefore insulated from the vibrations of Love, what can the wages be if they are not Death? That is Death! The problems of the world of Matter in which you move, are consequently only one problem. If you
keep the Gate open, through it will come all the Light, all the Understanding, all the Wisdom, you need. And remember that understanding is always the measure of forgiveness. To understand all is to forgive all, and when you pass judgment upon another soul it is only to judge your own, and reveal your own limitations."

"Where, then, does Memory come in?" I inquired.

"Memory of the past is not only memory of the present Stream of Your Consciousness, but the history of your soul's growth from the beginning of its awareness of itself and of its mission. So when you judge another soul you must have intimate knowledge, not only of its struggles here and now, but of the handicaps it has brought with it into this incarnation."

"Incarnation!" I exclaimed.

"Incarnation means more than the one you are at present undergoing. Bodily incarnation of your earth is for the purpose, as you say, of developing the individual consciousness to complete realization of itself and of its source. But surely you cannot think that this is to be accomplished in the short span of one little lifetime, even though it be ten times as long as Methuselah's? No, that would be hard indeed on the little children who die in infancy. That would be infant damnation with a vengeance."

I gave this solemn thought. For the first time in my thirty-eight years, I gave this solemn thought.

"If this instruction definitely postulates what is popularly known as Reincarnation," I said finally, "then wouldn't it seem a projection from the Thought Plane back into material world would be a constant performance of retrograde?"

THE MENTOR was patient with me. Whereupon he made a statement whose profundity I wasn't to fully appreciate till months and even years after.

"There is no retrograde in the development of the spiritual individuality," he declared. "But there must be, between the pain of each incursion into higher and more refined Matter, a period of rest and refreshment on so-called Planes of Thought. Here the lessons of each mortal Life Cycle are reviewed in the full memory of the entire soul history. When you go back, it is at the recommendation of those who no longer are required to go back"
and yet are foregoing for a moment in Eternity the bliss of going on into higher grades of Spirit that they may be missionaries upon the Planes of Thought. It is they who help you. It is through their offices that you find the moment and the place that shall make your forthcoming earth-sojourn possible in profit. That is, they advise you and help you in the decision, so that you may learn the lessons you still need most and so make your future return visits as few as possible in number. Make no mistake here. We speak whereof we know. When you say, 'I had it coming to me' you speak more profoundly than you suspect. We are now making an effort to teach you some of the truths which, if you enter into them and come to know them, may save you more than one of the earth-visits that would be otherwise ahead for you. This cycle of earthly revisitation goes on and on, until its glorious culmination in recognition of its unity with Holy Spirit."

"Then this process," I said, "practically means an oscillation between the Thought-Planes and the Earth-Plane?"

"Yes," the Mentor returned definitely, "but with an ever upward swing! The cycle is interrupted only when the spirit loses touch with Love, as we have said before. Then follows the only Death there is. The individual consciousness loses awareness of its own nature and lapses back into the Eternal Ocean from which it evolved, no longer a separate drop which also is part of the whole, but completely merged and with its individuality destroyed. This death may be coincidental with the body's, or it may precede that event by years!"

I said, "But I seem to sense a certain selfishness in such oscillation, using a world of other souls as a sort of ladder for our private ascensions."

"You are so using it," the Mentor concluded. "But the Great Teacher has told you the secret. Only he who loses his life in loving service for others shall find it. That Life exists at all, is a paradox, and you can never understand its Inner Meaning until you have pondered and meditated upon these lesser paradoxes that have their origin in the heart of the Great Mystery of Life. Go your path, wherever it may lead, sure, and calm, and free. We are beside you, and so long as you hear our Voices in your heart you cannot fail, no matter how rough the journey . . ."

Sixty-seventh
WELL, THERE it was, insofar as it went.

Year upon year, however, deeper and profounder alliterations of this great fundamental behind the earthly programs of all of us, continued to be given me. But "going back into the Great Ocean of Holy Spirit" or for that matter "coming out of it" offered enigmas that continued to bother me. I could, in a measure, understand the hypothesis of the Principle of Consciousness existing and operating apart from Matter—or rather, evolving Matter within its own essence to give Objectivity to developing particles within itself—but the Life Particle as a Life Particle had to have some cause or reason I thought, peculiar unto itself, for starting on its journey of individuality. A water-drop wasn't a very appropriate analogy, I decided, because I knew that the water-drop was any given quantity of water that could be pressed upon equally by the air at every point, and thus acquire its spherical design. It was as much as saying that without equal pressure of the air acting upon that amount of liquid, there wouldn't be, because there couldn't be, any drop. The air pressure made the water-drop, naught else. What therefore could the air pressure be cosmically that made the water-drop of the separate personality?

Ten to fifteen years later I found my answer—or what seemed to give me a working concept of it—while taking a transcript upon the nature of the so-called Heavenly Host.

What was the Heavenly Host? The Host was the grand aggregation of those souls that had once been mortal and human in their infantile history, that had progressed and evolved far beyond all further necessities for organic reincarnation, but that had not yet progressed and evolved high enough to diffuse themselves in their incarnation in universes.

*Incarnation in universes!* What incarnation in what universes? And what could possibly be meant by *diffusion*?

"The male and female ingredients of each soul have not only fused as they were in the original instance, but the compounded consciousness-unit has attained to such celestial powers that it spatters its life essence, so to speak," was the general exposition I got from my authorities, "peopling new universes with life that proceed to go the reincarnational and evolutionary cycles, each particle in its own right, to repeat the diffusing process up future aeons. Thus does the individualized consciousness become the conscious-
ness of the whole, and the ends of all consciousness are served.” I remember how my flesh prickled as this colossal destiny was depicted to me.

“But can that mean,” I wanted to know, “that the ultimately-evolved Master Spirit sacrifices all sense of self? Wouldn’t that mean ultimate death of a sort?”

“Does the physical parent die,” the Mentor inquired, “because it procreates a child—or a dozen children? A man and a woman come together in lawful marriage. Their combined physical offices result in offspring appearing in any numbers from one to twenty. Father and mother continue in existence, do they not? Do they lose personality or self-awareness because one to twenty children have issued from their loins?”

“That’s only an organic vehicle that’s been gestated and produced for the spiritual occupancy of the child-soul,” I protested. “Self-awareness in itself is quite another essence.”

“Then look at it in this fashion,” the Mentor suggested, “suppose in Unit Creation of Consciousness the vast parent-soul could project elements of Itself in untold millions into Free Cosmos, each particle a spermatozoa of consciousness-potentials? Or suppose it could project replicas of itself fifty million times in embryonic state, that were then required to duplicate the progression of the parent each in its own right, before attaining to the parent’s status of omnipotence? Would it necessarily imply the Achieved Master Soul relinquished, or sacrificed, its own Master Consciousness? Do you not discern that when all is said and done, the Achieved Master Soul would actually be enhanced in Consciousness-Power in exact ratio that its spiritual spermatozoa repeated its own achievements? The trouble with you, in striving to grasp it, is in striving to interpret consciousness in terms of organic animation. You do not have anything in your organic or objective world that conveys to you what Consciousness is as an integrity or eccentricity unto itself. It takes a powerful mentality, and a still more colossal capacity for expanding the imagination, to get the notion of Pure Discarnate Consciousness imbedded into your intellects.”

However, supposing we let the same Mentors take over in their own words, as the Higher Process of Spiritual Progeniture were expounded for what mortal understanding I did have . . .

Sixty-seventh
DEARLY BELOVED BRETHREN IN MORTALITY:

ΕΑΣΕ being overly troubled by what seems to be an Un­
knowable Equation in celestial physics . . We impart to
you candidly that back at what remote time, as time
is reckoned by solar measurement, the Original God Equa­
tion began to multiply Itself so that its particles went the
vast cycle of experiencing through infinitesimal worlds, to develop individu­
ality each in its own right, we do not know—any more than any one of you
earthly persons can tell who your specific mortal ancestors were, who lived
in the third or fourth century before Christ. You know that you must
have had them, but the Herculean task of tracing them, granted the records
had been perfectly kept, would scarcely be worth the expenditure of energy,
physical or mental. The reason why we cannot identify our own spiritual
progenitors is because if we were in contact with planes lofty enough to de­
termine it, we would be on planes too lofty ever to make intelligent contact
with earth-life. Our true spirit progenitors ever recede, far on above us, as
we advance!

The Ocean of Spirit, which we have used as descriptive term in our inter­
course with you, is the Totality of Activation in the Whole of It. The
Great Universal Exhibit of Consciousness in All Its Forms would be the
more proper way of putting it. It is by no means a literal ocean, bounded
by literal shores.

To use an expression that might possibly be offensive to some of you, we
might phrase it that 'We are all Spawn Gods', being divine in our essence
else we could not thus reproduce ourselves spiritually.

In other words, it is the God-Stuff Itself in the very composition of us, that
makes such separation from the God-Parent, and ultimate return to its
universe-projecting and peopling possibilities, factual.

Consciousness Itself is the divine element. It can be bestowed—as it is on
 evolving animal forms—or it can become self-projecting as in replicas of

Sixty-seventh
Light Bodies, each containing all the essence and wisdom-attributes of the original, exercised in the case of a Great Personality like The Christ in the effluvia congealed and called The Comforter, or in the case of your own psyches that travel to distant places and discern what is transpiring there although your bodies are to all intents and purposes alive and your intelligence would function in them instantly were someone to jog your shoulders. You are striving to conceive, again we say, in an element that has no exhibit in your material-organic world except by implication.

We tell you, however, there is a definite line of spiritual progeniture no less real than your earthly lines of physical progeniture, and the fact that it is so not alone makes for our Expanding Universe, but also supplies what earth terms “new souls” to increase the population of any given planet at any given period when conditions are propitious for spiritual increment of those so locating upon it.

Now DO not overlook the fact that there are important differences—in operation, exercise, or performance, we might say—between spiritual progeniture and organic progeniture. The physical body gestates after conception in a matter of 286 days. Thereafter it comes to self-propagating status in a matter of nine years in females and fourteen years in males. After eighteen to twenty-one years in each instance, it is said to have arrived at adult maturity and continues in such classification from 70 to 112 years.

Analogous spiritual gestation is not measured by days or months or years, but by aeons.

Twenty thousand to one hundred thousand years would be by no means any fantastic estimate of the length of solar time required to bring the average human being up to his current state of intellectual perception and logicizing!

All on earth in the current status of the world’s affairs, can safely conclude they have been alive in some station in every sort and degree of civilization of which modern history has record.

As each individual intelligence, or self-aware soul-spirit, graduates out of any further requirement of organic incarnation—in other words, as there is no longer any spiritual lesson to be acquired from earth-life—the grades of
experiencing become steeper and more elaborate. The vaster the developed
capacity of the spirit to take experience-increment, the more stupendous will
be its celestial adventurings. It becomes an integral part of the Vast
Heavenly Host, living more and more for others in service to forms of life
still coming up the experience-way beneath or behind. It associates with
Intelligences so expanded and attained that they can only be compared to
the intelligence of the operator of a motorcar in contrast to the intelligence
of the ant caught upon its runningboard. Both are hurtling along the coun­
tryside at the rate of seventy miles an hour, but the first knows where he
is going and how to stop the movement at his election or as it becomes neces­
sary to alight without organic injury.
Aeons more go by, and it is beginning to ready itself for a sort of Cosmic
Puberty. A sort of cosmic pollen will begin to powder off from its own
colossal essence, embued with the divine capability of duplicating the whole
vast cosmic career of the parent that has arrived at ostensible omnipotence.
What Great Being you as a mortal individual at the current status of your
upward progression, derived from originally, would mean nothing to you
now because names hold no significance. But in general it can be said that
most of your earth-sphere's current populace, with a few malignant and
recalcitrant exceptions, were progenitured by that Colossal Aspect of Im-
mediate Divinity that the Master Christ referred to constantly while on
earth as "The Father." You are evolving particles of Him, just as the
Master Christ was, and is, likewise an evolving Particle of Him, only the
latter is older in point and degree of experiencing, and in sacrifice and al­
truism, making for advanced adeptship. However, the thought is awesome
when we tell you in the most sacrosanct and respectful of philosophies that
even this Colossal Being whom The Christ called The Father, likewise had
His Progenitor, the trillions of solar years of time involved, being of small
moment .
It is the process as it exists, and as we behold it in active operation, in which
we are interested.
It gives point and promise to our own destinies.
That an Original of Originals existed somewhere, at some time, is con­
ceivable theoretically but no more. But the degree of His adeptship by this
time is not conceivable. It is no longer a question to be considered in terms
of personalities, sacred or profane. It is a case of Grasp of Capabilities. And there we are limited even by the highest degrees of our present concepts of progress.

THIS THING we can tell you, however, if we can impart to you nothing more: There is no such thing as limitation on, or end of, adeptship, in the Great Universal Consciousness that is identified as Holy Spirit. Never, up all the countless aeons still ahead, does spiritual progress cease as spiritual progress. You are forever going on. You are forever advancing, and climbing, and attaining. There never will come one instant in all cosmic experiencing when you will come to rest and say “This is my Permanent Destination.”

To do that would be to arrive at nihility and loss of that very consciousness that is the essence of self-awareness.

The universe actually—and all consciousness making for it—is like unto the prolonged concussion of a colossal firearm. The concussion ever continues. So long as you know consciousness, in whatever form, you know Experience, and so long as you know Experience, you know Progress and Development—which means Expansion and Growth Everlasting. Arriving at Cosmic Puberty up far future aeons, you project divine spermatozoa of your character in its achieving form until you can almost say in literality, “A hundred million years from today there will be a hundred million duplicates of me.”

It is something to adjust your mind to, and your spirit to feel encouraged from. You cannot die, but you can change vehicles of expression.

Or you can turn your back on the whole of it, count it not worth such cost, and begin to disintegrate yourself, divorcing yourself from Wholly Spirit and gradually losing all those gains you have made to the moment.

This vast Progression is truly Life, however.

In that you partake of it consciously and intelligently, so are you divine. You are god in embryo.

The Christ of Galilee is your Elder Brother in vaster truth than you suspect.
O MY way of thinking, speaking as an individual now, this is "getting up among the stars" with a vengeance. There may be those who insist on conceiving of Heaven as a nicely appointed bit of terrain, 1,500 furlongs long and wide and high, where crowns and harps are passed out on admittance as enlisted soldiers at a new barracks are parceled out uniforms and issued equipment, where a very majestic Lord in all the anthropomorphistic aspects of a sublimated Moses holds court a couple of times a week, spending His remaining time listening to musical concerts in adulation of Himself, and where existence is an eternity of idleness and self-congratulation at being "saved".

Personally I wouldn't enjoy a moment of it. I'm afraid I'd be thinking too morosely of thirty or forty billion of the "unsaved" down in the Cosmic Cellar eternally stoking the satanic boilers and knowing no respite from pain and sorrow throughout the ages. And I'm not being facetious nor sacrilegious. I can't see that it would be one whit of fun to be "saved" so long as any poor devil was getting a raw deal from Cosmos for being "unsaved". I'm no paragon of virtue, God knows, but I'm scarcely selfish enough to be a good Fundamentalist. You do have to be selfish, to be a good Fundamentalist, you know—though few pause to give thought to it. I like the vaster, sweeter concept implied in the Golden Speakings wherein I'm assured that everyone reaches the heaven or hell of his own making, in the end. As a matter of fact, after living sixty-two years in this poor battered old world, I've never yet met the man or woman I'd really wish in the orthodox Aversion, anyhow. Ninety-nine percent of them are just harassed, overly tired, sincere, confused, or plain stupid, people who've thought the thoughts that came to them and made their way through the Vale of Years as best they could with the equipment they've possessed. Some of you might challenge me with the demand, "Would that go for Joe Stalin?" and all the sorrow and crime he's caused in the world? Insofar as I'm con-

Sixty-seventh
cerned, yes, it would. I sincerely pity the man for the Gargantuan karma he's got to pay off sooner or later . . although that's no reason why I want to see any agent of his ensconced at 1600 Pennsylvania Avenue, Washington, D. C. I find as I go down the Sunset Grade of Life that I have an increasingly bothersome time bringing myself to hate anyone—I don't even hate some of the more ribald radio columnists who've said such unspeakable things against me in years past. If they'll merely stay out of my hair, the world's big enough for the mob of us . . Real bona fide hate eats into you, I've found, like an acid. Furthermore, there are too many interesting matters in life to command my time, and leave hatred untasted.

Since that long-ago autumn night in 1928 I've had the Long Upward Furl of the Real Cosmic Program delineated for me in such glowing panorama that I can now take most anything that happens to me, in stride, knowing that so long as I do the best I can, according as I have light, it's all profitable experience. Being told that I'm a son of God is nice to know about, but the expressions of people who are certain I'm a son of the devil, help me keep balance. Looked at by and large, however, I do feel that I shall be leaving certain aspects of this world in better shape than they were when I came into it. And when you can feel that in your heart, you can take a chance on the Hereafter with confidence . .

THERE'S no such thing, to sum it up, as a strictly new soul, anywhere in Cosmos; there's only the Particle of Holy Consciousness slowly coming into recognition of itself, and grasping the stupendous fact that it's actually alive. There's no such thing as a new soul to our current status of perception, in other words, because by the time it's begun to manifest in the lower strata of earth society so that we identify it as a soul at all, it's already an old soul. Strictly new souls wouldn't be identifiable to us.

But the one big thing that satisfied me in the grand concourse of Progressing Life as we do recognize and identify it, is the allurement that there's no end to the adventures I can have, and the progress I can make.

A hundred million Bill Pelleys in Cosmos up the next hundred million years? Imagine it!
That's the universe's tough luck.

Sixty-seventh
Let's turn to Chapter 91 of the *Golden Scripts* and get back on serious note, harkening to what the Great Teacher has to say about this week's subject, even though it has been published as a Speaking in one of these earlier Discourses . . . we can profitably stand to hear it again . . .

**The Golden Script**

MY DEARLY BELOVED: Know that men have often said that I am son of God, meaning a literal father dwelling in a literal heaven, surrounded by his messengers and judging all men according to their deeds. I bid you to behold that such is a compromise between the truth and what they would believe of their own pictures in form, not knowing how to picture the abstract.

But this is important: There are those amongst you, in flesh and out of it, who have seen what no man ever hath seen, they have made their penetration to vast distances of spirit, they have found there sights and sounds beyond earthly comprehension.

Behold they have returned to earth to tell of those experiences, to relate what happened to them of their mental senses.

They have pictured unto those below them on the earth-plane a series of dramas apparently occurring within their inspection at the times of their visitations.

These have taken form and become apparent to earthly brains as the expressions of theology.

Now let me tell you the truth about these things, that ye may be wise above your generation.

And yet I say unto you, repeat it circumspectly, for verily it transcendeth men's knowledge of the present.

The Father, who rendereth unto you a picture of divine paternity, is vaster than men think, in that out of the infinite cometh Reason by a process that hath in it Creation as ye know it.

This Reason is the Voice of Creation telling men, born and unborn, of vast mysteries.

*Sixty-seventh*
These mysteries, beloved, are choice of selection: by that I mean, they encompas circumstancess that cannot be interpreted except as man compare then with the knowledge which he hath in his own experience.

But this voice of reason is more than argument: it hath in it potencies that take form in thought.

I speak unto you with wisdom when I say that all of us are Thoughts manifesting in so-called matter, which itself is Thought, not a projection of the intellect but a conceiving of things as they might be, wherefore they are.

By this I mean, Thought is of eternity, before matter, being all that there is in the Cosmos.

The Cosmos in turn is Thought; it began to manifest in matter trillions of millennia ago in earthly time for a reason.

It was impossible to conceive, even emotionally, without Form of some kind to give Thought character and measurement.

When I tell you that the earth-plane, and mortal life, are but types of thought measurement, I explain life closer to truth than in any other way or by any other measurement.

Life projection of Thought indeed, but it is Thought projecting in terms of quantities for measurement of itself for evaluation of its own attributes.

To utter it differently unto you, Life hath in it the essence of Thought while at the same time it is Thought. This I perceive ye do know.

When I speak then of the Father, I speak verily of one who ruleth the Host of all Thought Streams, a Spirit so aged that no man knoweth Its antiquity. This Spirit in power is beyond even my conceiving, even as I was temporarily beyond your conceiving whilst in mortal flesh.

This Spirit existeth and endureth, older I say than any known to the host of those of whom I have knowledge; He is not God as men conceive God, nevertheless He is so wise in His conceiving that His power transcendeth that of any spirit projected onto any plane of which we have wisdom.

When I say that I am son of God and refer to the Father, invariably I refer to this Spirit because with Him I am in touch and know no greater beyond Him.

I tell you, beloved, I believe others to be beyond Him, but of them I have no knowledge and probably never will have knowledge, they ever receding as we approach them.

Sixty-seventh
When therefore I say that the Father existeth, and yet I say there is no God but Thought, I do not speak a paradox, neither do I fabricate. We have spirits here with us upon the Higher Side so powerful of knowledge, concept, and constructive emotionalism, that they do transcend even myself who am given the earth as my temporary ruling place. These spirits are known unto me intimately and unto you when ye are out of your flesh. These Infinite Spirits, for I call them such, greater in power than any known to mortal men, have control of the universe as men know it. They are omnipotent and omnipresent in the world and in the universe, ruling it by thought projection and enabling it to function. I have come amongst men for this purpose time and time again, not to manifest omnipotence, for omnipotence is always relative and strictly speaking even the Ruler of the Host hath it not. But I am come among men to teach them something higher than that which they perceive in their earthly travail. I have come as instructor, not as ruler, although by mine instruction do I rule; I have come into flesh times beyond count, manifesting unto men what they many attain even in blinded and handicapped concepts of the present. I have shown them the way, the truth, and the light, particularly the light; now we are come into this situation: Man hath said, There is no God; I say unto you, God in truth is Thought Incarnate; but in men’s saying they have meant, there is no ruler unto whom we are accountable. In such concept their erring hath been grievous. Truly there are twenty million rulers unto whom they are accountable, for each species and kind hath its rulers unto whom it is accountable, whether on planes of earth or planets afar in Decimal Space. Know ye that humankind as it is beheld by men is not the only manifestation of mortality, although humankind hath a state unto itself; planets beyond your ken have their species and races and cohorts and potentates, dwelling in all sorts and conditions of livinghood and making practice of their talents according to their development of intellect. Verily animals are some of these, although far, far down on the scale of intelligence, so far down that whole groups are sometimes required to ex-

Sixty-seventh

20
press one psyche.

What I would tell you this hour is this: There is one God in respect that there is a Ruler of the planetary systems. This ruler, I say, is an old, old Spirit, older than any of us have a knowledge.

His comings and goings are marked by vast cataclysms, so that stars do perish and reassemble in His presence; verily is He incarnate in the universe as ye do know the universe of sight and sound, yet doth He dwell in presence upon a far, far planet, greater in extent than your minds can encompass.

Behold I do go unto Him for instruction at intervals, a Living Entity who hath so great a power that for Him to speak is for creation to consummate. Gods hath He in turn beyond Him, of similar structure, vastness, and incomprehensibility, for the universe hath no end in majesty.

These things we must conceive to get our errands clear.

Mayhap the day arriveth when we too shall be so great that whole world systems are born at our speaking, but that altereth not the fact that there dwelleth in Infinity a Creature and a creation of such vastness of concept that He knoweth the comings and goings of planets as doves in a cage that is hung in a casement.

Mark this well, my beloved: He hath knowledge of you, even as I have knowledge of you. He saith unto me nightly, What of thy fellowship with those who dwell with thee on the planet Earth and the concepts thereof in thought? . . . have those who compose it kept faith with thee? . . . is it so that they please thee? For great shall be their reward in knowledge if they do perform at thy desire and in fulfillment of thine instruction.

I say unto Him, Verily it is so, Father of Us All in Creative Wisdom; report I progress day unto day; night unto night seeth the action advanced whereby the Man Spirits cleave unto my principles and advance in knowledge of spiritual evaluations.

Make no mock of this, beloved: a Spirit watcheth over me even as I watch over my friends and compatriots in the work of raising humankind to knowledge, that it proceedeth upward, millennium by millennium.

Now mark this well: When it cometh time that we have completed our labors and man no longer hath need of this planet, this thing happeneth: the world as ye do know it disintegrateth in Thought.

Sixty-seventh
Out of the mouth of the Father cometh thunderings, declaring a newer and more nearly perfect location for humankind, a better prepared planet, where men do dwell in fleshly concept that is nearer perfection than that which now prevaleth, that they may learn other lessons not addicted to the pleasure-pain experience.

The time cometh when men shall say, There is no God as we have known Him, not even celestial ruler of our group; we have no use for rulership, for verily we do rule ourselves; hoaxed have we been by ministers and priests; all, all is theological vanity and humor wrongly placed in our concepts; we have knowledge only of essences, these we rely on, teach us not blasphemies of ourselves.

Say unto them, beloved: Lo it is not so, for verily ye do have two rulers, He who was Jesus of Nazareth ruling you immediately, and He who ruleth over the Order of which Jesus of Nazareth is a member and in whose household He standeth well.

Transcribe this, my beloved, in pictures of gold within frames of silver; tell it with diamonds as your pigments, for so important is it that man shouldst know this that it transcendeth every debacle of reasoning whereof men stand convicted.

We have known of old of this ancient ruling Spirit, but man hath conceived of Him wrongly, I tell you; man hath called Him God of Wrath and Torture, of unpleasant utterance and divine malediction.

Verily, verily, it is not so.

Greater is He in beauty than I have ever shown myself unto man, greater in understanding, greater in toleration, greater in infinite compassion, for verily hath He not encompassed the world within His bosom, and doth He not encompass it daily and hourly? . . .

My beloved, we have an immediate Father so intimate that to think of Him is to know Him, and to live in flesh is to be part of His substance, for verily His incarnation is the universe itself as ye perceive it: that is His body and His flesh, although He dwell in addressable Spirit a trillion miles afar. I would have you take this literally, no lesson being greater that I have taught you.

PEACE
These Are My Pronouncements

These are my pronouncements: in that ye have said, Elder Brother, instruct us that we may be wise, so have ye reported yourselves unto the Host as being of profit in the plight now upon you. In that ye have said, Father, forgive men for they know not what they do, so have ye said, Father, forgive us our earthly transgressions, yea even again that doctrine which beholdeth our divinity. I come bringing you a fairer cup than any ye have quaffed; I come offering you a sweeter book than any ye have sung from. I come offering you myself, and in that ye partake of me, ye have knowledge of your godhood of which ye are essence. May your goodly ministrations be as a lodestone drawing earthly men unto you, that they may see your goodly works and believe in the Father: may the thoughts of your hearts be as wisdom eternal to bring the lost sheep to the fold of tranquillity. Thus I send you forth to minister unto others: thus I give you errand where men sit together . . Arise and do a goodly labor in this, my vineyard, and when the workers assemble in purity may they know you for your ministries: those who have endured to gain unto greatness!

PEACE
SIXTY-EIGHTH DISCOURSE

Memory:
The Enigma of Permanence of Sense Perception
Impressed on the Psyche

Published by
SOULCRAFT
Noblesville, Indiana
The Soulcraft Prayer

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

"OUR FATHER, who art in heaven—
give us of Thy wisdom! Give us this day our daily illumination to light the way of feet that do falter! Give us this day not our daily bread, but bread for those who hunger more than we do!
"And lead us not back into quagmires of ignorance, for such is not Thy nature, but send us ennoblement, that we may manifest our Dignity, our Wisdom, and our Vision to unborn generations.
"Peace, and a Goodly Heritage be upon the nations!
"This, our prayer, we pray in contriteness, that those who say it after us may live it in their intercourse!"

AMEN

Copyright 1951 by
William Dudley Pelley
Printed in U. S. A.
Dear Spiritual Friends throughout America:

We take too much for granted in this life, merely because it's common and familiar to our daily experience. Probably the biggest thing we take for granted is the fact of ourselves, presented to us, or kept presented to us, in terms of what we call Memory. When we pause to give it thought, actually there are two aspects of ourselves constantly and continually being presented to ourselves. One is the realization of our sentient selves enduring at the current instant—the strange faculty we call Consciousness. But coexisting with it, and equally as apparent to ourselves every hour of every day, is the realization of our sentient selves in all the "current instances" that have ever happened, involving us. This last we term Memory.

Ordinarily, of course, we don't make much differentiation between the two aspects. We know when we're taking current step, or opening the current door, or hearing the current ring of the phone, or eating the current meal, or going downstairs and stoking the current furnace. It's the instant's recognition of self-awareness that attests we're "alive". And yet we might put it that only ten percent of our thinking has to do with this instant's recognition. The other ninety percent has to do with the experiences we went through an hour ago, a day or a week or a month or a year ago. We
"relive" them in "thought", or go through them again mentally. We declare that we "remember" them. The term comes from the Old French, *reme-memorare*, meaning to have a notion or idea of, come into the mind with the same vividness with which the original sense reception of stimuli affected us. This actually is not only a great mystery, its a great phenomenon.

Here are two aspects of ourselves, the one of the current instant receiving impressions through the senses—for that's the only way we *can* receive impressions if we stop to give it consideration—and one of ourselves in all "past" instants. The interplay of the psyche between the two is so close and so allied that ninety-nine out of a hundred people never give thought that it's an interplay at all.

We do know—or mental authorities know—that there are cases of human souls functioning in one aspect without functioning in the other. Such are called by the pathological term *Amnesia*. Amnesia is commonly described as "loss of memory"—or loss of the ready faculty of recalling our sentient impressions of all the current instances that have happened and involved us. Amnesia doesn't seem to include loss of a sense of the current instant as a present realization, because we've all heard of large numbers of people who from time to time have suddenly and dramatically dispensed with their abilities to remember the slightest thing that's ever happened to them and yet not think it odd that they sense everything going on about them without any references to the happening of prior events. People have been known to live, in other words, in the current instant only, not even the memory "that they formerly had a memory" appearing to bother them.

My father wants to discuss this matter of Memory and the evolution of Consciousness through its operation and exercise, in this week's discourse. It bears a most important part in our strivings to grasp the evolution of our own spirit-individualities out of the Divine Oceanus that he spoke about last week. Because memory—or remembering—is so common, by no means warrants us in taking it for granted or failing to grasp the terribly vital significance of it. Without Memory it's doubtful if we could have Individuality; we certainly wouldn't gestate much personal Character. The Mentors have told father over and over again that "without Memory there can be no character. We might each one of us live ten thousand "current
instants” but they would be eternally without the slightest meaning to our psyches, or upon our psyches, thus preventing any soul-growth or consciousness-expansion, if we couldn’t bring them back into the mind in order to make comparison of this effect with that effect.

Let’s pause for a moment of Invocation, acknowledging the High Source of the Wisdom with which we’re in touch, and to which we’re so heavily indebted, then let’s see what more enlightenment we have given us about this phenomenon of the Soul and its “progress” up the worlds . . .

**INVOCATION**

*By Mr. Pelley*

**FATHER ALMIGHTY, LORD-GOD ETERNAL:**

HELP US to keep our reverence of Thee by the discoveries we make in the truth Thou openest unto us. Help us to come into greater, vaster, sweeter tranquillity, appreciating Thy processes expressed in Nature and the growth of mortal soul in its journey to Omnipotence. Give us clearer and stronger understanding of the rules and laws Thou hast decreed for the world, making such upward journeys high adventurings in spiritual ecstacies . . .

We are creatures of celestial benevolence in this: that we may leave ignorance and blindness behind, and grow eternally—making the discovery consciously that Life itself is naught but Growth that has no surcease. Send us a Pure Instruction, Our Father. Send us receptive hearts to take that which is disclosed to us and employ it in the transcendent adventure of making ourselves greater and wiser prototypes of Thee . . .

We ask it that we may be unceasing sowers of such truth in hearts which now entertain it not.

In the Sacred Name of the Teacher of Teachers, we so supplicate Thee . . .

AMEN AND AMEN
What Do You Mean, You Remember?

DEAR FELLOW STUDENTS:

HERE are actually three miracles in the universe—or making up the universe—when we stop to give it thought. The first is the primordial fact of the God Consciousness, or the galvanization and endurance of the essence called Holy Spirit within which all has taken place of which we have any consciousness. The second is the phenomenon of etheric Motion, which has given us every aspect of Substance in Matter and produced an appreciable universe. The third is, the ability of Consciousness generally to live eternally in that which it experiences—because that's what the strange feat called Memory is, living over and over again the sensations from experiencings, and thus having one experience encompass all experiencing.

I've given no little thought to these Three Miracles, because if any one of them are absent, the other two are apparently blanked out—at least in significance. If there hadn't been any self-conscious Holy Spirit in the very beginning, every last sentient person anywhere in the universe, on any plane of Knowing, would be still a cipher back in Nihility; if there hadn't been the marvel of Etheric Motion brought about, there could have been no such elements in life as materials or material objects and we still would be unable to know who we were or what we were; and if there hadn't been some provision for making comparison of experiences, one with another, experiences themselves would be purposeless and valueless. The stone, snapped from the middle of the road into the shrubbery by the automobile tire hitting it at proper angle and speed, would be appropriate comparison with ourselves when unable to make contrast of one adventure with another adventure. These three wonders have been the major wonders in the whole category of wonders that helped to compose the canvas of Life.

We have to be aware of ourselves as conscious entities. We have to be aware of what our condition or status is, in respect to adjacent materials or objects. And we have to be able to retain the reactions from the stimuli we call the Senses, so that we can form estimates of values as to which ex-
periences provide us with profit and which render us loss. It is upon these last that we build the strange compilation of knowledge that "educates" us, and from Knowledge acquire Wisdom—which is cleverness of selection in choosing such experiences as bring us profit by premeditation.

Memory isn't only the Key to History—of any sort—it's the parent of that attribute behind all Character that's termed Judgment.

I want to break these items or elements down and look at them this week, as a follow-up, or further examination of, Holy Spirit as the phenomenon that it is and has been, from the Beginning. Also I want to consider Memory with you for the part it must necessarily play in the Program of Repeat Existence, and exercise of those God Powers that are potentially in all of us.

JUST how many aeons are required for Original Holy Spirit—the real parent of all the animate life manifesting anywhere in Cosmo of any nature—to grasp the Fact of Itself, the fact that Objectivity of some sort must be arranged in order to bring Subjectivity in its true sense to the Divine Spirit Particle—and grasp of the fact that whatever performance or exercise a given sentient unit has been through, it must retain in order that it may appreciate one adventure from another—we do not know, and little is to be gained from knowing.

The big thing it behooves us to recognize in looking at the whole of it is, once having acquired a reaction from participation in a given experience, we never relinquish it or give it up. At least it so appears.

Within the marvelous storehouse of the Eternal Mind of each and every one of us is a precise and minute knowledge of our physical or spiritual sensations while undergoing every adventure that has ever concerned us. We probably know, if we had any utilizable reason for recalling it, exactly how we felt 20 million years bygone when a comet struck us out in interstellar space, just as we recall how we felt last Thursday evening when we saw the Jones' dog run over and wept because we couldn't help the poor beast in completing its death-agony more quickly.

Everything that's ever happened to us, from the very beginning of self-realization, we're carrying about with us, day unto day and hour unto hour. Again I say, so it seems. It makes us one with the eternal stars to become aware of this. It gives a sense of imperishability to ourselves—or it should.

Sixty-eighth
**IMPERISHABILITY!**

It requires quite a lot of painful thinking or concentrating to actually get the realization into our mundane heads *that we are imperishable!*

It requires a lot of painful concentrating to come into full grasp of the proposal that *Life itself is the one thing in all the created universe that is imperishable. All materials and substances resolve into other ingredients or shapes, but Life is the one item that up fifty trillion aeons cannot be affected to extinguishment by any agency other than itself.***

You can *think* yourself out of life, yes. You can refuse to admit your own imperturbability of countenance in the face of disaster of any sort, or ability or capacity to survive disaster of any sort. You can refuse to concede the fact of yourself and thus negate your trend to individuality. But your Life-Cell is absolutely permanent and eternal. You deny your own existence and cancel out your psyche-identity as you’ve been so many thousands of years evolving it in your own consciousness. But in a manner of speaking, being divine in its essence—which means imperishable in your essence—you’ll “come back into consciousness eventually” as some other personality. You can’t help it, because you’re a unit of Holy Spirit, and if Holy Spirit ceased to exist for a briefest fraction of an instant, the entire knowable universe would cease to exist. You’d be in a condition more comatose than you were at 3 a. m. this morning when sleeping the profoundest sleep of the night.

**NONE OF IT** is especially consequential, however, until we come to consider this unchallengeable point—

You can’t be snuffed out to stay snuffed. You’re *imperishable* in the truest and fullest sense of the word. You may be an ameba or an arch-angel, but so long as you’re a sentient vehicle for the Life Unit, you’re eternal. Nothing can truly be snuffed out or erased but the material body which you wear, for any given purpose, at any given point in the earth’s various ups-and-downs of so-called Civilization. But the essence and core of the whole marvel of such imperishability is your *capacity to remember.*

Proof of your own imperishability lies in such capacity to remember, because you can go back in prenatal memory and consciously recall a hundred times when you lost your physical vehicle but by no means lost your

*Sixty-eighth*
spirit’s capability to identify itself. You have lived and died, literally, a thousand deaths, but they’ve only been erasements of such physical sense-organisms as you were occupying at any given moment. Which brings me to this most vital of all points in this week’s discourse which you should carry away with you—

*It’s only by occupying and possessing some sort of organic vehicle that you are able to discern reaction that makes for Memory!*

Try to readjust your thinking to this—

Organism is only such, that it may provide you with objective equipment by which objective stimuli create ideas that find permanent lodgment in your psyche and supply you with the faculty for making intellectual comparisons that result in Character.

Don’t skip over this last paragraph. Read it until you really get it.

You don’t occupy an organism in order to prove you’re alive, for you’re by no means called to prove you’re alive to anyone. You occupy an organism that your spirit may have means, or medium, for becoming educated from sense impellations. Without an organism, your spirit wouldn’t get such impellations or know what they were. There seems to be no way in which Spirit can receive reactions that “educate” in any particular excepting through effects of organic adventurings amid materials and among worldly objects. Your spirit requires an organism, in other words, to enable it to “feel”, in the sense of profiting from venturesome exploits either good or bad in respect to your forming estimates and judgments as to what is good for you and what is not. “Feeling,” we might define it, is another word for “educating” or informing positively or negatively.

You need some sort of organism to do that, or rather, you need occupancy of some sort of vehicle to make the feat possible. Organism seems to have been evolved by Original Holy Spirit as the material instrument or medium that conveys sensation of an educating nature from inanimation to animation—from imperceptivity to perceptivity. *Organism is by no means any end in itself, or evincement of Holy Spirit in itself. It is always and forever a means to an end. We might almost post it as a tenet that without organism there could be no sensation, and without sensation there could be no education. Certainly there could be no appreciation of the nature or extent of experiencing.*

*Sixty-eighth*
YOU PEOPLE who think of your organism as being the sum and substance of "existence"—consider what you're doing to yourselves. You're not merely saying it's the suit of clothing that gives life and animation to the body that it covers. You're saying it's because there's a switchboard of wires and electric current, all nicely constructed and arranged by some telephonic genius, that out of them a transmitting voice and an intelligent message is born. As though it meant anything to a telephone exchange as a telephone exchange, what message went over the wires! *Your organism is a means to an end!*

It's the vehicle—and naught else—by which your spirit receives stimuli of various nature that educates it in the fact of the eternity of it itself.

Without an organism etheric or otherwise, you wouldn't be aware of it. All of which may be getting afar from the subject of Remembering. But the subject of Remembering is the expedient which Holy Spirit has evolved within Itself for presenting the past in terms of the Present.

Organism works certain sensitory effects on Spirit. Spirit accepts such sensitory effects and alters itself so that a certain permanence of the idea or effect maintains within itself. Thus the Past is made the Perpetual Present. The whole Life History is made the current instant. We can compare the deed which we did back in the schoolyard of 1896 with the deed which we did out on the front lawn in respect to a neighbor's small boy, some seventeen minutes ago by the clock. Which should evince to any philosopher that Consciousness actually is the ability to include the Present with All the Past. Which should mean that there's very little difference between the two. The Present is the Past and the Past is the Present.

Consciousness contains the supernal ability to negate Time and to make all the Present Instant. Which, looked at in still another light, is equal to saying that the Present—and the past moment's act—is all the Future. Why not? Isn't the roster of event moved forward to such extent? This moment's act is next year's recollection . . Next year's recollection is as much a part of the intellectual psyche as all the acts which the psyche—through the medium of current organism—will commit or enact next century.

The Past and the Present are therefore one unit.

Again, I say, we're living in Eternity . . Eternity being all the acts we've
ever committed, plus all the acts we’re now committing, plus all the acts we ever shall commit . .
In the whole of it, and before we “get in over our heads”, consider what the Transcendent Mentors have to contribute to the subject of it. Then I’ll come back, as I have space, to comment upon it . .

THE REVELATION

DEARLY BELOVED BRETHREN IN MORTALITY:

Were we to interpolate our own opinion into what you are discussing, our sole criticism—or at least our major criticism—would be that you have a tendency to personalize, or rather, individualize, such matters and quandaries for the moment’s acceptance intellectually, thus losing sight of the wider and broader aspects of Memory and Repeat Organic Existence as a proposal in Celestial Logic . .

The Stream of Life, we should remind you, flows on unending from age to age, from planet to planet, from universe to universe. Within this mighty stream is Love, and Harmony, and Joy. With this stream flows Power Unlimited, and Life Eternal. Each molecule, each spirit particle, is borne along by the power of this everlasting stream, and when it is fully conscious of that stream, all its little puny effort is to go along more harmoniously upon that destined route. If, however, it is unaware of its nature and its destiny, it struggles to pit its helplessness against that irresistible force and is bruised and buffeted until it finds Truth . .

Now this whole stream—and this is where we think you have been overlooking much—is made up of succeeding waves of Cause and Effect. In your earliest visits to earth-life as you have now come to recognize it, all of you set in motion certain causes that sooner or later had to have their effect. These were—and are—swept into the main current of Universal Life and carried forward to the time of their fruition. This main

Sixty-eighth

11
current of the Stream of Life thus carries with it the smaller currents of the streams of human destiny and the multitudinous streams of all the individual human destinies that are the incarnations of Spirit on the earth-plane. So there is no stopping the Stream of Life and Destiny. There is only the opportunity for beating back and forth and trying to swim against it instead of with it.

*It is the stream itself that gives significance to individual memory—take note of that!*

After a given earth-cycle has been entered upon, then you begin to see the effects of those earlier causes, but you also begin to set in motion new causes, some of which bear more or less immediate fruit and some of which must go along into later life cycles. This Stream of Destiny becomes the potent factor in the subject you have introduced as Memory. You are partaking of the "drift" of all events along that destined way, and they are ever-present to make themselves apparent to you intellectually. What we mean is, this current may not be subjective so much as objective. It is as though you had once played a bit of music good or bad, but the harmony or discord of it traveled ever along with you and impinged itself perpetually upon your eardrums.

When you are upon the Thought Planes between cycles, you see clearly the chain of Cause and Effect. But if you carried that knowledge consciously with you into each new body—or organism in which you manifest—you would have such power that you would not learn the lessons required of you. When you are approaching the end of your sequences in mortality, you are sometimes given glimpses into your past. This may even amount to actual memory, if you are faithful. However, let us digress a moment, to bring other significant matters to your attention—

*When you* say that life is a matter of foreordination, you are right within certain limits—that is, you are free to follow, or not to follow, whatever you have for a light, and you can make your destined pathway shorter, though you cannot alter its direction.

If you follow the Light, if you accept the working out of Effects from Causes, and endeavor to set in movement new causes that are constructive and not destructive, then you are in harmony with the Master Stream of
All Life and Akashic History, and the irresistible power of its current is with you, and under you, and all about you, and there is no limit to your progress excepting your unawareness of the power that is yours. When we say destructive causes, we mean those leading away from the greatest good of all those involved.

When your vibrations are in harmony with the vibrations of Divine and Overbrooding Spirit, in which rests the stream of all true memory, and you are therefore conscious of your own stream of destiny as well as the Master Stream within which it flows, you give your spirit and mind and body up to its strength. Likewise you give over your intellect.

But bear constantly in the forefront of your considerations that all which has happened in the universe, even to the humblest sparrow’s fall—as the Great Teacher remarked upon one occasion—has likewise registered in the thought-stream of Holy Spirit—and it is the reflection of yourself in that Stream of Holy Spirit that you too often interpret as Eternal Mind of your own.

Yes, it is entirely true that constantly and continually you have been registering sense impressions and the lessons from them, since you arrived at anything like adult spiritual awareness. But actually memory, or the ability to recall them in terms of reliving them mentally, is viewing the reflections of them for yourselves in the Holy Thought Stream that is the sum-total of all animate life. Flow harmoniously with it and you observe all that is contained in it for you to observe. But do not discount its existence, and more than all else, do not ignore or deny it.

MEMORY, in other words, as you see it, and as we in these Higher Octaves see it, is not precisely the same in essence.

You have in your imperishable psyches, it is true, the capabilities to go back and re-experience from pure picture-images, the likeness of whatever you have personally been involved in during occupancy of organism. But we call your attention to the startling fact that what you are more often doing is viewing the reflection of it in the Great Life Stream of Holy Spirit, of which you are droplets—to use a sentimental term. The actual happening, so to speak, has become a part of inextinguishable records of Cause and Effect. It is too often these that you pick out for perception or intellectual
controversy within yourselves, misnaming them Direct Memories. The Memories in this instance are outside of yourselves and flowing into you and through you, difficult as it is to make you grasp it in three-dimensional sensation.

You good people in flesh have no concept—because you’re denied access to it—of the strength and doughtiness of Holy Spirit in these aspects to which we make reference in these papers—or in other words the Reality of Holy Spirit—to give tangibility to sensation in your three-dimensional world. Holy Spirit to us, in all its multitudinous aspects, is more real than this afternoon’s sun or tonight’s twinkling stars. It is, in effect, the constant corollary of yourselves in whatever thoughts you think, in whatever words you utter, in whatever acts you do. All have “gone into” the Great Historical Record of Holy Spirit, CONSIDERED AS A COMPENDIUM OF HAPPENING! Turn and look at them objectively and you see Eternal Memory reflecting your past sensations.

We say to you solemnly and soberly again, Holy Spirit is more real than the floor beneath your feet at this instant, or the lungs from which your breath is exhaling or the hand that relaxes at your brow in thought.

Let us put it in this way for you—

Holy Spirit has postulated certain things for you to do, from the very commencement of your individualistic psyche. The psyche had to be individualistic—that is, like no other psyche in tangible pattern—else it would have had no excuse for its existence. Very good then, you obey the caprice of Holy Spirit and proceed along your destined way to arrive at consummation of that postulation. You become a god-person of certain qualifications necessary to the completion of such concept to Cosmos. But along with what you have undergone, is a current of retrospect which is flowing with you and in consonance with you. You look into this current by a queer, queer process, and behold yourself constantly. You think this is memory and strictly within yourself. It is, and it isn’t. Its compatible aspects are within you. The great history of your soul, or what Holy Spirit expects your soul to become ultimately, is outside that soul, in a manner of speaking.

You are an affinity together when you are going the way of your destiny with every willingness, nay eagerness to cooperate.
Try and remember this lesson. Look constantly into the Stream of Holy Spirit to see both your past and your future.

You look into it with Eyes of Spirit, of course. You think they are your mental eyes, and in a measure they are. But they are looking at something which has become crystallized in Karma in a very real way.

Can you not begin to grasp by this time that you are the corollary of a very real Someone who exists in Holy Spirit’s ideology and have existed there from the moment you were summoned into Self-Awareness?

There is a Cosmic Person—Holy Spirit’s concept of you in idealism—that you will eventually approximate. You are looking back along the soul-track of this idealized personage again and again, when you refer to Eternal Memory.

It was for this reason that the Great Teacher could say, as he said to you once when you asked Him what the epitome of His mission on earth represented—

*The fact that every life, no matter how humble, no matter how broken or thwarted, has a meaning and an Inner Glory, and is precious in My sight...* 

Every life has a meaning and an inner glory because it is the postulation of Holy Spirit in respect to its peculiar individuality.

These are facts and factors, we tell you, to be seriously taken into consideration when you are cogitating on Memory.

What if we told you that Holy Spirit has projected an eternal memory for you, future as well as past, sufficient unto your case and instance until you arrive at a pinnacle higher than the highest star observed by earthly eye? You don’t begin to know your importance and transcendent worth to the universe as a whole till the integrity of the idea hits you, that you are literally a unit of Holy Spirit itself. That means you are part and parcel of imperishable Holy Spirit and that’s where you got your imperishability from the beginning.

Men and women are pathetically, yes, tragically ignorant of their transcendent affinity with Holy Spirit because it behooves Holy Spirit not to let them know too much about their own ingredients and compositions until they
are ready and capable of handling such knowledge. Some might abuse it. Some certainly destroy themselves, like a small child, however innocent and lovable; playing with loaded firearms.

Let the lesson rest here for the week.

But wouldn't you be astounded if the day should come ultimately on ahead, when you discovered that Holy Spirit deems Christ the great Teacher of Utopia of no greater consequence than it esteems your spirit, for its potential value to all Cosmos, and the thing you will ultimately become before your progress is diminished? All of you, men and women, on the earth-planet in these Great Years, are Christs in school! Believe us, we mean this literally.

Does the parent love the child in the third grade any less than the child in the ninth grade or high school?

The fact that the child is the personal offspring is the matter that counts...

---

**THE COMMENTARY**

I'm going to ask our Mentors to pursue this great subject of Memory further with us the coming week. The reason I want to know more about the subject they've called up in the last two or three pages, is the circumstance that I've never been satisfied with explanations for Subconscious Mind as the secular savants essay to supply it. The brain, as I've called attention before in these Scripts, is merely a ganglion of water atoms, carbon atoms, mineral-salt atoms—each atom with a proton-centro-some and planets of electrons. How can any one of these atoms—composed of electrical impulses, positive and negative—think? How can any one of them "reflect", as from a mirror, akashic records of Holy Spirit?

If, literally, we're all of us wrapped around with the effluvia of Holy Spirit, as by the air we breathe, then everything which occurs to us, and everything which happens even in the world of practical affairs, must be serving a great constructive and progressive purpose in respect to all of us. We go along a given street and see a beggar, a wealthy banker, a distraught mother,
and a love-happy maiden, all passing us in one sidewalk unit. We have childish difficulty conceiving that each of these may be equally as momentous to Cosmos as the Christ of Galilee was, or is. There are too many such nondescript exhibits, we think, to credit any such possibility. But then the thought may come to some of us, maybe that's only because of our present human limitation or lack of spiritual comprehension, that we draw such conclusion, that we can't properly estimate the supreme worth in the final analysis, of every soul in human organic enhousement anywhere on earth.

It's not that the world is filled with too many of these, it's that we in our circumscription or lack of consciousness as yet, can't come to encompass the capacity of Holy Intellect—that sees the whole two billion of us at the moment as an earthy father and mother calculate and love the seven children of their family seated about the immediate supper-board.

We're the ones at fault, in not seeing the beggar, the banker, the mother, the maiden, as Holy Spirit sees them and estimates them. We're little children in our soul progressions as yet who haven't learned to think beyond 20 abstractly.

Oh, WELL! . . It's a far better doctrine, I'm convinced, all of it, than the malicious and inhibitive doctrine that tries to screech vindictively at earth's perplexed and life-weary millions that they're children of Satan, born of Sin and in iniquity by their parents conceived, that if they don't proceed to get themselves "saved" they're all going to eternal perdition in a hack.

We're all of us as important to Cosmos as the Christ of Galilee ever was important! That's a perturbing thought to sleep on.

Anyhow, that's how our Transcendent Mentors view us.

For our own peace of mind, let's take their word for it and see where it gets us . .

The Golden Scripts, given for confirmatory consolation, seems to be full of the same high assurance. Let's read Chapter 86 . .
MY DEAR ones, hear me further: I come unto you teaching you as members of a brotherhood having love in your hearts for one another and for the world:

Mankind hath no knowledge of divine processes; divine processes are withheld from interpretation where the need justifieth the end to be achieved.

Mankind hath knowledge of this, that Cause produceth Effect, but knowledge of Effect is always perspective.

Thus perspective is an attainment of vision beyond earthly concept, requiring powers beyond earthly ken to encompass in human visionings.

But I tell you this, this hour: days succeed days, nights add to nights, events seem to happen without basis in meanings.

Yet all, all, is known; all, all, is perceived; all, all, is understood, verily by those who have errands in understandings.

These things come not by chance, but by meritings of cosmic classifications which I have just declared unto you.

Men have come and gone doing things of substance; their errands have pursued them and known discharge.

Gorgeous indeed will be the reapings when that which hath been performed is manifest.

A group cometh unto it; it saith, We serve thus and so, lo each doeth his part and the harvest is garnered.

What reaper saith, Lo, I have reaped the field? each hath wielded his sickle, many have loaded into barns.

The time cometh swiftly when each device of circumstance shineth forth as an action great of performance.

All things are known to those who watch over you; great is their knowledge, great is their achievement, lo do they work as I instruct.

Make no voice against those who halt at noonday, for verily do the reapers of afternoon work afar in the fields because those of the morning have done their labors.

Great numbers surround you, great works await performance, day unto
day shall achievement be manifest, circumstance shall speak with a loud, loud voice, children shall speak that their elders may know wisdom, angels shall visit those who make them welcome.

Behold the hour is at hand when humankind seeth itself at a crossroads; a page is turned, a new page lieth white beneath the hand of the writer.

All is as it should be: what then of the writings on that page?

Let gold flow in the ink, that the writings be of value.

An old adage hath declared unto you that knowledge is power: I say, knowledge is more . . . knowledge is wisdom yet to be attained.

Wisdom hath in it the beseechings of age; it reckoneth with a man what he shall perform having goodly aim in view to himself in worldly circumstance.

Knowledge is the child of wisdom, wisdom is parent by knowing that which hath been perceived throughout millennia of experiencings: I say it to you for a purpose . . .

There is a form of knowledge, however, that cometh not from experiencings but from instruction by those who have experienced, not so potent of sensation as that of experience but richer in concept in that it maketh the mind to hunger, and in such hungering the mind reacheth out, clutching the imponderable.

All this is well, my dearly beloved. The hour is at hand for such knowledge to be given unto man. Behold I have chosen you for the giving of such knowledge.

Behold ye are sent unto men in this generation that they may gird their loins and be wise, taking thought to their stature in cosmic intelligence lest they dash their feet and stumble grievously.

Such interpretation cometh of information of those who know the Decalogue; without it would men act rashly and the knowledge be subverted even as it hath been subverted in ages that are past.

Lest they subvert such knowledge there are given spiritual formulae by which it shall be used, not to humankind generally but to agents of the Prince of the House of Love, who saith unto nations: Under my banner enroll ye, that ye may enjoy the blessings of my larder; further, these blessings come not by chance but work out a pattern determined long ago.

This pattern is twofold: it speaketh unto man on the one hand and saith, Knowledge is given you, transport it unto yourselves decorously, profit by

Sixty-eighth 19
it, use it beneficently, else it be taken from you again as it hath been taken before.
The second part of the pattern hath it that man shall have revealed unto him a vision of his heritage, that earthly things may show him the nature of his spirit.
All earthly things in essence are diagrammatical of those beyond earth, though men perceive it not; all things have pattern in earth, or rather, earth casteth their pattern in grosser form for things that are eternal of propensity.
Harken to my voice, beloved: I teach you more: Out of the east come vasty secrets: great conclaves of elders sit together, having loving designs on earth to men and women moving in earth.
These conclaves of elders sit on earth and descry it for that which it containeth; verily do they see the treasure house of experience to be revealed, that now is covered.
Great, great is the wealth so buried, so great that the mind of man conceiveth no idea as to its scope; civilizations once born and perished shall arise from out the ruins of time; they shall manifest anew in substance.
Great waters shall recede and bare their secrets, not by catastrophe so much as by mechanisms; verily the work hath but begun.
When men shall see that which cometh they shall say, Fools have we been in our vain conceits, better are we treated than we deserve, let us profit and be glad that it is so.
Can one among these elders say, I am greater than the rest? what claims hath he to greatness when all is of experience?
I speak a parable unto you, making plain my meaning.
A man had sons, many in number; great were they in knowledge of their father, obeying his precepts, employing themselves that he should be honored by having them as sons.
Lo one of the sons developed a conceit: he said, I am greater in my father's eyes than ye, my brethren. Have I not performed more faithfully? Am I not more worthy, therefore, of his love and honoring?
His brethren were wroth, saying: Lo he raiseth himself above us, but what profit cometh unto him? doth our father love him more than we who speak no such folly? doth he give him more because of his pride? verily our father loveth us all, which maketh us brethren.

Sixty-eighth
Behold, my beloved, the father in his wisdom saith to himself: It is fear of losing my love which maketh my son to raise himself by such vaporings over his brethren.

Verily do I love him more in that such declaimings come from his heart: did he not love me, verily no fear would manifest so, making him to remark upon the state of his affections; verily hath he my love but verily hath he my solicitude in addition, that he is concerned of thought upon his status. Therefore I say unto you, though conceit be insufferable yet it hath merit in this, when prompted honestly; it raiseth him who hath it to be aware that he hath knowledge of imperilment, therefore he becometh to the father more dearly held.

I speak unto you another parable of simpler mold . . .

A bird hath plumage beautiful of pattern and beauteous of color: what feather doth it possess that can be dispensed with, without the pattern be altered or the beauty marred?

All things taken together comprise the eternal, even our solicitude one for another. . . .

All things excellent must manifest in excellence; things that are of evil are not for our attention.

I say unto you, beloved, great works must be accomplished.

Are ye cast down, that the harvest ripeneth slowly? verily I have known your handicaps and subterfuges to gain the best of circumstance; I upbraid you not, neither do I commend you for that which is your essence.

I say unto you, transport yourselves where I may send you by circumstances speaking even as my voice; take that which is given you, no matter how small, and profit by it in purse; wither not the flower of our love by preposterous assertings of yourselves in matters having no convergence in the ultimate truth of our mutual errands.

Take that which is given you, keep it as sacred to yourselves, accept it as ye have need of it, give unto others as they merit.

Give not unto him who followeth his own business selfishly, for the times have import and the harvest reapers must have wages.

Give, I say, unto those who merit it, but let their rewards be that they have contributed to a goodly purpose, not that gold is of substance within their possession.

*Sixty-eighth* 21
I say unto you, greater riches come to you from unexpected quarters: use them to my glory in the hearts of those we love.

Do my work as ye have covenanted. All things shall be added unto you, all things that are goodly shall come in event.

I tell you now, Be of good cheer: the way openeth for your extraction from passing difficulty: have I not opened it in times that are passed? I say unto you again, Have I brought you thus far on a wearying journey only to desert you with the high goal in sight?

There come many men and women unto you with requests for help that concerneth the spirit; I bid that ye help them insofar as ye are permitted by time and circumstance, but give ye more thought to speakings and labors that teach the multitude as multitude.

Behold the wheat is golden and the sickle goeth into it; the grain is reaped as the sickle felleth it in ever widening circles.

One stalk hath its importance, but the field of wheat is made of many stalks: great is their felling as the harvest is gathered in.

What wheat-stalk can complain, I was not reaped singly? what harvester would reap one spear of wheat and carry it to barns, and reap another and see that it is threshed?

I say unto you, Keep your vision upon the wheatfield of humanity and see that it is harvested; one soul hath its importance, but so have many souls: behold in time of harvesting they are gathered into shocks of resplendent redemption . . .

PEACE
These Are My Pronouncements

These are my pronouncements: in that ye have said, Elder Brother, instruct us that we may be wise, so have ye reported yourselves unto the Host as being of profit in the plight now upon you. In that ye have said, Father, forgive men for they know not what they do, so have ye said, Father, forgive us our earthly transgressions, yea even again that doctrine which beholdeth our divinity. I come bringing you a fairer cup than any ye have quaffed; I come offering you a sweeter book than any ye have sung from. I come offering you myself, and in that ye partake of me, ye have knowledge of your godhood of which ye are essence. May your goodly ministrations be as a lodestone drawing earthly men unto you, that they may see your goodly works and believe in the Father: may the thoughts of your hearts be as wisdom eternal to bring the lost sheep to the fold of tranquillity. Thus I send you forth to minister unto others: thus I give you errand where men sit together. . . Arise and do a goodly labor in this, my vineyard, and when the workers assemble in purity may they know you for your ministries: those who have endured to gain unto greatness!

PEACE
SIXTY-NINTH DISCOURSE

Eternal "Reflection"

How We Produce Thought-Forms that We Misname Memories

Published by
SOU LCRAFT
Noblesville, Indiana
The Soulcraft Prayer

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

"Our Father, who art in heaven—
give us of Thy wisdom! Give us this day our daily illumination to light the way of feet that do falter! Give us this day not our daily bread, but bread for those who hunger more than we do!
"And lead us not back into quagmires of ignorance, for such is not Thy nature, but send us ennoblement, that we may manifest our Dignity, our Wisdom, and our Vision to unborn generations.
"Peace, and a Goodly Heritage be upon the nations!
"This, our prayer, we pray in contriteness, that those who say it after us may live it in their intercourse!"

Amen

Copyright 1951 by
William Dudley Pelley
Printed in U. S. A.
Dear Spiritual Friends throughout America:

In Page 13 of the last Soulcraft Script—the Sixty-Eighth—we had something presented to us out of the Great Reservoir of Celestial Wisdom that was of startling significance. I'm wondering how many of you caught it. My father was transcribing an early lesson on Principles of Reincarnation when the Mentor stepped in and interpolated something concerning Memory and Subconscious or Eternal Mind that seemed to make all prevailing notions about the nature and composition of things remembered, fallacious and archaic. Father himself expressed astonishment at it when he came to edit that discourse for the linotype. No need to hunt back through your pile of Scripts for the 68th. I'll repeat the passage to which I'm referring—

"When your vibrations are in harmony with the vibrations of Divine and Over-brooding Spirit," said the Wisdom, "in which rests the stream of all true memory, and you are therefore conscious of your own stream of destiny as well as the master-stream within which it flows, you give your spirit and mind and body up to its strength. Likewise you give over your intellect. But bear constantly in the forefront of your considerations that all which has happened in the universe, even to the humblest sparrow's fall—"
as the Great Teacher remarked upon one occasion—has likewise registered in the thought-stream of Holy Spirit—and it is the reflection of yourself in that Stream of Holy Spirit that you too often interpret as Eternal Mind of your own.”

As father will doubtless say for himself in a few moments, if we’re to take this literally—and there seems to be no reason why we shouldn’t take it literally—this disclosure is tremendous.

It means that humanity has been in error the past few hundred years in its estimate of what Subconscious Mind is, or rather, its identification of subconscious mind. Maybe subconscious mind isn’t the thing we commonly suppose it is, at all. At any rate, this is the continuing subject that father wishes to examine in greater detail this week. Just what is this Thought Stream of Personality that we understand we take along with us through earthly career after earthly career? Are the physiologists and psychologists of the current day all wrong about it?

One of the intellectual joys of pursuing Soulcraft, week upon week, is running dramatically into unusual disclosures like that on Page 13 of last week’s discourse. We never seem to know when we’re to turn up some stone that reveals a pot of stupendous intellectual treasure buried beneath it . .

From far and wide, too—I might interpolate myself—the comment in from students has been that the Discourse-Scripts of the past two months scour deeper and richer for them than any similar course of metaphysical study they have ever investigated. We have arrived, of course, in a state of familiarity with fundamentals now, that we can probe into the very deepest—or highest—aspects of Eternal Truth. Literally in every State in this Union, people are having their lives and viewpoints remade by Soulcraft. When father finishes his 156th Script, he will have compiled such a curriculum of Arcane Philosophy that it will probably be a long time before any other esoteric course surpasses it.

Suppose we give over a moment to Invocation of divine approbation on the enlightenment coming to us through this channel of learning, then pursue further the entrancing subject of Eternal Mind and Memory—

_Sixty-ninth_
INVOCATION

By Mr. Pelley

HEAVENLY FATHER, SOURCE OF OUR WISDOM:

WE PAUSE a moment in our quest after Knowledge, to give simple and heartfelt thanks to Thee that in Thy Infinite Compassion Thou hast made available to us, and for us, these higher concepts of Life Perpetual. We thank Thee that Thou hast sharpened our intellects to grasp the worth of what is being uncovered for us. We thank Thee that we have access to these founts of information, quenching our thirst for tenets that en­noble us.

We are not unmindful nor ungrateful, either, our Father, of those tire­less and patient teachers who perform their brevets of instructing us from the Bridges Between the Worlds. We want them to know that we value their offices, even as we feel contrite before their vaster grasp on realities. Let the gratitude in our hearts for the blessings of wisdom they bestow on us, be felt by them personally. Let us contract in our Eternal Minds and Memories that we shall repay them as we can by multiplying their offices and relaying the harvest of their efforts to hundreds and to thousands to whom we bring their celestial fruits.

Give us intelligence to understand what may yet await us, Father. Give us grace to apply it in a world of piteous gropings. And may we discharge the debt we are incurring by this Wisdom, instructing others when we too shall be privileged to take our stations on those Bridges Transcendent be­tween worlds of mortality and worlds of Radiance. In the name of the Teacher of Teachers we ask it . . .

AMEN AND AMEN
Do We Know Our Own Minds?

DEAR FELLOW STUDENTS:

IT SHOULD pass as an accepted and acceptable conclusion, I think, that Man without his memory would be a meaningless and worthless creature. Still more than that, Man without his memory would be a nonentity. Not to have a memory, not to be able to recall what experiences one has undergone, would mean living in the current moment only. Sensation would undoubtedly register but it would be pointless and carry no significance. Somehow or other, when I think of human beings without the faculty of memory, the comparison comes into my mind’s eye of ten million fishes in an ocean like the Atlantic. Suppose they exist, and escape capture or destruction by their watery enemies, what of it? They are animate creatures only, but it is strictly a sort of chemical animation and nothing higher. Undoubtedly ten million fishes in the North Atlantic do have fish memories of some sort, else they would not be able to display the intelligence to flee predatory forms of sea life. But to all intents and purposes, they are utterly without significance. They react to stimuli and that is all. Man is the being he is, because that which he has undergone reoccurs to him as situations of new hazard reoccur, and he profits from adverse circumstances by altering his reactions. He thereby improves his lot in a mundane scene and proceeds from lowly and painful situations to more agreeable environments where his talents and skills have more facile employments. Withal, he progresses into a consciousness of what we term spiritual values. We name this Growth of Consciousness.

Still, underneath and behind it all, there is that Great Mystery of how the human creature is able to have the Past reoccur to him “mentally” . . . It’s the thing I want to examine this week. Truly it’s probably the Mystery of Mysteries, that what one has experienced and felt reactions from—either pleasant or unpleasant—can be present and apparent in the soul-consciousness whenever necessity calls it up. And bear in mind that “necessity” is nothing more nor less than the urge to surmount some particularly rigorous and jeopardizing dilemma, or escape it.

Sixty-ninth
Psychologists and pathologists, strictly secular minded, endorse the hypoth­
thesis that human beings go through physical experiences, the nature of which 
are registered on the brain through stimuli to nerves of sight, sound, smell, 
touch and taste. Once "registered on the brain", the nature of the experi­
ence is thereby perceived and retained. Definite brain "cells", say the 
neurologists, retain definite experiences. They would seem to prove this 
by removing given sections of a monkey’s brain, and show that thereafter 
there are certain acts or functions which the monkey cannot perform. The 
logical conclusion to be drawn is, that the section of the primate brain sub­
tracted, held the "cells" whose exercise governed such acts and functions. 
Therefore the brain is "all divided up" into segments of cells specializing 
in this or that, and without such a brain there is no being. Deprive the 
brain of all neurotic equipment or performance and the animate creature 
is a cipher, insofar as life is concerned. Dr. Alexis Carroll, assisted by 
Charles A. Lindbergh, is supposed to have invented a scientific pump that 
has kept a chicken’s heart alive for over twenty years, but such "aliveness" 
means nothing in any practical way because there has been no functioning 
brain connected with its longevity.
The thing the physiologists, neurologists, and psychologists have never 
made attempt to tell us is how the brain-cell as a unit of human flesh em­
bedded within the cranium, receives the stimuli of sensation from external 
sources and retains them. Without meaning to be in the least facetious, 
take the current skit I have just written for Valor about my personal mem­
ory of a skunk at a lawn-party. It’s being printed in the issue of our 
weekly for January 12, 1952. I beheld that social phenomenon one sum­
mer’s evening when I was seven years old—fifty-five years bygone. We 
were driving into town from the east when father stopped the horse and 
called attention to what was happening ahead on the right. Over a spa­
cious and well-mowed lawn hung with strings of Japanese lanterns, people 
were stampeding in all directions. In the center of the cleared space was 
a prodigious cat with the longest pointed head I’d ever seen, dragging a 
tail that looked affiliated with elephantiasis. There was no particular odor 
as yet to denote the small black visitor’s species, because preceding the dis­
charge from their anal sacs, skunks are normally scentless. From my place 
in the buggy between father’s knees I could see every detail of the exciting

Sixty-ninth
scene, and did. I particularly recall the weaving motion of the skunk’s head as it trotted from table to table, incidentally nudging one old gentleman who delayed in his reactions to skunks at lawn-parties because of physical afflictions. The whole village drama was one of the sharpest highlights of memory in those childhood years before the Spanish-American War.

What I’m inquiring now is, for purposes of understanding the Mentor Paper which is coming in a minute, what particular cell in my childhood brain took the mental picture in all its detail and retained it? how was the selection made of the cell that did it? more than all else, how could a physical cell, a unit composed of eighty-six percent water and fourteen percent minerals and chemical salts, to say nothing of atoms made of protons and electrons with vast spaces between, retain every detail of that scene in action so that I see it this moment as though it happened last evening? Was it a cell of my brain that captured and retained the scene at all?

As I have set down in the Revelations of previous discourses, the transcendent teachers who’ve been instructing all of us from the first, appear to make explicit as possible for us the fact that this physical thing called Brain is only involved incidentally or instrumentally in capturing and retaining such dramatic sequences—precisely as the nerve channels or conduits of sight and sound were, and are, involved. Actually, they say, it is Mind and not Brain that receives the neurotic impressions en toto and makes a coherent composition of them which is retained. And Mind and Brain are by no means synonymous.

For purposes of laymen exposition it might be convenient to put it that Mind is the brain of Personal and Eternal Spirit, but that again wouldn’t be strictly accurate. The whole enigma and challenge leads squarely into what Spirit itself is—monkey-spirit, human-spirit, Celestial-Spirit.

Apparently we haven’t grasped yet what consciousness of the soul itself truly is. And of course there’s always the possibility that we never can grasp it fully while still enthoused in flesh on this plane of being.

You’ll recall the number of times I’ve used the analogy of the telephone switchboard to try to make mental phenomena intelligible—that the nerves serving the five senses represent the functions of wires, coming from the
individual transmitters of the nerve-ends and congregating into the switchboard that is the physical brain. But this great switchboard ganglion must have an independent consciousness at the receiving end of all such messages, to know what they concern or what intelligence is attempted to be transmitted over them from some external source, whether it be the highly humorous details of felinus polaris at an ice cream festival or a banker giving us a buzz to inform us we must readjust our balance on our checkbook stubs because the most recent check from the neighbor to whom we sold the car has bounced higher than a Flying Saucer. Of course whole flocks of cells might come crashing down, or collapsing at such intelligence—particularly if we’ve drawn eighteen small checks against that car payment and they’re all due to become flying saucers on their own. Still we have the right to inquire, by what process do certain brain-cells receive and store certain impressions and others wait for impressions that won’t arrive until some peculiar experience of a July afternoon in the year 1960.

What is the true nature of our whole spiritual beings, each one of us, whether we make our livings selling fish from a wagon, or taking out children’s tonsils, or running for Congress, or sitting in on international conferences where we’re required to wear naval capes to cover up the embarrassment that the Wily Old Oriental of the Kremlin has just filched our shirts? Can it be a fact that Consciousness itself is not precisely a “state of awareness” so much as “a condition of alarm,” as we might phrase it, warning us of encroachments of circumstances on the units of our egos with the intent of disintegrating them, and we make the effort to sustain ourselves in existence, thus causing the performance of thinking of ourselves and forever perpetuating the “alarm” so that the thought of ourselves doesn’t go out of existence?

Whatever it is, let’s request our Supernal Mentors to give us their best interpretation of the build-up of ego that we commonly call Personality, the whole predicated on compounded recollection of all which such ego has experienced in organic vehicles, either atomic or ectoplasmic.

Something does happen in the individual intellect, when one partakes of a specially vital sequence of affairs, that causes all details of happenings to assume some sort of permanent status. Can it be interpreted for us so that we catch any practical concept of it?

Sixty-ninth
Well, let me start it off by giving you what I earlier received while transcribing a discourse on the enigmas of common Trance. Presently you'll see wherein it led to something profounder . . .

**THE REVELATION**

**DEARLY BELOVED BRETHREN IN MORTALITY:**

OU CAN always get information of value to your daily life if you spend a daily period with us. We are only too glad to come to you when you are calm and tranquil inside. We are not the kind of personalities who want to be fair weather voyagers with you. You are to come to us when most troubled, but do not doubt that we are at hand to help. The doubt you may hold, is ever the wall that shuts us away. We are your counsellors in everything you undertake, but we must have a perfectly cleared channel between us for transmission of Truth. We must therefore not omit the practice of communication that will help us keep it clear from day to day. You are not to concern yourselves over facetious remarks during the transcript of the lessons we give you. Your Teachers are far from being offended. If you are not discussing subjects pertaining to, or allied with, the Wisdom, they will simply go away. But they stay because they know the necessity for their presences is not ended. They have plenty to occupy their time while you are in discussion.

You ask why you did not have the entire life-stream of your Memory restored to you during the hours that you were here with us (the “Sevent Minutes in Eternity” experience). But you could not have had that happen whilst you were still living in your physical body. That is not only not permissible, it is not possible, and we will describe why in a moment, in respect to what Memory is, as we see it. You were not Over Here as a disembodied spirit but as our earthly visitor for a constructive purpose in your spiritual development. You could not have known where you were or it would not have aided in this spiritual revelation and development.

The incidents you recounted in your magazine version, held a certain sig-
nificance, therefore you retained them. You always retain those features of any experience or adventure in which your ego participates, when they hold significance peculiar to your private spiritual progress. This is Memory in the abstract. Any occurrences having no significance, your mind does not retain—or we might the more accurately say, look at—because there are no constructive reasons for your doing so. You will understand these things better the next time you have a similar experience, as we permit you to stay longer and try to entertain you better.

It is largely a matter of what we might call Trance Consciousness. If you would abandon yourself to its flaccidity, and think of us, you would find yourself in our presences. You recall that you have been in certain places—the Metropolitan Museum of Fine Arts in Manhattan, for instance—where the proximity of the Thought Plane was so subconsciously strong that you were trying to get to us without being aware of it. The vibrations from those art treasures, dating back hundreds and even thousands of years, acted upon you, dimly recalling to you times when they were familiar to you from daily use, and therefore you associate them with us and the thought planes, the whole translating into an organic lethargy. When you feel that sort of sensation coming on, try to be calm and placid in your heart and recall all that you have visualized about us, and in a short time we will take charge of you. You must do it, of course, where your body can lie in coma while your ego is out of it. We are willing to wait until the occasion is propitious. You have had no repetition of the "Seven-Minutes" experience to date because there has been no especial need of it. When we want you for some special reason, make no mistake, we will send for you and you will respond.

In such connection, may we adjure you at this point not to be amazed at anything you see, as you will not be able at first to distinguish between Reality and your own Thought-Forms. There will be much that appears novel and inexplicable and you will wait for your enlightenment. When you see those whom you think you have known in flesh during organic lifetimes, do not try to address them by name but get their identities by thought from Us.

What really happens in these "trances", if we wish to call them that, is the circumstance that your intellect as ego slips into the Fourth Dimension,
that is truly a corollary of the the three lesser dimensions. It is in this Fourth Dimension, which enwraps and interpenetrates the three-dimension-al world of matter as you know it commonly in organic life, that the "spir-its" of so-called "dead" continue onward with their lives after vacating their "earthy" mortal coils. Your intellect, commonly referred to as Mind, can go anywhere in the fraction of a second, and does so every day. You might call it a mere journeying into memory of places and peoples, and in a manner it is. But we are more than a Memory to be recalled—or we say again, looked at—although the process has similarities. Your Mind, not your Spirit, comes to us and is visible to us as a sort of ectoplasm or the reverse of what happens in your dimension when one of us "materializes" for you—a spiritual entity without actually being your spirit itself, which has to stay in your physical body else you would die. Your real ectoplasm is your spirit-particle or "soul" made manifest for occult purposes or phenomena that affects those about you. Your ectoplasm is the same as your body in size and volume but it is not to be compared with it for weight or composition. It contains many of the elements of the physical body, but in a semi-tangible state only, which is hard for you to understand while oriented to things strictly of the earth-plane. It is the sum and substance of the ego that is yourself, through many ages grown more self-conscious and distinctive and taking always the form of your most recent earthly vis-itation. It is the sum and substance of unreality in reality—speaking of reality of matter. And yet it is more real than your physical body because it can survive your physical death. Various names are given this ectoplas-mic self of yours, Light Body, Pattern Body, Astral Body, etc. And sometimes it is a mere projection of yourself as you think of yourself, a Thought Form of yourself duplicating in the most microscopic particular all that you represent in Cosmos as a personality. You may project such a Thought Form of yourself, "coating it" with natural elements not known to you consciously or academically, and actually create a living duplicate of your-self perceptible to others at a distance. But the practice is rare, and again it must have some spiritual objective or project behind it.

Such Ectoplasm capable of penetrating our Fourth Dimension is made up of many elements which your earthly scientists have not yet discovered. When they do make such discoveries they will be close to understanding
the key to Spirit, which is likewise the key to the Knowledge of Life. It grows and is renewed, but it is not renewed from the same elements as sustain your physical self. The elements of ectoplasm in the sense we are referring to it, are purely spiritual, and Light plays no small part in projecting it, as the Great Teacher has told you often. But one thing we can tell you, they are more or less indestructible at the hands of earth forces or under earth conditions.

THIS ITEM of intellect bothers you, we see, whether it be residing in your organic enhousement of the present or projecting and observing and being observed at a distance. You really require a complete knowledge of the ingredients of Consciousness Itself to understand how much marvels can operate. It isn’t, as you commonly assume, some sort of entity of individual aspect that merely says to itself “I am alive.” We might better tell you that it is an individualized Thought Stream of Holy Spirit—an integration of Thoughts, or impression-realizations, flowing within the mighty waterway of Holy Spirit en toto, that comes into realization of its individuality by reason of continuing to intellectualize on all the experiences it has ever had in the world of form and substance. Suppose, for purposes of mental exercise, you thought of Holy Spirit as a mighty and all-encompassing waterway like the Mississippi River. Every drop of water in it bears a relation to every other drop of water. But supposing that in the all-encompassing currents of the Mississippi, there were thousand and even millions of “little currents” or independent slivers of water, each one doing what it assumed it liked to do, some encountering logs along one bank, some deterred or deflected by sand-bars far out in the center, some striking and being malformed by rocks projecting against the water’s surface. However, every ego-current or “sliver” of flowing water touched every other current or sliver and flowed forward with it, and the whole made the river in its mightiness. On the other hand, one of the segments of water might be scooped up in a five-gallon pail, conveyed off into a desert and poured down a hillock to make a “Little Mississippi” to the millions of microscopic creatures that might be observing it as residents of the sand. Now transpose Consciousness for Water—or Currents—and you get a workable analogy of what we are attempting to describe.

Sixty-ninth
Each and every specimen of the man-woman species is a segment of Holy Spirit, flowing within the tremendous current of all-encompassing Holy Spirit and giving it volume and force. But that small segment or current of water may freeze within the river’s course and become a rigid ice block, or it may vaporize under the sun’s heat and lift into the atmosphere in a different form of manifestation. The manifestation is different, take note, and yet it is still essentially water, and under proper external conditions can return to its pattern of being a minor current within a major current. Most significant of all for you to grasp as you can, however, is this further fact that this minor stream of consciousness consists of a compendium of pictures like an album or cinema reel or, better still, panorama of impingements on ether of the experiences it has suffered or the scenes it has been called to witness or the impressions it has momentarily lived that have made it distinguished as a current. These pictures are composed of thought-forms created by the consciousness of the current-ego at the instant of experiencing any given adventure or ordeal. These enter into the aura of the current-ego and are more or less imperishable. They are formations not unlike atomic assemblies in the mortal world that keep a given material constant as to qualities and properties so long as it exists. Indeed, the keeping of its properties, and existence, are synonymous. Nothing needs to alter or transmute to something else merely from the motivation of age. When you perform the common stunt of “remembering” something in which you have participated, it simply means that you are looking with the eye of your Mind at the thought forms of an etheric composition that you made at the time of the happening. They do not necessarily require to be sizable, indeed they can be exceedingly minute, and yet they can be “blown up”—as you say of photographic negatives—to an imagery of the size in which you originally regarded them.

All this is saying, after a fashion, that “memories” don’t lodge in any given cells in your physical brain, because you can pull your ego-body or psyche out of the circumscriptions of your physical brain and still go on “remembering.” What you rather do, is take the picture album along in your aura, because it is a part of you and affixed to you. It is you in Life’s observations.

Likewise this accounts, by the way, for the phenomenon of a second person.
with rare enough psychical qualities or talents, being able to see in a given person's aura all the experiences he has ever passed through. He turns the leaves, so to speak, or observes the same etheric compositions that the first one has experienced and is looking at in clearness when he says he "remembers". People in any state of existence don't recall so much as look. The brain cells exercise, certainly, but not as containers. They exercise as optical instruments, locating and "blowing up" the size of the negatives to get remembrance of precisely how a thing occurred and after what pattern. Too often this observation of the karmic pictures in the personal aura-album making up the personality is misnamed "reading the mind". Actually, it is reading the same picture-images that the experiencing party receives when he looks at the picture album of thought-forms he has created by past performance on the part of discerning consciousness.

PERSONALITY, regarded in another light, is the ego-responses in character, or of character, to all the picture-images in the Memory Panorama. One set of faculties in your conscious brain creates by projecting photographic thought-forms of whatever you have witnessed, and another set of faculties in the same brain-mind periodically runs back over the exhibits and re-beholds this or that episode in ether as it was originally fashioned or roundly etched on ether. Mankind declares his memory of this or that is strong. If the original photograph or thought form was weakly projected, the recollection is dim and hazy.

Herein, as well, you have the explanation for the phenomenon of "not being able to remember" this or that person's name or face, particularly if the contact has been unpleasant. Because the contact was accompanied by disagreeable experiencing you simply refuse to look at the etheric facsimile.

IT IS this thought-aura, or "thought-form aura", that you take along with you as part of your individualized personality into other and more complicated dimensions of reality. Which also is why you can "think" in terms of recollections of your experiences and contacts of earth-life. You say your personality survives. It is that, and it isn't. Your personality can never do anything other than survive, in that it is spiritually imperish-
able. But what you more commonly mean is, your aura pictures continue as parts of your post-mortem vision, and you continue to look at them and thus identify who and what you have been in earth-life. You may not observe them as graphically or clearly as you did in earth-life, and for that reason your survivors may come away from a seance at which you have appeared after physical demise, saying, "I'm not persuaded that was Joe, my brother, or Sister Sue." The angle of vision may be different in the more complicated dimension, or the effect of these long-ago pictures as panoramas of happening may be distorted. But if you consider the possibility of the actuality of such alter-ego in thought-picture form, you will go a long way toward rationalizing much that happens to you under the category of Memory.

In which connection we might remark that so-called Amnesia can often be the total divorcement of the individual from his thought-form album of etheric photographs. It has gotten misplaced from his vicinity, or he may resolutely refuse to look at it, from perverse tempers of his own, or some injury to his head may have marred the optical apparatus through which observation might be normal.

Let it go for the present.

We tell you that Trance is more or less the ability to project the Thought-Form of one's complete self, aura photographs and all, into another dimension, and function, so to speak, vicariously.

Always remember, there is as much of you outside your strict atomic vehicle as you imagine there ever is, inside. Actually, with the extent of the auras of some of you taken into consideration, you are three to four times as broad and high as you appear to mortal eyes in physical frames. There are people endowed with the Larger or Finer Vision to see the totality of you. But they require a separate paper to expatiate upon.
HEREIN, to my way of thinking, is illumination with a vengeance.

Those of you who’ve read my biographical book, *Door to Revelation*, will recall the episode I described therein, that had to do with the happenings in my affairs on the 26th day of August, 1929. From seven to nine o’clock, in semi-trance in an easy chair down in 53rd Street, I had dictated to me out of the Higher Dimension practically all the forthcoming affairs of my life, starting with the Wall Street Crash that was predicted for the last week in October of that year, and which certainly came on schedule. Followed then, a sumptuous amount of information about the rise of Adolf Hitler in Germany and the termination of his career before Moscow. Seven to eight years of imprisonment of myself was described, in result of New Deal vindictiveness at my exposures of federal skulduggeries. On and on into the present years, following my penal release, the Illumination had proceeded, and undoubtedly as these forthcoming events had been described to me, I’d made thought-form pictures of them in the feat we call Imagination. Then what happened? The doorbell rang and I’d gone down and gotten into a car that proceeded to transfer me up to an apartment on Riverside Drive. You’ll read in *Door to Revelation* that as I entered that apartment, where a group of psychically endowed friends were waiting for an evening’s delayed seance, Mrs. Leslie looked up at me coming across the drawing-room and exclaimed, “Well! You’ve had a wonderful revelation tonight, haven’t you?” I naturally demanded how she knew. “I see it in your aura, all of it,” she responded. And there I had a perfect attestment of the facts of life and “memory” that this 69th Soulcraft Script has just provided us...

Mrs. Leslie, moreover, proceeded to prove to me that she could see what she claimed, by recounting all the principle features of the disclosures I had just had made to me down in the 53rd Street flat, the two hours foregoing. She didn’t register a miss.
Evidently we can infer from all of it that our physical selves are merely hard cores of tangible matter, around which play whole currents of thought-streams, light-streams, and memory pictures which we have projected in thought-patterns. Believe it or not, on one occasion in my life I saw something of the sort photographed.

It happened in a Long Island studio during the closing months of my career in making motion pictures—about 1930. I was directing a series of two-reel features from some of my American and Red Book Magazine short stories. The studio was maintained by the Eastman Kodak Company of Rochester as a testing plant under practical conditions for its improvements of film-stock. One afternoon the manager of the studio, who had been vitally interested in my recent American Magazine article, Seven Minutes, asked me to step into the projection-room. The day previously another producing unit had finished a picture and dissolved. The studio acting had been filmed on some of the latest and most sensitive panchromatic film that Eastman had put out.

"I want you to tell me, if you can," the manager said, "what can have happened yesterday to some of our finest 'shots' the moment we loaded the cameras with this new hyper-sensitive film?"

I sat in the darkened projection-room and watched one of the queerest lighting effects I had ever seen in movies. As the actors in the scene came on, one by one, their physical selves could scarcely be seen. Each was surrounded by a magnificent halo of light that extended out two to three feet from all parts of his corporeal self.

"I'll tell you what's wrong," I exclaimed. "Eastman has developed a panchromatic film so highly sensitive that it's photographed auras."

"Auras?" asked the manager blankly. "What are auras?"

"The hilitation that displays around living beings," I explained, "if we have sight sensitive enough to perceive it."

The studio had to call the previous day's cast back and remake the whole sequence on old-fashioned film. But the exhibition conveyed to me how all human beings must appear to those existing in the discarnate dimensions. One discarnate friend remarked to me at a seance one night, "We can move along a crowd on a given stretch of sidewalk and accurately estimate every person's character that we confront, simply by the display of colors in his..."
aura.” Evidently, by this discourse about Memory, the aura holds more than color. It must be loaded with pictures of some sort—minute thought-forms of all the experiences the person possessing such aura has undergone. It is part and parcel of his or her personality. Spirit has the capability of looking instantly with the eye of the mind at any one of them, and as he looks at it, he calls it “remembering” . . . Almost, we might put it, it is the orthodox notion of the brain turned inside out. By the same token, it shouldn’t be hard to discern why discarnates in general should “know so much about us.” I’ve met spirit mediums who could apparently “read the mind,” or tell when in semi-trance what a given subject was thinking. Maybe they weren’t “reading minds” at all. Maybe they were merely looking at the thought-forms our peculiarity of consciousness has projected into our auras, to exist there perpetually, even to go along with us when we vacate the physical shell.

Incidentally, it occurs to me to wonder if certain types of hypnosis haven’t this same phenomenon as their basis? I have, in my time and for purely therapeutic reasons, been obliged to put mentally afflicted people into trance to remedy certain types of obsession. Each time I’ve moved close to such persons I’ve had mental pictures pass in panorama before my inner eye of “what those persons were thinking about.” I’ve been able to see their thoughts visualized. But did I see their thoughts visualized? Might not I merely have gotten close enough to them to see the same thought-form images in their auras that they look upon, themselves, when “remembering”? The thought is a perturbing one, that maybe the brain as a brain has absolutely nothing in it but the cellular machinery to discern and project thought-forms. Maybe the real subconscious is all on the outside of the person, so to speak. I don’t say it is so, but I put it forward as a serious consideration. I do know, from long experience, that discarnates have the capability of “reading one’s thoughts.” Now, with this 69th Script transcribed, I’m beginning to ask myself if what they’re doing mayn’t be looking at picture-forms? They’re not strictly reading one’s thoughts; they are watching the pictures eternally reflected from the brain-mind. Mayn’t that indeed be a true meaning of the term “reflection” when applied to remembering?

All in all, a hundred enigmatic quandaries come clear when we credit this
explanation for Memory. But let’s not forget for a moment that all of it is a performance of Holy Spirit, of which we’re self-conscious units. Holy Spirits, as our Mentors have said repeatedly, isn’t some sort of celestial effluvia manifesting on some planet or star-sun 25 thousand million miles distant. Holy Spirit is as close and real as the thought-stream that presents a memory-picture to me of that long-ago Geranium Kitty at Mrs. Ingalls’ lawn party. Yes, I know all about the cerebrum and cerebellum where this or that is supposed to originate.

But by what authority do we decide that all which goes to compose us, is strictly “on the inside of us”? Maybe there’s a lot to us that’s on the outside of our physical vehicles that mirrors itself to us.

Let’s turn to the Golden Scripts, and leave Memory as our cogitation for the week . . .

The Golden Script

MY DEARLY BELOVED:

ET US BE thankful unto the Father who hath given us our destinies: let us be grateful unto the Host that accordeth to each one of us his role of fulfillment.

Have ye accorded me recognition before men in your speech? Behold I do accord you peace and power to make that speech effective.

But counsel yourselves against dark memories that would wrack you: seek sense of precept: let the moment be sufficient unto the burden of its utterance.

Behold ye do arise in many market-places and attest me, when I am the Voice that singeth from your tongues; I do use you as media; verily do I enter into the bodies and hearts of friends who are clean, to give men the holy attestment.

Behold there are those among you who do dwell with me in one body in divers times when they know not my presence.

Seek ye no tongues; I give them unto you. Seek ye no avenues of escape from utterance, I supply you with wordage that appalleth the occasions.

Sixty-ninth 20
Abide ye in me and in my love manifesting: I protect you from consequences of verbal mishaps; verily do I guard you when lips and tongues would stumble.

Say it with courage: sing a glad song: We are loved by Our Father, we do praise Him from the housetops.

We go forth mightily upon our missions together, fighting that which is of darkness; we make the world to see our faces, mayhap men see our faces as of angels incarnate.

Thus are we renowned for that which is our essence!

Beloved, I adjure you: See God’s face in all. Tell it from the housetops, Our beloved Lord hath entered. . . . His bright chariot hath rolled up to us! . . a thousand years He reigneth and His sceptor ennobleth us! Verily it shall be so. Ye shall greet the destined purpose of the endurance now weighting you.

Are ye heavy-laden with burdens of Spirit? Have ye not heard me say Peace unto those that know such weightings, that I bring you a comforter . . . the holy dove of understanding.

My servants tell you aright of yourselves.

These are the things that are good and profitable unto men: that they shall dwell in kindly service each unto others, that they shall harken unto the voice of Him who addresseth from above them, that they shall do that which is pleasing in the sight of that Host watching over them, that they shall make provision for themselves out of the hearts of their neighbors and not from their purses.

Let it be known that ye do work as comrades, walking uprightly before the Lord of the Harvest, making no pretenses of hypocritical demeanor, serving humankind in that ye do love it even as I.

Vast is the host of those that do watch you, in that ye have precept, in that ye do practice that which is your precept.

Know that I come when that which is Written hath come to pass, not before, not after, but on the moment.

Pray ye for your souls’ errands in a universe made of Light Eternal, yet oftentimes a universe shot through with shadows; insomuch as ye have fear of that which is eternal, so are ye doomed to give grief unto the Godhead.

Nature hath her laws, heaven hath its processes. I tell you the dead shall
bury their dead but the alive in the Father shall know a great freedom. Life hath been given you for this: that ye shouldst know the immortal by suffering the mortal; the ways of the transgressor are for those who have transgressed, that by their transgression their wisdom shall be wondrous. Serve ye one another with implorings and with preachings, until that which hath been promised shall have become a goodly fact. Arise and make obeisance unto that which is Godlike, that your lights may so shine before me that the plaudits of the just ones shall be as a thanksgiving that ye have made your ministries.

There is no endearment that cometh not of me: there is no beseechment that hath not blessing in it: there is no antagonism that resteth not in profit. Inasmuch as ye have heard it said, I protect you from all sorrow, so have ye heard it that blessings rest on him who accepteth flesh with joyousness. Even as ye have heard it said, Come unto me all ye who are weary and heavy-laden and I will give you rest, so have ye heard it that as ye seek rest from the strivings of temptations, verily are ye weakened from that which strengtheneth wisdom.

Halt, and be peaceful. Rest, and be tranquil. Bear with one another and let your staffs be mercy. Greater exhortations issue from the Spirit than any I have uttered. And when ye be tempted to bait the far morrow, cherish the thought that the present is golden; it holdeth your spirit unto eternity, for verily what is it but eternity itself?

Let this be your peace—that foreknowledge is an archer but concernment for the future is the arrow which ever woundeth . .

PEACE
These Are My Pronouncements

These are my pronouncements: in that ye have said, Elder Brother, instruct us that we may be wise, so have ye reported yourselves unto the Host as being of profit in the plight now upon you. In that ye have said, Father, forgive men for they know not what they do, so have ye said, Father, forgive us our earthly transgressions, yea even again that doctrine which beholdesth our divinity. I come bringing you a fairer cup than any ye have quaffed; I come offering you a sweeter book than any ye have sung from. I come offering you myself, and in that ye partake of me, ye have knowledge of your godhood of which ye are essence. May your goodly ministrations be as a lodestone drawing earthly men unto you, that they may see your goodly works and believe in the Father: may the thoughts of your hearts be as wisdom eternal to bring the lost sheep to the fold of tranquillity. Thus I send you forth to minister unto others: thus I give you errand where men sit together . . Arise and do a goodly labor in this, my vineyard, and when the workers assemble in purity may they know you for your ministries: those who have endured to gain unto greatness!

PEACE
Interdependence:
How Holy Spirit Seeks to Coordinate Its Parts,
Thus Making for Universal Organization
The Soulcraft Prayer

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

"O UR FATHER, who art in heaven—give us of Thy wisdom! Give us this day our daily illumination to light the way of feet that do falter! Give us this day not our daily bread, but bread for those who hunger more than we do!

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

"Peace, and a Goodly Heritage be upon the nations!

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

AMEN

Copyright 1951 by
William Dudley Pelley
Printed in U. S. A.
Dear Spiritual Friends throughout America:

It's an awesome and thought-provoking suggestion that recent Soulcraft discourses have made us, that we human people going about our daily lives may be composed of many attributes and factors not readily apparent to the physical senses. We want to remember that both the human eye and the human ear have limited ranges of operation. There are rates of vibration both below and above the sensitivities of these organs. Light, for instance, is only incandescent to our optical nerves in the range of vibration between the infra-red and ultra-violet. The infra-red and the ranges of light below it, we cannot see. The ultra-violet and the ranges of light above it, we cannot see. But because our optical equipment is thus limited, by no manner of means proves that light below the infra-red or above the ultra-violet does not exist, and if we could entertain wave-lengths of illumination one ten thousandth of an inch longer than we commonly do, the whole aspect of our earth life would be altered. As my father mentioned to you in one of the earlier discourses, if our eyes could entertain waves of incandescence one ten thousandth of an inch longer, there are certain substances that would become transparent to us—as glass is transparent. Others would become invisible. The substance known as hard rubber would be one of these. If our eyes had a bit wider range for handling wave-lengths of light, the tires on all our automobiles wouldn't be ap-
parent to us—thus say the light-scientists—and we should undoubtedly be puzzled as to why all our motorcars roll down the public streets apparently raised six to eight inches off the pavements.

It’s *limitation* of our senses that makes the earth appear strictly as we behold it. It’s limitation of our senses that makes human people themselves strictly what we behold them. That even our physical bodies would appear different, if our eyes could entertain light waves a ten-thousandth of an inch longer, is something to consider in all seriousness. If, for instance, we could behold light in the ultra-violet and beyond, every last one of us would be seen with a great halation about us, or rather, our physical or organic selves would be merely the solid core of a great globule of radiance, with colors peculiar to ourselves as we exhibited certain traits of character development. A “living” person would be apparent as an illuminated person. Commonly we consider that only the person of the Christ or celestial entities, go about with any nimbus encompassing each of them. But each and every one of us, from wisest to stupidest, and regardless of race or color, do have a great luminous display constantly enveloping us—and as father said in last week’s Script, he’s even seen it photographed on movie film . . .

Now we come into those disclosures where Higher Wisdom goes further in informing us that in this halation are myriads of thought-forms which certain functions of our minds have projected—thought-forms of scenes, thought-forms of facts, thought-forms of data—and the phenomenon known as Memory is but a myriad of these, “reflecting” or mirroring to the eye of the spiritual mind. When therefore we say that we will withdraw from activity and “give ourselves over to reflection”, we may indeed be speaking literally. Conversely, when folk have “poor memories” it merely means that the thought-forms formerly projected into these auras, have dis-integrated.

These are great subjects and great disclosures, and we want to examine them further in the eighty-six Scripts still in store for us—providing our course of higher instruction be not unduly interrupted by worldly events. For instance, this week my father wants to consider interopolatively, why social organization is necessary to develop individual character in the earthly scene. You recall that last week he used the analogy of each of us be-

*Seventieth*
ing “slivers of water currents” in the mighty Mississippi of Holy Spirit. He’s going to give you a mentor-paper this week on why there can’t be such “slivers of currents” existing unto themselves alone and have them mean anything.

We are now into the mighty treasure of Soulcraft truths in earnest, and we shall pursue such lines of inquiry until we’ve exhausted them. Suppose we give over a moment to a brief Invocation of Divine Blessing on the researches we’re making, and then let’s consider this subject of our Interdependence on each other, and why Holy Spirit seems to have prescribed it...

**INVOCATION**

*By Mr. Pelley*

**MASTER TEACHER OF THE UNIVERSE:**

Even as we have attested before, we assemble as teachers of those who are ignorant. We would come here as chaplains of a new dispensation, when war and its plagues no longer afflict us, when men shall avow their common destiny in daily word and deed, when all that has been manifested up to the present shall be recognized as stepping-stones to that which ever confronts us, and when out of the womb of Time and Change shall be born a new brotherhood, man unto man and race unto race. We come here laying a fairer gift upon the Altar of the Prince of Peace: our compassionate understanding of His work for our species, our radiant acquiescence to His all-enlightening will. We come admitting no error of judgment when we recognize in Him our common cause and goal. We behold in Him a selfless devotion to that which is paramount in all human lives: the need of Great Service, performed without ceasing, day unto day and year unto year.

For we are those cast in a Valley of Darkness, finding our way by the Light gone ahead of us. And even as the torch has been lifted up to us grant that we bear it for those who follow after.

Even as we came into this world helpless and naked, so may we leave it strong and well-clothed; even as we came into this world wise in the ways of...
of divine benefaction, so may we go out of it, simple in our knowledge of why we have known it and what purposes it serves as our Pedagogue of Radiance.

GREAT FATHER, SO BE IT!
EVER AMEN!

God in the Concrete

DEAR FELLOW STUDENTS:

AYHAP you’ve not progressed far enough along to know about it yet, but one hundred percent of students and novitiates in Sacred Metaphysics have one discovery that they ultimately make in common. They discover God! No, I don’t mean they discover the anthropomorphic Jehovah of Moses and the Jews. That God was the philosophic growth of a spiritual concept that started with Yahveh, the tribal god of the Midianites. He wasn’t known as “God” till He was thus named by the Anglo-Saxons of the Middle Ages, and the spelling of the term was originally Gud. We derive our word Good from it. What we suddenly come into consciousness of, as metaphysical students and novitiates, is the realization that the world and everything in it, and the universe and everything in it, has come into formal substance in result of something—and continues in formal substance because of a sustaining motivation. Some day, in some idle hour, when a moment before we might have been thinking about an unpaid grocery bill or an invitation to an adolescent party, the vast stark truth and reality of all this colossal assembly of objects and activities will suddenly strike us like the blast from a firearm: Why, all of it’s God!

The bodies we’re occupying are part of God, the floors on which our feet walk when we move, the houses we live in, in the dooryards outside, the landscape to the skyline, the smoking city chimneys, the afternoon cloudbanks against which a passenger air-liner is flying supernally, the sinking sun itself and every last star-sun in every constellation in every galaxy in the soon-to-be-darkened heavens, all these are God! He isn’t a sublimated patriarch with a beard to His waist, sitting on some literal “throne” 25 trillion miles
distant and running the universe by remote control, *He's the sum and substance of the manifested, thinking, pulsating universe!*

Furthermore, we as independently reasoning and logicizing beings, going about in our clumsy vehicles of flesh, are likewise units of Him, or rather, units *in* Him.

We call this grand ensemble, when we behold it in operation, *Holy Spirit.* But words and terms are only labels that we wet and paste on things, so we shall know them when next we encounter them, or that shall be recognized by others of a breed with ourselves whom we have told about them. Holy Spirit—as we've had expounded in earlier Soulcraft discourses—is the God Consciousness in perceptible operation, or projected in such form or type of manifestation that cogitating upon it is possible.

*Everything is Holy Spirit,* or God-in-Operation.

There is no geologic, chemical, or electric process, either within our own earth or afar in the remotest star-sun and its satellites, that isn't this same animate principle that causes the flesh-and-blood heart to beat in the chests of one hundred percent of us at this instant. Deeds good and bad, constructive or destructive, debasing or ennobling, are committed within the manifesting Consciousness of Holy Spirit. Which adds up in totality to the fact that there's a gigantic unity, or rather *affinity,* in every phenomenon which the concrete universe boasts. And when it all hits you, the created universe is never quite the same again. You've taken a step in spiritual consciousness *upward*—definitely. You begin forthwith to sort out the manifestations and wonders of life with a new and startling sense of appreciation of them. Actually, you've added new powers to your agenda of psychic possibilities, although it may not come to you at once . . .

**THIS, ACTUALLY,** is the greatest reversal in Thinking that you can make—if you only had some way to have it brought home to you effectively. Ninety-nine out of a hundred persons carry the notion about with them that God—or Holy Spirit—must be someone or something outside of themselves, or at least distinct from their individual personalities. Little children, as soon as they are able to walk, are taught to kneel beside their beds before sleeping and “say their prayers.” Naturally they have to visualize someone or something they are praying to. Thus is the original

*Seventieth*
idea of separateness implanted in their intellects. They grow up with this idea of separateness remaining unchallenged, and in time attend church, or at least know what goes on by way of religious instruction inside the churches. People are supplicating a distant, anthropomorphic God to be good to them and favor them and damn or blast their enemies—always a distant independent Being. Then at the last they expect this distant independent Being to be sitting on the Bench of the divine courtroom when their earthly lives are run, to pass judgment as to where they shall reside throughout eternity. Always a personality distinct from themselves. They read where Christ once said that He was “closer than breathing and nearer than hands and feet” but it is something incomprehensible and sentimentally poetic. That it is, or may be, actual fact, they can’t encompass. But suddenly grasping, by an entirely new concept seizing the mind, that the totality of the universe is the totality of Holy Spirit, and that there’s no one or nothing outside of it, liberates the human intellect and ego at one majestic stroke. The concrete cognition, I am a molecule in the total display of God, opens a sudden high and shining vista up which the soul is traveling—or more accurately, progressing. All this silly business of an anthropomorphic Midianite having a pampered people, of an original man and woman disobeying the Midianite about eating an apple and a Great Avatar and sublime Being having to be crucified nineteen centuries ago to square the apple episode, the prospect of going to eternal bliss and celestial idleness by doing good to the neighbors or to hell and damnation by making unkind remarks about the socially handicapped, begins to fade away like the childish phantasmagoria that it is—with all the technical and doctrinal questions that have ever bedeviled one and kept him in torment—and the basic value and dignity and sense and constructive righteousness in the whole vast cosmic program of the Ageless Wisdom, opens as a scintillating vista to compounding achievement and nobility and everlasting equity. God couldn’t destroy a composite unit of Himself, a cell within His own body, to gratify His doctrinal supersensitivities! That momentous fact dawns on the consciousness and gives life a New Meaning—the essential ministry and message of Christ Himself, when we truly come to examine it.
ALL THINGS in this totality of Holy Spirit are relatively important and interdependent on one another, we're enlightened. That means all so-called human souls are interdependent upon one another. True some are not so advanced as others. Some are still petty and childish and spleenish and vindictive. Which means they're spiritually adolescent. None of that alters the fact that if they weren't corpuscles in the Divine Bloodstream, they wouldn't be manifesting animation at all.

On the other hand, those who are older and maturer and wiser and more adept in that same Ageless Wisdom, are more familiarly in touch with the Brain in the Whole of It. For there must be a Brain in the Whole of It, else order could not be manifest in workings of a mathematical universe. They see the total compilation in terms of achievements being worked toward. Some started earlier than others, some began later. All must and do eventually arrive at the same destination!

One of the most childishly incomprehensible things about theology in its current degree of development, is the enigma that given devotees want to see certain others suffer while they themselves are pleasurably rewarded. It seems to be an insufferable attainment—after adequate sequences of educating pleasure-pain vicissitudes. All be saved? The thought is intolerable. Only the elect ought to be saved; the remainder should be destroyed, else why any incentive for complying with the moral law at all? It doesn't dawn on such persons that they're breaking the moral law thereby, and short-suiting themselves purely from the premise of their theological self-approbation.

The following treatment of this theme—the interdependability of all souls—appears in the earliest of the Soulcraft psychical records but belongs in this particular category of phenomena respecting the fundamentalism of ubiquitous Holy Spirit.

But it's a definite experience and attainment to grasp suddenly and realistically what is meant by Holy Spirit forming all that exists. The true meaning of it can almost be said to come as an emotion more than a mere intellectual perception. Not unlike a romantic experience, "all of a sudden it hits you" . . Let the Mentors comment upon it . .

Seventieth 9
DEARLY BELOVED BRETHREN IN MORTALITY:

YOU HAVE had it said unto you that the world shall know a Cross and a Crown. It has come to you that for every attainment there is a perception of error, a weight of opposition, an anchor of calamity. We come to you this hour, informing you of facts as to why it should be so.

Mankind in the early stages of his development upon your planet was given to reasonings not of his flesh. He had come into a world where the processes about him were of the nature of the Godhead. He knew that he had but to think and that which he conceived came true in reality. Reality, therefore, was but another name for thinking. Thus shall it ever be unto the end, if men could but know it.

Now the processes of thinking are peculiar in this: that man being given a service to perform takes note of it in terms of his own self-improvement. It is given to him to know great issues and great causes, to pursue great ends in the fiat of Creation. But ever does he think of them as serving his ego, because in the finite world into which he has come, he strives to perfect that ego into vaster powers and staminas that he may reason within himself with a surer omnipotence.

But that is not the God-process in its essence. It is essential that Holy Spirit know itself in terms of self-awareness in all of its departments, especially the "human." But it is only a passing phase of that "human" development that it should see itself apart for a time from all other departments and all other particles.

The true Attainment has it that Holy Spirit should so awaken to a sense of itself that each department or particle perceive not itself only, but its complete relationship to all other factors and components.

It is just as essential that all parts of Holy Spirit that are functioning and developing in and through Mortality, should know each other in every instance for that which they are, as that each should know itself.

You simply cannot have men or women living strictly unto themselves.

Seventieth
in the finite universe. They would know no such thing as “society,” they
could have no relationships nor the problems and quandaries that come
from those relationships. And without those relationships or the problems
arising from them, there could be no sense of self-reality. The one is
bound up in the All. Because the All exists, the one is self-sentient and
in no other way.

IN ALL the created universe there is no process by which human conscious-
ness can come to fruition or function excepting by coming in contact with
consciousness in other forms and perceiving the results obtaining therefrom.
How the next person acts, what he does, how he departs himself toward
the finiteness all about him, supplies the true gauge by which advancing
spirits regulate themselves. There could be no universe composed of one
person because in the very nature of things there could be no background
for individual performance.

You have a man doing this or that and you approve of what he does, or
you do not approve. What are you truly doing in attempting to express
your approval or disapproval? You are setting yourself up as a judge of
his conduct because by his conduct you are called to a sense of your own
reactions. Unless he performed, you could not express yourself. You are
not only a living attestment unto your own reality by reacting to him, but
you are necessitating that he live and perform or you are wholly impotent
to call yourself an entity.

It is this difference in actionism that makes human character. It is the dif-
ference in human character that makes the world endurable. You go
through vicissitudes, troubles, dilemmas, crises, heart-rending disappoint-
ments, failures of intellect or purse. You are living, you say. What you
truly are doing is manifesting yourself according to the dictates and per-
fomances of all the other particles of Holy Spirit about you. They are
the essence of your performance, not the whims and desires of your own in-
erent psyches, no matter how much it may seem so.

You are indebted to all the rest of the human race for all that you behold
in the world of culture and education, you admit. You came into the fi-
nite world and found great institutions in existence here before you. You
conformed or did not conform to them according as your character-develop-
ment had need of them. If they had not existed, you would not have come into partake of them and whatever benefits you might possibly receive from them.

Carrying this admitted thought one step further, you exist in the whole universe for exactly the same reason; that you may partake of all which it holds in greater or lesser degree, for the profit of your own development. But essentially it is a development purely by contrast. You are eager to partake of it because you want to project yourself, or display yourself, in offset to it. And the greater the offset, the greater the character—or so men maintain.

BUT in all his self-motivation toward self-expression in its higher or highest forms, man consistently forgets that for every negative there must be a positive; that for every development there must be a retarding, for every action there must be a reaction, else neither can know itself essentially for that which it is. This being true, in turn, it is further to be recognized that one cannot exist without the other, to retain the identity which indicates existence. Therefore one is essentially the other in considering the completeness of the whole exposition.

When Jesus said: "I and My Father are One," He was giving a form of expression to this celestial-scientific Truth. Jesus could not have existed without the Father, or Greater Love Force, any more than the Father—or Greater Love Force—could have interpreted itself in flesh to that quality of perfection which it did in the Master, without His presence in flesh.

Every gesture of Thought Incarnate, no matter on what plane, must ultimately be actualized. It is folly to say merely that such actualizing is finiteness. It is Form. But what in turn is Form other than the expediency of Holy Spirit for getting self-perception by creating terms of what seem to be opposites in any and all branches of spiritual endeavor?

It is equally important to your own growth and self-perception therefore, that you admit the necessity for having opposites against which to adjudge yourselves as it is for you to declare that you are alive and thus become alive. At the same time, it is sinning against ourselves as much as against the Holy Spirit within ourselves, or that is ourselves, to hold an attitude of negation toward all those other standards by which we decide our own aliveness.

Seventieth
To put it in plain language, you need every other person who exists, incarnate or discarnate, in the universe, in order to be yourself, as much as you need the self-perception attribute that lets you recognize yourself when you are cast into contrast with all others.

The very root and essence of all divine love or compassion for others, therefore, is predicated on nothing stronger nor mightier than this great equation. People are more necessary to you than you are necessary to people. This being so, it follows that your debt to others is greater than your debt to yourself, since each and every one of them presents an obligation of conscience to you which you must constantly discharge or have your debts held against you to your increasing discomfiture.

Loving the next man or woman is therefore not an idle gesture in altruism. It is maintaining a certain Karmic or moral balance throughout the universe and thus holding it in coordination that all may share its benefits as they continue to accrue from the conditions we have helped to sponsor and maintain. In helping others you are truly helping yourself to the final degree, since you are postulating—or helping to do your part toward postulating—a continued set of rules and regulations whereby you can continue to enjoy benefits from earthly associations.

We want to halt this branch of the lesson here a moment in order to say something else to you.

YOU ARE constantly meeting people in the highways and byways who are saying to you: "My life is my own, to live as I please. I will give to charity only as I have the whim. I will not recognize any obligation to the world for having found myself in it. I feel I was projected into it against my will, and thus, having been forcibly dealt with I will assert all the independence I possess and make the world give me a living. What is my own, I will have. People will pay me what they owe me to the utmost farthing. Nothing shall get by me or escape me, that is rightfully mine by the sheer fact of my being able to recognize and seize it."

You continually meet with such sentiments from persons popularly supposed to be "rich," that is, possessed of accumulated wealth in money or goods that seem to derive from rigorously practising such a philosophy. And how they do practice it! And what piles of goods they do accumulate!
But what are such folk doing in the ultimate endeavor? They are saying: "I have obligations to meet. They are goodly obligations. They force me to recognize certain human evaluations—of conduct, deportment, the relationships of others towards me. I admit and recognize all these, but I am concerned about my future. I fear with a terrific cowardice that I may be left protectionless in a world of distresses and alarms. I want surcease from these troubles of the spirit. I want to go my way and live at peace with all men, but I am finding that all men do not want to go their ways and live at peace with me. My wealth—these things which I insist on, which I will have or start trouble—is the only form of protection that I know, the only armor with which I have had any experience or can recognize. Therefore will I use it to maximum advantage. If it fails me, as fail me it may, all well and good. But I will not explore to see if there are other armors. I will take what I have and wrap it around me securely."

And all of it leads to what?

A terrific load of Karma, of which they are not perceptive at the time, but which ultimately destroys them utterly. And this is why it destroys them: They are essentially constituted that they are denying a universe that was intended for their good. They are saying: "I shall get greater self-awareness by acting as though there were no such thing as self-awareness. I shall persist with my lecheries and selfish practices, and insofar as I am able I will constantly and assiduously narrow the universe down to that which is myself. In place of human relationships, and the give-and-take of human relationships, I will get self-awareness by contrasting and comparing my ego with things—my wealth for instance in houses and lands, or shirts and shoes, or piles of gold deposited in a bank. I will get sentient self-approbation by contrasting that which is alive within me, with things that are dead and lifeless in a manner of speaking outside of me. I will have no other gods outside of myself, to either improve or destroy me, because "gods" in the true sense are those who possess and manifest consciousness in action. I will look for everything within myself, irrespective of those around me, and if I do not find it, no matter. I can be no worse off than I was before I started to manifest at all."

But truth to tell, they are very much worse off. Because the human spirit does not get its guides and gauges to self-improvement from within itself.
They do not exist there. They exist in the external world about it, and in the necessity for the external form of outer creation known as finiteness.

The inverting human spirit, upon looking within itself for its guides and gauges and standards for conduct and self-expansion, perceives there only those degrees of measurements which it has already attained or absorbed. Therefore in measuring itself by these, it measures itself by something that is constantly and continually less than what it should be. In a manner of speaking, it looks for further and further gauges and standards and finds them back further within itself in lesser and lesser modes of self-expression. Thus by the simple process of confining itself to that which it has already absorbed or acquired, it attains a continual diminishment. It decreases its sense of self-awareness. It goes back, back, back, degree by degree, to a negation or elimination of its own prior attainments as milestones in its character unfoldment. And sooner or later it must by this process of logic arrive at a point where it originally started: elemental spirit with self-recognition whatever.

Popularly viewed and labeled, we say such a soul is a Dark Soul, a soul that is withdrawing or receding from the light of universal self-intelligence. It is truly committing a slow form of spiritual suicide or self-extinguishment.

On the other hand, the soul that says: “All that I have or am I place at the service of others. All that I possess shall be enjoyed by others as I receive it. All that I can be shall be applied to the enjoyment of others and their continued well-being,” is postulating what? A sense or condition where it learns the potentialities in other human spirits to react upon it and thus enhance its individuality into larger and finer concepts, because its external comparisons are more varied, because it learns the colossal surprises that appear in the characters of others when exposed to the effects of great altruisms.

Think what this means. It is as profound a lesson as we have ever given to you. You are men and women in a world that is given over to plights and quandaries because they allow you the chance to display qualities of long-suffering, forgiveness, joy, compassion, generosity, in such
predicaments. As you display them, you bring forth, or set up, standards of performance in others which follow you to recognize and measure yourself against them in a ever-expanding degree. Thus you are rendering yourself the greatest service that exists on any plane of being.

You are a person in a world given over to surprises and alarms, let us say. You enter into that world and even in the physical or biological aspects, you train yourself in protective reflexes. You enhance your qualities of speed and agility. You know when to flee and when to hide. That is the grosser metaphor or interpretation.

But what manner of animal would attain to speed, agility, grace, endurance, by merely withdrawing into its darkened cave, giving no thought to sunlight but only to safety—to preserve itself so adequately that its muscles atrophied and its bodily parts became impotent to measure up to their natural functions? Even the organs of procreation would soon cease to manifest and species extinction would follow individual extinction.

It is exactly the same way with spirit. We have to get out and run with either the hare or hounds in order to develop the speed, endurance, or grace, that comes from the hunt at all. And in all of this there is the sublimest self improvement, the true attainment for which the world as a world was called into being that you might realize it and profit from it!

THE COMMENTARY

We HAVE all heard that old saw: “The world is my oyster, to be opened!” Countless happy-go-lucky adventurers, whom most of us envy in our hearts, have said it. They go on from experience to experience, seemingly irresponsible, getting into fixes and extricating themselves, loving lightly and leaving suddenly, but all the time appearing to enjoy themselves after a recipe that is sometimes difficult for staid folk to follow.

Seventieth
What really are they saying or doing? We know that on opening oysters, it frequently occurs that pearls of great price are discovered therein. Those who say: "The world is my oyster, to be opened" are therefore exploring for pearls of great price, expecting to find by reckless adventuring that which would be denied them, or would miss them, if they took no chances and never assayed the Unknown.

In all they are expounding by their lives and philosophies a stupendous phase of cosmic truth. The world is an oyster, to be opened by all of us, that we may find what pearls we can inside, and profit accordingly.

But without undue moralizing, we should likewise reflect that oysters do not open themselves. Oyster fishermen have to go after them in all sorts of strange places, and undergo certain aspects of physical danger to procure them. Applied to spiritual values and essences, in our day to day problems, we might liken the "going after" of oysters holding pearls to the type of life that lives outwardly, or by the outward, externalized gesture, instead of by the introvert, inhibited, selfish gesture which traced to its ultimate attainment—as this lesson has done—shows us naught but self-extinction at its end.

People who live unselfishly, who devote their lives to others, discover the most in the world around them to which they can compare themselves. In other words, the only true measuring-stick of your spiritual improvement is the common mean of development that the human race represents generally.

This question of self-expansion is a mighty one. None of us while in mortality can fully comprehend or circumscribe it. We have been told over and over again in these scripts, during the year which has passed, that we are essentially Christs in school, that this phase of consciousness which we undergo in series of earthly vehicles, is not the stopping place in that expansion. It is but a stage, or a manifestation which our consciousness takes in this particular manifestation of finiteness.

In other words, what we commonly think of as humanity, and "human" men and women, is naught but Holy Spirit expounding itself in a certain organic vehicle. But it can also operate—and does operate—in many other types of vehicles beside the humanly organic. Indeed, it can so progress
in its infinite expansion that it can reach the day when it does not require a finite vehicle at all. It can operate as Pure Consciousness itself and literally take in, or encompass, the universe.

It is an eerie thought to take unto ourselves, that we are naught but miniature Jehovahs proceeding upward through Spirit Curriculum, to attain the omnipotent powers and attributes of that Personage who has become Jehovah of Holy Scripture. And yet it is not blasphemy, it is not necromancy. We have confirmation of it from no less an authority than the Great Teacher of Galilee Himself. Over and over again He declared: "I say ye are gods!"

We have been schooled in satanic practices of negations and disparagements for so long, all projected by ignorant, depraved, inhibited, introvert men who had not the slightest concept of what divinity was all about, or what Holy Spirit truly was, that we have come to look upon ourselves as little crawling gnats of life upon the surface of a planet called earth, and with that concept we must be content, since all else is unthinkable. And it has wrought grievous complexes within us, generation after generation, until they have colored all our daily acts and debauched our human relationships and evaluations of self.

A present-day man who suddenly comes into the realization that he is not a crawling gnat, but a God in school, will subconsciously commence to deport himself like a God. He will begin to manifest all the attributes of a God. He will be broad and compassionate, and understanding and tolerant; he will not indulge in petty practices, carry around a load of silly hates or resentments; he will view human life with the deliberate eye of the ages and propel through his physical vehicle of the ephemeral present the thought of his own perfection, his own titanic poise, his own colossal quiet, his vast and terrific power for achieving anything that seems to him wholesome and constructive.

HOW MANY of you have ever seated yourselves quietly in the privacies of your chambers, closed your eyes, quieted your pounding hearts, drawn long deep breaths, and spoken the Word to yourselves:

"I AM PERFECTION!"

Seventieth
Strange reactions come automatically even in the physical ensemble when you deliberately take thought to the self-pronouncement: "Here I sit, supremely perfect in all of my attributes: I have only to manifest them. No one is stopping me from doing it but myself, this petty mortal encasement that I drawn around me for a few years or a few centuries in order to make me realize how vast I am in contrast to it."

Weird shimmers of Power commence to play up and down the spine. The heart grows strong and resolute. The head quiets. The breathing becomes still more regular and life-giving. Gradually a prickling sensation of pleasant ecstasy moves over the surface of the flesh. And in that condition, the ductless glands of the brain in which the psyche of the real YOU is housed, begin to give you concepts of ideas and attainments that would have seemed preposterous and not a little necromantic to you, a few moments before. As this consciousness of Perfection begins to grow stronger and stronger within you, the bodily organs commence to throb with a new life force. Knotted muscles relax internally. Strident nerves begin to feel a pleasant opiate. You begin to know release from bodily pain or disorder. And if you persist in such supernal concernment and had the eye to see yourself, you would perceive an alteration in your aura. It would change in color and grow in size. Gradually up from your head would rise a spinning cone of light that would ultimately seem to detach itself and go spinning up, up, up, to a contact with a universal force that might literally be seen waiting to flood you with a galvanic power that is the very essence of the constructive universe.

It is an awesome process, but by it is mortality anesthetized and the Cosmic Self allowed to know the celestial freedom it requires for divine contact and attainment.

THIS is far from being the conventional thing known to certain Pollyanna mystics as Meditation. Meditation in the latter sense can be merely a spineless negative resigned thinking of nothing in particular. The other is positive, galvanic, terrific in its potent values for exerting yourself both mentally and spiritually on earthly situations about you. And you will come from such a meditation with a brilliance to your eye, a carriage to your head and spine, a self-assertiveness and self-reliance emanating

Seventieth
from your physical persons that will begin to be literally felt by those with whom you come into social contact. You will move among them as a Power-House of Vital Energy which will attract as much as it mystifies. As our Lesson has told us, all of us are here in life as a gesture toward attaining something. It goes beyond the petty goals of social popularity, the acquiring of financial affluence, the perfection of the physical machine into that state known as Health. We are making a grandiose gesture over hundreds of Life Spans to attain to Jehovan powers, and expand into that terrific universal consciousness where the earthly system has nothing more to give us in any manner of lesson whatsoever.

When that day arrives for each of us, we shall lose contact with these mortal forms. We shall go propelling ourselves out among trillions of stars and suns, and beyond swirling constellations and spiral nebulae, to manifest thereafter in great planetary systems of our own where others still greater than we, are ever receding as we approach.

Let us catch the vaster picture and employ the psychology while yet in mortal flesh. If our lessons of the year have taught us anything about ourselves or the universe in which we have found ourselves, let it be this: That we have gained to the aspiration and technique of being Gods in our own thoughts and orbits, for only one day.

Thereafter shall many days be added unto us, in which it may not be known as yet, that which we shall be.

The Golden Script

MY DEAR ONES, I address you; be of sweet countenance; the day is a Sabbath, the world is My garden, there are fruits to be tasted whose flavors ye know not.

Lo it cometh to you that ye stand upon thresholds of holy achievement; ye have keys to enigmas placed in your hands; I say unto you, use them in loving confidence that ye shall give goodly accounting of them to the Father.

My beloved, I adjure you: where ye go is important; there are trails to be

Seventieth
followed that are heavy with drama, there are paths to be known that are burdened with suffering, there are heights to be gained that are mighty with honor; think well on these things.

My mission on earth was one of suffering; your missions on earth would interpret that suffering.

My mission was one earnest endeavor to make men see Peace as life's practical plan; your missions, beloved, must cause men to embrace that plan whereof I did enlighten you.

The way is not easy, neither is it difficult; the world is more ready to listen to you that it was to Me when I trod earthly byways.

*I say, we shall yet do miracles again as we did them in the flesh when the centuries were young.*

The world moveth swiftly on wings of discovery; verily there are inventions to be grasped that filleth the continents with cries of the dying; only My spirit in men's hearts can save them from disaster.

But cometh no extinction; I shall take My sceptre powerfully and bring woe upon their instruments; behold I will destroy them, those who threaten My sheep with their mischiefs.

Ye as My lieutenants shall arise and lead those sheep; verily have there been many visitations between us when work between the nations would bring the plan to pass.

Know that ye have volunteered many times before; ye have met many issues and vanquished them for Me.

Think ye not, beloved, I know you not of old; have I not slept with you, and supped with you, and watched many moons in a garden with you?

We are Spirit made Manifest by the Father for constructive good in the lives of all peoples; we be of one flesh!

My work is your work; your work is Mine; great are its members, great its partitions.

Great have been the ramparts before evil we have builded in the past, verily shall they be greater in the days that are to be.

Not once but many times will ye come back for Me on the Father's business, always of your own volunteering in that ye, like Me, have loved the world.

Like unto Me have ye had compassion on the multitude; like unto Me have
ye found favor with the Father in that ye brought righteousness to those who had it not.

Take heed therefore, to your speech and diplomacies; take remembrance that ye be souls of emancipators whom the Father hath sent to aid Me. Behold it was called of you that ye approach your revelations through turmoil and suffering; even so was it with Me. Ye have tumult in your hearts; was not Mine troubled also?

I adjure you, beloved, to be of goodly countenance; do the Father's work with Me in the world that hath called you.

Be not dismayed at the finiteness of your minds; be strong to concede that I am a Living Person, a living brother, a loving friend, a comrade and co-worker, that the world is our vineyard and its harvest awaiteth us. Be not of troubled soul for the things of the earth; there are mansions prepared for you in worlds that are greater. Would ye have remained in them?

I say, it pleaseth you as it pleaseth Me, to be abroad in flesh, ministering to the humble.

I am Prince of that world unseen by mortal eye and a greater and more vital in reality than the world which is seen.

Let us therefore be calm and ennobled and stalwart to the trust that is placed in us all; My love goeth to you moment by moment as ye struggle with thoughts that are greater than the heart which knoweth them well.

Behold I go from you while others instruct you; lo do I come again when the secret thought findeth me.

Thus do I dwell in you continually as ye dwell in Me; peace I say to you till that which is revealed to you, hath its revelation . . .

--- PEACE ---

Seventieth
These Are My Pronouncements

HESE are my pronouncements: in that ye have said, Elder Brother, instruct us that we may be wise, so have ye reported yourselves unto the Host as being of profit in the plight now upon you. In that ye have said, Father, forgive men for they know not what they do, so have ye said, Father, forgive us our earthly transgressions, yea even again that doctrine which beholdeth our divinity. I come bringing you a fairer cup than any ye have quaffed; I come offering you a sweeter book than any ye have sung from. I come offering you myself, and in that ye partake of me, ye have knowledge of your godhood of which ye are essence. May your goodly ministrations be as a lodestone drawing earthly men unto you, that they may see your goodly works and believe in the Father: may the thoughts of your hearts be as wisdom eternal to bring the lost sheep to the fold of tranquillity. Thus I send you forth to minister unto others: thus I give you errand where men sit together . . Arise and do a goodly labor in this, my vineyard, and when the workers assemble in purity may they know you for your ministries: those who have endured to gain unto greatness!

PEACE
SEVENTY-FIRST DISCOURSE

Vibration:
The Technique by which Holy Spirit Gets Effects in Materials and Organism

Published by
SOULCRAFT
Noblesville, Indiana
The Soulcraft Prayer

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

"Our Father, who art in heaven—
give us of Thy wisdom! Give us this day our daily illumination to light the way of feet that do falter! Give us this day not our daily bread, but bread for those who hunger more than we do!
"And lead us not back into quagmires of ignorance, for such is not Thy nature, but send us ennoblement, that we may manifest our Dignity, our Wisdom, and our Vision to unborn generations.
"Peace, and a Goodly Heritage be upon the nations!
"This, our prayer, we pray in contriteness, that those who say it after us may live it in their intercourse!"

Amen
The Technique by which Holy Spirit Gets Effects in Materials and Organism

THE SEVENTY-FIRST DISCOURSE

Foreword by Adelaide Pelley Pearson

Dear Spiritual Friends throughout America:

I’ve had portrayed for us in the last half-dozen discourses something of the celestial nature of Holy Spirit and the exercise of Its creative thinking to bring the objective universe into being. But what we want to know now is, something of the technique by which this has been done. How, in other words, can Holy Spirit “think” and a planet result made of some ninety-two different elements, or a plant like a cocoa-palm grow in the South Seas and produce cocoanuts, while a vine in a New England garden produces cucumbers, or an animate creature like a rhinoceros inhabits the marshy jungles of Africa while the same divine thought produces a Georgia cracker’s hound-dog that sleeps its life away in southern sunshine when it doesn’t happen to be treeing coons? It isn’t enough to know the results of chemical combinations, as chemical combinations; we also want to know who or what “thought up” the primary chemicals in the first place and gave them their properties.

Gratifying to note, the Transcendent Mentors with whom we’ve made contact, don’t shy away from giving us sensible and logical answers to such enigmas—insofar as our intelligence and type of consciousness are able to grasp and handle them.

Seventy-first
We come to material elements in the composition of so-called Created Matter, therefore, and solicit enlightenment as to how they were effected. And we have two or three significant treatises on the vital topic of Vibration.

The whole appreciable universe, as we've been told in a previous discourse, really takes the aspect of a prolonged and eternal concussion similar to the firing of a gigantic gun. There being nothing outside of itself to halt it, it continues endlessly. But within the concussion itself, so to speak, there must be certain behaviors and performances of the stuffs being "fired"—if, indeed, they are stuffs. The Higher Mentors make reference to them under the heading of Ether, and say that Ether is something which we in the three-dimensional world can't grasp because our three-dimensional or objective world is solely its product. We in mortality are only equipped with senses to react to the product. Never having met anything in material life that wasn't its product, we can't understand nor appreciate its nature or composition in its original free state. We can, however, grasp something of its nature and composition by studying how it behaves and what it does. Among other things, it "vibrates"—and objects which we call material, result. My father intends to develop this performance for you in this and immediately succeeding papers.

What I want to emphasize particularly before he starts his discourse, is the blanket fact that Soulcraft itself rests on the basalt-rock premise of the reality of these vast cosmic processes and their continuing—and therefore eternal—effects upon our separate spirit-characters. The "thinking of Holy Spirit" taking the aspect, or picture-image, of the concussion of a mammoth gun with nothing before it to halt or deter it, these "God-Processes" are perpetual, and once projected can no more be undone than the discharge of a hunting rifle can be undone, once the trigger has been pulled. Let's give over a moment to Invocation that our great instruction in these matters be immune from mischief or confusions, then let's see what father's mentors have to impart to us, making us wise above our generation in these cosmic fundamentals.

Seventy-first
INVIATION

By Mr. Pelley

FATHER-GOD OF AGELESS WISDOM:

AGAIN we sit at the feet of the Celestial Instructors Thou hast provided us, eager to learn of those transcendent truths that hold the mysteries of Thy universe. We seek to be instructed in those processes and performances that reveal the splendor of Thine intellect unto us, and the ways and the methods by which we perceive the grandeur of Thy wisdoms. Give us the expanded Consciousness, we implore Thee, to depict in our infinite minds the Apples of Gold in Pictures of Silver that are offered as the fruits of Thine intelligence for our consuming. May we come into greater and more effective grasp of what has transpired in Thy universe of Ether, giving us the world of Nature as we know it. May we be students of Cosmic Unfoldments, the better to estimate what is expected of us in our ultimate achievements. Screen out error, we pray Thee, from that which is revealed to us. And may we be the more sagaciously equipped to interpret Thy worlds to the lesser learned brethren as the Divine Erudition grows mightier in our concepts.

In the name of the Teacher of Teachers, we invite it . . .

AMEN AND AMEN

The Mystery of Solids

DEAR SOULCRAFT STUDENTS:

IN THE INTRODUCTION to his history-making book, *The Nature of the Physical World*, Professor A. S. Eddington, of the University of Cambridge, England, gives us his famous exposition of the Two Tables, from which I propose to quote, as helping you to understand what our Celestial Mentors are going to tell us later on about the composition of solid matter in the objects about us, making our world which seems so sub-

Seventy-first
stantial. The book was published by the Macmillan Company of New York in 1928, and it can still be purchased. Every Soulcraft should be familiar with it. However, before we start inquiring how Holy Spirit gets Its effects in “creating” solid matter of any character, suppose we learn what secular physics has to tell us of what “solidity” is, in and of itself—

“I have settled down to the task of writing these lectures,” begins Prof. Eddington, “and have drawn up two chairs to two tables. Two tables! Yes, there are duplicates of every object about me, two tables, two chairs, two pens . . One of my tables has been familiar to me from earliest years. It is a commonplace object of that environment which I call the world. How shall I describe it? It has extension; it is comparatively permanent; it is colored; above all, it is substantial. By substantial I do not mean merely that it does not collapse when I lean upon it; I mean that it is compounded of “substance” and by that word I am trying to convey to you some conception of its intrinsic nature. It is a thing, not like space, which is a mere negation; nor like time, which is—heaven knows what! . . After all, if you are a plain common sense person, not too much worried with scientific scruples, you will be confident that you understand the nature of an ordinary table . .

“Number Two is my scientific table. It is a more recent acquaintance and I do not feel so familiar with it. It does not belong to the world previously mentioned—that world which appears spontaneously around me when I open my eyes, though how much of it is objective and how much subjective I do not here consider. It is part of a world which in more devious ways has forced itself on my attention. My scientific table is mostly emptiness. Sparsely scattered in that emptiness are numerous electric charges rushing about with great speed; but their combined bulk amounts to less than a billionth of the bulk of the table itself. Notwithstanding its strange construction it turns out to be an entirely efficient table. It supports my writing paper as satisfactorily as table Number One; for when I lay the paper upon it the little electric particles with their headlong speed keep on hitting the underside, so that the paper is maintained in shuttlecock fashion at a nearly steady level. If I lean upon this table I shall not go through, or, to be strictly accurate, the chance of my scientific elbow going through my scientific table is so expressly small that it can be neglected in practical life.

Seventy-first
There is nothing substantial about my second table, however. It is nearly all empty space—space pervaded, it is true, by fields of force, but these are consigned to the category of 'influences' not of 'things'. Even in the minute part which is not empty we must not transfer the old notion of substance. In dissecting matter into electric charges we have traveled far from that picture of it which first gave rise to the conception of substance, and the meaning of that conception—if it ever had any—has been lost by the way.

"I will not here stress further the non-substantiality of electrons, since it is scarcely necessary to the present line of thought. Conceive them as substantially as you will, there is a vast difference between my scientific table with its substance—if any—thinly scattered in specks in a region mostly empty, and the table of everyday conception which we regard as the type of solid reality. It makes all the difference in the world whether the paper before me is poised, as it were, on a swarm of flies and sustained in shuttlecock fashion from the swarm underneath, or whether it is supported because there is substance below it, it being the intrinsic nature of substance to occupy space to the exclusion of every other substance; all the difference in conception at least but no difference to my practical task of writing on the paper.

"Until recently there was a much closer linkage; the physicist used to borrow the raw material of his world from the familiar world, but he does so no longer. His raw materials are ether, electrons, quanta, potentials, Hamiltonian functions, etc., and he is nowadays scrupulously careful to guard these from contamination by conceptions borrowed from the other world".

Then in Chapter I of the same work, Eddington goes on to elucidate further on what he means by the "scientific" table on which he writes with paper and ink—the table composed of atoms—

"The atom is as porous as the solar system. If we eliminated all the unfilled space in a man's body and collected his protons and electrons into one mass, the man would be reduced to a speck just visible with a magnifying glass. The porosity of matter was not foreshadowed in the atomic theory. Certainly it was known that in a gas such as air the atoms were far separated, having a great deal of empty space; but it was only to be expected that ma.
terial with the characteristics of air should have relatively little substance in it, and 'airy nothing' is a common phrase for the insubstantial. In solids, the atoms are packed tightly in contact, so that the old atomic theory agreed with our preconceptions in regarding solid bodies as mainly substantial without much interstice. But in 1911 Rutherford showed that the positive electricity in the ordinary atom was also concentrated into tiny specks. His scattering experiments proved that the atom was able to exert large electrical forces which would be impossible unless the positive charge acted as a highly concentrated source of attraction; it must be contained in a nucleus in comparison with the dimensions of the atom. Thus for the first time the main volume of the atom was entirely evacuated and a 'solar system' type of atom was substituted for the substantial 'billiard-ball'. The accepted conclusion at the present day is that all varieties of matter are ultimately composed of two elementary constituents—protons and electrons. Electrically they are the exact opposites of one another, the proton being a charge of positive electricity and the electron a charge of negative electricity. But in other respects their properties are very different. The proton has 1840 times the mass of the electron, so that nearly all the mass of matter is due to its constituent protons. The proton is not found unadulterated except in hydrogen, which seems to be the most primitive form of matter, its atom consisting of one proton and one electron. In other atoms a number of protons and a lesser number of electrons are cemented together to form a nucleus; the electrons required to make up the balance are scattered like remote satellites of the nucleus and can even escape from the atom and wander freely through the material. The diameter of an electron is about 1/50,000th of the diameter of the atom; that of the nucleus is not very much larger; an isolated proton is supposed to be much smaller still.

So much for Eddington in laying the foundations for the question of vibration in ether, with which this Discourse deals. It was to be twenty years more, after the writing of his great book The Nature of the Physical World, before the physicists of the United States Government proved the correctness of his scientific conjectures by exploding the first atomic uranium bomb over Hiroshima. We Soulcrafters of today can now look at the scientifically tested fact that...
Matter is merely a vast aggregation of tiny specks of positive and negative electricity scattered like dust throughout the universe. When a particle of positive electricity goes into alliance with a much smaller charge of negative electricity, a gas known as hydrogen results, and only within the month has an eminent scientist come forth with the theory that all interstellar space may be filled with hydrogen in some quantity, and that from combinations of protons and electrons in accumulation, all the remaining elements have been built up, making the stellar universe. What we have to contend with, in paraphysics, is the awesome query: What then is the Electricity, positive or negative, from which this heterogeneous mass of elements has resulted, and where did it come from in the first place? Even the positive and negative electrical charges didn’t “just happen”...

The paraphysicist declares it has come from “Divine Thought Thinking”, and the Celestial Mentors give this process the somewhat prosaic term of Love. The physicist calls it Energy.

Before we get into the Mentors’ treatment of it, however, consider this particular statement of Eddington’s in respect to what he terms the Atom of Action. I want to make it part of the record in advance, so I can refer to it with more significance in my Commentary when the Mentors are finished. Eddington says—“Remember that action always has two ingredients, namely, Energy and Time, so we must look about in Nature for a definite quantity of energy with which there is associated some definite period of time. That is the way in which, without artificial section, a particular lump of action can be separated from the rest of the action which fills the universe. For example, the energy of constitution of an electron is a definite and known quantity; it is an aggregation of energy (the divine gun concussion again?) which occurs naturally in all parts of the universe. But there is no particular duration of time associated with it that we are aware of, and so it does not suggest to us any particular lump of action. We must turn to a form of energy which has a definite and discoverable period of time associated with it, such as a train of light-waves. These carry with them a unit of time, namely the period of their vibration. *The yellow light from sodium consists of etheric vibrations of 510 billions to the second.*"

We can stop for the Moment at that breath-taking figure—510 billions to the second. Putting it in another phraseology, we might say that "God

Seventy-first
can think as fast as that” to get the results which He does in continuous manifestations of Holy Spirit to “create” the ingredient that we recognize as the basis of common salt, saltpeter, and borax.

However, let our Celestial Mentors take over and give us their views on what such vibrations are.

**THE REVELATION**

**BELOVED BRETHREN IN MORTALITY:**

There is really no way by which you can understand the meaning of Vibrations until you come Over Here to stay. That they are the potent force for communication of picture-images between Holy Spirit and mortal spirit is about all that we can tell you in this first treatment of the subject. Put it in this way: The Laws of Spiritual Harmony must be interpreted by some sort of agent, and Vibration acts as an intermediary between the Universe of Spirit and the Universe of Matter.

Vibration is an attribute of Matter, looked at in one light, and yet it is not precisely the same as radiation—or radio activity—as too many persons in organic life most commonly conceive of it.

Let us tell you that the composition of the Electric Granule is not what your men of Science at the present juncture of time believe. There is no movement in particles; there is only movement in the cohesions of particles as to their constituents. You cannot assemble Matter and have it remain cohesive unless you have some force that supplies shape and continuity of character. Vibration may do that. Let us tell you, however, where the men of Science are at fault in that they close their eyes to the divine nature of what they are treating with...

Behind each particle making for Matter there is movement toward continual contact with Universal Spirit, or the Spirit of the Whole, that is the essence of Vibration. You have the same principle in electricity. It is not matter and yet it effects matter.

*Seventy-first* 10
The ways of creation are strange but they are not inconceivable. If you follow their principles closely you will observe that much of the phenomena that puzzles Science can be traced to this same vibratory source. It is not Spirit so much as Spirit-in-Operation, and when you are nervous, worried, or doubting, you cause wrong currents of this force to be unleashed and mixed with that of the natural cosmos. You are creating spiritual manifestations of your own without responsibility and without harmony. The result is chaos of a sort, not consistent with eternal principles.

With the whole plan of the universe we will not now so extensively deal. The broad outlines we have sketched for you and you will fill in all the details you are prepared to know by the questions you ask and the answers you get. Tonight we leave the subject of successive visitation, particularly your understandings of the creative force that not only conducts the universe and holds it in pattern but is responsible for the continued functionings of yourselves organically and objectively. Vibration and its problems enter into these more commonly than you realize.

We on this Higher Elevation of Life see the subject in terms of a word and a value that to you have become hackneyed through misunderstanding use—

We employ the word Love as designating fairly well the whole of it.

We have said that to understand the true meaning and performing of these mightier cohesive forces of the universe—not to mention using them practically in your mystical affairs—you must learn first, last, and always, Love. Wisdom you must also know, for Love without Wisdom is a paradox. Wisdom is the highest point to which mortal humanity may aspire, because it is the perfect synchronization between Love and Intelligence—hence between Soul and Spirit, or more properly, Spirit and Soul. When Love becomes sentimentality, or mere emotionalism, then is it Love divorced from Intelligence and therefore not Wisdom.

When the world uses the word Love, it means almost always the emotion that attends on Affection, which may have no kinship whatever with the divine force. It is thus that we see the apparent impossibility of selfish love, or even foolish love, or too indulgent love. There can be no such thing. If Love is more than an emotion it is wise with the instinctive wisdom in-

Seventy-first
herent in the great Creative Force in the universe...
When Love is indeed love, it sees first, foremost, and clearly the highest need of the beloved and its whole effort is to minister to that need utterly regardless of return or reward. There are few in flesh who can so love, and fewer still who can so love not only those whose destiny is linked with theirs but all the world.

LOVE is the all-encompassing Creative Force. *Love is Spirit in Action!*

In the human equation, Love is the creator of all that is in harmony with Holy Spirit. Then when this equation is accomplished, Love is its perfect flower. So Love is the beginning and end of Man the Microcosm, as of the universe the Macrocosm. So is Love the beginning and the end, and so there is one beginning and one end, and so no beginning and no end. Love is harmony, as we have said, but do you know how complex and wonderful are the laws even of musical harmony? Do you know the part that mathematics must play in the composition and rendering of the most spiritual and ethereal music? There is harmony indeed in the whole universe and its laws are no less accurately worked out than the laws of music. You need not learn mathematical formula. The only thing to remember is, that for a really intellectual grasp of such problems as that of the Fourth Dimension, you would need the mind of an astronomer or even a musical genius. Death itself is but a passing over into this Fourth Dimension. You live in it then, and feel its meaning, without being able to put it into words. All these laws of Love by which the Spirit works in the universe and in the soul of man, are not our immediate concern. From time to time we can give you glimpsings into their workings, and into the Inner Meaning of the Fourth Dimension, but they will come out in connection with other matters and be a feeling such as those on This Side have, rather than intellectual understandings...

WHAT we are most anxious to impress upon you in this lesson, is this all-encompassing fact—
When Holy Spirit began manifesting of Itself, *within* Itself, its purpose was self-benevolent, or self-profiting. Therefore we say that all which issued in result of the introspection must have been benevolent and profit-
able. Holy Spirit could not look within Itself, or begin constructive ac-
tivity within itself, that any type of destruction or negative product could
ensue. Therefore, are all the works of God good, to use conventional
phraseology. Spirit being all-pervading, in that it encompassed all that was within Itself,
secured manifestations of the divine force or energy by the incredible pat-
tern of activity to which we can apply the word "electric" as accurately as
any other. Always it manifested in circular pattern, we might put it, that
cause and result might be equal, that the pattern of all activities might ap-
pearance in resultant balance. Any satellite, whether electron flying about the
proton of an atom, or planet speeding about the centromome of its sun-star,
proceeded in orbits that were always equal-distance from the mass affecting
it. But the measure of its "aliveness" was postulated in quite another man-
ner. There entered what might be interpreted as Vibration.
Vibration was not only the form but the degree of the God-force or Holy-
Spirit energy in the electric pattern that was to work a given phenomenon
and keep it in perpetual concept. If you will look up the origin of the
word Vibration in your dictionary, you will see that it comes down from
the old Latin word *vibratus*, that first meant "to shake". In your tongue
it has come to mean, to move to and fro, or to oscillate with rapidity. But
the meaning implied in "shake" was not so incredible as applied to the ac-
tivity of Holy Spirit in the beginning. To shake up the ingredients within
its own nature so that perceptible form resulted, and stayed in existence,
was a literal happening of a sort.
The universe to the furthest constellation, we might put it for purposes
of helping you grasp an idea, has never been other than etheric dust, co-
agulated at certain centers that appear to you as solid materials. *But they
are only solid-appearing materials because of the clumsiness of the organic
senses by which you observe them.* When we say "dust" we do not refer
to mineral or metal particles. We mean atomic integrations so fine that
the eye cannot see them.
Vibrations are not life, but they resemble it closely in that they are mani-
festations of Spirit. By vibration is Spirit made manifest. Or putting it
in another way, vibration is a force that is born. *It cannot manifest with-
out Spirit-energy behind it.*
It is movement in the abstract made visible for purposes of sense-cognition. Movement, too, is a form of Spirit Life. Without movement, nothing material could exist, as you well know from chemistry.

We might call Vibration a sort of sublimated movement of Spirit Particles—in other words, Atoms—toward a constructive purpose which is the end of the entire spiritual universe in Universal Spirit. That purpose is too grand for mortal brain to conceive, but all of us know in our hearts that it is worth all turmoil and suffering.

MATTER is such a prosaic and commonplace thing to you, seeing it as you do on every side of your mortal experiences, that you forget or ignore that every created thing is a God-Thought in continuity. Those in the higher octaves of cognition see God—or Holy Spirit—in the humblest stone by the wayside, because we know that if God or Holy Spirit were not in the stone, the stone would have no existence perceptible to our senses. Remember this rule: All material, of any nature, or any objective thing, is only perceptible to the senses because the energy and pattern of Holy Spirit exhibits in it in a continuing operation.

The question naturally arises, has one Master Brain first conceived every iota of tangible material or material object that impinges upon the senses? No, not necessarily. What Holy Spirit has done is knowingly and deliberately set the pattern and apportioned the necessary energy, to have the creation result. Do not make the error of thinking of God or Holy Spirit in the anthropomorphic aspect. It is rather the Universal Consciousness—sometimes misnamed Cosmic Consciousness—that starts processes operating within Itself. You see the results of the processes, being a self-perceiving one yourself.

On the whole, the Energy Expression disclosed in Vibration is the 'God Concussion' in everlasting operation. And what we are striving to convey to you in it all amounts to this—Vibration is the technique by which Holy Spirit gets perceptive results in the form of Materials or Organism—which is merely Material enhousing animate Spirit. Its parent is the deliberate Taking of Thought. You emulate Holy Spirit to the fullest extent of your partly developed powers when you take thought in your minds of a given thing you want materialized.
You start etheric vibration operating that does in a lesser way what Parent Holy Spirit has done in such gigantic exhibits as suns and planets. The proof that this is so, lies in performing that feat for yourself and thereby demonstrating what Holy Spirit has already done for the universe.

Let us go further with you in this matter of atomic control in the integrating of materials in another lesson. To get the general pattern of what occurs, is what we have tried to convey to you in this present lesson.

Think of Holy Spirit as a force as living, and vital, and omnipresent as the electric current that streams through your physical frame when your hand seizes hold of what men term a "live wire", and think of your own minds as prototypes of the Great Parent that energizes all electric current to begin with, and you have the foundation concepts for proving that Holy Spirit in the God-Concept is as real and omnipresent as this afternoon's thunder storm with its electrical displays. We shall prove to you before we are through, that you are gods in embryo, because we shall enlighten you in the things you can achieve that emulate Holy Spirit—and remember the old law of mathematics that "things equal to the same thing are equal to each other" . . Adieu for this lesson . .

THE COMMENTARY

The deeper we get into nuclear science, it seems to me, the clearer it grows as to what has taken place, and still continues to take place, in the phenomenon of Creation. If Holy Spirit originally postulated within itself that one positive electrical charge and one negative electric charge, displaying in the universal ether that is the Mind-Stuff of Holy Spirit Itself, should bring into existence a "substance" known as hydrogen, but the loss of five of such electrons to a sixth hydrogen proton suddenly brought into existence an atom of carbon, the "creation" of all the minerals and metals in the known universe is rationalized. We do know that the only difference in materials as we note them in this three dimensional world of substances is the difference in the numbers of protons and electrons making Seventy-first
them up, but in the objective analysis, it’s really our sense reactions to them that give them appreciable or nominal identity. So all created “things”—meaning things containing different constituents of protons and electrons—must have the corollary of objective intelligence to give them proper significance after the pattern of them has been made permanent in materials. In other words, it’s because we are what we are, that the earth and universe are what they appear to us.

Eddington sees his writing table as a pattern of atomic flies on which his paper rests for writing—moreover, scientifically he sees as well the interstellar distances between each insect in the swarm. Human spirit when out of the limitations of clumsy and phlegmatic bodily sense, may also see the distances between the “atomic insects” in all swarms making different materials, and come into the intellect-shaking realization that in all the created universe there is no such thing as a solid. All things are merely electric particles keeping their formal design in free space. Probably it’s for that reason that the discarnates we shall all of us have become a hundred years from today, can penetrate or pass through brick and mortar walls—or through the materials and metals making a mountain, as the intelligent and observant spirit of a little Indian girl friend of mine did recently, locating a galena lode for a company in the west in which I had an interest. It’s because we’re encased in coagulated materials ourselves and unable to function as free spirit functions, that this world appears to hold such solids as tables and walls and mountains in which exist galena mines.

And what goes in the item of coagulated materials, goes as well, of course, for the blood and bone making up animate organism when spirit is ensouled within it. Discarnates with enhanced senses capable of noting the interstellar spaces between the protons and electrons of the atoms in flesh and sinew, would naturally behold us only as clouds of radiant atom-universes, moving about in assembly, and controlled by Thought impulses, brief or sustained.

As I see it, Thought is the one self-expression of spirit, whether celestial or mortal. Thought exercises through Mind (not brain) and produces effects on ethereal particles through the energy-phenomenon we carelessly term Vibration, and the display resulting—particularly when incandescence of any kind results upon senses capable of observing it—is known as Light.
Spirit expresses itself through Thought. Thought impellations put ether into "vibration" and Light results. And Light crystallizes atoms—or positive and negative electrical discharges into combinations that the senses identify as the varied materials. The strength of the Thought, therefore, determines the degree of tangibility of whatever materials may be coagulated out of it all.

Holy Spirit established the formula for it, of course, in its own instance, projecting the known universe in result. “Establishing the formula” is merely another term for Decreeing the Law of the Process, whatever the process is in any specific instance.

Christ knew the steps that must be taken to “comply with this law” when He blessed five loaves of bread and two fishes and fed a multitude of five thousand—although there seems to be another ingredient in the whole performance, to make it successful, that’s got to wait over to next week to have expounded more in detail: the greatly abused and non-understood motive-ingredient of Love. *Love is Will to Constructive and Beneficent Purpose,* in whatever form creation is to take. By no means is it the emotional affection which a ribald and spiritually weary populace regards it.

Actually what we’re getting here runs perilously close to the complete celestial recipe for effecting tangible materialization. Indeed, from this point onward in this Soulcraft instruction generally, the accomplishments possible by and in Thought, a la the Parent Practices of Holy Spirit, are going to constitute the gist of our enlightenment.

Prove by the performance of just one mortal personage that something can be brought into existence by the formula of taking thought, and we prove the validity of the whole creative performance in the cosmic sense by Holy Spirit originally. You think nobody mortal has ever done such a thing? You’re so frightfully in error that your lack of knowledge probably stacks up to our Higher Friends as pathetic. I know I’ve seen it done, with my quite normal vision.

Madam Blavatsky, it has been said by quite reliable witnesses, materialized negotiable Bank of England notes by such “taking of thought” till her friends were concerned as to whether it wasn’t a form of mystical counterfeiting and prevailed upon her to play safe by discontinuing it.

Our Valor magazine for January 26, 1952 contains the obituary notice of Seventy-first
one Dr. Alexander Strath-Gordon, a former associate of mine in this work, who again and again performed feats of materialization that would put an Indian pundit to shame. If human beings can achieve such tangible results of concentrated thought, then Holy Spirit must have followed the same technique in the Beginning, and the formula for All-Creation is no longer a mystery.

Why isn't it done more generally? How can any of us say that it isn't done generally? Being done publicly, however, is quite something else.

Dr. Eddington speaks of the atom of sodium having a vibratory rate of 510 billion oscillations per second. But again isn't that number inconceivable only to mortal mind because of mortal mind's ineptitude? There are savages in the far places of the earth whom the Anglo-Saxon looks down upon contemptuously because of their inability to count beyond ten—the number of fingers and thumbs on two hands. To the Anglo-Saxon disdainful of such savages, however, any quantities beyond a hundred or at the most a thousand, are not perceptibly comprehensible, not in the abstract. And yet it remains a fact that the vibrations diffusing from Thought are coming from the human mind by natural processes at the rate of millions per second.

When I say "coming from the mind" I mean that Mind by taking thought is motivating etheric vibrations that are shaping designs in ultra-violet light. These ultra-violet light vibrations are shaping and issuing Thought-Forms till the vicinity of any person is almost clouded with them, every minute and hour of every day. Most of them seem to be congealing permanently into the Memory Aura to reflect their nature back upon the Mind and become Recollection of this-or-that. Hundreds of them are projected afar and are beheld by the Extra-Sensory Perceptions of other minds, as in telepathy. Big major "thoughts" or thought-patterns, birthed by what we call "strong emotions" or very distinct and powerful emotions, can apparently shape such forms as large as another human being and hold them in existence for considerable lengths of time. Authors frequently perform this unwittingly in the items of their story characters.

During my association with Dr. Strath-Gordon, chiefly in New York, Detroit, and Chicago, he would constantly break into whatever converse we might be having, to call my attention to the thought-forms issuing from
the Mind of some third party in the vicinity. They were so common to
his type of eye that he constantly forgot that my own eyes were not so de-
veloped. One forenoon I was proceeding along West 45th Street in Man-
hattan with him, when a stranger approached us and hurried past. Strath
stopped suddenly and stared after him till he turned the corner. I de-
manded to know what was wrong? "I wish I had some sensible excuse for
overtaking and stopping that man," Strath exclaimed, "because he's head-
ing somewhere to commit a murder." I wanted to know how Strath him-
self knew. "Because there are phantasms of a bloody dead man issuing
from his brain and drifting about him, and his light-aura is bloodred with
hatred." On another occasion, crossing Colorado Street Bridge in Pasa-
dena, California, with still another person similarly endowed as to ultra-
violet sight perceptions, my friend MacDonald exclaimed, "Stop the car
and let me out. That girl we just passed is intent upon killing herself, and
it's my moral obligation to try to dissuade her." I asked, as I slowed the
car, "How on earth do you know?" He disclosed that he possessed the same
vision that Strath-Gordon in New York had similarly demonstrated,
"There are thought-forms of her own dead body drifting about her head ..
explain it to you later." I let him out and drove to the end of the bridge,
where I parked. He stayed with the girl on the bridge for ten to fifteen
minutes. When he rejoined me, the girl had gone off the bridge and back
into the business section. "Were you right?" I asked. He answered, "Of
course I was right, and I talked her out of it."
Incidentally, I could tell a somewhat lengthy and dramatic narrative of
this same California man seeing the Light-Body spring up from the phys-
ical remains of a girl who'd leaped off the parapet of a tall building in
downtown Los Angeles during the heart of the Depression and fled blindly
from her own broken and bleeding cadaver, bespattering the sidewalk. He
took after this discarnate light-body and cornered it in a doorway down
the street, conversing with the girl's "soul" for almost an hour as he sought
to orient her to where she was and the seriousness of what she'd done—al-
though that's a case of a somewhat different character than the thought-
forms I'm discussing . .
The most vivid and startling case of thought-form manufacture I ever had
brought to my attention in my own affairs, came while I was writing my
Seventy-first
1930 novel, *Golden Rubbish*. Attending a psychical gathering one night, a highly gifted lady asked me, "Who's the stunning blonde always moving about with you in your aura?" I might have had a number of stunning blondes "moving about with me" from time to time in the flesh, but what could this lady mean, "In my aura"? Presently this gifted lady listened and then declared, "She says her name's Louise Garland." I did a mental handspring, and not to escape any blonde in my aura, either. That happened to be the name of the heroine of *Golden Rubbish*. Had I created a literal woman by the thought propellations of authorship, or had I found myself writing a book about a woman already in existence in the fourth dimension? My friend with such Extra-Sensory Perception seemed to hold it was the former.

I could fill a brochure twice the length of this 71st Discourse with such cases.

Actually, it's only the law of the process and the stages of the process that most of us require instruction in following—not that I'm declaring for a moment that even adept Soulcrafters are being promised blueprints for materializing a million dollars or even a plate of cornflakes for breakfast. Everything depends upon that constructive Love Ingredient that we'll take up next week. But this preparatory discourse has had to come first.

The simpler forms of Thought Manifestation, of course, are the projection of mental vibrations that bring events to pass as we would wish them brought to pass. And *that* is something sufficiently elemental that it can be perfected without any probable law of equity being violated.

Let's turn to the *Golden Scripts* and read Chapter 150 as to what the Teacher of Teachers has to tell us about it . . .
DEARLY BELOVED:

OW THE pattern of the atom is for your investigation.
I speak with authority when I say that the pattern of the atom is not outside your concept: it is conceivable in Love and transferable by thinking into etheric repetition.
Thus have the prophets manifested: they did know that which was the pattern and multiplied it until that which they desired was produced in effect.

Faith moveth mountains, but what of faith in its literal performance?
Faith encompasseth the knowledge of earth-atoms, minerals and metals, and teaseth them hence, where they shall be transported.

Know ye, my beloved, that the pattern of atoms is conceivable by Thought’s taking note of the thing desired until its structure becometh apparent.
The conscious brain hath ability to dwell upon a certain metal, seeking its prototype in space; it saith unto the metal, Give me the secret of your ethereal movement.

Know ye, my beloved, that all metals are but different rates of cosmic movement, and that those movements are conceivable and perceivable, not by the eye but by the soul of the eye, which is the Mind.

To dwell upon the cosmic pattern of an atom harmonizeth the mind’s coherence so that there cometh before the eye of the mind the pattern of the vibration that is the thing itself.

I tell you no secret when I say that this hath been known to the wise men of old; lo they saw figures yet knew not their meaning; they did dwell upon those figures and presently came forth substance out of ether.

Those figures verily perplex and bewilder: discernment is difficult: knowledge cometh through observation, aided by psychic properties that do cause mutualistic rhythms with that which is dwelt upon.

Thinking of gold thus maketh gold, for this proceedeth: the knowledge cometh from structure of rhythmic pattern proceeding from a harmony of concept in both atom and mind.

This harmony becometh more pronounced and clear as the process endureth.

Seventy-first
One among you taketh a grain of sand and placeth it upon a plate: he
dwelleth upon the grain of sand, desiring to know the substance.
Long thinking with the brain empty produceth a mutuality of harmony be­
tween the sand molecule and its variation of movement and that which is
in his concept; verily the sand atom danceth before him.
Thus hath he a key unto the cosmos! . . .
I speak you no falsehood when I say that he knoweth the sand atom in its
movement until it becometh his guest at will; lo it cometh to him eagerly,
having a harmony of concept with him.
Strange as it seemeth to you, it loveth him, in that he doth so attend upon
it; lo doth he take its pattern mentally and project it into space forms, and
that which is contained in etheric space-form assumeth the pattern.
But mark ye well on this: Earth-forms cannot be confused in substance;
they may be combined to make other substances but of themselves I tell you
they are clean.
Thus only pure gold can make more pure gold; tin cannot be made gold
by Thought, only by the chemistry combining lower elements to get the
result.
Why seek ye gold of tin, however, by combinations, when simplicity de­
mandeth that gold be conceived from gold?
I speak with authority when I say that ye lay up treasure-houses of gold
if ye but take thought unto the gold structure, creating it willfully as ye do
desire from ether, with the gold molecule for pattern, utilizing therefor the
terrific potency that lieth at the cores of your beings to make worlds from
pebbles.
I say there are those among you who have known of this in countless incar­
nations; verily have they done it times beyond count.
Men would say, It is supernatural; verily it is giving outward the terrific
life force that is within you, rebounding on ether and assuming pattern that
is the wished-for thing. . . .

PEACE

Seventy-first
These Are My Pronouncements

These are my pronouncements: in that ye have said, Elder Brother, instruct us that we may be wise, so have ye reported yourselves unto the Host as being of profit in the plight now upon you. In that ye have said, Father, forgive men for they know not what they do, so have ye said, Father, forgive us our earthly transgressions, yea even again that doctrine which beholds our divinity. I come bringing you a fairer cup than any ye have quaffed; I come offering you a sweeter book than any ye have sung from. I come offering you myself, and in that ye partake of me, ye have knowledge of your godhood of which ye are essence. May your goodly ministrations be as a lodestone drawing earthly men unto you, that they may see your goodly works and believe in the Father: may the thoughts of your hearts be as wisdom eternal to bring the lost sheep to the fold of tranquility. Thus I send you forth to minister unto others: thus I give you errand where men sit together . . Arise and do a goodly labor in this, my vineyard, and when the workers assemble in purity may they know you for your ministries: those who have endured to gain unto greatness!

PEACE
Macrocosm:

How to Identify the Transcendent Forces that Projected and Sustain the Macrocosm
The Soulcraft Prayer

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

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

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

"Peace, and a Goodly Heritage be upon the nations!

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

AMEN

Copyright 1951 by
William Dudley Pelley
Printed in U. S. A.
How to Identify the
Transcendent Forces that
Projected and Sustain
the Macrocosm . .

THE SEVENTY-SECOND DISCOURSE

Foreword by Adelaide Pelley Pearson

DEAR SPIRITUAL FRIENDS THROUGHOUT AMERICA:

THE VAST drama of Original Creation never ceases to fascinate the inquisitive majority of us. Living as we do in a three dimensional world where everything impressing itself on our senses is the effect of a positive cause, we regard the grand ensemble of created things we give the name of Macrocosm, and realize it must have had a cause—which similarly implies a beginning in Time. So two items appeal to our common curiosity: first, who or what conceived and projected the world as we perceive it, and second, why should it have happened at any particular time, no matter how remote? As answer to the first item, we supply the celestial designation of God. As answer to the second, we learn in paraphysics that a state or condition of celestial mentality reached a point where it wanted to learn what divine ideas it could originate within itself, and the objective world resulted. Why it should have happened at any particular time is unanswerable because Time must always be reckoned in relation to contrasting happenings, and actually has no meaning if nothing relative has ever happened, anywhere, before the event we’re trying to identify took place. Nevertheless, the Beginning of All Things holds fascination for us because

Seventy-second
in a measure it accounts for the fact of ourselves, not to speak of expounding to a degree the oddness of many natural features of the universe in which we function. My father by no means wishes to speed through this particular sequence of the Soulcraft Wisdom. To try to define "God" to the utmost of our present development of intelligence, is to grade that intelligence not only in terms of grasping the Past but grasping the Present and Future as well. Soulcraft, however, declares it is more. The attempt to grasp Divine Providence in any or all of Its multiple aspects, is the effort to understand more sagaciously and practically the essence of ourselves —since the human spiritual faculties appear to bear some analogy to the celestial spiritual faculties. Actually we can spend weeks on this great subject of Primordia and gain deeper insight into the nature of Spirituality Itself in the precise ratio that we do so consider it.

Last week we discussed Vibration as a mental activity of Holy Spirit making for what we call tangibility of materials. But the act of Universal Creation itself and the adequate motive for bringing it about, ought to be regarded as an Infinite Miracle quite as intriguing as the product which Vibration actualized, or actualizes, in providing us with Substance.

This week therefore, we want to cogitate as we can on the Macrocosm as an original happening, and learn whatever is available about the parental auspices under which it happened. With a rational hypothesis for it tendered us, we ought to discover that we can erect a spiritual faith upon it that no academic argument can disrupt. That, incidentally, is one of the priceless things about examining Truth itself. It remains undisturbed throughout any and all gales of theological controversy. Furthermore, no fresh discoveries in so-called Science do other than clarify or expound it—they don’t refute it, because they can’t.

Suppose we give a moment or two over to earnest Invocation of celestial supervision of what we may have developed for us, that the aura of the Christ Wisdom may be thrown about our enlightenments, and mischievous wits exert no subversions upon our conclusions. Then let’s listen to what father may have to impart to us, rendering still more simple and detailed these features of God and Macrocosm that too often confuse us because of the multiplicity of terms which humanity carelessly gives them . .

Seventy-second
INVOCATION

By Mr. Pelley

HOLY SPIRIT SUPERNAL:

AS A BAND of Christ servants we gather in assembly anew, to have imparted to our intellects that which ennobles us in spiritual enlargements. We seek more wisdom respecting those great laws and processes that have given us our universe. We would grasp the nature of our own divinities the more astutely by having expounded to us the nature of the CelestialIntellect that has effected the worlds as we encounter them. Enlarge our capabilities to understand these features of the Macrocosm that now appall us. Bestow the cleverness upon us to estimate profitably those benefits to spirit that are ours for acquiring.

Grant that the protecting and preserving vibration of The Christ may sanctify the knowledge that comes to us so generously.

May we continue resolutely in this examination of beginnings of Holy Consciousness, devoid of contributions beguiling us with fallacies. And may we be couriers of that bestowed upon us, that Thy creatures may likewise be accelerated in their journeyings into Radiance. In the Great Teacher's name we implore it . . .

AMEN AND AMEN

Grasping the Macrocosm

FRIENDS AND FELLOW STUDENTS:

ONE of the most confusing features attending upon the sacred studies of so-called Religion and Theology isn't merely the multiplicity of terms in our language making reference to God, Holy Spirit, and Divinity generally, but the carelessness and therefore clumsiness with which we employ them. Letters somewhat pathetic reach me regularly, lamenting student understanding—or rather, lack of it—respecting God, Holy Spirit, The

Seventy-second
Father, The Holy Ghost, Divinity, the God Within and the God Without, Providence, and all the other descriptive labels we place upon factors transcending our mortalities. Despite the profundities of the 91st Chapter of the *Golden Scripts*, in which the Elder Brother attempts to make such designations clearer to us, it's difficult for the intellect of ordinary man to grasp the picture-image of any sort of celestial personality—or rather integrity of divine individuality—without assuming at the same time the existence of anthropomorphic Deity. Anthropomorphic Deity means, of course, Deity exhibiting traits not unlike the human. If any celestial Being—such as the Elder Brother terms The Father—is capable of having the seat of His jurisdiction on any gigantic planet revolving about the star-sun Sirius, is He the same Personality supposed to be inherent in every human breast or behind every manifestation of natural law anywhere else in the universe?

Then again, there's this mighty question of the Macrocosm.

What is the Macrocosm? The dictionary tells us the name is a compound of the two terms *macro*, meaning long in extent or duration, and *kosmos*, the Greek word for world. Popularly used, however, the designation applies to "that world which lies objectively outside of ourselves," or that is greater or more enduring than we are. Macrocosm isn't Creation as we commonly refer to it. It's what has resulted perceptibly from Creation. What, however, do we mean by Creation? We assume we mean, the bringing into objective existence of such parts of the universe as are discernible to our senses.

How is it possible to sort out all these identities and processes and make any definite categories of them, or understand them in their separate mystical existences? Too many of us, I say, seem to stand checkmate in the face of the variety of verbal labels we affix to what isn't commonly identified.

**NOW**, MY job, I acknowledge, is to try to clarify these many celestial synonyms so that each student grasps readily and fundamentally what or which entity I have in mind when I make reference to God, Holy Spirit, The Father, Divinity, Deity, Celestality, or the universe as the Macrocosm. Strange to consider, when I give it thought, I don't feel personally the *Seventy-second*
slightest confusion or admixture of entities when I employ such terms. Thought Vibration, Light, and Constructive Love, all four as well, spell separate functions in the Holy Personality that has given us the Macrocosm. Going back over the wisdom I've had transcribed for me, not to mention the couple of million words I've penned upon it since 1929, I discern that my own lack of confusion in respect to each has probably come from the circumstance that I've had each of them expounded in detail for me, as distinct from all others. Obviously, however, I haven't been as specific in relaying to others the significance of each. Can I hope to go back and remedy such oversight at this late date?

Well, in the next two or three discourses I'm going to attempt—to make each of these terms and factors as distinct in logic as I can. But I'm going to do it in terms of expounding what the Wisdom describes as Divine Love, showing each of its phases or principalities. And in such expounding of the phases of principalities of Divine Love, I want to proceed from the unusual premise of portraying Creation as the modern scientists estimate it. By thus portraying Creation as a fact, or act, or event, I can designate which entities were at work and in what capacities. Thus do the entities themselves become sorted out, in a manner of speaking, and their functions become recognized by the results accruing from them.

Let's look more closely into this business of Creation itself—to get down to tacks in the matter—and see what's become self-evident about it. To do that, I'm going to draw upon secular sources for excerpts of scientific observation to help get my meanings across to you.

I want to make of record at this point in our spiritual cogitatings, a highly significant and informative article printed two or three years ago in Coronet magazine over the signature of one Norman Carlisle. The title of the article was: *Science Proves the Story of Creation*. With all due credit to Coronet Magazine, I can't comment upon it without quoting from it. Hence I rely on the comity between writers and publishers to avail myself of many of Mr. Carlisle's statements. None of his assertions run to impractical length, so I give them as premise for what I want to say in remarking upon the distinctions of many of our sacred terms. Dramatic new discoveries are giving a breath-taking picture of the birth of our universe. But who

Seventy-second
or what can have been the parents that wrought such birth?—that is our ultimate examination.

Here is what Mr. Carlisle informed Coronet readers—

THE UNIVERSE was born in a matter of minutes, in a single tremendous act of creation! With this startling announcement, a group of famous scientists has dramatically told the world that their discoveries provide a striking scientific background to the great story in Genesis.

Tying together the answers to a whole series of mysteries that have long baffled mankind, science has constructed a single magnificent framework that explains the cosmos. It provides a documented story of the universe right back to the most utterly incredible moment of all—Time: Zero, the moment before there was a universe!

This epochal announcement was made by Dr. Ralph A. Alpher and Dr. Robert C. Herman of the Applied Physics Laboratory of Johns Hopkins University, and Prof. George Gamow of George Washington University.

To piece together the gigantic jigsaw puzzle of the Creation Story, they drew upon the work of hundreds of physicists, astronomers, geologists and chemists. The few missing pieces in their revelations have been filled in by astronomers like Bart J. Bok and Frank L. Whipple, both of Harvard Observatory.

Look at Act I in the exciting scientific drama of our cosmic time-table. A scientist in a darkened room is peering into a microscope. As he watches, tiny flashes of light flicker steadily under his gaze seconds apart, one after the other. Finally the scientist starts calculating. He takes a piece of the stuff he has had under the microscope, holds a Geiger counter to it. Click . . . click . . . click. It ticks out audible indication that the material is radioactive.

The scientist was examining a piece of the oldest rock on earth. It told an amazing story. To understand it, consider facts about the radioactivity of natural rocks. In the course of years, radioactive substances, like the uranium the scientist was examining, lose their radioactivity, change into different elements. What the scientist had proved was that it takes uranium

Seventy-second
five billion years to lose its radioactivity and turn to lead. Here was a sig-
nificant clue to the creation episode in the history of our planet.
The rock he was examining was thought to be the oldest on earth. To find
it, geologists had searched the corners of the globe. Yet only 37 per cent
of this uranium had turned to lead!
Now 37 per cent of five billion is 1,850,000,000. By doing more calculat-
ing, making allowances for errors, the scientist came up with a figure. Ap-
proximately two billion years. Mark it well, for in this cosmic drama you
will hear it again.
Two billion years. To the scientist this meant that the earth's materials
could not be much older than that. Here was evidence that if you go back
about two billion years, maybe a little more, you will come to Time: Zero.
Emptiness . . . nothing . . . a moment when there was no earth, no universe.

IN ACT II in the drama of science, we see astronomer Bok at work. He
studies a pile of photographs with growing amazement. He, too, turns
away to do some calculating, excitedly comes back to the photos—pictures
of the Milky Way, the galaxy that is the home of our own solar system.
To understand what Bok saw in them, consider the Milky Way as an enor-
mous wheel. Scattered about the wheel are millions of stars, like our sun.
The whole gigantic wheel is spinning around a flaming hub, the galactic
center, which consists of great numbers of stars close together.
The spinning movement creates powerful forces that tend to pull clusters
of stars apart. With each complete turn of the wheel, they should be
pulled farther apart. After many turns, the astronomers had concluded,
there would be no loose clusters at all.
That was what stunned astronomer Bok. On those photos he had seen
hundreds of star clusters! This added up to one stark fact: the Milky Way
had not revolved very many times. Not often enough to pull those clusters
apart.
Now it takes something like 250,000,000 years for the Milky Way to re-
volve. After ten revolutions, not more than 15, there would have been no
more clusters, Bok reasoned. Yet there they were. So suppose it had gone
around about eight times. That would have taken about two billion years!

Seventy-second
A scientist looking at a piece of earth had estimated it was about two billion years old. Another scientist peering into our galaxy had found it must be about two billion years old. Had they found the date for that fateful moment, for The Beginning?

Now let's look at Act III. An astronomer on a California mountain top is peering out into the black abyss of space—far beyond our own Milky Way, to nebulae half a million light years away. (Remember that light travels almost six trillion miles a year.) The photographs he is taking show something so unbelievable that he cannot credit his senses. The galaxies are rushing away into space at frightful speeds, like particles of an exploding shell.

The man who saw the universe exploding was famed Edwin Powell Hubble, working with astronomical photographer Milton Humason. Intricate calculations revealed that the nebulae were racing away through space at speeds up to 25,000 miles a second.

Scientists all over the world went to work on this fantastic mystery. They visualized a backward flight of the galaxies, like a motion picture in which you see water leaping back into a pail. Then they proceeded to bring the galaxies back along their tracks through space. Their complicated mathematics brought them to a stunning conclusion—the one reached by Alpher, Herman and Gamow. The galaxies had indeed come from the same spot in space. And what was more, these hurtling and now-distant masses of matter had begun their flight between two and three billion years ago!

Could all the galaxies, all the countless billions upon billions of stars, have been jampacked into a tiny point of space, perhaps no bigger than our own solar system? The scientists concluded that they could have been—but not in the form of stars. With all the materials that would make a universe compressed into this minute area, conditions of pressure and heat would have been such that not even matter could have existed.

This primordial life stuff of the universe must have been made up of sheer energy, blazing with inconceivable power—energy so overwhelming that, by comparison, the heart of an atomic bomb is a mere firecracker. How long it had been there, where it had come from to begin with, the scientists of course cannot even imagine. They cannot probe behind Time: Zero.
They do know that, at the zero hour, there must have been some tremendous stirring in that unimaginable "universe egg." It surged within and exploded. No human guesswork can be bold enough to envisage the shattering thrust of pure driving energy which started the race through space. Not a race of stars or solid pieces of matter, only of radiant energy.

Alpher, Herman and Gamow have worked out a timetable of events after that first moment of explosion. In just four of our minutes, they estimate, the energy had expanded by billions of miles. Its temperature dropped from billions of degrees Centigrade to perhaps one billion degrees.

Now came a tremendous turning point, next to the explosion itself the greatest in all history of the universe. Up to this point, there had been no atoms. Only seething energy, consisting of wildly racing neutrons. With today's knowledge of what goes on in the heart of the atom, nuclear scientists are able to figure out what happened next.

The neutrons slowed down, giving off part of their electrical charge in the form of tiny packets of energy that we now know as electrons. Somehow these electrons arranged themselves around the neutrons, forming electronic envelopes.

Here were the first atoms. The universe that was "without form and void" now had building blocks. First came the atoms of uranium and thorium, with many electrons, then stage by stage the atoms of lighter elements, with fewer electrons. Each drop in temperature and pressure created a condition exactly right for the formation of a different kind of atom—until at last the final one of hydrogen, with only a single electron, was created.

In one fantastic hour after the cosmic explosion, all the 92 elements had been formed! In one hour there they were—all the atoms that would make all the galaxies, planets, suns, all the substances in the earth, even all living creatures! Nothing would ever be added!

Now jump ahead ten million years. The great mass of elements is still a seething, uniformly distributed substance, but it has expanded enormously, rushing out billions of miles through space. There are still not stars—only a vast expanse of dust and radiation. But the stage is set for another mighty act.
The particles of dust begin to change their relative positions until they are no longer evenly distributed. Distinct clouds of dust begin to form. Here is where the words “let there be light” come to have tremendous significance. For part of the radiant energy existent in that uniformed universe was in the form of light, and this force, say astronomers like Whipple and Lyman Spitzer of Princeton, was what made the stars, the sun, our own earth. But how could light make stars? Because of a fact that seems fantastic to anyone but a physicist: light, being a form of energy, exerts pressure.

Through variations in light intensity, one dust particle cast a shadow on another, slowed it up by reducing light pressure on it. The particle that cast the shadow caught up with the one in the shadow, joined it. The two cast a still bigger shadow, cut off the light pressure on more particles, and so on and on until there was a whole cloud of loosely joined dust. Nothing much like a star here. But wait. There is a swirling motion in that dust cloud. As it spins, the particles draw closer and closer together until, finally, about a billion years after it first began to form, the cloud’s diameter has shrunk to 6,000 billion miles. At this point a mighty battle begins—light pressure versus gravity. And gravity wins.

The dust cloud begins to shrink still more, getting denser as it does; as density increases, so does the force of gravity. The inward rush of particles becomes a mighty hurricane of motion. According to Whipple, a few hundred years after the moment that gravity first won out, the dust cloud has collapsed into a star!

The furious dash of the particles has also created heat—savage temperatures of billions of degrees—setting off nuclear reactions in the carbon, hydrogen and helium. The star becomes a mighty atomic engine, a blazing sun.

But where are the planets? The scientists have figured that out too, as part of this grand scheme of things. No more do they hold to the old theory that a chance visit by a passing star ripped pieces out of the sun. Instead, they say, our earth, and all other planets, and probably countless billions of planets revolving around other suns, were made just as the stars were made—from clouds of dust.
Having reconstructed the past, the scientists are now looking at the present. They have come up with a surprising revelation—far from being tired, old and run-down, the universe is active, still fresh enough to be in the throes of creation! It was Bok who first came upon this stupendous fact.

On a photograph of a section of the Milky Way, Bok saw a dark patch. Was it a photographic blemish—or something else? Eagerly he thumbed through a stack of Milky Way prints. On all of them he found the same tiny black spots.

Suddenly Bok realized what they were—pictures of gigantic dust clouds. Here was another overwhelming thought. Were these clouds going to turn into stars? Was creation still going on?

Bok knew there was a way to get an answer. Astrophysicists had arrived at that 6,000-billion-mile diameter as the point at which the particles in a dust cloud would suddenly start to rush inwards to form a star.

Bok began to check hundreds of photographs, measuring each cloud. Most were more than 6,000 billion miles in diameter. To Bok, and many astronomers, here was conclusive evidence that the clouds had not yet collapsed into stars. And it explained a mystery that had long puzzled the sky-scanners.

Why are some stars blazing so brightly when they should long since have been burned black if they are as old as the rest of the universe? Here was the answer. They are young stars.

Science has passed a great milestone in presenting this stirring version of the Creation Story. Yet, magnificent as this cosmic timetable may be, even top scientists must recognize that the most profound mystery of all still remains: how did life emerge from the nuclear fluid that became cosmic dust that became the suns and planets?

It is a humbling thought to realize that science cannot provide the answer to this greatest of questions.

So much for Coronet's—and Mr. Carlisle’s—breath-taking monograph. Notice that in concluding it, however, the monograph states: "The most profound mystery of all still remains—how did life emerge from the nuclear fluid that became cosmic dust that became suns and planets?"
The paraphysicist declares that where the nuclear physicist falls down in his thinking is in taking it for granted that life must have "come out" from all this phenomena. Life did nothing of the sort. The cosmic phenomena came out of life!

Life, in other words, existed first—or at least self-conscious Thought existed first. It isn’t a condition of anything objective. It’s the primordial element in its own right. The religionist pastes the blank label of GOD upon it. The Agnostic, or Free Thinker, names it First Cause. Incidentally, the Agnostic adds as well, that such First Cause is unknowable. Not to be traditionally mystical ourselves, we can concede that the aptest term we can apply to it is the Holy Ghost. In ecclesiasticism, the Holy Ghost is identified as merely the third entity in the Trinity. In cosmic actuality we may regard the Holy Ghost as the original intelligence without form.

It isn’t “the Ruler of All Thought Streams” whom Jesus identified as The Father. It belongs, so to speak, beyond and before The Father.

What we must take time out to get clearly depicted in our minds is, that Self-Aware Recognition is of itself an element in Cosmos. The ability of grasping that “I” exist is the major element, out of which all lesser elements derive. I know it’s not easy to capture, as a thought-concept, because in this three dimensional world we only confront Consciousness when ensouled in organism. But this original and divine Ghost Consciousness never did require organism—unless we want to consider its organism as the stupendous machinery of the universe, brought into operating reality.

On this octave of reality where we find ourselves reasoning and performing, we have to identify the existence of a thing by what it does. Noting what this Divine Ghost Consciousness has done, we endeavor to describe it to ourselves. But we overlook, while seeking to do this in the instance of the Divine Ghost, that right in our own personalities we ourselves are hourly and momentary illustrations of it in microcosmic and more understandable aspects.

Those of you who heard my first Valor Lecture on Astronomy and Nuclear Energy will recall the composition of the atom as I described it to you. An atom consists of a centrosome-core of a proton, corresponding to a sun, and satellite electron-planets in varying numbers—accounting for the "cre-
ation" of different materials. Every atom, of every material, is a solar universe in miniature. But the same distances maintain, relatively, between the protons and electrons making up the varying substances of our organic selves, as maintain between our sun and its eight or nine planets. These atoms of our organic bodies are, in other words, equally as porous as our solar system is porous. Prof. Eddington, Britain's leading nuclear physicist, stated on one occasion that if the space that exists in our 150-lb. adult bodies could be withdrawn, so that those bodies were represented only by the mass of their electrons and protons, the ordinary adult would be nothing greater than a speck of seeming cosmic dust barely visible under a microscope.

Our soul-spirits, however, interpenetrating such dust, are fully cognizant of themselves in a vast area of cosmic space filled with naught but suns and satellite-planets in the atoms of our bodily materials. We can't point to any one atom that contains our conscious "awareness of self." Our conscious awareness of self is an element operating within assemblies of porous atoms while mortally alive, and outside such assemblies of porous atoms when we're experiencing the condition known as Discarnation. So right in our own personalities we're demonstrating the consciousness element dominant over atomic organism. We "die", as we describe it—meaning that we withdraw from our organic assemblies of atoms—but we still go right on functioning and being aware of ourselves. We discover in the instances of our own self-awareness that it is something apart from Matter. Can't we accept the same thing as existing and operating in the Divine sense?

Undoubtedly the Divine Ghost, or Element of Primordial Consciousness, began operating in Universal Nothingness, as Carlisle's article describes, and set off the Universal Concussion that started the Expanding Macrocosm. Or rather—as the Soulcraft Wisdom enlightens us—it got Action within itself in order to identify itself by its function. In that moment of Celestial Decision, the Universe was born. The trigger being pulled on the Cosmic Gun, so to speak, our universe of electric and atomic materials, is the never-ending concussion—never ending because it...
has no retarding force to reduce it. It may have happened two billions of
solar years bygone, and it may not. Time is of minor consequence. Also it
is non-decipherable.
But once these things began as performings of the Divine Ghost, self-aware
beings became aware of the Consciousness-in-Action that they named Holy
Spirit. Holy Spirit is the Divine Ghost—consciousness without form—in movement or appreciable demonstration. And it's all-pervading because
the whole performing universe is performing within the circumscriptions
of the Holy Consciousness. There being Total Nothing outside of Holy
Spirit, everything that happens or that acknowledges existence has to be
an ingredient of and in Holy Spirit. All of which brings us down to consi-
deration of units of that Holy Spirit that are actually particles of it, go-
ing the Experience Route within Holy Spirit's circumscriptions to grow
and expand into approximations of the original Divine Ghost's capabilities.
The core of the Great Mystery that we're endeavoring to run down in this
particular department of our studies is, how the original Divine Ghost—or
Thought Without Form—exploded emanations out of Itself into the Macro-
cosm in such a manner, or by such a method, that microscopic fragments
of it held full potentials for growing and developing, each in its own right,
into comprehensive attainments or duplication of the Divine-Ghost parent.
It is something that commands a whole Script to consider.
The point we're considering and trying to accredit at this moment is, that
when the Divine Ghost quiescent developed this stupendous explosion that
produced materials for Forms and Objects, it became thereby the Celestial
Entity we commonly term Holy Spirit.
Spirit—Holy or human—is ever Consciousness in recognizable action!

INDIVIDUAL Thought Molecules, as I might designate them, did ap-
parently begin to manifest and develop within the Environment of Holy
Spirit in action, and one of them of greatest manifestation and develop-
ment reached that apex of such manifestation and development that He
became the aged and powerful entity whom Jesus designated as The Father.
The 91st Chapter of the Golden Scripts states, however, that The Father
is not the oldest nor most achieved entity in the Macrocosm. He is merely

Seventy-second
the oldest and most achieved who still remains knowable to ourselves still in the kindergarten of similar evolution.

The Elder Brother informs us that He "came out of" the spiritual gestations of this oldest and most achieved entity still knowable to us, and in such respect is entitled to be known as Son.

When we use the terms "Divinity", "Celestiality" or "Cosmic", we're simply referring to all these major realms and processes that exist or perform—or have performed in the past—above our mortal stations.

The Anglo-Saxon, generation bygone, wrapped the whole generative creation into one parcel and gave the whole Divine Ensemble the blanket designation God—or Gud, implying Good.

The Holy Trinity, as conceived by the early theologians, was assumed to be comprised of Father, Son, and Holy Ghost—or Holy Spirit. The order of naming them is thus incorrect. It more properly would seem to be Holy Ghost, Father, Son—if we're striving to name Them in point of macrocosmic. Or we might alliterate them for ourselves: Holy Ghost, Holy Spirit, Father, Son. Father, Son, and Holy Ghost have undoubtedly been thus combined chiefly for reasons of euphony in our language.

Now I’ve got to break off this discussion because of limitations of space. I’ve had to forego the Mentor Revelation in order to republish this monograph on Creation—which I’ll want to refer to, in forthcoming discourses. But we’ll continue developing our theme in the 73rd lesson.

Meantime, all Soulcraft students are asked to read most carefully the 91st Chapter of the Golden Scripts which is appended hereto, that the differences in time-calculations may be noted between the estimates of present-day scientists and the Divine Teacher—
The Divine Teacher Speaks:

NOW that men have often said that I am son of God, meaning a literal father surrounded by his messengers and judging all men according to their deeds.

I bid you to behold that such is a compromise between the truth and what they would believe of their own pictures in form, not knowing how to picture the abstract.

But this is important: There are those amongst you, in flesh and out of it, who have seen what no man ever hath seen, they have made their penetration to vast distances of spirit, they have found there sights and sounds beyond earthly comprehension;

Behold they have returned to earth to tell of those experiences, to relate what happened to them of their mental senses.

They have pictured unto those below them on the earth-plane a series of dramas apparently occurring within their inspection at the times of their visitations.

These have taken form and become apparent to earthly brains as the expressions of theology.

Now let me tell you the truth about these things, that ye may be wise above your generation.

And yet I say unto you, repeat it circumspectly, for verily it transcendeth men’s knowledge of the present.

The Father, who rendereth unto you a picture of divine paternity, is vaster than men think, in that out of the infinite cometh Reason by a process that hath in it Creation as ye know it.

This Reason is the Voice of Creation telling men, born and unborn, of vast mysteries.

Seventy-second
These mysteries, beloved, are choice of selection: by that I mean, they encompass circumstance that cannot be interpreted except as man compareth them with the knowledge which he hath in his own experience. But this voice of reason is more than argument: it hath in it potencies that take form in thought.

I speak unto you with wisdom when I say that all of us are Thoughts manifesting in so-called matter, which itself is Thought, not a projection of the intellect but a conceiving of things as they might be, wherefore they are. By this I mean, Thought is of eternity, before matter, being all that there is in the Cosmos.

The Cosmos in turn is Thought; it began to manifest in matter trillions of millennia ago in earthly time for a reason. It was impossible to conceive, even emotionally, without Form of some kind to give Thought character and measurement. When I tell you that the earth-plane, and mortal life, are but types of thought measurement, I explain life closer to truth than in any other way or by any other measurement. Life is projection of Thought indeed, but it is Thought projecting in terms of quantities for measurement of itself for evaluation of its own attributes. To utter it differently unto you, Life hath in it the essence of Thought while at the same time it is Thought; this I perceive ye do know.

When I speak then of the Father, I speak verily of One who ruleth the Host of all Thought Streams, a Spirit so aged that no man knoweth Its antiquity. This Spirit in power is beyond even my conceiving, even as I was temporarily beyond your conceiving whilst in mortal flesh. This Spirit existeth and endureth, older I say than any known to the Host of those of whom I have knowledge; He is not God as men conceive God, nevertheless He is so wise in His conceiving that His power transcendeth that of any spirit projected onto any plane of which we have wisdom. When I say that I am son of God and refer to the Father, invariably I refer to this Spirit because with Him I am in touch and know no greater beyond Him.

I tell you, beloved, I believe others to be beyond Him, but of them I have no knowledge and probably never will have knowledge, they ever receding.
as we approach them.
When therefore I say that the Father existeth, and yet I say there is no God but Thought, I do not speak a paradox, neither do I fabricate: we have spirits here with us upon the Higher Side so powerful of knowledge, concept, and constructive emotionalism, that they do transcend even myself who am given the earth as my temporary ruling place.

These spirits are known unto me intimately and unto you when ye are out of your flesh.

These Infinite Spirits, for I call them such, greater in power than any known to mortal men, have control of the universe as men know it: they are omnipotent and omnipresent in the world and in the universe, ruling it by thought projection and enabling it to function.

I have come amongst men for this purpose time and time again, not to manifest omnipotence, for omnipotence is always relative and strictly speaking even the Ruler of the Host hath it not;

But I am come among men to teach them something higher than that which they perceive in their earthly travail.

I have come as instructor, not as ruler, although by mine instruction do I rule; I have come into flesh times beyond count, manifesting unto men what they may attain even in blinded and handicapped concepts of the present.

I have shown them the way, the truth, and the light, particularly the light; now we are come into this situation:

Man hath said, There is no God; I say unto you, God in truth is Thought Incarnate; but in men's saying they have meant, there is no ruler unto whom we are accountable.

In such concept their erring hath been grievous.

Truly there are twenty million rulers unto whom they are accountable, for each species and kind hath its rulers unto whom it is accountable, whether on planes of earth or planets afar in Decimal Space.

Know ye that humankind as it is beheld by men is not the only manifestation of mortality, although humankind hath a state unto itself; planets beyond your ken have their species and races and cohorts and potentates, dwelling in all sorts and conditions of livinghood and making practice of their talents according to their development of intellect.

Seventy-second
Verily animals are some of these, although far, far down on the scale of intelligence, so far down that whole groups are sometimes required to express one psyche.

What I would tell you this hour is this: There is one God in respect that there is a Ruler of the planetary systems: this ruler, I say, is an old, old Spirit, older than any of us have a knowledge.

His comings and goings are marked by vast cataclysms, so that stars do perish and reassemble in His presence; verily is He incarnate in the universe as ye do know the universe of sight and sound, yet doth He dwell in presence upon a far, far planet, greater in extent than your minds can encompass.

Behold I do go unto Him for instruction at intervals, a Living Entity who hath so great a power that for Him to speak is for creation to consummate. Gods hath He in turn beyond Him, of similar structure, vastness, and incomprehensibility, for the universe hath no end in majesty.

These things we must conceive to get our errands clear.

Mayhap the day arriveth when we too shall be so great that whole world systems are born at our speaking, but that altereth not the fact that there dwelleth in Infinity a Creature and a creation of such vastness of concept that He knoweth the comings and goings of planets as doves in a cage that is hung in a casement.

Mark this well, my beloved: He hath knowledge of you, even as I have knowledge of you; He saith unto me nightly, What of thy fellowship with those who dwell with thee on the planet Earth and the concepts thereof in thought? . . have those who compose it kept faith with thee? . . is it so that they please thee? for great shall be their reward in knowledge if they do perform at thy desire and in fulfillment of thine instruction.

I say unto Him, Verily it is so, Father of Us All in Creative Wisdom; report I progress day unto day; night unto night seeth the action advanced whereby the Man Spirits cleave unto my principles and advance in knowledge of spiritual evaluations.

Make no mock of this, beloved: a Spirit watcheth over me even as I watch over my friends and compatriots in the work of raising humankind to knowledge, that it proceedeth upward, millennium by millennium.

Seventy-second
Now mark this well: When it cometh time that we have completed our labors and man no longer hath need of this planet, this thing happeneth: the world as ye do know it disintegrateth in Thought.

Out of the mouth of the Father cometh thunderings, declaring a newer and more nearly perfect location for humankind, a better prepared planet, where men do dwell in fleshly concept that is nearer perfection than that which now prevaleth, that they may learn other lessons not addicted to the pleasure-pain experience.

The time cometh when men shall say, There is no God as we have known Him, not even celestial ruler of our group; we have no use for rulership, for verily we do rule ourselves; hoaxed have we been by ministers and priests; all, all is theological vanity and humor wrongly placed in our concepts; we have knowledge only of essences, these we rely on, teach us not blasphemies of ourselves.

Say unto them, beloved: Lo it is not so, for verily ye do have two rulers, He who was Jesus of Nazareth ruling you immediately, and He who ruleth over the Order of which Jesus of Nazareth is a member and in whose household He standeth well.

Transcribe this, my beloved, in pictures of gold within frames of silver; tell it with diamonds as your pigments, for so important is it that man should know this, that it transcendeth every debacle of reasoning whereof men stand convicted.

We have known of old of this ancient ruling Spirit, but man hath conceived of Him wrongly, I tell you; man hath called Him God of Wrath and Torture, of unpleasant menace and divine malediction; verily, verily it is not so. Greater is He in beauty than ever I have shown myself unto man, greater in toleration, greater in compassion, for verily hath He not encompassed the world in His bosom, and doth He not encompass it daily and hourly? My beloved, we have an immediate Father so intimate that to think of Him is to know Him, and to live in flesh is to be part of His substance, for verily His incarnation is the universe itself as ye perceive it; that is His body and His flesh, although He dwell in addressable Spirit a trillion miles afar.

I would have you take this literally, no lesson being greater that I have taught you.

PEACE

Seventy-second 22
These Are My Pronouncements

These are my pronouncements: in that ye have said, Elder Brother, instruct us that we may be wise, so have ye reported yourselves unto the Host as being of profit in the plight now upon you. In that ye have said, Father, forgive men for they know not what they do, so have ye said, Father, forgive us our earthly transgressions, yea even again that doctrine which beholdeth our divinity. I come bringing you a fairer cup than any ye have quaffed; I come offering you a sweeter book than any ye have sung from. I come offering you myself, and in that ye partake of me, ye have knowledge of your godhood of which ye are essence. May your goodly ministrations be as a lodestone drawing earthly men unto you, that they may see your goodly works and believe in the Father: may the thoughts of your hearts be as wisdom eternal to bring the lost sheep to the fold of tranquillity. Thus I send you forth to minister unto others: thus I give you errand where men sit together . . Arise and do a goodly labor in this, my vineyard, and when the workers assemble in purity may they know you for your ministries: those who have endured to gain unto greatness!

PEACE
Holy Spirit:

Why the God-Force Works for Improvement of All Sentient Creatures
The Soulcraft Prayer

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

"OUR FATHER, who art in heaven—
give us of Thy wisdom! Give us this day our daily illumination to light the way of feet that do falter! Give us this day not our daily bread, but bread for those who hunger more than we do!
"And lead us not back into quagmires of ignorance, for such is not Thy nature, but send us ennoblement, that we may manifest our Dignity, our Wisdom, and our Vision to unborn generations.
"Peace, and a Goodly Heritage be upon the nations!
"This, our prayer, we pray in contriteness, that those who say it after us may live it in their intercourse!"

AMEN
Why the God-Force Works for the Improvement of All Sentient Creatures

THE SEVENTY-THIRD DISCOURSE

Foreword by Adelaide Pelley Pearson

DEAR SPIRITUAL FRIENDS THROUGHOUT AMERICA:

OLTAIRE told us once, in a celebrated aphorism, that "if no God existed, then Man would be under the necessity of inventing Him" to rationalize the stupendous happenings in the celestial universe—which obviously must have Man's good at heart, inasmuch as they redound to his spiritual enhancement. Man, on the other hand, due mostly to generations of misrepresentation—or at least misinterpretation—of the Divine Afflatus, still debates in his being whether God, if there be such, does have Man's good at heart. Man looks on happenings in the mundane universe, discovers himself constantly entrapped in dilemmas, and is not at all sure that God has his good at heart. What Man actually wants—or supposes he does—is a life without turmoil or obstruction, with economic or material prosperity from the beginning of his days to the end of them, and pleasant times generally. Given them, he is willing to concede that God may be "good"... Give Man turmoil, obstruction, carnage, and struggle generally, and Man readily doubts the goodness of God. In fact, various religions have sprung up over past dispensations in which the goodness of God is not only doubted, but in which God is depicted as a most dour and vindictive personage, ready to pounce on the individual victim of life and deal with him...
summarily if so be it the individual cannot seem to make the moral grade in
the living of life itself to everyone’s satisfaction.
Man ignores his own littleness and pettiness, in taking this view of the pro-
visions of the Almighty for the conduct of the mundane universe. Actually Man is endorsing and hugging to his bosom the self-created notion of
God as the indulgent parent, not above humoring the “spoiled brat” of
His human offspring if the “brat” threatens to “make a scene” about God’s
goodness, in the event it is not permitted to have its own way. That there
is something greater and grander to the whole celestial beneficence than
Man in general has yet discovered, doesn’t seem to have occurred to him.
That the whole earth-scene, and the whole earth-experience, harsh as they
may appear at times, are beneficence in themselves, Man refuses to acknowl-
dedge because he hasn’t yet grasped as a species what the earth-scene and
the earth-experience are correctly “all about” . . .
Even crystallized Orthodoxy hasn’t yet discerned what the earth-scene and
the earth-experience are “all about”.
Raising the intellect sights on the whole of it—as Soulcraft purports to do
—gives us a view of the Celestial Enigma as being arbitrarily benevolent,
not from the angle of disciplinary measures, so much as from the fact that
all which is contained within Holy Spirit and its manifestations has to be
essentially benevolent because Holy Spirit could not originate or promote
anything that would perform inimical to itself . . .
ONCE you take into your thinking the reliable fundamental that all
which exists and exhibits in this universe is some phase of Holy Spirit
in action, and even Evil itself must disappear, because Holy Spirit could
not contain Evil and maintain Its universal integrity.
Evil, taken in the abstract, cannot exist—not because we want to be Polly-
annas in thinking about it, but because Holy Spirit would be working
against Its own interests and welfare in countenancing it. All of which
begins the introduction of that thought that perchance what we think Evil,
and what Holy Spirit regards as Evil, may not be the same items in any
way whatsoever. There’s a tremendous chance that Evil, regard it in what
aspect we may, perhaps is naught but ignorance on our own part—another
Seventy-third
name for lack of development or progression—and that wisdom and goodness aren't only synonymous, but have one and the same origin.

At any rate, we're going to hear the first of a series of monographs this week on the subject of Divine Love as it is in reality—not as some "sweetness-and-light" temperament in the consideration of Esoterics may happen to regard it. We're going to begin the trenchant examination of Divine Love, as it may have expressed itself in the operation of Creation of the Universe, about which we had such a graphic paper last week. Divine Love may by no means be any namby-pamby sentiment—who the part of Celestial Providence or any other Higher Entity—that some religionists of the world have mawkishly presented to us. Divine Love may be a very rigorous love, and yet it may be love regardless.

*Anything which profits us may be listed under the classification of Love.*

If, therefore, the processes of the universe profit us in any respect whatever, we may look for Love in its original motive.

Let's take the broad view of it for the moment and see what my father has to submit to us in extenuation of such theme. If we look at "God" as being the intelligent motive Power behind the universe and all its varied forms of creation, and improvement and progress is the order of all sensate life, then we're obliged to agree that Love in its most potent aspect is manifesting.

First let's give over a moment to the introduction of divine Invocation to these pages, that workers of intellectual mischiefs be barred from influencing anything that's spoken or published. We want to be very certain of that, in all that's being proffered for our spiritual absorption . . .
INVOCATION

By Mr. Pelley

LORD-GOD OF WISDOM:

WE PAUSE a moment in our estimates of Thy benevolence, to acknowledge the limitations of our intellects to grasp the profundities of Thy wisdom. We come as children asking the attention of wise teachers. We would learn of the infinite evolution of spirit in realms of transcendent development and expansion. Hear our beseechments, we pray Thee, that we may gain to larger encompassments of the ordeals and sufferances that equip us for omnipotence.

We would learn of all aspects of Thy divine love for us, that we may regard it with understanding and comply with it in humility. That which is beneficial, we acknowledge as our heritage. Grant that we receive it graciously and receptively, making it serve us in understanding as we mount upon ever-higher tablelands of Realism.

Bar from contact with us, we implore Thee, those who would debase us with concepts of insignificance, or challenge our lineage out of the Omnipotence that rules the universe. Give us clear and sympathetic understanding of the nature of this Training at the hands of Thine instructors. We ask to be made strong and self-reliant because of such enlightenment.

In the name of Thy stalwart Son, our Elder Brother, we beseech it . .

AMEN AND AMEN
The Beneficence of Rigor

Dear Fellow Students:

How many of us, I wonder, have the intellectual—not to mention temperamental—stamina to drop sentimentality out of Divine Compassion and think of the Great Creative Intelligence purely as Educator for a benevolent objective? I admit that it's difficult, but mightn't it be fraught with many kinds of profit to attempt if we can?

We've had a series of papers on the intrinsic nature of the Divine Ghost—corresponding to the soul of Man before it begins functioning and becomes Spirit—and the "thinking" of this Holy Phantasm which apparently exploded the macrocosm and now gives modern scientists so much concern in its demonstration of the Expanding Universe. We've had it expounded to us that Holy Spirit began to manifest in terms of raw, elemental "creation"—which, after all, seems to have been mainly surcharging the inhabitable universe with electrical currents that started to build up Matter, but which didn't exactly halt there but found ways of pulverizing Itself in minute units we call Human Souls in current states of celestial evolution. But these Human Souls, in the development of Consciousness in individual instances, have arrived at a concept of certain processes and operations of the factual universe that would seem to be "evil", and these have apparently given rise to the ideology of a "God of Wrath and Vengeance". What, therefore, is Evil and what indeed is Divine Beneficence? In the wake of an "exploded or exploding universe" we have the right to look at it, and see where we as sensitive units exist in it. Never mind what the Babylonians thought about it, or what Zoroastrians thought about it, or what the Egyptians thought about it, or what the Hebrews or the Greeks or the Anabaptists thought about it in the Middle Ages. Looked at as a vast celestial process, or performance, what actual product may possibly have been in Divine Mind, as desired for the end of it? The fact that the intellectual equipment is being developed in human beings to envision a product as becoming actual, ought to demonstrate that such has been the design in it.
WE KNOW, as a premise, that the Universe did begin, as the scientists can now conclude from the radio-activity of certain “materials”, that its existence is at this moment accomplishing certain “spiritual” results, and that if left unhindered to pursue its present course, Imperishable Spirit must come out the one permanent and victorious factor in the entire stramash of it. All right, this then is not conjecture, in the matter of the universe having some objective. The universe as we envision it, is getting such results in spiritual achievement and attainment.

The thing we’re interested in examining at this point is the probability of so-called Spiritual Altruism in all or any of it. Is the Motivating Principle behind it benevolent or non-benevolent, considerate in the personal instance or abstractly indifferent? Nature, we declare—or so certain pundits have set forth for us—is “merciless”. If a mountain explodes in a volcanic eruption, thousands may be killed. A tornado may sweep a countryside and exterminate the moral as well as the immoral, and citizens of rectitude as well as those of impiety. For all we know, a truant star-sun may sweep into the orbit of our solar system and bring cataclysm and ruin on the whole earthly works. On what basis therefore, can we as adulators of the Divine Principle declare that God is good?

To be honest and frank, I think where mankind has always been inclined to make its mistake or error in conceiving, is to grade such mishaps or obstructions in categories of temporal and materialistic misfortunes, while at the same time refusing to keep in mind the over-all picture of Cosmic Accomplishment that is applicable only to the domain of Spirit.

And what do I mean by the Domain of Spirit? Well, let’s go back and look at the great agenda of spiritual progression that seems to have been an intrinsic factor in Holy Spirit’s performance from the “start” . . . Holy Spirit—or the Divine Ghost in material action—was seeking to determine the potentials of Its parts. Life was life, and indestructible and imperishable from the sheer fact that nothing existed in Cosmos from the very beginning that could mar, damage, extinguish or exterminate it. A universe of trillions of worlds and solar planets was wrought into appreciable existence, that self-recognizing Spirit could have abstract and objective conditions to heighten its awareness of Itself. Very well, then. If

Seventy-third
such were its purpose, then whatever contributed to that purpose was "good" and whatever obstructed or deflected from that purpose was "evil." There could scarcely be any deviation from that estimate.

And what would most increase and sharpen Spirit's awareness of Self and its potencies, and bring the latter into development?

Ordeal!

What then, we may ask, is Ordeal?

Look the word up in the dictionary and we find: "Any severe trial or experience; a primitive means used to determine guilt or innocence by submitting the accused to dangerous or painful tests supposed to be under supernatural control!" To undergo an "ordeal" was to enter upon a situation where the individual soul realized from the nature of the forces reacting upon it: "This is happening to me!" In that it is happening to me, I am receiving an education in what I am as a receiving or suffering principal. I am having the fact of myself impressed upon me. If it wasn't happening to me thus, I might remain more or less indifferent to the fact of myself. By receiving the increments of the experience in terms of painful or rigorous reactions, I am grasping with unchallengeable emphasis the fact that I exist!

The spiritual self, or the spirit-soul, is thereby being cast into highlight within the area of one's own consciousness. The fact of Self becomes sharper and more convincing in one's own ego. "This didn't happen to two other fellows, it happened to the peculiar entity that I recognize as Myself, because I underwent the personal endurance attendant upon it," is the logicism that maintains. Good, bad, or indifferent, no experience of any sort is undergone by the human soul, in organism or out of it, that such reaction doesn't appear in greater or lesser degree.

If we take the broad cosmic view that such was the Divine Ghost's inherent desire or intention, not only in separating Itself into innumerable parts
or particles but in postulating a universe where such occurrences could become of moment, then everything which occurs is beneficial, in that everything which occurs serves the predominant purpose of Holy Spirit by functioning at all.

All which either exists in, or comes out of, the performing of Holy Spirit therefore must be good, or beneficial, if everything serves to greater or lesser amount to attain this basic purpose of Holy Spirit, supplying Its sentient parts with ordeal to heighten their estimates of self.

Evil? Evil must only be lack of comprehension of what is afoot, or what objective is being aimed at, in the Whole Collective Creation. It is wholly minus—a lack of something...

God may therefore be said to be "good" in that all which operates or performs within the area of the appreciable universe is aimed at cultivating the grasp of Spirit—whether in the divine or the human form—on its own integrity and omnipotent capability. The tougher the ordeal for the individual fragment of Spirit to go through, the more beneficent is the increment in enlarging the Particle's grasp of and on Itself.

The only flaw in such an arrangement would be the Particle's lack of stamina or mettle to proceed through experiences which are beyond its strength to bear, which work destruction upon it in terms of defeating Its own ends.

Right here is where the Imperishability of Life accommodates itself to the organic program, entering and using organism up to the point of maximum endurance of the sensitory factors involved, and relinquishing or quitting it when the nature of the experience works for loss instead of profit.

This is the place where the reincarnatory cycle is grasped for the benevolent thing that it amazingly becomes.

Holy Spirit's one objective in every and all instances is to enlarge and ennoble each of its minute or diffused parts, so that it gradually arrives at recognition of its inherent omnipotence. Ordeal of any nature tends to achieve exactly that. So Holy Spirit as Holy Spirit is more or less personally unmindful of the nature of the specific ordeal. All ordeals serve the one Great Purpose. Is the individual Spirit Particle being enlarged and emphasized to Itself?

If the answer be in the affirmative, then God is Good, because God is Seventy-third
achieving the objectives for which all Creation was projected. And as no Spirit Particle can go through any type of adventure that it fails to acquire some sort of enhanced realization of itself, so all adventures are profitable and hence all within the body-functioning of Holy Spirit is beneficent.

Which process of reasoning brings me to that much-debated subject of Love. God, we’re taught in Sunday School, is Love. We mortals in our worldly minds at once associate this term with a certain variety of maudlin personal affection, in which emotion and desire are bound up in one package.

Love as defined by the dictionary is, “a feeling of strong personal attachment, induced by sympathetic understanding, or by ties of kinship.” But what if the term we call Love isn’t the thing we’ve been led to conceive it, at all?

What if real love is indefatigable fidelity to pursuit of an all-encompassing objective?

Applied to Holy Spirit, what if Love were truly the purposeful development of Its particles, or capsule parts, to the omnipotence of the whole?

A “feeling of strong personal attachment induced by sympathetic understanding or ties of kinship” would most certainly maintain between Holy Spirit—the Divine Absolute—and Human Spirit, its expanding molecule. But greater than that, what if Love were more directly concerned in, or described as, the unobstructible design of Divine Spirit to accomplish Its purpose in the ultimate?

If that fundamental purpose were to bring every last iota of Its parts or particles up to the standard of the parent part, then all which contributes to that end must be divinely beneficent, since such is beneficence.

So Divine Love and Divine Objective must be one and the same.

And if everything, without an exception, which occurs to us, contributes to that end in some degree, then everything which occurs to us must partake of the nature of divine love.

As there can be nothing outside of Holy Spirit’s purpose, then all which exists must be concerned with, and partaking of, this same Divine Love.

Seventy-third
Evil or wickedness, by this premise, must only be a falling short of grasping the stupendous nature of the objective. It must be, in other words, not much beyond a limitation on the grasping of Goodness, or an incapacity to see Goodness as the objective of Holy Spirit which it is.

Does this seem "deep"?

Well, for one thing, when it finally dawns upon you—premised on the expositions of the true Holy Spirit and its purposes which have gone before—you begin to grasp the age-old quandary's answer, as to why a good God "permits" evil in His otherwise Perfect World. Actually, it isn't a perfect world so much as a world not yet arrived at comprehensive grasp of the one cosmic ambition of Holy Spirit. "Evil" is merely the degree to which the individual or the race-spirit falls short of grasping the altruistic and ambitious purpose of the Original and Originating Mind.

Your child is taught in Sabbath School—and rightly—that "God is the All-Encompassing Spirit of Good" and "Evil is opposition to His Will." Suppose, from the Soulcraft angle, we phrase it that "God is the All-Concentrating Spirit of Unswerving Purpose to Display Himself in Omnipotence" whereas Evil is "lack of capability to grasp such Display" either final or potential.

Look around you and see how true this is in the petty mortal instance. Evil persons are uniformly ignorant persons, or persons who fail to grasp the ultimate profits—self-profits if you will—in rectitudinous conduct. Evil persons are 99 percent materialistic persons, seizing the increment available at the moment and caring naught for the spiritual increments that might otherwise accrue in future.

The Devil, if there be such a personage, is the Demon of the Brainstrapped or Circumscribed Intellect.

Darkness and Ignorance are synonymous, in almost any category of terms. Divine Love is Divine Wisdom, which is a synonym for Divine Illumination of the spiritual profits to be taken on the spiritual octave.

God—to use the orthodox term for the moment—is obdurate and tenacious in the instance of having His celestial purpose served—the purpose of raising the intelligence of all living creatures by putting them through an agen-
da of pleasure-pain experiences that they may recognize the fact of them­selves to the fullest.

As they recognize the fact of themselves, their ignorance is minimized, and thus the wickedness or evil is correspondingly diminished, until finally it disappears altogether. This is the more accurate cosmic definition of being “saved”...

Okay, skip it for the moment, and let’s not tax our minds with it longer, for this week. Some people imagine they’re good Christians in respect to separating Good and Evil, when actually what they are is good Zoroastrians or followers of the ancient Zarathustra, the Man Who Invented the Devil. Zarathustra divided the moral world into realms of Light and Darkness, made them rivals of each other, and balanced one against the other. Aramazda had charge of one, and Aramund, or Old Nick, had charge of the other. And the “War in Heaven” was the constant battle between these two to win maximum converts among souls of men. Orthodox Christianity merely picked up the fight and brought it down into modern times, although if you told a good Fundamentalist that he was a modern Zoroastrian, he would probably look at you blankly, or grope for a club to demolish your brains.

The New Knowledge, or the New Illumination, about Good and Evil, is the sudden realization that Darkness is merely lack of Light, and Ignor­ance is merely Lack of Knowledge. True, you can’t give a man wisdom by giving him age, but you certainly can give him wisdom by giving him rigorous experiencing. So long as his memory remains reasonably unim­paired, he will retain recollection of what his personal reactions to those experiences were, and have the increment to equip and fortify him in later repetitions.

To get back, however, to Divine Love in its essence.

I’m going to let the Higher Mentors take over for half a dozen pages and talk to us on how they view it...
DEARLY BELOVED MORTAL BRETHREN:

CELESTIAL Love, we tell you, is that ever progressing Power in and behind the universe, that seeks ever to develop maximum cultivations of consciousness in all animate things, with Man at the head of the list of such benefactors. Man’s development in consciousness is greatest and fastest in the world as you know it at present, because Man as a species is exposed to most fantastic and rigorous conditions of environment, so that he must exert the greatest and most ingenious effort to survive. This breeds the fastest growth and flowering of self-awareness, and hence Man heads the list of “intelligent” creatures on your earth-plane. In such sense, Man is the outstanding recipient of the Divine Love Force, and the more readily he understands what is happening and gives over to it in eager cooperation, the quicker he is ready to graduate out of earth-conditions and go up to still higher octaves of spirit-experience, where different conditions bring out the capabilities of Consciousness in still higher and wider manifestations. Try to get it through your mortal intellects that the whole errand of the Divine Consciousness in the demonstrated worlds, is to supply conditions within Itself where individual spirits reach the very highest apex attainable on the plane they may be for the moment inhabiting. By such expansion of intellect through expansion of Consciousness, fresh “gods” for new worlds are provided, and thus the spiritual as well as the material universe expands.

Regarded in this light, the person who suffers most actually receives the most at the hands of the Divine Process that is in operation. We do not
necessarily mean by this, agony of the organism, for that is but one phase of suffering and a very low phase, if the truth could be known. We mean suffering in the sense of personal predicament that requires correct estimate of its factors and proper cogitation to ferret out one's avenue of escape from them—escape in the sense of immediate relief from distressing embarrassment. Not only is the spirit awareness being emphasized in such predicaments, but the wits are themselves being enlarged and facilitated.

When you find yourselves therefore in what seems to you an uncomfortable predicament, never regard it with either abhorrence or rancor. Lift your chin, square your shoulders, and say to yourself in your heart of hearts, "Holy Spirit is actually being unusually good to me. I am being furnished with this complicated environment, that I may receive its benefits from exercise and expansion of my ingenuities. I'm supposed to come from this sequence of endurance a stronger and finer person. Holy Spirit cannot possibly bear rancor in Its own right toward me, for I am an integral part of it and It would never be so unpremeditatedly senseless as to injure Its own Self. Holy Spirit is simply offering me special opportunity to grow. The Highly Constructive Love Effort in the whole manifested universe is offering me the opening to show myself a bigger person than I have ever been at any time within the history of my specific soul."

Such an attitude, sincerely and persistently held, suddenly demonstrates that what you thought a month or a year or ten years ago to be very harsh and vindictive prejudice against you and your well-being on the part of All-Ruling Over-Spirit, has actually been very much of a partiality—a demonstrated offering to do you good, by lifting you in expanded capabilities above your fellows. You begin to perceive that what you formerly held to be "evil" was more accurately the exhibit of your own introvert limitations, or incapacity to direct your own soul and life's affairs.

There is no reason why you should ever be in your old-fashioned and archaic ideas of "trouble" if you will only let this constructive angle toward the Universal Love Spirit guide your mental processes in whatever you attempt or encounter. It is the only force in the world that can bring you all the things you want, but it does this, not by leading you out into

Seventy-third
the desert and dropping manna on your head, but by equipping you with expanded consciousness and intelligence to *command* whatever things you want—or at least to which you may be legitimately and constructively entitled. People you are not aware of, sense this altered attitude toward worldly complications as they arise, and act upon it in your behalf. Actually, we tell you, the whole fabric of society is motivated by it, and absence of it brings complications of fret, worry, misfortune and despair. All of which spells in the final analysis, defeat.

There is nothing maudlin in our statement to you that as the Great Teacher extended His love to you, so you want to extend it to others—and especially to the organized world in which you find yourself permitted to function—thus bringing out the best in them instead of the worst.

Your earth problems, let us emphasize, are truly one problem: *Give of yourself and you shall receive.*

But give intelligently. Give as Holy Spirit gives, in opportunities for people to help themselves. And giving intelligently means, not fighting complication with the force of more complication, but simply by *outwitting* complication, and thinking and expecting the best from everybody and behaving honestly astonished if you fail to receive it.

We say to you that all of you should go forward into the work of your days in Freedom and Poise and Constructive Love—which last is again aping the Creator by opening opportunities for sentient beings to improve themselves. You can never make any sort of a mistake, aiding a person to aid himself. Do a lot of things for people gratis, and nine out ten times you merely earn their contempt. Show a man how he can become a bigger person through his own expanded efforts, and he remains your friend for life.

*When we* say to you in general philosophical terms that “God is love” and “the universe is beneficent”, we are displaying the last thought in the divinest sense. God is Love and the Universe is Beneficent because both are engaged in supplying you with circumstance where you feel proud to do things for yourself. If there be any Evil or “wickedness” in the universe, it is inhibition and limitation in not grasping such principles and liv-*

*Seventy-third*
ing them concretely. Your teacher has told you rightly that the only evil is ignorance. The only way in which we might qualify it, to make it more clearly understandable, is to say that wickedness is the persistence of not embracing wisdom when it either demonstrates for you or offers you opportunity to demonstrate it for yourself.

You say you are “afraid” of this or that. Actually you are nothing of the sort. It isn’t the objective situation or person that holds Fear within its own essence that it imparts to you. What you truly are afraid of, in a situation or an opponent, is limitation or paucity of your own capabilities to engage with either and come off victor. Putting it in the language of earth, “No one fears a situation or an antagonist he knows in advance he can whip.”

However, it is not audacity in temperament that we are discussing in this instance. We are endeavoring to alter your ideas basically in the truthful nature of what constitutes Misfortune, or in other words, in defining tacitly for you what constitutes Evil and Wickedness. Evil and Wickedness show up, we might put it, when you let your Mind dictate to you that Holy Spirit is non-existent, or a fallacy of sentimentalists, or is not concerned in you as an individual because the sum-total of your talents is too infinitesimal in a Macrocosm so titanic. What you are doing is pitting your puny perversities against the great tidal wave of Spiritual Expansion, which Holy Spirit is striving by the very creation of the Macrocosm itself, to bring out in you. Remember if you can, that all the worlds in all the universes are merely peopled by stupendous quantities of sentient units like yourself. Not one of them is regarded by Holy Spirit as being any mightier or more important. So long as you are a fragment of functioning Consciousness, you are a component part of the whole sentient Macrocosm, and you take your place in the supernal ensemble at your worth as Consciousness in the particle that makes up Consciousness in the aggregate.

Get this altered angle toward Divine Love, we repeat, and you will be astounded how the complications of your career begin to iron out for you. The thing you are doing actually, of course, is turning about and swimming with the goodwill of the Almighty Whole that has prescribed agreeable growth for you, but growth in aspects that cannot be identified until you

Seventy-third
behold them in terms of an enlarged Self-Awareness, or from the recognitions that come with Discarnation.

To say that God—or what passes for the God-Idea in the average human intellect—is a Deity of Jealousy, Wrath, and Anger, is to utter the greatest blasphemy of which we in these Higher Realms have knowledge. What would a wise and benevolent earthly father think of the son who accused him of jealousy, wrath, and anger, because that father said to him, "I'll not give you ten thousand dollars to go out and squander on having a good time, or buying your way out of penalty for some senseless thing you have done, permitting you to injure your morale by idleness. But I will supply you with ten thousand dollars to go into business on your own and become self-supporting and an esteemed member of your community?"

Would not that earthly father be proving his greater love for the son by thus seeking to bring out the best qualities of thrift and industry in him? Stop thinking of Divine Love, therefore, in terms of celestial sentimentality or special privilege because you imagine you say your prayers with regularity. Start thinking of Divine Love as the cause of all these magnificent opportunities created to surfeit, day after day and year upon year, to make you an outstanding personage—on the higher levels of life as well as on the levels of earthly society.

When you "believe in" Divine Love on the basis we have outlined, you will find many things opening to you that at present are closed.

Stop fighting the Universe, in other words, and start understanding it!

No lesson is greater that we could transmit to you...

THE COMMANETARY

The wisdom in the foregoing monograph is so obvious and irrefutable, that much endeavor at comment or exposition is banal. Regardless of the fact that these are days when Christ's adjuration, "Ye shall know the Truth and the Truth shall make you free," is being more aptly expressed, "Ye shall know the Truth and the Truth shall make you mad."

Seventy-third
a little serious thought given to the slogan, *The only Evil is Ignorance*, confirms and demonstrates its accuracy. *Wise people can’t long be wicked people, taken by the very revelations of their wisdom. Most “wicked” people, taken by and large, are merely people who have halted the acquisition of real cosmic wisdom and permitted their intellects to go to seed.*

The Great Teacher, in the *Golden Scripts*, has His own technique for expressing the whole lesson. Read these 57th and 59th chapters and carry the essence of them into your thinkings of the week.

In our 74th Script we will proceed further into our Higher Examinations...

**The Divine Teacher Speaks:**

THIS hour we talk on Love:

I teach you that which it is important to expound unto the brethren: Know that Love hath a million uses; I do not over-strain my speech; a million, beloved, is beyond your counting and yet it is a quantity that is comparable to a unit.

Love hath a million uses literally, I say; all in the Father’s universe hath its basis in it. Love is the functioning of ether, ever vibrating into form; it is not an emotion; behold we call it a condition; it cometh upon the air; Resulting from thoughts and striking ether, it performeth with it.

Love hath the power to create forms in that it is Form in raw; Love is acknowledgment of itself operating in ether to make substance: it beckoneth out of eternity those qualities which have permanence in ether and preserveth them for eternity, since there is no beginning and no end for etheric energy.

Take Substance and pull it apart and ye have Energy; take Energy and pull it apart and ye have Ether; take Ether and pull it apart and ye have

*Seventy-third*
Love; take Love and pull it apart and ye have Thought; take Thought and pull it apart and ye have God.

Thought, then, is Love and Energy and Ether and Substance: these four are God because they do come from God. Verily I say further.

Man hath acquired a facility with words to express his thinkings unto his brethren: ye do call these, Thoughts.

These Thoughts are word forms; word forms are devotions of the highest order in that they create devotion in others.

By devotion I mean intelligence manifest in speech to make man act intelligently and know his Creator by the words in his brain and the emotions in his heart.

Act with circumscription and in Thought be circumspect; think with circumscription and your acts are circumspect; think with devotion and your acts are devout; think with intelligence and your acts are intellectual; think with substance and your acts are creative of Thought, and Emotion, and spiritual perception.

Thoughts and acts are brethren: behold they are twin brethren: the same womb moldeth them: halves of the same ovule are they, in which is great creation.

They harmonize with Life and create living things with intelligence.

Thoughts and acts are creative most intelligently when they are moved by high spiritual concept.

Make a thought beautiful and the act is beautiful.

From beautiful Thought cometh beautiful acting: from beautiful acting cometh beautiful living, no matter on what plane.

And beautiful living meaneth epaulets of honor and glory, even unto eternity.

No thought or act motivated by beauty can ever perish: it is the law of Karma; no thought or act motivated by hate can perish, either, for that also is the law of Karma.

The beauty of the universe is the beauty of Love made manifest in etheric substance.

Change had no beginning; change can have no ending.

Love is as ephemeral as change.
Change is action and action may not be of substance; the action of the tale may not be of substance, yet is it action of finest quality.
I tell you, beloved, ye have eternal principles confounded with materialisms, whereas the materialisms are really the eternal principles.
Ye say unto one another, This is so, or, That is not so.
What do ye, making thus a statement? Is that statement of materialism?
Yet by its utterance do ye not express action?
Verily it is difficult for mortal mind to grasp that which hath no beginning and no ending.
Thus do I speak to fit your intelligence: Materialistic matter is but energy, and energy is but Love working in Love, and ether is Thought in substance, and Thought is eternal.
Ye have concepts greater than ye think: be not of contention.
Ye do record your thoughts and call such records Writings: ye do come to a subject that perplexeth your intellects: what do ye?
Is it not true that ye do say unto yourselves, We will pause and think it out? I say again, What do ye?
Ye do create substance in ideas, or ideas in substance; ye say not, I cannot create in that I have no mud with which to fashion figures making my thought of essence.
Ye do conceive in finest ethereality: ye do go to books and read the thoughts of others.
Naught prompteth you to paint pictures or mold sculptures that your eyes may see or your hands may touch; yet that is substance, behold that is materialism.
Ye do say that it is brain that hath its quandary, being unable to conceive that which hath had no beginning, that which hath no ending; I say your speech containeth but a part of truth, the brain being substance.
But is it substance to conceive an abstract principle in purest logic? think ye well on this.
The things of spirit are deep to your mortal understanding, but the things of life profit therefrom in ways that man declareth to be subconscious.
Ye have heard my voice through that part of your minds which men say is subconscious, behold I say ye have heard it many years.
Of late only hath it broken through into your conscious understanding and perception.
Things that ye have learned over thousands of years are stored up within you.
There is no cause for lamentation in that ye do have handicaps of the present time and moment.
Ye have been instructed that ye do have understanding subconsciously by reading what ye do write, and what other men have written: that is sufficient in that ye do take it unto yourselves, else ye could not write it with your heads.
To remember consciously is not important.
Those who do teach must carry consciously that which they teach, in that they must expound it unto others in speakings.
Verily are there others whose missions are not expoundings.
Some there be whose missions are only to nurture and to console.
Content yourselves therefore in your hearts; be wise in character, verily thereby do ye receive One who loveth you well.
Treat with me as one who hath a power to instruct you, not as one who sendeth a judgment.
For verily it is written: He who judgeth shall be himself judged, . . which pertaineth to me as much as to the host of mortals, since we judge ourselves by judging . .   

PEACE

Seventy-third
These Are My Pronouncements

These are my pronouncements: in that ye have said, Elder Brother, instruct us that we may be wise, so have ye reported yourselves unto the Host as being of profit in the plight now upon you. In that ye have said, Father, forgive men for they know not what they do, so have ye said, Father, forgive us our earthly transgressions, yea even again that doctrine which beholdeth our divinity. I come bringing you a fairer cup than any ye have quaffed; I come offering you a sweeter book than any ye have sung from. I come offering you myself, and in that ye partake of me, ye have knowledge of your godhood of which ye are essence. May your goodly ministrations be as a lodestone drawing earthly men unto you, that they may see your goodly works and believe in the Father: may the thoughts of your hearts be as wisdom eternal to bring the lost sheep to the fold of tranquillity. Thus I send you forth to minister unto others: thus I give you errand where men sit together . . Arise and do a goodly labor in this, my vineyard, and when the workers assemble in purity may they know you for your ministries: those who have endured to gain unto greatness!

PEACE
SEVENTY-FOURTH DISCOURSE

Corporality:

How Men and Animals Measure Reality by Densities of their Own Organisms

Published by
SOULCRAFT
Noblesville, Indiana
These Are My Pronouncements

These are my pronouncements: in that ye have said, Elder Brother, instruct us that we may be wise, so have ye reported yourselves unto the Host as being of profit in the plight now upon you. In that ye have said, Father, forgive men for they know not what they do, so have ye said, Father, forgive us our earthly trangressions, yea even again that doctrine which beholdeth our divinity. I come bringing you a fairer cup than any ye have quaffed; I come offering you a sweeter book than any ye have sung from. I come offering you myself, and in that ye partake of me, ye have knowledge of your godhood of which ye are essence. May your goodly ministrations be as a lodestone drawing earthly men unto you, that they may see your goodly works and believe in the Father: may the thoughts of your hearts be as wisdom eternal to bring the lost sheep to the fold of tranquillity. Thus I send you forth to minister unto others: thus I give you errand where men sit together. Arise and do a goodly labor in this, my vineyard, and when the workers assemble in purity may they know you for your ministries: those who have endured to gain unto greatness!

PEACE
How Men and Animals
Measure Reality by Density
of their Own Organisms . . .

THE SEVENTY-FOURTH DISCOURSE

Foreword by Adelaide Pelley Pearson

DEAR SPIRITUAL FRIENDS THROUGHOUT AMERICA:

ONE OF the great mysteries forever to be encountered in this arcane study of the universe and the worlds as we find them, is the perplexing question of the function filled by all organic orders, so-called. It is one thing to say that Man is divine and "came out of God", but what about other forms of sentient life as we confront them upon our own planet—sentient meaning, of course, equipped with, and functioning through, physical senses? What did the lower animal orders "come out of"? We have had expounded to us that materials are only Holy Energy, kept in permanent composition by Light Patterns that are the result of Thought, with Celestial Love as the motive performing it. Although these are values that we can't always appreciate at their true worth in this three-dimensional world, we can concede the theory of the whole of it, intellectually, and thereby begin a working understanding of it.

Here on our own mundane ball, however, we observe many forms of life beside the human, and can't help wondering about them, especially as tens of thousands of such forms appear to have antedated the appearance of true Man. What were these "animal forms"—as we'll call them for convenience—seeking to work out in their own rights, and have they been
helped or deflected in some evolution peculiar to themselves by the advent of Man? The Scripts have told us that Man—true Man, that is—arrived on this particular planet after an adventurous journey through interstellar Space. Discovering a pleasant and inhabitable planet, the report has it that he remained upon it, or within the aura of it—since Man must have been spiritual only to perform such excursion—only to become entangled in sodomic procreation with these brute evolutions that had seemingly been indigenous. Indigenous means "produced, growing, or living naturally in a country or climate." In the ages since it first began, Man has been fighting up through the beastly handicap thus acquired, back to his original divine spiritual condition.

However, it's a general treatise on the whole question of Anthropology that shouldn't come amiss just now, in our examination of planetary origins. Anthropology means, of course, the Science of Organism—particularly in relation to man's character, origin, distribution, classification, and relationship of races, environmental and social associations, and culture generally. Given a reason why any planet was created, in result of etheric energy, the next impelling subject would be organic life in general that appears on it.

Once we get such a fundamental matter straightened out in our minds, or reasonably explained, then the way would seem to open for us to start investigating all the peculiarities attending on the fleshly occupancy. But we want to get a working hypothesis of Divinity's Plan between the projection of an inhabitable planet and the performance of sentient life of any nature upon it. And this is the topic my father will occupy himself with, this week.

Let's give over a moment or two to sacred Invocation, inviting the higher instruction to come to us devoid of any confusing or malicious interference. Then let's ask the Highest Intelligences with whom we're in touch, to clear up this "interim period" between material creation and organic creation. Let's profit by what enlightenment father may have in his thousands of words of Sacred Illumination, making the matter clearer to us . . .
INVOCATION
By Mr. Pelley

LORD-GOD OF ALL WISDOM:

AGAIN we come knocking at the Doors of Revelation, seeking still more light on this, our worldly sojourn. We are turning our minds and hearts, as we have been admonished, to matters of Higher Import. If it be commendable to ask knowledge of our state, that we may improve ourselves by knowing its smallest significance, we gather to pursue that High Quest in unison.

We know that when in the past we have so knocked, the revelations Thou hast promised have been bestowed upon us richly. So we ask, with appreciative hearts, that it may continue. Give us pure instruction, in that no trespassing intellects becloud our enlightenment. And as we progress in wisdom of the Eternal, give us fluency of speech to convey it to our brethren. Thus may the earth-state in which we find ourselves, contain an enhancement because we have sought Thee and not gone unrewarded.

In the Sacred Name of the Teacher of Teachers we make such supplication.

AMEN AND AMEN

The Body as Standard for Reality

DEAR FELLOW STUDENTS:

SCARCELY want the notion to get about that I’m contending we must be professional physicists—or the next thing to professional physicists—to understand the universe and life within it, spiritually. But it certainly does seem to be a fact that the more physics we’re acquainted with, or the better we understand the construction and nature of Matter, the more easily we seem to grasp what sentient life may be about. Not that sentient life comes from Matter, I don’t mean. I mean that when we
have a fairly good working knowledge of the composition of Matter, or how it’s assembled that it manifests the properties to our senses that it does, we suddenly come into a more illuminating grasp of the integrity and function of Spirit. For one thing—as I’ve tried to show in the lessons we’ve been having the past few weeks—a fairly comprehensive grasp of the exact nature or composition of Matter does argue for the imperishability of Spirit, which ought to be a big help to those distraught souls who do much worrying about what’s likely to happen to them when they vacate their organic bodies and the latter disintegrate. But entirely aside from such personal consolation, a fairly comprehensive grasp on the composition of Matter likewise conveys a decided lot of illumination about the nature and capability of Spirit itself, in whatever guise we find it. Meaning that as we understand Matter from the physicist’s standpoint, we can’t help but grasp sooner or later that Spirit itself identifies as “reality” whatever has the same specific gravity as the general octave of perception on which it’s functioning. Is this involved? Let’s see if I can express it more simply. Here in this three-dimensional world of materials, let’s say, Matter has a given standard of cohesion, or grade of hardness and softness, that causes its reactions on us to translate in terms of density of substance. This density of substance is the degree of our acceptance of Reality. We say in popular expression that a brick thrown squarely in one’s personal face is more real than a glassful of water getting similar projection. Carried to a still less dense degree, a whiff of gas may be turned directly at us and it isn’t real at all because we don’t feel it physically—we merely smell it, if it has an odor. A brick, a glass of water, and a whiff of gas, we explain it, have three different degrees of density. Our physical organisms have another degree of density represented by flesh and blood. They aren’t as hard as the brick, but they’re harder than the water or the gas. Thereby the brick may do us damage if heaved directly at us, whereas the water or gas do not. Very good, our sense of consciousness is graded in its responses then, to how greatly various materials differ in contrasting hardness or softness to our own organic density or powers to escape physical injury by being struck by them. But that’s only because we’re here in a three-dimensional world where the hardness or softness of our organic selves furnishes a norm for
estimating the hardness or softness of all other substances. Consider a moment and you’ll realize how true this is, that whatever is more dense than our physical selves we describe as “hard” and whatever is less dense than our physical selves we describe as “soft” . . We’re making our physical bodies the measuring standard. But the consciousness that does this thing is a factor of Spirit, the inward Ego that is ourselves in its eternal and imperishable form. Now suppose that some consciousness or factor of Spirit be enthoused in a vehicle of quite an altered density, then Reality to us would be quite something else!

For instance, it’s not at all difficult to imagine our conscious selves housed in a body twice as hard as our present flesh-and-blood selves, so that the average person—of no greater physical size—would weigh 300 pounds instead of 150 pounds. It would only mean that water would seem half again as soft and harmless, and gas wouldn’t register on us any more than it does at present. But when we consider the matter the other way about, still no very difficult matter, if we were half as dense as we are at present, matters of corresponding density would hurt us on coming violently in contact with us. If our physical selves had no more density than water, the glass of water hurled in our faces would be liable to injure us quite as much as today’s clay brick would, and we would consider water to be very “real” indeed. All right, now grasp hold of something firmly and hang on while we go one step further in our hypothetical conceivings—

Suppose that, all things considered, our physical vehicles had no more density than a whiff of steam, or even the self-same gas we’ve been talking about. Then again steam or gas would be just as “real” to us as present-time brick or water. And if our personal consciousness resided in a body no more tenuous than, let’s say, illuminating gas, not only would we be invisible, considered by our present standards, but every gaseous “object” that’s been created would have the brick-water “reality” of the present.

Of course there’s a class of students who’d exclaim at once, “But if our organic bodies had no more density than illuminating gas, they wouldn’t be real at all! At least they wouldn’t be composed of Matter and therefore wouldn’t be material.” That sort of argument only maintains, however, so long as we insist on retaining our present notion of “reality” . . trans
fer the same consciousness into a body composed of atoms as tenuous as—let’s say—hydrogen, and everything of the consistency of hydrogen would be reality to our perceiving senses, just as much reality as hard damaging bricks are to our current vehicles. If we had the hydrogen density as the standard by which to compare or contrast all other substances, again judging hardness or softness by the vehicles we’re occupying, a brick made of hydrogen similarly hurled at us would do us just as much damage. It’s useless to argue that we couldn’t have a brick made of hydrogen and have it remain a brick—I’m talking about the reactions of personal consciousness in any vehicle. By the way, and who says we couldn’t have a brick made of hydrogen? It might be utterly worthless to us as building material to hold up a cellar wall on top of which the sills of a timbered house were to rest, but hydrogen is a material—considered from the angle of physics—exactly as clay is a material to be employed for making bricks; it consists of one proton and one electron and the only difference between it as a material and, say, a brick made of iron or steel—and we certainly have those in present-day construction for particular purposes—is twenty-five additional electrons. In other words, add twenty-five electrons to your hydrogen brick and you’ve got a steel brick. For the life to me, I can’t see why we couldn’t have bodies made out of materials of one proton and one electron, quite as readily as bodies made out of water and carbon—for that’s principally what our bodies are made of—and carbon only has one proton and six electrons.

What’s a few electrons more or less between Soulcrafters, if the principle holds as to creation of whatever materials we do employ to produce us bodies?

The point to remember is, consciousness resides in the body thus formed of protons and electrons, it isn’t the necessary result of a group of protons and electrons combining together in specific quantities. That being true, for all we know to the contrary, these bodies which we use when we’ve quit the water-bodies of flesh and blood, might be made of hydrogen. Which means they’re invisible to our present densities of sense, yes. They can’t be felt by our sense of touch because to feel a material it’s got to have Seventy-fourth
enough appreciable density or specific gravity to register on our coarse nerve ends. None of it would mean that because it couldn’t be seen or felt by our present coarse flesh-and-blood densities, that Consciousness couldn’t reside and operate in it, equally as facilely. Considered by the foregoing standards I’ve emphasized, we’d say the conscious soul in the hydrogen body wasn’t there,” or “wasn’t real”, when what we’d mean would be, it wasn’t residing in a body that was dense enough to register on our senses of reality judged by current flesh-and-blood standards. Always our conditioned reflexes bring us back to our present flesh-and-blood standards when doing any such regarding or estimating. But by the same token, if we’d been born in the first place into hydrogen bodies—or hydrogen atoms kept in pattern by deliberations of Consciousness the same as our water-carbon atoms of the present are—we’d probably have the tendency to call it equally imbecilic to say we had no reality, or the hydrogen world around us had no reality, merely because sluggish, sense-limited intellects of a world of heavier densities couldn’t discern us.

Actually, what I’m writing out for you here, my dear fellow students, is an exposition of “discarnation” so patent that a lot of you may miss it. People who exclaim, “If the Thought Planes of the After-Life are real, why don’t we discern them? If people of the Thought Planes move about a world that seems to have all the features of this world in a sublimated aspect, why doesn’t an automobile speeding through one of their invisible cities, reduce all their structures to wreckage? Besides, where is the whole works, anyhow?” Again such people are merely exercising the old conditioned reflexes of mortal life and demanding everything materialistic be judged by their present brick-and-water atomic standards. If we lived in a world where all the building material was hydrogen, not ignoring the hydrogen materials of our own bodies, then everything made of hydrogen would be as real to us as materials of the density and gravity of our present world are real to us.

And if we lived in a world, and in bodies, that were even still more tenuous than hydrogen, Pure Light for instance, none of it would hinder Conscious-
ness from functioning, but everything composed of similar density or specific gravity of Light would carry the reactions of Reality. This last is the all-important point.

*Reality is that aspect of the created universe whose vibrations have power to affect us according to the vibrations of the vehicle which perceiving Consciousness is employing at any given time in eternity.*

Actually it is independent of Time and Space, which likewise include the factors of size.

All of which may seem a long way around Robin Hood’s barn to arrive at a discussion of the evolution of Consciousness up from the animal orders. But keep close to the principle of the bodily vehicle being a secondary consideration, and volatile Spirit being everything, and we begin to grasp—or we should begin to grasp—that bodily vehicles are in the main a compromise between the gradation of densities at which a given form of life manifests, and the cleverness or astuteness of Consciousness in shaping them to its temporal purpose . . .

Suppose we let the Mentors take over and expound upon it, as they did to me, back at the beginnings of my own enlightenment—

### THE REVELATION

**DEARLY BELOVED BRETHREN IN MORTALITY:**

IN THE Beginning there was only Spirit, as in the end there will be only Spirit, and as now there is only Spirit. Out of Spirit, made Matter for purposes of Love, by vibration, was formed the solar universe you know, and endless universes you do not know, as well as many forms of organic life not perceptible to your plane of reality in that you lack the finesse of senses to perceive them.

What you are not aware of, in your mortal encasements, confined to one planetary body throughout tens of thousands of years, is that each universe has its own kind of life, its own development, and its own method of

*Seventy-fourth*
growth. But they all have one objective: "that far-off, divine event toward
which all Creation moves," though the poet who first used the phrase had
little idea of its magnitude. It is the final union of each Particle of Spirit
with that Holy Spirit from which it came, only in the beginning of its sepa-
ration into Form it was unconscious of its nature, its career, and its high
destiny.
Through long ages, we tell you, such Particle of Spirit clothes itself in ever
more complex organic form. Through long ages it becomes more intricate
and adds to itself more duties and functions, until it has progressed from
what is called inorganic to organic matter. Now it is ready to know a sort
of Cosmic Urge that links it to the life of the planet where it finds itself.
But it is not yet conscious of its nature.
The next step upward—and remember we are here dealing with life as it
manifests as a self-aware principle in all the universes wherever found—is
in the lowest and simplest forms of animate life. This is in the kingdom of
what you know as the Vegetable, or Plant Life.
Next in the journey comes a feeling of dim and scarcely understood unity
with all of Nature's forces. In the early strivings of this Spirit Particle
upward, a brooding Over-Soul gives help and direction.
Generally speaking, and taking life in all the forms that manifest through­
out the universe, when the Spirit Particle has finally worked it way through
the age-long procession of forms to the point of a deciding self-awareness,
but yet has not as yet evolved the mechanism of reasoning, we have the
higher animals under the protection of its Group-Spirit. (Instinct)
This Group Spirit, so to speak, does their reasoning for them. For this
reason you have the seemingly inexplicable instincts, such as mating habits
or annual migration of the birds.
For long ages, your planet was the home of such terrestrial life—which was
just as important to Holy Spirit, accomplishing its purpose in making all
Its parts to know themselves, as the displays of intellect observable in the
higher mammals, such as organic Man—until one group of those in exist­
ence in another planetary system entirely, no longer depended solely on its
Group Spirit but ventured through interstellar space, discovered, or was
guided to Earth as a satellite of the star you call the Sun, and began to
struggle independently with the problems of earthly environment. At that moment, considered strictly in the human sense, the Word was made flesh, and Man was!

NOW DO not reason wrongly here, but know this illumination at its true value. We say Man was. We are referring to Man as the creature so specified today, subject to the densities and gravities of material construction distinguishing the phenomenon of Substance as the earth-world dictates it to creatures living within its atmospheric and climatical conditions of any given Present.

You know, or you should know, that there are heavenly bodies whereon the density of Matter is so porous or so tenuous as scarcely to be estimable or determinable to your senses of today. There are other universes where the density of Matter is so compressed that a cubic inch of iron would weigh an earthly ton. Consciousness is consciousness could make no distinction between the two, seeing that it lacked contrasting material or other densities by which to judge it. Consciousness takes the conditions which it finds, in its performance on any given heavenly body, and proceeds to function among them or in them as its development of reasoning intellect can connive. It so happened, however, that conditions on a satellite like Earth were, and are, more propitious to experience-seeking Spirit Particles in that more varied adventures were possible by remaining upon it than elsewhere, and thus animate or organic life has seemed to multiply more lushly. Where the nature of materials does not provide for such variety of experiences or adventurings, the life will be simpler or more elemental—as, for instance, upon a heavenly body almost entirely composed of hydrogen. On such a planetary body, there would be a sameness of material and the objects to which such material could be applied, so the conditions for the development of self-awareness would be circumscribed to such extent. On a planetary body where all types and densities of materials, from hydrogen to uranium, are in existence, the far wider agenda of experiences could be run. Therefore myriad forms and types of organic life would flourish, and Man would himself gain more in intellectual and spiritual expansion in consequence. Therefore would he stay closer to such a planet and cherish ex-

Seventy-fourth
istence upon it more because of its profitable conditions to Spirit over a longer period. We are speaking now of your planet as you perceive it today. Know, you must, that there have been ages upon your earth when atmosphere and igneous conditions resulted in far different forms of life—albeit animal in the man-considered sense—than you perceive at present. Forms that you term antediluvian monsters roamed the earth and swam in its boiling seas. But those too, were only Spirit Particles coming up the Long Way from Group Spirit supervision to independent spirit control under management of their own intellects. It is life as Life which you must regard. The vehicle a Spirit Particle wears at any given age, is no determinant of its Holy Spiritual origin or significance.

In each and every one of them, as they went in and out of bodily vehicles according to the conditions of natural survival, began to come a vague and fitful longing for the spiritual source from which they had derived. The earth as a solar satellite cannot be said to have "belonged" to them any more than the creatures afar on planets in decimal Space can be said to exercise ownership over such planets. Titles in divine real estate repose in Holy Spirit Itself. But it is true that there are solar systems that are older than others by millions of years, and life has been thus evolving upward on them longer. Likewise bear in mind that conditions on the different heavenly bodies supply different increments to all forms of spirit life gaining to intellectual development, and therefore it may appear that Spirit Particles of greater degrees of talent and ingenuity exist. Personal or individual experience, we impress upon you, is behind them all! Spirit Particles on the kindlier and more varied heavenly bodies will advance faster than those in hostile or elemental worlds. Planetary systems there are, in the universe, of so much vaster increments to occupying or dwelling spirits that your own itself might seem elemental by comparison. Again we say, however, life is Life. All these units of Spirit must move forward and upward. Thus it was, that back over untold ages, groups of spirits from other planetary environments and degrees of enhancements, traveled across uncharted Space and arrived upon your cooling Earth. Perfecting their experiences here—and the opportunities afforded by such environment as the enriching earth provided—were also lesser organic forms not so advanced by Seventy-fourth
comparison. Among these the Space Travelers settled, gradually coming
to copy organic forms such as the earth-world permitted to exist, where fa-
cility and density of material reconciled in the lower forms of "brute" cre-
amation.

The story of what ensued, and the "Fall of Man" from his advanced state
to this debased form of organic earthly appropriation, we realize you know,
from other teachings. But the question of Corporality itself, was one de-
pendent on climatical conditions and specific gravities of materials main-
taining on the earth-planet to which they had come.

Corporality, or state of bodyhood, is deter-
mined by the most facile combinations of
molecular and atomic substances permitting
ensouled Spirit to get maximum of experi-
ence. Spirit could not have compounded a
vehicle of iron for such occupancy and ex-
perience, because iron's immobility would
have prevented free movement of the vehicle.
Spirit could not have compounded a vehicle
of gelatin, like the star-fish, because its soft-
ness would not permit it to move or control objective factors that made for
its self-assertion. The organic vehicles of both Man and brute creations
are the likeliest compromise possible between hardness and softness for all
general purposes of locomotion and self-assertion, and this compromise
when effected or achieved you term "highest evolutionary development."

Altitude has nothing to do with it, of course. You are merely trying to
label the success which Spirit has attained at conniving a vehicle for occu-
pancy that supplies maximum experience to the intelligence entrapped tem-
porarily within it, with all available elements and terrestrial conditions taken
into consideration.

And make no mistake, these available elements and terrestrial conditions
do have to be taken into consideration. Ever are they qualifying factors,
in the cultivation of organic vehicles, no matter what the heavenly orb on
which they exercise. Life performance in the vehicular form—and when
we use the word vehicle in this sense, we are referring to the type of organic

Seventy-fourth

14
body that the soul-spirit does use to get terrestrial expression—must be restricted or extended to the peculiarities and specific gravities of the materials composing the orb in question. The occupying soul would have a far different range of expression on a planet where a cubic inch of material weighed an ounce, as contrasted with that of a planet where a cubic inch of material weighed a ton. Life would encounter a different variety of experiences on a planet covered entirely with water than it would on a planet of practically a molten liquid. But Man or animal, on the terrestrial ball you know as your earth, has found a quality of sheathing for its Spirit Essence that combines maximum facility for expression with maximum reactions to ordeal, so that Spirit gets rapid and valuable enlargement of intelligence. Spiritual Man-Particles in their early migrating status did not require to go to the excesses they did, to get such enlargement of intelligence, but the whys and wherefores of that are another story. What we are striving to get across to you in this transcript is, that Man in his original form, brought to his high reasoning power on another octave of creation, went the whole way over a period of time in making such earthly sheathing almost one hundred percent animalistic, and by doing so bartered away many of his highest spiritual gains—or outraged or malpracticed them.

All the same, although the story of man’s “Fall” has no place in this discourse, the fact does remain that Consciousness—or Spirit-Soul in hourly function—acknowledges whatever medium it may at the moment be operating in, as Reality, and grades all other mediums by it. And this, if the fact could be known, is one of the cardinal traits of Consciousness in whatever world or universe you find it. It is, of course, the cause for the After-Life being quite as real to you, for all projects and purposes, as anything you encounter in the way of “material” environment, in your current mortality. Remember that. The heavenly, or Interim Thought, state would seem unreal to you now as contrasted with your heavier atomic world, but it will not seem at all unreal when Consciousness, in your Light-Body, has transferred into it.

Holy Spirit in the Beginning wrought a series of worlds or universes where different conditions of Reality prevailed according to intrinsic ingredients, and has from the commencement been projecting Spirit Particles into them.
and out of them, or onto them and off them. *Conceive of this literally as the Order of Life.* It has to be that way, to get Consciousness to grasp onto itself and identify itself. But of that, we perceive, we have informed you before.

In all this instruction, particularly at the present pass, try to differentiate between Man, a unit of Consciousness ever mindful of Reality no matter what plane or planet he is on, and Man the anthropological creature, meandering up and down the earth, seeking the “survival” so beloved of the Evolutionists. Man as a Consciousness Unit is universal—meaning literally that he can exist and function *as* Consciousness Unit anywhere in the universe and under any conditions where he can grasp Reality. But Reality is only reality to him when it partakes of an environment that is interpretable to him in terms of camaraderie of vibration with his own performing vehicle of the moment.

With this brick laid in the wall of your enlightenment, we can in a measure from this point on, take up “Man on earth” or Man as a creature peculiarly circumscribed by earth.

Where in the Universe the greater majority of your older spirits were in a measure “hatched”, or brought to the fruition of intelligence they display in the human vehicle today, is immaterial—because when you come right down to it, all universes and worlds are unidentifiable excepting by contrast with others.

Man, however, we repeat, is a Divine creation in every respect which you commonly attribute to Divinity. Let us continue the intelligence to you in a subsequent paper upon another evening . .
ONE OF the hardest phases of putting all this erudition in permanent and utilizable form, my dear students, is making selections from a million and a half words that proffer something like a chronological story, even though the "story" be but the development of a theme. It's human nature to wish to start at the "beginning", so-called, and mount upward step by step, or rather stage by stage, in the program of what's happened, so that we see Cause and Effect operating unmistakably, bring us to the present. Given the Divine Ghost—or the Celestial Soul—as a starting-point, we feel we are developing the theme in the orderly manner to conceive of it "thinking" and thereby functioning, hence becoming what we know as Holy Spirit. Out of Holy Spirit come the universes in celestial procession, composed of the electrical units and their combinations that we pronounce atoms of the different materials. But the Life Particles, the imperishable Units of Consciousness that have the God Consciousness to grasp the whole, appearing hither and yon about these universes, is not so easy to capture in understanding.

To my way of regarding it, however, the connecting and supporting lintel of the structure admitting light upon it, is this matter of what we expressly mean by Reality. Taken from the angle of inherent self-awareness, reality is the same upon all universes. Taken from the angle of abstract comparison of one universe with another, it is not.

If we capture the import of this 74th Script in full, we have our everlasting answer as to how the soul-spirits of those without mortal sheathings, or sheathings non-comparable to ours of present status, can exist, see, hear, feel and perchance smell and taste insofar as their own consciousness is concerned, whereas to us still imprisoned in our three-dimensional and earthly concept of reality they are "nothing" because they are intangible and unperceivable.

Dwell on it and absorb it, however. The particular planet or celestial orb

Seventy-fourth

17
on which our consciousness may be functioning, appears to be quite immaterial. Are we amply conscious of Self? is the item of first importance, and, Are we ensouled in vehicles at any given moment that deliver us maximum opportunity for rigorous enough experiencing to expand our intelligence on the whole of it? Regarding the Created Universe thus, we are truly Citizens of Cosmos in the highest and broadest sense. All of which is stating in another way that we are utterly at home wherever Holy Spirit functions.

How else could it be, and have it that we were Sons of God literally? Over and over again, in a hundred other places in this instruction, we have it stated and emphasized that Man as Man is strictly spiritual in his essence—which means that he can proceed to any planet in the celestial system and contrive to sheath himself with the organic forms or vehicles which he discovers to have been evolving there. This has come about, apparently, from the fact that Man as a spiritual species, so to put it, is infinitely older and therefore wiser than any of the spirit-organic forms indigenous to this earth planet. This imperishable Soul-Spirit of Man, the spiritual species, is truly a celestial cosmopolite, so sophisticate often in his own esteem that he forgets his Holy Progenitor. This discrepancy in his character, his wantonness to do this, he now seems to be correcting, insofar as his sojourn on this solar satellite is concerned.

Get the Plan or Program of it in entirety, however, and a great calm comes to the individual soul. We are all benefactees of a splendidful adventuring up the Star Worlds, no two of which seem to be precisely alike or supply precisely the same increments.

Now let’s hear what the Master Instructor has to say about it, as expressed in the 126th Chapter of the Golden Scripts—
The Divine Teacher Speaks:

OSMIC understandings have their basis in probity; where there is beauty, there is divinity.

The chords of the heart are as strings of a viol; touching maketh music when rightly maneuvered; touching maketh discord when the fingers are clumsy.

My beloved, hear my voice: except ye be open to sanctionings of beauty, ye cannot have the wisdom that abideth with you always.

Harken and learn! Feet are the means of transporting you about, hands are the means of giving you expression, eyes are the organs for perceiving infinity, brain is the garment of physical thought.

These are the means whereby ye know life, and all these together are parts of a whole.

What doth it profit you if there be sanctionings of beauty outside of that whole and ye know not their meanings, lacking organs to perceive them? . .

Consider the lilac growing on a bush, perfuming the air with unspeakable sweetness: whence cometh such sweetness? Ye say that it is scent.

I say, the lilac hath a power to send forth her sweetness, but only is it sweetness in that ye discern it, only is it sweetness in that ye receive it, only is it sweetness in that ye value it.

Ye have senses of an order for perceiving and knowing, yea even of valuing: is it not meet that there are vast enhancements not known to men because of their lack of equipments to perceive them?

What profit cometh to anyone from the Father’s flowers, if he have not nose to smell a trillion scents upon the evening air?

Why do men say, These things only are pertinent, in that we have senses to perceive their characters?

Seventy-fourth
Lo, they do not perceive their characters; they perceive only those enactments which do impinge upon discernment, but these are not characters, only enactments.

My beloved, I adjure you: the facets of eternity have a trillion glittering surfaces; ye perceive only five, for such are your discernments.

Greater things than any which eye hath seen in physical body await the seeing of eye not of flesh!

I bid you arise and know that I speak...

Holy is the man who hath cast his couch in a desert place, yet seeth only beauty in that which is ensconced there; holier is the man who walketh through a garden and perceiveth in its forms only that which showeth him the limitations of his sensings.

Creature on creature, cell-life on cell-life, these build themselves to glory; What can be said for the spirit of man that walketh in darkness, yet casteth a light?

Upper reaches of infinity proclaim immortality in that they are peopled with denizens of holy ones who have come to know this lesson: that out of the intricate cometh the simple, out of emblazonment cometh the pure.

Mock not at him who saith, The world is conjecture! . . verily to sense, it is conjecture.

A million facets on a gem do not proclaim the nature of the gem.

Happier than mortal is he who is mortal, yet hath gained the broader vision of that which is the infinite: I speak unto you this hour as having understanding; I talk unto you presently as those worthy of ennoblement.

Beloved, hear me speak: denizens of other worlds await the great commandment: Do ye unto others as ye would have done unto you; denizens of infinite spaces perceive the great truth: God is eternal, yet a part of themselves. Perceive ye not that in the morning cometh the sun? perceive ye not at noonday that it dependeth overhead? Perceive ye not at even that it reclineth in the west?

If the sun hath motion unto your eyes, thus to proceed, is it not the greater truth that that which is seen is not always so?

Heavenly star twinkleth; men say, It shineth brightly!

Do they perceive that which they behold?

Seventy-fourth
How come men saying, A sign for our eyes! A couplet for our ears!
I tell you, sign upon sign is manifest, verse upon verse is spoken, yet men
see them not, neither do men hear them.
Can ye perceive a star in the noon-heat? what of the sun, when midnight
hath its mission to bring unto earth its mantle of silence? what would men
of signs that are greater than these?
Suns rise, suns set; stars twinkle, stars wane; yet cometh man saying unto
his neighbor, Give me a sign or I do not believe.
Verily he shall have a sign, verily, verily, at cost of great tumults.
Argue not, my beloved, with those lacking sense: have no mischiefs with
those who are dull of acceptance: create no bond of sympathy with those
who have said, Let us, by our intelligence, make mock of the divine.
The fathers and the sons are wroth, and the children are cast out; lo do
the fathers cleave unto their homes, and the children wander forth behold­
ing no sunlight;
These are the things that Mammon proclaimeth, saying unto the sons of
men, This is so, and, That is so, in that sense of perception doth prove it.
From the mouth of the babe cometh droolings of water, in essence as pure
as the spring in its welling; carefully the mother wipeth the mouth, think­
ing the infant learneth to spew vomitings.
Can a babe undefiled spew that which is unclean? Is it not true, beloved,
that naught is unclean which cometh in matter when Nature doth manifest?
These things are potent: man hath no knowledge of uncleanness in matter
when Nature is pure, having essence in divinity; only as man receiveth and
taketh unto himself, doth Nature subvert in man’s estimation.
They are gods of a kind who say unto themselves, Naught is of unclean­
ness except our own perceptions.
There come and go in life men who befoul themselves with slobbererings;
they are not as children whose saliva is pure; they have vomited excretions
composed of strange doctrines; they have lived with strange beasts and
wrought whoredoms with fancies.
How come such as these to say, God is not just, or, Nature is not clean, or,
Life hath impurities, or Heaven is a stink?
I tell you, my beloved, they do make their own fetidities; they do eat their
own vomit, believing it nourishment.
All which happeneth wrongly, happeneth for a purpose; all which happeneth rightly, accomplishest that purpose.
We go from world to world, seeking new transfusions of life unto life, contact unto contact. What are our imprisonments but judgments of our merits? What are our ennoblements but the girths of our discernments?
Happy is the man who hath rendered obeisance unto the larger intelligence; it maketh him to sing, it returneth as music.
I am not he who came to manifest unto those who walk in darkness, so much as to manifest unto those who tread toward brilliance, even that brilliance which floodeth those mansions that receive us at the evening.
Happy is the man who cometh out of darkness walking in that light; there are friends to receive him of whom he hath no knowledge; they listen for his footsteps and go forward to meet him, bearing the candles that are taken from the lamp, even that brilliance that brighteneth the household...
I speak unto you in parable, I speak unto you in song, I say we have a mission that reposeth in our hearts; this is the mission.
Out of darkness cometh slumber, out of sunrise cometh morn; lo the darkness hath its essence, lo the sunrise hath its purpose; darkness melteth into sunrise, great is the wisdom when the day doth manifest.
Thereat would ye rejoice, having wealth of understanding.
Bassoon on bassoon hath raised up a tumult; the viols of the righteous would render sweet harmony; the gods of the music have convulsions of laughter, for ecstasy is theirs that the music hath substance.
Sweet singer, sing on! be clever in thy singing!
Sweet singer, sing on! be clever in thy learning!
Thereat art thou ennobled, that thy music hath meaning, even that meaning outplaying shrill trumpets...

PEACE
ERROR moves in cycles; Truth moves in spirals. Ignorance lags in stalemates; Wisdom rolls in billows. Every few hundred years the religions of the world become formalized. When the heartbeat of Spirit is at its lowest rate, then comes Truth anew, flashed unto humankind as a beacon in vast darkness. Always it is the same Doctrine, though it wear a score of guises: Man lives many lives on earth and thereby perfects himself to know the Heavens of Higher Octaves. Spirit is eternal, existing both ways from the present. Consciousness grows to self-knowledge through function. Pain is ennobling; suffering is valorous. High above humanity hover Great Avatars; they shepherd the nations from suicidal excess even as they keep the babe from the cliff-edge. Potentates of Valor arise and combat the allegation that such excellencies are heresies. Humanity slays them, but in slaying them it profits them. Martyrs are troglodytes, learning to be Saviors. Who shall say where and when the Doctrine shall appear afresh? The Voice may speak from a Burning Bush on a Midian hillside or from the mysteries of Clairaudience in the attic of a city. God is not anywhere. God is Everywhere! As for the Kingdom of Heaven, it is not to be found outside your own graciousness. Thus the Liberation Doctrine—scroll unto freedom! Old worlds disintegrate, old fetishes wobble; out of the womb of Time and Change is born the fresh majesty of Wisdom Ennobled. God be merciful unto the least of us, for we are the Bigoted, enraged at proffered splendors.
Hear

the Recorder of the Soulcraft Scripts speak to you in his own voice weekly, from an electronic wire or tape. By providing yourself with an Electronic Recorder—a portable box no more complicated than a radio—you can have hour-long discourses on these mighty arcane themes loaned to you for playing weekly.

Sunday of each week, the Recorder of the Soulcraft Doctrine gives over to delivering a spoken address, interspersed with sacred music, of which you can obtain wire or tape copy for playing over on your own machine. Half of each address is for Beginners in the study; the last half is for more adept Soulcrafters. They come to you by first-class mail, and when you have played them to family or friends, you return them and receive a new one the week following.

These electronic reproductions of the Recorder's Voice are loaned to you on a donation basis. You remit what they have been worth to you in spiritual profit. They cost Headquarters $5 each to make and get into your hands, but you are the judge of what the donation should be on them.

Write Headquarters for further particulars.

Address—

SOULCRAFT CHAPELS
Post Office Box 192 : : : Noblesville, Indiana
Adam and Eve:
Where the Legend of the First Mortal Pair Originated and Our Doubtful Idea of "Sin"...
These Are My Pronouncements

These are my pronouncements: in that ye have said, Elder Brother, instruct us that we may be wise, so have ye reported yourselves unto the Host as being of profit in the plight now upon you. In that ye have said, Father, forgive men for they know not what they do, so have ye said, Father, forgive us our earthly transgressions, yea even again that doctrine which beholdeth our divinity. I come bringing you a fairer cup than any ye have quaffed; I come offering you a sweeter book than any ye have sung from. I come offering you myself, and in that ye partake of me, ye have knowledge of your godhood of which ye are essence. May your goodly ministrations be as a lodestone drawing earthly men unto you, that they may see your goodly works and believe in the Father: may the thoughts of your hearts be as wisdom eternal to bring the lost sheep to the fold of tranquillity. Thus I send you forth to minister unto others: thus I give you errand where men sit together . . Arise and do a goodly labor in this, my vineyard, and when the workers assemble in purity may they know you for your ministries: those who have endured to gain unto greatness!

PEACE
Where the Legend of
the First Mortal Pair
Originated and Our
Doubtful Ideas of Sin

THE SEVENTY-FIFTH DISCOURSE

Foreword by Adelaide Pelley Pearson

Dear Spiritual Friends throughout America:

It stands to reason that sooner or later in such a sweeping Wisdom as Soulcraft, the peculiar claims of orthodox doctrine must arise to challenge it. Familiarity with explanations for the creation of the world and the human strain peopling it, has come to blind us to the fact—which becomes quickly evident—that millions of Christians are merely unthinking Judaists. What the great religion of Judaism once endorsed and expounded, today's orthodox Christians have merely inherited. They have done this blindly, and in a majority of instances innocently, making little or no effort to search out the truth of the Judaistic tenets and determine where they came from, and whether or not they have been worthy of credence. The sacred books of the Hebrews today are the sacred books of the Christians, but as the Hebrews spoke a distinctive tongue which not one Christian in ten thousand understands, the authenticity of origins of such texts is a sealed vault to them. They have no way to enter it. What's more, their clerics, in the main, are quite as illiterate respecting the finer enunciations or even translations of the Hebrew tongue, as their parishioners. Both are trained to accept what is told them in blind faith as being correct. And the scholar who really delves and brings up perturb-
ing findings in consequence, is regarded as a Higher Critic and called guilty of impiety. This seems to have been precisely the thing that Jesus Himself inveighed against in the practices of the Pharisees and Scribes. They followed a strict Book Religion, disregarding the human element in mankind, and basing their doctrine on intellectualism gone to seed. Christianity, in other words, has finally evolved in its own right, to approximately the status and ritualism of Judaism when Christ appeared on earth, and got Himself crucified for challenging it.

Now we in Soulcraft are by no means interested in "challenging" any theology of the present. What we are mainly interested to learn is the Truth about what may have happened in the opening sequences of mortal life on this planet. Judaism, or Hebrewism, may be right or it may be wrong—if it is right it should align with the wisdom coming down to us from Loftier Planes of Intellect where Truth is of record without human tampering, either maliciously or ignorantly. If it is wrong, then even the crucifying of ten thousand Messiahs or their followers, can never make one jot of it right.

But here at the start of the Hebrew holy records, we find the narrative presented of the tribal god of the Israelites bringing the earth as a planet to fruition out of "void", then “planting a garden” of prodigious horticulture somewhere upon it, whereupon he scooped up moist clay of its ground and fashioned the first male human being miraculously out of it. Later he constructed the earth's first woman out of a rib which had been removed from man's side. This first Man and Woman were presented with the Garden as an earthly dwelling-place, but told they shouldn’t eat of the fruit of a certain tree or “they would surely die.” In substance, the narrative has it, they disobeyed Yahvah-Eloim, ate of the Tree’s fruits, became precociously wise and presently had to pay the death penalty for it. This has been described for us over and over, in a thousand Christian Sunday Schools, as the “original sin of Adam.” It was charged up as a debit on the celestial books against all the descendants of this Original Pair, until Jesus “came” and died as a sinless man to square the account. Whereat Yahvah-Eloim was satisfied and has been receiving Christians into “heaven” since .

Seventy-fifth
The whole doctrine of Christian Salvation would seem logically to be prem­
ised on whether or not a literal Adam and Eve existed. If it is shown that
they didn’t, then Pentacostal Christianity—or I might more properly say,
Evangelical Christianity—floats away from all moorings.
This is the complication that my father wants to discuss with you this week.
He has searched many sources and consulted many authorities to run down
the history of the narrative. And when he’s given you the increments of
his findings, we shall see how far the Hebraic doctrine stacks up with the
tenets of the Ageless Wisdom.
First let’s pause for a moment of Invocation, casting the aura of sacred ac­
curacy about the conclusions we draw from either . . .

INVOCATION

By Mr. Pelley

CREATOR-FATHER CELESTIAL! . . .

Hear us, we beseech Thee, as we voice the hunger in our
hearts to determine Truth and build our sacred convictions
upon it. Help us, we implore Thee, to divide that which
which is accurate from that which is fallacious. Bestow
intelligence upon us to make discriminations of valor be­
tween that which cultivates our logic and that which deprecates the divine
gift of Reason with which Thou hast endowed us, and offers us fables or
man-made opinions on which to erect our faith in the Omnipotent.
We ask that we be taught from the Books of Eternal Wisdom, based upon
records that know no decay. We ask that no mischiefs reach us, subvert­
ing us, or decoying our minds into quagmires of follies.
Give us a Pure Instruction that we may enlighten our children and our
fellows . . . In the name of the Eternal Teacher’s Name, we ask it . . .

AMEN AND AMEN
DEAR FELLOW STUDENTS OF SOULCRAFT:

ET ME tell you a lot of scholastic truths in this 75th Soul-craft Script that I wish someone might have told me, back in the years before my enlightenment. Let’s discuss them subsequently in the light of the vast religious concern that seems to so excite great numbers of earnest folk, regarding the premise of the Doctrine of Salvation. The Doctrine of Salvation, to the average Christian, is the business of Christ purporting to die on the Cross for the sins of humankind—but behind it is the ecclesiastical Doctrine of Original Sin, said to have been first committed by Adam and Eve disobeying the Creator about eating of the fruit of a certain Tree in the Garden of Eden. All of us have heard throughout our lives, proclaimed from ten thousand pulpits, “even as in Adam all sinned, so in Christ shall all be made alive.” In other words, Christ the Perfect Man met ignominious death for expiation of the sins of Adam, the imperfect and sinning man, and thereby gave Adam the eternal life he had forfeited in the Garden of Eden. The basis of the Vicarious Atonement is, therefore, a sinless Man dying for the sins of the guilty. And that’s nothing more nor less—as I’ve said on countless times in these papers—than the archaic Servant of Yahvah idea, transplanted from Judaism into Christianity.

The early Judaists conceived and worshiped a god of wrath, jealousy, and pique against any persons who defied his commandments. To propitiate this altogether pagan being, they assumed that if the most moral and pious person in the tribe were deliberately slain, their god would accept this guiltless blood in atonement for the general tribal transgressions. They called such guiltless sacrificed one, “The Servant of Yahvah.” What in paganism of ancient times could be more barbarous? Into Christianity as Christ bequeathed it to his followers, stepped Saul of Tarsus, the converted Jew, and introduced the same Servant of Yahvah tenet on an elevated scale. Christ, the servant of this barbarous Midianite Yahvah, died not for the sins of the tribe but for the world. It still was Judaistic, and it still was

Seventy-fifth
barbarous. The most accurately recorded words of Christ contain no au-
thentic endorsement of it in the smallest particular . .

HOWEVER, what I want to discuss with you particularly in this dis-
course is this “Original Sin” in its Adamic conception. A certain type of religious mind does love to dwell morbidly upon the subject of Sin. And after a time it becomes an obsession. Soulcrafters maintain that the only sin is Ignorance—willfully reversing the intellect on enlightenment when it’s offered. The greatest obligation on Consciousness is to absorb wisdom in all its forms, since by knowledge Consciousness expands and Spirit enlarges and progresses.

Now before we seek any Sacred Psychical Counsel on the true fundamentals of correct religious belief, let’s give over a few moments to examining what profound scholars have learned about the establishment and development of the so-called Edenic Myth . . a Myth, take note, is a story, the origin of which is forgotten, ostensibly historical but generally such to explain some practice, belief, institution, or natural phenomenon. Myths are usually associated with religious rites and beliefs. The narrative we have in biblical lore of the creation of Adam and Eve is a perfect instance of myth, insofar as it concerns Judeo-Christianity.

NOW the first thing we discover when we go probing into the ancient He-
brew, is the fact that the first story of Creation isn’t contained in what we now know as Genesis, but the Book of Jubilees and use of Adam as a proper name is an early error of translation into Greek, Latin, and Anglo-Saxon. Properly the word ad-am designated man as a species. Furthermore, the second chapter of Genesis, the 7th verse, suggests a popular Hebrew derivation from adamah, meaning “the ground” . . A literal and more correct translation of Second Genesis is this—
“At the time when Yahvah-Eloim made earth and heaven, earth was as yet without bushes, no herbage was as yet sprouting because Yahvah-Eloim had not caused it to rain upon the earth, and no men were there to till the ground, but a stream used to go up from the earth and water all the face of the ground; then Yahvah-Eloim formed men of the dust of the ground

Seventy-fifth
and breathed into their nostrils the breath of life and the men became liv­
ing beings. And Yahvah-Eloim planted a garden in Eden, eastward; and
there he placed the people he had formed.” How greatly this simple and
fragmentary tale of Creation differs from that in Genesis chapter I, as
translated for the King James Version, need hardly be mentioned. Cer­
tainly the priestly writer who produced the latter could not have said that
God modeled the first man out of moistened clay, or adopted the peculiar
account of the formation of Eve.
So we go back into the ancient records to find out where it all came from,
and we discover that dispassionate ethnological research turns up the fact,
conceded but not overly publicized by Bible authorities, that when the no­
mad Israelites came out of Egypt and overran the Land of Canaan, they
encountered three and possibly four, Babylonian myths—purely heathen
and pagan—of the creation of Ea-bani and Havvah, “the man and woman
species”, confirmed in the main by the Sixth Tablet of the Creation Epic
of Bel.
The first myth represents the creation of men as due to one of the in­
ferior gods, who, at Bel’s command, mingled with clay the blood from the
severed head of Bel. From such clay, the “man-species” was first formed.
No Edenic trimmings whatsoever, and no details about any Serpent.
The Second Myth was that of Adapa, in which the first man-species went
by the name of adamu. Adamu in the original Babylonian tongue meant
“to make” or “that which is made”—no more. Adamu received from a
vague and poorly defined divine god the “gift of wisdom”, but not eternal
life. They had the chance, however, of obtaining the gift, or at least eat­
ing of the food and drinking of the water, which made the gods immortal
and ageless. But get this: Through a deceit, claimed to have been perpe­
trated upon them by their divine father, Ea, they supposed the food and
drink offered to them on a certain early occasion by the gods to be the
“food of death” and the “water of death”—just as the Hebrew-Anglo-
Saxon legend makes Adam and Eve believe that the fruit of the supernal
Tree would produce death.
The Third Myth was that of Ea-bani, and seems to have been the one most
generally credited and endorsed by those nomadic Hebrews. Ea-bani, “the
Seventy-fifth

8
mortal species" again, was formed by the goddess Arusu—another name for the Mother-Goddess Ishtar—of lumps of clay. Such human creatures, long-haired and sensual, were drawn away from their savage mode of life by harlots and such authorities as Jastrow, Barton, Worcester, and Tennant, consider this to be parallel to the story of the failure of the beasts to satisfy Adam in the matter of companionship, and the success of the woman-species Havvah, in acting as consorts and helpmates.

PREVALENT throughout Canaan at the Hebraic take-over, was a fourth Creation Myth called that of Etana. Its main points were, that Etana was induced by an eagle to mount up to heaven that he might win a boon from the kindly mother-goddess, Ishtar. Borne by the eagle, the first man soared up into the ether, but became afraid. Downward the eagle with its crude human burden fell, and in the Epic of Gilamesh we find Etana breaking through the earth's surface and ending in the nether world. According to Jastrow, this attempted ascension was considered an offense against the gods, and for the first time this "Fall of Men" was mentioned as his punishment.

On this set of myths, substantiated by Babylonian cylinders in the British Museum, the Hebrews plainly enough erected their story, changing Arusu or Ishtar to their own tribal god, Yahvah-Eloim, changing the character of Arimand, the Zoroastrian Devil, to accord with the famous Edenic Serpent, annd turning out a version that made Woman the chief offender in the drama. But this is most important—

The whole Book of Jubilees, an earlier manuscript from the Genesis account, was an admittedly priestly concoction. In other words, a group of rabbis got together and wrote out the general traditions and early myths of the Israelites as a matter for cultural record. Even Moses had nothing to do with it. And it seems to have been this account that the Council of Carthage, in 363 A. D., officially endorsed as the Christian assumption of the origin of the human race, making the Babylonian Adamu, in the Latin, and subsequently the German and English versions, deliberately an individual.

This, then, is the premise for the Doctrine of Salvation by the Vicarious Seventy-fifth
Atonement, that Christians of today are asked to accept literally, and if they don’t, they’re dangerously impious and assail the veracity of the whole Christian faith...

IT WAS the converted Israelite, Saul of Tarsus, who had never seen Jesus in the flesh, never heard one word of his speakings, getting the whole account of Him second-hand—excepting for that brief epiphany on Damascus Road—who precipitated the whole Doctrine of Salvation, a la the Servant of Yahvah ideology, in the early Epistles that really gave Christianity its pristine send-off!

Where in the speakings of Christ Himself, do we find any bona-fide allusion to His dying for the sins of a one-time Adam and Eve or their progeny? All of that is Hebrewism, which in its original premise was Babylonian paganism. In any event, the earliest Hebrewism is purest mythology. The Book of Jubilees, antedating the present Bible manuscripts, says nothing about the account being the infallible Word of God, any more than we’d consider the story of Little Red Riding Hood or Jack and the Beanstalk to be the infallible Word of God, in the event that an assembly of ecclesiastics agreed to make it part of Anglo-Saxon cultural literature.

Soulcrafters ought to know these facts in order to remove from their minds or hearts any elusive feeling of endorsing something contrary to “Holy” Writ in accepting the more plausible tenets of the Ageless Wisdom. A group of priests coming together, whether Jewish or Gentile, and approving something by majority vote, by no means makes it celestial actuality, stemming out of the intellect of Divine Providence—unless such clerics have gotten their communicants in such intellectual thralldom that they dare not challenge the least of it.

No, the origin of Man on this planet in the fleshly form, stemmed out of a different set of happenings and circumstance entirely. We of an intellectually enlightened age, starting at last to seriously credit Man’s psychical faculties, can draw a happy medium between the vague racial memories expressed in mythology and the latest convictions of scientific evolution wedded to psychical science, and get a far more rational and probable account for the appearance of primordial human forms on this planet.

Seventy-fifth
Enough of my talking for the present. Let's give over half a dozen pages to direct dictation from some of the Loftier Wits to which I'm making reference—

THE REVELATION

DEARLY BELOVED BRETHREN IN MORTALITY:

W H O would instruct and enlighten you from the loftier reaches of Spirit-Consciousness, would remind you with emphasis that myths reach the peoples of earth as endeavors to propound or preserve a non-understandable happening by the symbolism of some sort of literal event. If we were asked to clarify for you the “dust of the ground” symbolism in biblical legend, we would remind you at once that the organic sheathing with which man as spirit covered himself shortly after arrival on this terrestrial ball, was one way of stating that Man was formed of materials, not necessarily however the pulverized rock mixed with water and producing clay that “dust of the ground” implies literally.

While we are about it, we remind you as well, that into this material sheathing or fleshly vehicle came the “breath of God”—a Divine Emanation. This Divine Emanation, or Breath of God, performing in the dust-of-the ground vehicle, presented Man as you know him. Thereby does Genesis, even in the allegorical account, imply a greater accuracy than you deem, concording with the tenets of our Wisdom, that the Spirit of Man is Celestial Breath, therefore is Man in his spirit, celestial. And we would say that Genesis confirms it, though it by no means puts the emphasis on the proper factor in the equation.

However, the more important, or consequential aspect, of the scriptural story, whether myth, allegory, or merely plain folklore is something that you overlook in considering the whole Edenic episode. That, we tell you, is the business of why Ad-am-ah wanted a human life. It happened, remember, after the allegorical first man as described by Scripture, had come

Seventy-fifth 11
to full stature and capability in his new bodily occupancy, and named all the animals.

That he did name all the animals is, of course, the sheerest assumption, but that he knew all the animals—the more apt translation—would be something not commonly to be taught to small children. You have references in the archaic biblical form of this patriarch and that, “knowing” his wife, and she subsequently conceiving and bearing offspring. Use the word knew for named in the Genesis allegory and at once you are introduced to the very sodonic sequence that we have laid stress on from the first, but which the early fathers deleted from the first literature on the subject in what we might call the interests of propriety. However, keep it entirely hidden or suppressed, the early biblical writers could not. It cropped out unabashedly in the 18th chapter of Leviticus, the 22nd verse—

_Thou shalt not lie with humankind, as with womankind; it is abomination;_  
_Neither shalt thou lie with any beast to defile thyself therewith; neither shall any woman stand before a beast to lie down thereto: it is confusion._  
_Defile not yourselves with any of these; for in all these were the nations defiled that I cast out before you; And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants._  
_Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you; for all these abominations have the men of the land done, which were before you, and the land is defiled; That the land spue you not out also, when ye defile it, as it spued out the nations that were before you._

**IS THIS not Hebraic confirmation of what we have immoderately emphasized from the beginning, giving you the cue to the true Fall of Man from divine Grace?** The earliest forms of physical man upon this planet,
concocted as we have explained to you, besported congenitally with animal life, as the 28th verse of Leviticus attests. Monsters were fabricated thus, in those ages before species were rendered sterile to all but themselves. Man knew the animals, not necessarily named them by speech, although of course he had name-sounds for them when it was required to identify them for his fellow mortals. But the whole infamous practice was spiritually unsatisfactory to him, and eventually he rebelled at it within his own spirit.

Sodomy itself was so widespread in those antediluvian times that thus was implanted in the species-memory of the various fauna, recollection of the ages of outrage that first implanted hatred of the man-species in the animal Over-Soul, so that they turned on him savagely and acquired the animosities that exist unto the present. None of it savors overmuch of propriety and yet it becomes a fact of spiritual history by no means to be ignored.

It cannot be ignored clinically, because it was through his own revulsion at it that Woman symbolically was later developed “out of Man’s side”.

And what was the factual truth being enunciated here?

Just this: That Man, during this Deep Sleep—or non-conscious responsibility for what he was doing—that purported to have fallen on Adam, or the ad-am-ah celestial species, projected Thought Forms out of himself that took the pattern of something reasonably human and generally like unto himself, but with the complementing female properties and organs for conjugation biologically, coming to contain all that was finest, most decent, and circumspect in his nature, considered as temperament.

You know truly enough by this time that projecting a Form by the Power of Impelling and Creating Thought, requires only some sort of coating to become actual as to substance. Woman is, and has always been from the first, therefore, the materialization of Man’s Better Self, shaped into the aforesaid complementing and conjugating creature of his own original essence, non-animalistic. Thus was Eve gradually developed, over long aeons of time, and when Man rose to sufficient spiritual and moral stature from the ruck of his sodomic degradation, he came to recognize and identify what he had almost unwittingly accomplished as his “consort and helpmate”.

She was the segregation of his cleaner, purer, and more wholesome at-
tributes, and as such she attained to incarnating programs as a spirit seemingly independent.

Thus was the problem solved. Thus did it become crystallized in allegory in the Garden of Eden narration. But what has by no means become expounded with equal significance has been the emasculation of the soul, from being thus divided. And by emasculation we mean this—

Men and women of your present high state of culture, imagine they are very efficient spiritually, being born masculine or feminine as to sex, maturing as individuals because of this personification of themselves biologically and because the process of reproduction has been constant from the Beginning, loving and mating and rearing progeny and "dying". Alas, you know little, little of what the true soul-strength is, when these complementing spiritual halves are combined in the original eternal unit. You get what is very like—in the character-sense—the Great Progenitor of the Christian Faith Himself.

You notice that we make very little reference to it, out of a variety of celestial comity, but speaking clinically for once, we can tell you that undoubtedly the Christ Character or the Christ Personality is what the world has beheld it because His vast spiritual development has embraced the androgynous principle in personalized form. Androgynous, as you know, means that which is male and female in one, or the Man-Woman essence united. It does not necessarily mean what your scientific world calls hermaphroditism—which is strictly an organic eccentricity, as organic forms are conceived at present.

Well it may be, we tell you, that the Christ is the exhibit of the reunited Masculine-Feminine halves of the Soul, able to do the many spiritual wonders He did because the Soul Reunited, as to complementing halves, compounds in power according to the square root of the factors.

All Men and women reunite ultimately with their separated soul-divisions, though rarely do such manifest in the earth-state. It is not a process of so low a level of vibratory life as materialism of the mundane world. Every man has somewhere in Cosmos the original Thought Form of Woman that he has evolved in his long upward personal evolution, just Seventy-fifth
as every woman has the man of whom she knows instinctively that she is the
Better Essence.
Cherish these truths and do not let allegory blind you to the worth of them
as cosmic facts, or rather, facts of Cosmic Evolution.
We do not mean to tell you that woman has no personality apart from man,
for that would be equally erroneous. Woman is Man in his nobler and
more spiritual aspects, and someday when each unites permanently with the
other in the state we might call Celestial Androgyny, you will learn what
true love means, attained to selflessness by separate evolution.
Adieu for this hour. We will discourse with you upon it again . .

THE COMMENTARY

Dear Fellow Students:

WHEN I think of the ideology of "Original Sin" as the
whimsical notion of a nude man and woman being put in
a paradisaical garden and disobeying in the matter of eat­
ing the fruit of a given tree, then stack it up alongside the
real original "sin" of the earliest man—the great Era of
Abomination that maintained before the Flood—the utter silliness of the
first becomes apparent.
In Star Guests I published two Master Messages that were not inserted in
the Golden Scripts, which I transcribed on the 4th and 5th of March, re­
spectively, 1929. Properly they belong with this section of the Instruction
that has to do with reconciling the Edenic fable with the Ageless Wisdom.
One was titled, "The Great Abomination" and the other "The Rage of
Felines." To get the sense and significance of the real "salvation" epito­
mized in Christ, the Great Avatar, which Saul of Tarsus switched off into
the dogmatic symbolism of the Hebraic Servant-of-Yahvah rite, I realize
I should make as much of those two Scripts in our treatment of the Adam­
Eve myth as possible. Understand as comprehensively as you can what

Seventy-fifth
truly has gone on, in the earth, in past aeons, and a great new doctrine worthy of all intellectual credence and hospitality, emerges. Instead of taking up more space in this Script with my own expatiations, therefore, I want to insert as much of The Great Abomination Thesis hereinafter as I'm able, in order to register fundamentally why Earth-Life serves the purpose that it does, and thus make the many phases of its enigmas more lucid in Scripts that shall presently follow. You will find me referring you back again and again in future weeks to this Script 75. So follow this exposition carefully—

The Divine Teacher Speaks:

MY DEARLY Beloved: There are questions of truth troubling you. I say, be of calm confidence. I am He who was equally tried, and found peace and consideration of My Father, even as ye do find it when ye consider Me. Harken while I tell you of truths that convince you I am speaking to you indeed. There are mysteries that ye know not of. I discourse of them tonight.

Mankind was not always as ye see him walking the earth at present; mankind was possessed of physical features making him hideous unto God. Mankind had queer members, too potent of evil to be long tolerated. Mankind had features of the Beast. He was of eagle head and lion body. Great was his brutishness.

From the evil which he did when he had come to earth and found earth-forms upon it, was he cleansed by fire and flood. He came through vast ordeals which shaped his physiognomy as ye do see it now. He had strange claws and stranger tissues. He was of the Brute and yet not of it. From the depths of degradation to which he had sunk he arose with skull of ape; he walked upright on two legs; he became the prey of beasts instead of
hunter. He made for himself habitations in trees and prowled by night seeking food.

Deep, deep, was his ignorance. Little more than beast was he indeed, with almost no spark of divinity left to him.

The Father was touched by creation gone wrong. The principle of Thought Incarnate made carnate had sported, as it were, and man had resulted, not as ye know him now but half-bird and half-lion man, that did make abominations unto himself.

Millions upon millions of years ago was man thus, and he came from races of angels mixed with beasts. Slow hath been his separation since. Out of the abomination he hath separated, angel and brute, and goeth back the way he came. The brute dieth in one direction, the angel ascendeth in another. Understand ye this?

Man hath a mission upon this planet. He was to be its keeper for a purpose. He was to know it for a dwelling of spirits who had lessons in flesh to be taught them. They were not to know where they were. They were to depart from the Godhead periodically to learn of existence apart from Divinity. They were to know pain and suffering and sorrow to make them fit subjects for higher planes. That was the first intent and meaning of earth as earth.

Hear ye My words, that ye may be wise in the generation wherein ye do dwell among men, that ye may instruct them in their destinies in flesh.

Life came to earth from the planet of the star-sun Sirius—so called by men. On that planet centereth Thought Incarnate, ruling that which ye know as the universe. Life came to the solar planet Earth at the behest of Thought Incarnate presiding over all planet-systems and watching the movements thereof. Man was despatched to this small planet Earth as a prison of pain for education. Came he first as Thought itself, made manifest in physical flesh over many generations. Gradually did he learn lessons and wax vigorous of stamina and deceit. Gradually did he take unto himself knowledge of heavenly origin, making manifest his abominations in experiment with thought-forms. Over many aeons did he wax stronger and stronger, priding himself on his infallibility of structure and...
endurance. His heart was heavenly in divine creation, his body was physically handicapped by weight. Slowly he acquired proficiency in altering his body.

Head was first bird-like, as I have disclosed to you. His hands were like claws, conceived for destruction. Feet were reversible, making him locomote forwards or backwards. Conception was twofold: by physical contact yet lacking organs of generation externally. Also he did create by thought, clothing his thought in etheric covering and calling it Material. Contact creation was made cell by cell, male and female embracing and leaving on the ground excretions which when developed became new life. Understand ye this? . . .

Man did come to know pain of education, but having come, he practiced abominations as relief from tedium. Now mark well Mine instruction—Man had head like eagle and body like lion. Not as present earthly man was he in any form. Spirit of angel had he in his heart, but not for long. Man had opportunity to put Thought into practice, to create abominations because he had no means of expression otherwise. To create Thought Forms and abominations gave him relief from tedium upon a planet where all his physical wants were supplied without effort.

Know ye that he had no body when first he came to earth; he looked upon beast and bird and chose body most likely to give him attributes producing qualities of spirit. Now mark you—

THE SPIRIT of man was essentially Thought Incarnate, coming to earth and taking body of beast for self-expression on the physical plane. Thereat came tedium. Thereat came desire for relief from that tedium. Thereat did he make mock of Thought Celestial and abominations grew up on every hand. Beast was progenitor of angelic spirit; angelic spirit was progenitor of beast. Strange beyond belief was the bastardy thereof.

Man lost his lion shape; he walked as ape. He lost his bird cranium having beak and crossed eyes. He came into possession of hand and thumb. He made use of tool. Slowly did he lose control over thought-generation. More and more sank he into sporting with etheric forms of matter. Mat-
ter became his fetish and his shibboleth. Matter became his world.

Spirit Divine did he start from; spirit materialistic did he acquire until all interest in spirit, as spirit, departed. Now come I to Thought Incarnate permitting such abominations to occur . .

Know ye that life is ever self-perpetuating; it cannot die to extinction. Matter changeth form but likewise it cannot die to extinction. Is this not confirmed by your science of the present? Matter endureth and is essentially constant. Only form altereth.

Life and Matter are forms of union of particles that have Thought in Manifestation behind them and in them. Life is eternal as life. It cannot proceed from many causes but only itself can bring about its extinction. Life is not a physical manifestation excepting as present-day man conceives. It is a form of union with forces of Thought Incarnate made by principles of ether. It cometh and goeth in different manifestations to the senses, but so long as Thought thinketh and so long as ether endureth, so long hath life its existence, which is forever! . .

Know ye therefore that the forms of spirits having come to earth from the Sirian planet could never be destroyed as spirits. They could be changed in physical manifestation but only they themselves could cease to exist. So therefore no decree of Thought Incarnate—who for purposes of worldly utility ye call the Father—could banish them from the state that is known as existence. Causes of malformation of created order, shapes delirious, they might be. Shapes hideous to think upon they might make in diabolical caprice and dwell therein, but they must ever live their lives with knowledge of good and evil and pain and suffering.

Dumb beast orders were forms of creation experimented with by Thought Incarnate as a means for making spirit to know Itself. They were made especially and separately that spirit might learn different lessons from each. But man gone creative, as it were, transformed beast into strange anomalies.

So VAST had been the wickedness of bastardy that forms were fusing together into monsters having no purpose but self-destruction. So vast had become the practice of abomination that even male and female were becoming indistinguishable. So great was the practice of that crime called Seventy-fifth
Sodomy that men and animals were growing interchangeable of spirit and structure. Man was beastly and beast was manlike. Spirit knew not itself, whether it were divine or whether it were experiment of Thought Incarnate.

They had so interchanged that they could no longer be accepted by the Host on Sirian planet as divine.

Spirit released at physical death was not of pure aspiration toward the Father but rather a downward trend toward darkness and brutishness. The Mark of the Beast lingered even unto spiritual freedom at perishment of physical form. Always the freed spirit sought wickedness of manifestation. Always it longed to return to beast to gratify physical expression in abominations. Aeon unto aeon it worked, not back toward the Godhead but toward the Pit of Destruction.

The Godhead was incensed and dismayed. Creation had gone astray. Man had become as Thought Incarnate, knowing good and yet doing evil. Whereupon came necessity for the cleansing of ALL physical forms. Pure beast must be preserved as beast; pure angel-man must be preserved as angel-man. Thus was a vast catastrophe decided upon. Ice from polar seas was to be melted by passing sun and released upon continents of monsters.

Great was the destruction thereof. Man was appalled by the ending of the cycle of creation in its own right. Forms perished to stay perished. No longer could life make physical vehicles by thought. Forms existing in purity were preserved. Bastards, monsters, and anomalies were destroyed. No longer could they propagate. Pure species were saved and pronounced sterile unto all but themselves.

This sterility could not have been decreed on monsters because man had so taken unto himself powers of creation by Thought that sex sterility or lack of it would not have mattered. He could have created without recourse to organs.

Now be advised, when came the Great Catastrophe those who perished physically were not dead spiritually but they sloughed off their monstrous features and were known en masse for spirits again but without physical equipment.

Seventy-fifth
KNOW THAT HERE ENTERED I, THE SON OF THOUGHT INCARNATE! . .

CAME I to this planet at the Father’s behest. Man was pure ape or pure spirit. He had escaped the Great Catastrophe in areas where his species was clean. He was beastly but cleanly beastly and he knew not the scheme of creating by Thought that which pleased his whim. Came I first to earth on a mission. The Father desired that knowledge of good and evil be restrained. Man was to suffer and die as beast, returning to the planet of the star-sun Sirius on physical death of beastly body. But came I to the Father with better plan. The world of men could be cleansed of the beast by my instruction. Over countless generations could man be lifted back slowly to his lost angelic status. Life upon life he could live and perish, and live again. Slowly he could come up through new forms of ape-man until he was indeed a god restored to the Godhead! Not through varied forms but through manifestations of the same form, could he regain unto ennoblement. And the same form meant the ape-form.

Thus was Reincarnation born as men of earth understand Reincarnation today. So man came to remain in possession of ape-body. Man had used the ape-form for thousands of generations, finding it more efficient for his caprice than lion-form. Thus was he manifesting when catastrophe overtook all creation.

Therefore know ye, that ape-forms are pure forms of species but man hath appropriated ape-forms and improved upon them until ye do be angel apes yourselves writing thus in your domiciles tonight.

Man as spirit hath no form that is constant. Man as spirit hath any form which serveth constructive purpose in making Love externalize. But man on the physical plane maintaineth the Ape Form of the Great Catastrophe. My dear ones, I have instructed you with some degree and depth of understanding. The time is ripe for such enlightenment for you. More have I to reveal, but I go for a time.

PEACE

Seventy-fifth
Epilogue

Well, there it is, . . how much more consequential as a premise for “Original Sin” than the mythical woman succumbing to the wiles of the Zoroastrian Serpent-Satan. Christ as the Savior of the world on a basis of guiding mankind back to a lost angelic status, divorces the whole question from ancient Judaism and the Servant-of-Yahvah barbarism and gives it a significance that aligns with the Ageless Wisdom. So we cover that period in man’s history between the original “gun-concussion” that started an expanding universe and the types of sublimated primate life where scientific evolution picks up. On this basis we’ve got something reliable to build upon. No Script in the whole 156 Scripts of Soulcraft is more vital.

From this point onward in our studies we can begin the development of Man culturally.

There is one explanatory lesson I hope to include somewhere along in this “transfer sequence” from the cosmic to the human, that gives a clearer understanding of the early climatic conditions on this planet maintaining in very early times, that probably precipitated what the Bible knows as the Flood of Noah. That there was such a Deluge is scientifically determinable. But that there existed any such personage as Noah is debatable—indeed, I have a Script which states definitely that our friends in the Higher Dimensions can find no trace in the akashic records of his literal existence. The survival of species through and after the Deluge was a matter of not all the land areas of the planet being submerged, and land-bridges existing over which they moved, from continent to continent, that have long since become sunken beneath present oceans.

We do not necessarily need to disdain or disregard all these early geologic histories as the Old Testament records them, but we can at least bear in mind at all times that they are or have been priestly chronicles to keep a Hebraic culture alive, and merely let them go on that understanding and acceptance.

—THE RECORDER

Seventy-fifth
ERROR moves in cycles; Truth moves in spirals. Ignorance lags in stalemates; Wisdom rolls in billows. Every few hundred years the religions of the world become formalized. When the heartbeat of Spirit is at its lowest rate, then comes Truth anew, flashed unto humankind as a beacon in vast darkness. Always it is the same Doctrine, though it wear a score of guises: Man lives many lives on earth and thereby perfects himself to know the Heavens of Higher Octaves. Spirit is eternal, existing both ways from the present. Consciousness grows to self-knowledge through function. Pain is ennobling; suffering is valorous. High above humanity hover Great Avatars; they shepherd the nations from suicidal excess even as they keep the babe from the cliff-edge. Potentates of Valor arise and combat the allegation that such excellencies are heresies. Humanity slays them, but in slaying them it profits them. Martyrs are troglodytes, learning to be Saviors. Who shall say where and when the Doctrine shall appear afresh? The Voice may speak from a Burning Bush on a Midian hillside or from the mysteries of Clairaudience in the attic of a city. God is not anywhere. God is Everywhere! As for the Kingdom of Heaven, it is not to be found outside your own graciousness. Thus the Liberation Doctrine—scroll unto freedom! Old worlds disintegrate, old fetishes wobble; out of the womb of Time and Change is born the fresh majesty of Wisdom Ennobled. God be merciful unto the least of us, for we are the Bigoted, enraged at proffered splendors.
Hear

the Recorder of the Soulcraft Scripts speak to you in his own voice weekly, from an electronic wire or tape. By providing yourself with an Electronic Recorder—a portable box no more complicated than a radio—you can have hour-long discourses on these mighty arcane themes loaned to you for playing weekly.

Sunday of each week, the Recorder of the Soulcraft Doctrine gives over to delivering a spoken address, interspersed with sacred music, of which you can obtain wire or tape copy for playing over on your own machine. Half of each address is for Beginners in the study; the last half is for more adept Soulcrafters. They come to you by first-class mail, and when you have played them to family or friends, you return them and receive a new one the week following.

These electronic reproductions of the Recorder’s Voice are loaned to you on a donation basis. You remit what they have been worth to you in spiritual profit. They cost Headquarters $5 each to make and get into your hands, but you are the judge of what the donation should be on them.

Write Headquarters for further particulars.

Address—

SOULCRAFT CHAPELS
Post Office Box 192 : : : Noblesville, Indiana
Evolution:
Why Organism Develops for One Purpose
and Soul-Spirit for Another
These Are My Pronouncements

These are my pronouncements: in that ye have said, Elder Brother, instruct us that we may be wise, so have ye reported yourselves unto the Host as being of profit in the plight now upon you. In that ye have said, Father, forgive men for they know not what they do, so have ye said, Father, forgive us our earthly transgressions, yea even again that doctrine which beholdeth our divinity. I come bringing you a fairer cup than any ye have quaffed; I come offering you a sweeter book than any ye have sung from. I come offering you myself, and in that ye partake of me, ye have knowledge of your godhood of which ye are essence. May your goodly ministrations be as a lodestone drawing earthly men unto you, that they may see your goodly works and believe in the Father: may the thoughts of your hearts be as wisdom eternal to bring the lost sheep to the fold of tranquillity. Thus I send you forth to minister unto others: thus I give you errand where men sit together . . Arise and do a goodly labor in this, my vineyard, and when the workers assemble in purity may they know you for your ministries: those who have endured to gain unto greatness!

PEACE
DEAR SPIRITUAL FRIENDS THROUGHOUT AMERICA:

VERY little while my father receives letters from critics, deploring what seems to be his temperamental eccentricity for disparaging certain legends of Holy Writ and appearing to damage confidence in doctrine that has become accepted as Truth purely because of the length of time it has been credited. Why can't the basic teachings of orthodoxy be left undisturbed, these critics ask, at least not challenged openly so as to stack up as assailments? Isn't the Soulcraft Wisdom big enough, and vital enough in its own right, to be able to present its tenets and let people see by comparisons wherein the alleged fundamentals of orthodoxy fall down or fail to expound what they claim to expound? Why go to such great lengths to prove that Adam and Eve never existed, or Noah never built any Ark and rode upon the waters of any Flood, or that Saul of Tarsus promoted any eschatology of Christianity that might have been different from what we believe Jesus taught? Let students make their own eschewments as to the fact or fallacy behind Old Testament legends.

In other words, what these critics—in all sincerity and with the kindliest of motives—actually are saying is: don't tear down any old, unsightly, or unstable buildings to erect new structures; leave us our familiar and ramshackle mental habitations that we may indulge our childhood sentimentalities over these, and in contrast to them, admire any improved architectures erected beside them as we can.

Seventy-sixth
What such people are truly requesting, as father sees it, is the privilege of keeping mental reservations on the correctness or real beauty of any new philosophic structures, that they may always have their old familiar roofs to huddle beneath in event of too much intellectual tempest. Never mind how wobbly the foundations of these, or how many apertures let in rain in such roofs, or how dilapidated such structures appear generally from the esthetic viewpoint, they should by no means have any hand put to them, out of consideration for the length of time they have served humanity. Go ahead and put up your marble structures according to scientific laws of architecture, if you must, but what excuse is that for tearing down our primitive cabins and cowsheds? Isn’t the intellectual world big enough for both?

Now it’s unfortunate for such critics to assume that father is engaged at “tearing down” anything. What actually is afoot, particularly in this instruction in its eschatorial details, is to show by unchallengeable contrasts of the new with the old, that while people may desire to retain a Daniel Boone cabin as a relic or landmark, by no means does it follow that they desire to live in it and keep to their old hearth-pots and bed-warmers as against modern bungalows or apartments, electrically heated and thermostatically refrigerated.

Particularly do we have to correctly essay our sentimentalities in respect to such intellectual traditions in the face of scientifically proven facts that carry us into entirely new fields of exploration and conviction. As father has said conscientiously and constantly in recent papers, people of this century and generation have yet to awaken to what an earthquake has been happening of recent years in respect to their more primitive concepts of life and death and consciousness in Science’s penetration into the structure of the atom, or indeed the structure of materials as materials. Actually it has been more devastating to the stability of old concepts and traditional tenets as to Creation, than Darwin’s promotion of Evolutionary science in the Nineteenth Century. How shall we accept the pronouncements of the patriarchs as being the infallible revelations of the All-Wise Creator, so long as God’s alleged wisdom seems to have risen no higher than the general level of man’s knowledge of physics in the days in which those patri-
areas lived and proclaimed? Isn’t it stretching a point to say that the patriarchs spake only according to the erudition of the times because anything more profound wouldn’t have been understood? Darwin, for one, was understood well enough, when he ultimately brought forward what he held to be proofs of organic evolution. Jung and Eddington and Millikin were accredited in the “public understanding” when twenty to thirty years ago they began to break solid matter into atoms and then to show that such atoms were more or less Pure Space.

At any rate, it’s the general proposition of Organic Evolution that father wishes to discuss this week in respect to whatever “new structures” are in course of erection among the intellectual log-cabins and cow-sheds of Yesterday. There’s a prolific field for examination that spans between the celestial integration of a planet in an expanding universe and the appearance and development of organic life upon it enhousing some aspect of volatile and self-elective Spirit, so let’s wander around in it for a lesson or two, and see what exhibits of wisdom it holds for us.

But first, our supplication to the Fountainhead of All Knowledge, that our explorations may be accurate and sacrosanct—

INVOCATION

By Mr. Pelley

DIVINE ORIGINATOR OF ALL WISDOM:

WE COME to another hour of instruction, seeking enlightenment in the mysterious components of this, Thy universe. We strive to learn of the constituents of our own natures and why we, as reasoning creatures, confront a world holding the rigors we find in it. Release unto us, we implore Thee, additional fragments of spiritual nourishment, enabling our Eternal Selves to climb higher in understanding of Thine eternal laws and processes, gaining strength and stamina to surmount those rigors unto eternal time . . . We declare unto Thee, Father, that it is not infant curiosity motivating us to attain to such enlightenment. We should know the pure truth of matters besetting or underlying our lives that we may go to our brethren in an

Seventy-sixth
earth of doubt and error and set their feet too on uplands of understand-
ing. We would contribute our efforts, our tenacities, and our intellects to-
ward making a wiser race of human creatures to dwell upon this earth.
Open our degrees of understandings to these eternal tenets, we pray in the
name of the Teacher of Teachers . .

AMEN AND AMEN

The Enigma of Organic Expression

FELLOW SOULCRAFTERS AND FRIENDS:

SUPPOSE, in this Lesson-Script, we consider what might
be described as the intellectual link between one—or a mil-
lion—planets balanced in interstellar space, and sentient
life upon those planets as we know it, getting expression
through the mystery of organism. Is it presumptuous to
maintain that there actually can be any connection between the two, and
if we say there is, what proofs—in logic or otherwise—have we of it? Let’s
try, in fact, to understand Evolutionary Science insofar as we can, at this
point, and determine whether Man was made for the earth, or the earth for
Man? What, in its essence, is Evolution?
Well, in biology—or the science of organism in general—it’s considered
to be the development of the various plant and animal species from a com-
mon genus! Get that! Essentially it isn’t any theory of Man descending
—or ascending—from the apes. This last is merely a derisive definition
that theologians placed upon it when the researches of Charles Darwin
challenged fundamentalist thought in the middle of the Nineteenth Century.
Actually Darwin couldn’t find a true link between the great apes and Man.
Even in the profoundest researches of science, we discover, erratic Man
can run away with half-digested conclusions and affect to determine Truth
from the extent of the intellectual delusion of earth’s masses.
As a matter of fact, we ought to understand clearly that Evolution in its
accurate sense defined above, by no means originated with Darwin. It was
held by profound thinkers as far back as the ancient Greeks. Aristotle,
three centuries before Christ, believed in "progressive" development, the unfolding into actuality of a form that was potential in the seed. The idea was developed more clearly by Kant, the great German philosopher, who lived in the latter half of the eighteenth century. But even a scientific philosopher by the name of Buffon, who lived almost a century before Kant, had expressed the conception of direct modifying influence of environment, struggle for existence, and elimination of the less perfected. Lammarck, French scientist of the times of Napoleon, had been first to set out in detail a full, logical theory of descent, with explanations of its causes. But Charles Darwin, born in 1809 and dying in 1882, the man most popularly associated with the whole theory of Evolution, particularly in respect to the human species, first established it by bringing out a tremendous array of facts supporting it. Now understand this, for we shall consider it further on—

Darwin’s was the theory of natural selection based upon two elements: first, the transmission of congenital differences—or what the biologist calls Variations—and, second, the struggle for existence. Only those individuals with favorable variations survived. The why for doing so, from any spiritual standpoint, Darwin never felt obligated to establish.

But Evolution has by no means stood still. Recent theories respecting it—such as De Vries’ mutations theory—have modified Darwin’s ideas of natural selection by pointing out that Evolution may be emergent, taking place by sudden leaps called Mutations. We’ll go into these, as we have opportunity, in their places.

Evolution of itself does not promote the general idea, I say, that Man as Man is any descendant of the great apes, or primates. In fact, to repeat, the Darwinists made a great distinction between the primates and even primitive Man. There was a vast gap in the nature or variations of these organic species that couldn’t be filled by any traceable or reliable evidence. Strict organic forms could be traced up through this branch of organism and that, until the most seemingly perfected form for survival amid ter-

Seventy-sixth
restrial conditions was observed in the great apes. But when True Man appeared—and no one can say positively the exact date—he was a creature distinctly in advance even of the apes. And although it seems to have happened a length of time ago running into hundreds of thousands of years, there has truly been no particular deviation or “natural development” in Man as a peculiar structure from homo sapiens of Miocene times up to Neighbor Jones who just climbed into his Ford, gunned his engine, and went off down to the Federal building to argue with the Collector of Internal Revenue about his taxes. In fact, we might almost put it that instead of improvement there has been deterioration. Homo sapiens at least, didn’t grow anemic from worry about how much his government meant to take from him that ought to go instead to the support of his family. However, it’s in the larger sense of species in general that we want to consider Evolution in this Script.

A HUNDRED years bygone, before the days of very widespread Psychological Research, scholars and intellectualists took it generally for granted that Man and his body—or organic vehicle—were pretty much the same. The so-called scientist and naturalist couldn’t wander off into the complexities of Esoterics, or studies into the nature of Spirit as Spirit. That Man had a soul was something for the clergy to discover or contend. The scientist or naturalist beheld a plant or an organism as being endowed with “life”, making it independent—at least intellectually—of its environment. The plant had intellect of a sort, in that it had a natural vitality not found in inorganic matter, and it responded to natural stimuli of many kinds. Finally the peculiar sea plant called the polyps was located and identified, that changed in the course of its brief life from an ocean-imbedded plant to animalculae of a sort, that detached from its buds, drifted away in sea water and became the parent stock of such tiny living organisms as the coral. Here, apparently, was a mutation in a primitive form, from vegetable to animal. But life itself had to be looked upon by the naturalists as more or less a condition of organism—whether plant derived or otherwise. And that hypothesis maintained straight up to homo sapiens, or upright-walking hu-
manity. So long as psychical research lay dormant, and the structure of the atom was both unknown and unsuspected, such assumptions supplied a workable hypothesis for proceeding further into the examination of the various evolutionary forms. A “living” organism responded to the natural fecundities about it, furnishing it food, shelter, and protection from destructive forces of Nature geologically. This brought out qualities in anatomical development that made not only for survival and longevity, but produced adaptability to environment as life-principle.

But the life-unit was identified as functioning in organism through some sort of brain. This brain was supposed to recognize experiences it went through, and store memories of them, molding reflexes from them in such a way that when the experiences reoccurred, the reflexes worked toward self-preservation and hence self-survival.

All of which was excellent as a theory insofar as minor life-forms were involved. But up here in the Twentieth Century, in the instance of true Man, we have demonstrations accorded us that whereas the body is demolished and the brain stops functioning, memories carry on and over into succeeding life, making for what we call survival of personality. This not only introduces a new factor into the smug conclusions of evolutionary scientists—practically it stands their whole theory of organism on its head. Organism is neither sentient nor non-sentient.

Organism is merely instrument for the life-unit operating within it. That’s a horse of quite another color. Actually it stands the whole theory of “descent” of one organism from original parent form, on its head.

However, that’s not exactly the theme I want to expound in this Script. I want to expound the more elusive and primal enigma of whether the planets were made for Life or Life for the planets, identifying planets as those aggregations of energy in Space that supply a stage or platform for Life in material confinement and performance. Soulcraft says that the planets were brought into being to serve Life, and the argument supporting this conviction rests on this—

Our timeliest researches into Psychical Research wedded to Atom Fission

Seventy-sixth
demonstrate that these planetary aggregations of energy in Space are de-
structible—at least can be disintegrated—whereas the Life-Unit cannot.
The Life-Unit, despite the type of organism it occupies to get perform-
ance within materials, is imperishable.
If bodies can be destroyed, and the very solar planets on which they op-
erate can be disintegrated, then the thing that is able to demonstrate in-
destructibility is paramount in essence.
The destructible, in other words, must serve the purposes of the indestructi-
able. The reverse would be idiotic.
The unit that's indestructible could, or should, be able to move from the
demolished organism or the disintegrating planet and go on with its im-
perishability as it finds or constructs a new organism to hold it, or a more
stable planet that sustains it.
In logic therefore, as well as common sense, learning of the indestructibility
of life from sources of psychical research and the destructibility of planets
from what we term radioactivity, the universe must exist for Consciousness
since Consciousness is superior to its transient environment.
The various planets in the universe may be likened in this to a number of
houses making up a given neighborhood. One house may develop weak
foundations or wobbly walls and have to be vacated. Because it stands ten-
antless for years is no argument that houses as houses aren't meant for hu-
man residence. Houses are created for Life and not Life for houses.
With this equation made clear, suppose we let the Higher Mentors take
over and give what versions of the occupancy of Matter by Spirit they can,
so that we may the more truly comprehend the "variations" or mutations
of organic forms called Evolution, and bridge the gap for us between the
projection of planetary bodies and the appearance upon them of sentient
Life-Units . .

Seventy-sixth
Dearly Beloved Brethren in Mortality:

ALL LIFE in the universe, in whatever phase or location you discern it, is Thought becoming self-conscious by the transmission of the Divine Spark that your biblical Genesis has poetically described, "the Breath of God"... Remember that in Man's especial case the ancient script had it, "God formed man of the dust of the ground, breathed into his nostrils the breath of life, and Man became a living Soul." It was God's divine breath that perfected this wonder. From almost the first chapter in your sacred lore, therefore, you have attestment that Man—being the breath of God in his spirit—is divine. But you have the right to inquire: Very good for Man as a highly developed species, well along the pathway of spiritual progression. But how about lesser organisms? They too are alive as man seems alive. Did God "breathe" into their variations the breath of divine life also? And if He did, cannot they be said as well to derive from divinity? How can one be divine and not the other?

Of course, in using the above quotation, we are by no means confirming that Man or the animals were literally created thus. It is a method for expressing a picture-image that mortal minds interpret. What truly is being said is, anything sentiently alive partakes of Holy Spirit's primordial Energy in some aspect. Spirit is Activated Thought, whereas Soul is simply quiescent or potential Thought, and the term is used merely for the reference to such potential unit. The whole universe, in whatever degree or aspect you contemplate, is Holy Spirit, or Celestially Activated Thought. And it is the Activation that gives substance and form to the items composing it so that they are identifiable to humanized consciousness.

Now Holy Spirit, or Celestially Activated Thought, had to develop organic forms for different degrees of manifestation of Itself. It had to do
this according to conditions prevailing on non-organic masses of materials
that, following natural laws previously determined, were integrating in Free
Space regardless of location.

There were two ways in which this might be done: First, instantaneous ma-
terialization of the perfected form—which you've seen demonstrated and
know to be possible in a hundred modern seance rooms; or, Second, a product evolved gradually
as environmental conditions either permitted or
prescribed. This last is saying, of course, that en-
vironmental condition might determine the
form, and that is to a degree a fact. But it is
a predetermined form, in that the environmen-
al conditions may be governable by loftier dis-
plays of Conscious Energy in action. The main point is, that Celestially
Activating Thought, by either method, gets the concrete result it desires:
to wit, organism capable of giving the Life-Unit a vehicle for the expres-
sion of such consciousness as it is able to exercise at any given point in its
Upward Journey.

It isn't precisely a case of any given Parent Form being instantaneously pro-
jected and then mutations effected out of that, according to living condi-
tions that permit organic survival. It's a case of Organic Progression
being worked out precisely as Spirit Progression may be worked out—ac-
cording to the "natural conditions" it is obliged to encounter in the one,
or the "experiences" it cannot help but encounter in the other.
Celestially Activated Thought perpetually procreates infinitesimal particles
of Itself that we give the working name of Life-Units. These are merely
potentials of Thought Consciousness that must first be made aware of their
own integrity or peculiarity of nature. Somewhere in the evolving universe
there must be organic forms inhabitable by such potential Units. Truth
to tell, however, the process works more or less the opposite way about, and
such potential units take the organic form that is synonymous with, or
equivalent to, the degree of expression at which they are capable of func-
tioning. If environmental conditions on a given heavenly body are not
propitious to a certain degree of Thought Consciousness performing, the

Seventy-sixth

12
organism does not appear. Or rather, we might put it, such organisms appear as environmental factors and Thought Consciousness accommodates itself to these, until it is ready to pass upward into successive octaves of activity.

Now this is all involved, and perhaps too academic for the average among you to grasp readily. What we might say in simpler language is, that circumstantial factors alter the organic vehicles so that greatest survival and continuity is possible for a given aspect of Spirit performance, and it is this apparent phenomenon that the partially educated biologist gives the working name of Evolution.

Actually, we might tell you, he seems to be sounding off at the wrong end of the horn. The Life that is seeking to exhibit or operate is truly the important factor. The form is one of expediency in circumstance.

To illustrate what we mean to implant in your thinking: There is a legendary form of life that is called the Salamander—supposed to be a species of lizard that can live in fire as the fish lives in water. The degree of Thought Consciousness operating in both may be of the same octave, so it makes no difference which creature is prolific on a given planet at a given period; the fish may be the only form of life on a planet that is completely enveloped by water environment; the salamander can be the only form of life on a planet that is everywhere molten. The biologist would behold Fish Life and Salamander Life and bethink them peculiar unto themselves. Those on the summits of loftier perceptions would see only Thought Consciousness at a given grade of unfoldment. In process of time, the molten world might cool and the salamander adapt itself to life on solid surface; so the salamander would presently be said to have muted into some form of antediluvian reptile. Or the water world might undergo adjustments of terrain and dry land appear; whereupon the fish might adapt itself to life out of water and become alligator or otter. It is Life that is seeking a vehicle appropriate to its degree of awakening to reasoning intelligence.
If you think the other way about, you abandon yourself to the labyrinth of materialism. Break materialism down and you find Energy operating in free space—in other words, Nothing. But Life is ever Something because it survives and establishes itself in whatever vehicle environmental conditions permit. Remember this fact when you are striving to encompass the technique of Biologic Evolution. Get your factors in the array which they not only deserve but command.

**Evolution** is not evolution, anyway. *It is Progression of Consciousness to higher levels and broader performings.* The vehicle utilized follows in the wake of these. Mr. Darwin and his coterie of thinkers were in the right insofar as they viewed life from the atomic side only. But now come along your nuclear philosophers and say that what Darwin and his coterie believed in, or agitated, couldn't possibly have been true because life follows progressive spiritual currents only as the integration and behavior of the atom allows it opportunity and no more. Outside of these, Life is discarnate, either in individual survival or Group Spirit. Come up above all this materialistic or biologic evolutionary pother anyhow, and view Life as we view it: Spirit's gaining to nobility of intelligence in self-estimate of its potencies for the Highest Ultimate Attainment. It does this blindly—or as we say, instinctively—in its lowest forms. As it gains to the self-awareness apparent in true Man, it does it intelligently and constructively and in the light of discriminations of logic. Worlds are **decidedly** made for life, we emphasize to you, and not Life for worlds, for without worlds to supply the limitations of confinement in organism, Life could not develop to its fullest.
Dear Fellow Students:

This IS putting the case both tersely and neatly. The Mentor Script is not lengthy as others we've had, but it's no less vital on that account. "Worlds are decidedly made for life and not life for worlds, for without worlds to supply the limitations of confinement in organism, Life could not develop to its fullest." We have to go back, even in our consideration of biologic evolution, to the fundamental tenet behind all bodily form: that it's from confinement that the Thinking Spirit grasps the meaning of true freedom. Confinement in a physical organism that can't jump more than three feet off the ground, nor move of its own power faster than four to five miles an hour, emphasizes to Activated Spirit its degree of annoyance at frustration. This causes it to think of itself in terms of self-com­miseration, or births effort to overcome such handicaps. In either event, Spirit is having the fact of its limitations called to its attention in terms of itself. Thus does it pay itself concentrated attention—particularly when in wild life form it's being pursued by some enemy intent on its capture or destruction.

However, there's a lot in this last thought itself to dwell upon further... Spirit progressing for a time in the fish vehicle, let's say, would think of itself, however dimly or elementally, in a different aspect than it would as a bird swooping on fast wings through the atmosphere, or in the mammalian pattern, shielding its young behind a rocky eminence with teeth and claws only for defense.

These are all examples of concentration of the life-unit upon itself. As the Group Soul supervising the gain from such benefits sees that an improvement in a fin or a wing or a claw may the better serve indwelling spirit's purpose, a "variation" is introduced into anatomical design. Some of us may have read about the experiments that have been made upon cer-
tain types of flies, transplanting genes or biologic determinants to individual insects and obtaining monstrous effects of an eye growing in the middle of a wing instead of the normal position in its head. These quick changes in biologic pattern are termed "mutations". The thought to be borne in mind is, that Celestial Activating Spirit seems to have provided these genes-determinants as factors to create anatomical effects. And if a scientist in a laboratory in Baltimore can do it in the case of drosophila flies, how much more effectively could a Group Spirit do it in the case of certain species that needed a carefully considered mutation in a whole biological strain? Incidentally, it's interesting to note that these controlling or directing genes are so incredibly small that scientists tell us that all the genes necessary to cause mutations in all the people of North America, nearly 200 millions, can be contained in a receptacle no bigger than a woman's inverted thimble. In other words, they're not much bigger than atoms, taken separately.

Darwin, for all his profound researches into variations among animal species, knew absolutely nothing about genes and sudden mutations. Because such genes in the natural state, or natural operation, are the hereditary factors, he thought that "like produced like" excepting where external influences of environment interfered or took over. What more accurately was operating, was the supervision by the Group Soul of that particular species, given to the progress and permanence of that species.

No matter from what angle we look at the subject, the paramount Activating Thought Principle forever shows up and enters in. Patterns for the shaping of life-forms are determined by supervising Entities, complying with greater formulas and recipes provided by Thinking Providence in the original instance. What the evolutionary biologist witnesses is the external product, and takes it to be causation in its own right.

Apparently the Wisdom is bold enough to declare for us that, yes, the animals are divine, even the humble rock kicked aside into the gutter is divine—in that it couldn't exist without Celestially Activating Spirit's concept of a rock having first occurred. But in Man's case, the same divinity has been ages cultivating his potential attributes until in the ultimate primate form he is close to graduation out of all material limitation, and thereby

Seventy-sixth
approaches the angelic. In Man’s case, however, we mustn’t forget the depth of biologic circumscriptioin to which he plunged on first coming to this planet, accounting for the sodmic era that resulted in the spiritual “Fall of Man” . . and yet climbing up out of it slowly, age by age. Man has a wealth of knowledge in his soul-mind that he might never have gotten otherwise. He precipitated conditions in that sodmic “Fall” that apparently weren’t prescribed for him. Nevertheless, he’s known them, and, in the case of individual victory, profited from knowing them. Profit!—profit!—profit! The more experiences any form of sentient and and personalized Thought Activation undergoes, and the harsher and more trenchant they are, the greater is the eternal increment engraved in its character. Let’s never forget that—when the trials of everyday life seem greater than we can bear, or we’re called to go through some ordeal that we’re positive would have shattered us, had we known about it in advance. We’re advancing that much faster toward our ultimate God-State!

LOOKED at in this light, there’s nothing that can happen to us that can truly hurt us, and there’s everything to happen to us that makes us doughty, adroit, tenacious, and reliant creatures, rejoicing to be alive in facile and adaptable organism, appreciative of the arenas we’re allotted for development. In that way lies real Evolution. In that way lies Salvation! Did each of us come up through the plant, polyp, fish, reptile, mammalian and primate route—speaking of our own personal spirits gaining to realization of ourselves, in and through bygone bodily vehicles? The biologist would say we had, because the genes in the animal forms of the primates which the Man-spirits in the pre-sodomic period appropriated, cause each human embryo to pass through the pollywog and fish states—preceding species that adapted themselves to terra firma; also there are such vestigial items in our anatomical forms as the appendix, which is said to be an archaic second or third stomach, and the pineal gland in the brain, said to be an atrophied third eye that once could look vertically from the top of the head. Students of the Wisdom are assured that these are features of an acquired mechanism indigenous to earth-forms strictly, and that Man’s

Seventy-sixth
true embryonic development was in another celestial system where conditions by no means approximated those of earth.

Other celestial systems, for instance, have other densities of Substance in Matter and could result in quite other varieties of creatures, of which no similarity maintains to anything known of earth. Creatures coming up through embryonic evolution—or better, progression—in a universal gaseous condition of heavenly body, might be supplied with a wholly different course of character-instruction than these conditions on Old Sol’s planets. To say that no life exists on such gaseous planets would be presumptuous. We can only say that forms of biologic life such as we’re familiar with on this earth today, could have no existence on such. There may even be forms of development so rare of experience that Fire is the qualifying element. We can’t understand conditions of such nature outside of, or in contrast to, conditions that prevail on a planet like the earth, where the elements are reasonably varied and balanced.

However, it’s not necessary.

Students of the Wisdom, take note, are privileged to regard all the phenomena of Life and Consciousness from the “inside” viewpoints of Spirit standards. These are the imperishable and incorruptible viewpoints and standards, whereas the earthly biologic viewpoints and standards are only those of apparencies from effects. It’s like saying that a radio is no more than a very neat wooden cabinet, equipped with dials and buttons which when turned produce music of themselves—in that they are buttons on the front of a cabinet. The student of the Wisdom says to the Evolutionist, “Then if that be true, why do I not hear a sonata when I turn similar buttons on the drawers of my bureau?” The biologist can’t answer, so he reproves us by saying sharply that he’s dealing with the buttons on radios and nothing else. Which is no answer whatever, merely a qualification.

To sum it up, Spirit Consciousness—another name for Spirit Intelligence—has a million grades of qualification, prescribing in consequence the type of biologic vehicle it must occupy for a certain number of centuries or dispensations in order to gain more. As geologic changes occur, biologic changes follow, by what the Evolutionist calls blindly “Adaptivity”... Actually it might better be described as Relativity. A spirit-intelligence is Seventy-sixth
always relative to the organic form it occupies, teaching it new realizations 
about itself. All of it, thoroughly assimilated, demolishes at a stroke the 
contentions of the sentimentalist that Nature is cruel . . Nature is nothing 
of the sort. Nature is always and forever instructive!

AFTER ALL, Evolution regarded in the hitherto secular manner can 
only be regarded in one of two ways: Either Nature, which has no dif-
ficulty in prescribing what other aspects of the natural world shall be, is un-
certain of mind in respect to any form containing life, or, her process of 
creation, attributed to Divine Providence as occurring and finishing in the 
Garden of Eden, is still going on, and technically considered, the job is not 
finished.

Nature, or the Great Oversoul of Humanity, actually seems to be adapting 
Man’s organism to planetary processes as they occur, and this adaptation 
Man terms “mutation”, swift or slow as the case may be.

What doesn’t seem to occur to us in all of it is, that Nature itself, call it 
God or call it Oversoul, is thereby establishing the priority in importance 
of sentient life and life-forms, else it would pay no heed to the structure 
of Man’s organism and abandon him to get along with such forms as he 
can. In other words, Nature or the Oversoul is demonstrating the funda-
mental significance of Spirit even though scientific man professes to ignore 
it. However, such ignoring is only temporary.

At any rate, Evolution itself has now become so controversial that it no 
longer holds the prestige in philosophical thought that it held in the days 
of our grandfathers and grandmothers, yet looked at analytically it does 
attest more to the accuracy of spiritual doctrine like Soulcraft than to fal-
lacy. Soulcraft says that the earth was created for Life, not life for the 
earth. Evolution, even the archaic brand of Darwinian Evolution, reiter-
ates the same thing by raising the question of why it should have been neces-
sary from the Beginning.

The big contribution that could be made to the Evolutionary Hypothesis 
would be explanation for the Missing Link between the great apes and True 
Man—showing that it was the more advanced Spiritual Being appropriat-
ing and sublimating the primate species, that caused the appreciable difference in the Character of the mortal vehicle.
That must come in time, as spiritual understandings more widely prevail.
Learn to say to yourself, the tougher the ordeal I'm called to go through, physically, mentally, or spiritually, the higher I'm evolving in result of it. You'll have Evolution down pat and in a nutshell if you do that. But it takes us generations of lives to fully assimilate it with no resentments that it needs be requisite.
So much for this week. Let's turn to Chapter 153 of the *Golden Scripts* and see the high aspiration of the same thought couched in the poesy of the Teacher of Teachers . . .

The Divine Teacher Speaks:

**BE WISE, my beloved . . .**

Earthly error hath given unto man a heritage of sorrow; it hath picked him up and cast him down; it hath made him a phantom; it hath said unto him, Verily art thou least in the Father's wonders, therefore prostrate thyself, thou dullard, lest it should happen that thou shouldst recognize thyself in standing posture for that which thy spirit reckoneth unto thee. The wise son saith unto himself: Is my Father not wise? am I not his son? whenever did a wise father raise him up a dullard? when was flesh brutal that was sired of a majesty?
The wild wind calleth and the eagle flieth: the storm rageth and the tarn delighteth: the meadow-wind wafteth and the lark wingeth upward: are these not essences of that which proclaimeth them?
How then happeneth it that the soul of man, being born of God, cometh

*Seventy-sixth*
not into his calling of divinity? of performing divinely? of knowing of his
endlessness and proclaiming it joyously?
I say, rise up, beloved, and cast off old garments: give yourselves new rai-
ment, fresh as the morning.
Behold the dew, that it is new; behold the fragrance, that it is fresh.
Could God make a day that is divine and set man unto it that is of clay,
yet able to perceive it?
Whence cometh this humor to think evil of thy spirit? I say it is perverse-
ness based on shallow reasonings. I say it is delight to give torture to one’s
spirit.
Men of old have known of these things, that man was greatest among God’s
creatures, yet have the ages burdened men’s spirits.
The wicked of earth have risen up: they have defiled the sanctuary of
earth’s truth: they have longed for idols reared unto themselves, and when
they delivered no sweet satisfactions, they have stormed in a tantrum and
bespoken themselves blasphemies.
They have said unto themselves, All winds are ill, they do blow us no good;
we are forgotten of the Godhead; our bodies are of clay and the soft mire
receiveth us.
Behold we do no goodly thing that it faileth not to sting us: we are weak
in our intellects, and in that we are weak, we say life is weak also, that all
is of evil, that no good cometh out of it.
Are they not children who thus flout the eternal?
Arise! get ye up! know the proud blessing! perceive your own birthrights,
that the ages are your heritage, that God hath ordained you to be heirs un-
to a kingdom!
Why persevere ye in little tenets when there are libraries of delights await-
ing your explorings? cast off your garments of lecherous beggeries and do
honor to a prince who calleth you his kinsmen.
These are the lessons which I would teach you, these are the matters I
would offer to your reason.
How think ye that ye have been endowed with the wits to score a trillion
sunsets’ tints yet cannot see the glories that await beyond life’s curtains?
Do the little men press hard upon you? doth the slothful dunce upbraid
Seventy-sixth
you that ye have concernment for him in his folly? hath a tiny tune been piped for your ears upon the organ of the finite?
I say unto you, beloved, these are only your perceptions.
What prince is there among you who knoweth himself to be aught than a prince who seeth the world but in terms of his rulership? Is not the wise man wise in that life appeareth unto him in terms of his findings? Hath not the swineherd come unto his creatures in that they present the mark of his horizons?
Life is that which ye do see, according to the witcheries with which ye do behold it.
Each man maketh his bed with life, he lieth upon it: he treateth with the eternal on his own terms, the eternal humoreth him and saith, So be it.
Behold he observeth the sunset or the raincloud, he looketh at the morrow or his memories envelop him, a host advanceth on him and he saith unto his fellows.
We are beleaguered or not, according as we wish it: mayhap these who march against us are but sent to try our mettle, mayhap if we flee not, we shall find that they are brethren.
Verily, beloved, all things requiring mettle are your friends . . . in that they strengthen you to defeat every foe.
Wouldst ye have heaven? I say unto you, Take it! Do ye know torment? I say, Ye have made it, and in that ye have made it, it must deliver you a pleasure.
No man endureth that which giveth him not a secret pleasure, although that pleasure be naught but the adjustings of his karma.
Hath not the philosopher uttered unto you, That thing which thou wouldst have, O Man, take it, I tell you, and pay the price?
I say that the philosopher hath uttered unto you correctly, and yet I say more: That thing which thou wouldst be, O Man, enter into it by stepping; behold the step is there for your foot, naught but your effort holdeth you from it.

PEACE
The New Creed

ERROR moves in cycles; Truth moves in spirals. Ignorance lags in stalemates; Wisdom rolls in billows. Every few hundred years the religions of the world become formalized. When the heartbeat of Spirit is at its lowest rate, then comes Truth anew, flashed unto humankind as a beacon in vast darkness. Always it is the same Doctrine, though it wear a score of guises: Man lives many lives on earth and thereby perfects himself to know the Heavens of Higher Octaves. Spirit is eternal, existing both ways from the present. Consciousness grows to self-knowledge through function. Pain is ennobling; suffering is valorous. High above humanity hover Great Avatars; they shepherd the nations from suicidal excess even as they keep the babe from the cliff-edge. Potentates of Valor arise and combat the allegation that such excellencies are heresies. Humanity slays them, but in slaying them it profits them. Martyrs are troglodytes, learning to be Saviors. Who shall say where and when the Doctrine shall appear afresh? The Voice may speak from a Burning Bush on a Midian hillside or from the mysteries of Clairaudience in the attic of a city. God is not anywhere. God is Everywhere! As for the Kingdom of Heaven, it is not to be found outside your own graciousness. Thus the Liberation Doctrine—scroll unto freedom! Old worlds disintegrate, old fetishes wobble; out of the womb of Time and Change is born the fresh majesty of Wisdom Ennobled. God be merciful unto the least of us, for we are the Bigoted, enraged at proffered splendors.
Hear

the Recorder of the *Soulcraft Scripts* speak to you in his own voice weekly, from an electronic wire or tape. By providing yourself with an Electronic Recorder—a portable box no more complicated than a radio—you can have hour-long discourses on these mighty arcane themes loaned to you for playing weekly.

Sunday of each week, the Recorder of the Soulcraft Doctrine gives over to delivering a spoken address, interspersed with sacred music, of which you can obtain wire or tape copy for playing over on your own machine. Half of each address is for Beginners in the study; the last half is for more adept Soulcrafters. They come to you by first-class mail, and when you have played them to family or friends, you return them and receive a new one the week following.

These electronic reproductions of the Recorder’s Voice are loaned to you on a donation basis. *You remit what they have been worth to you in spiritual profit.* They cost Headquarters $5 each to make and get into your hands, but you are the judge of what the donation should be on them.

Write Headquarters for further particulars.

Address—

---

**SOULCRAFT CHAPEL**

*Post Office Box 192 : : : Noblesville, Indiana*
Incarnation:
How Occupancy of Organic Bodies Expands Spirit's Realization of Itself...
These Are My Pronouncements

These are my pronouncements: in that ye have said, Elder Brother, instruct us that we may be wise, so have ye reported yourselves unto the Host as being of profit in the plight now upon you. In that ye have said, Father, forgive men for they know not what they do, so have ye said, Father, forgive us our earthly transgressions, yea even again that doctrine which beholdest our divinity. I come bringing you a fairer cup than any ye have quaffed; I come offering you a sweeter book than any ye have sung from. I come offering you myself, and in that ye partake of me, ye have knowledge of your godhood of which ye are essence. May your goodly ministrations be as a lodestone drawing earthly men unto you, that they may see your goodly works and believe in the Father: may the thoughts of your hearts be as wisdom eternal to bring the lost sheep to the fold of tranquillity. Thus I send you forth to minister unto others: thus I give you errand where men sit together . . Arise and do a goodly labor in this, my vineyard, and when the workers assemble in purity may they know you for your ministries: those who have endured to gain unto greatness!

PEACE
How Occupancy of Organic Bodies Expands the Soul's Realization of Itself

THE SEVENTY-SEVENTH DISCOURSE

Foreword by Adelaide Pelley Pearson

DEAR SPIRITUAL FRIENDS THROUGHOUT AMERICA:

WE TAKE a veer this week, you'll notice, in the essential character of the Soulcraft Enlightenment. We come down out of the Cosmic, so to express it, and begin occupying ourselves with the problems and complications of Soul-Spirit specifically in relation to this mundane orb on which we dwell. We have, in other words, accounted in a general way for the wonder of the astronomical universe—projected within vast Holy-Spirit Consciousness—and seen our predicament more or less plainly in respect to our particular unit helping to compose it. Now we want to consider and study the basic factors of that predicament, how or why we entered into them as a species, and what purpose we're working out spiritually by constant repeat existences amidst them.

What so-called Evolution truly is, biologically, we examined last week, but in this week's lecture-lesson my father wants to consider with you this episode of true Man's settling down among organic forms indigenous to this earth, or developing upward upon this earth, and see just what may have come from it in past ages, and what increments the Man Species may still be obtaining by persistently incarnating in organism as he does. If it isn't Seventy-seventh
true, as the Hindu conjectures, that Man is “locked” in chains of so-called karma, why should human soul-spirits concur in successive residence in these organic forms? If Man has self-election as to whether or not he’ll enter them, and does it repeatedly generation after generation, what motive is behind the practice?

We want to get a comprehensive view of the whole vast cause behind the program of organic life in its current display, so that we can grasp clearly why we react to it as we do in the individual instance, making for our instincts and our intuitions, not to mention our conditioned reflexes and social habits of thinking and behaving.

Last week’s Mentor Script told us definitely that the planets were made for Life and not Life for the planets. But how long is the inhabiting of the many planets going on, and is it to be perpetual? Is planetary life—or planetary experience—a fundamental stage in the spiritual evolution of all consciousness ultimately expanding the so-called Higher Worlds? The fact of an enlarging cosmic universe and its genesis having been established, shouldn’t it seem reasonable that our next step intellectually, in striving to understand its general purpose, is whether or not the Man Species is peculiar in having arrived on this solar satellite and appropriated animal forms—from which any aspect of moral Salvation is necessary—or whether experience of such forms is a “must” for all exhibits of spirit life, irrespective of celestial location?

This whole sequence of study is what we’re due to enter upon next, and in its various phases it may run over several weeks. If we understand clearly and minutely just what the character of, and necessity for, the organic program are, we can deliberately conform our careers to both, not only in the interests of harmony generally but to the end that we miss nothing of the permanent increments they may be equipped to hold for us.

Before we go into this first consideration of the matter in a lesson-script of Incarnation in general, let’s not neglect to surround our reception of Wisdom offered us, with the hallowed vibration that comes with sincere Invocation for an errorless instruction. Let’s each one of us say this silent prayer over to himself or herself...
INVOCATION

By Mr. Pelley

LORD-GOD OF BENEVOLENT ILLUMINATION:

UNSEAL our eyes, we pray Thee, that we may begin to behold in true form and perspective the Glory Images of Matters Beyond this Earthly State, to be reached in our soul-selves by climbing vast stairs of intellect. Give us the courage of valiant pioneers in Spirit, to explore new realms and equations of Cosmos that may deal with the Microcosm as well as the Macrocosm. We gather together in assembly of fellowship to be taught of legions of Teachers who have already climbed those stairways, who stand upon promontories of valor and call down to us to persist and gain to the Radiance.

Grant that we may be enlightened in the full details of our earthly plight, Our Father, that if it be Thy will to bring us up out of them, we may respond with a willingness founded on intelligence.

We would serve as we can to spread enlightenment among all fellow creatures, that Thy plan for true salvation may be advanced by Thy largess poured down upon ourselves. Grant that no precept wrongly conceived may bemuse or misguide us. May all know the Brilliance awaiting the myriads of those climbing with eager hearts out of these abysses of errors and enigmas . . .

In the sacred name of the Teacher of Teachers, we thus consecrate ourselves.

AMEN AND AMEN, Father, So Be It! . . .

Why, Spiritually, Is Organism?

FELLOW STUDENTS AND FRIENDS! . . .

SUGGESTED last week, you'll recall, that the time had come for us to consider a certain Passover Period in our instruction from the domain of Astronomical Physics—so to name it—to the physics of planetary life as we know it from daily contact with Matter on our own specific solar
satellite. It's one thing to gain to a general understanding of why we have a perceptible material universe at all, and another to know why we sentient species find ourselves marooned or anchored to this one small solar planet, age upon age, developing the forms of anthropological activity that result in our traditions and our institutions. If we're "free spirits" in the elec-
tional sense, capable actually of knowing ourselves and our potentials no matter what the cosmic condition in which we find ourselves, what's behind our strange affinity for this particular planet and the forms of or-
ganic life that its physical features effect? Is there something specific to be gained by a continued residence upon this particular stellar ball in preference to others, or is it a sort of celestial provincialism that holds us upon it? With such point determined, we should be able to proceed to examination of the institutions man has established in his social state, and why his many social relationships now puzzling him, are what they are.

We know, first of all, that all Life on the surface of this mundane orb, swinging in complete circuit around the sun every 365 days, does acquire a certain appreciable area of performance, as well as equality of exercise, by being enshrouded in a peculiar equipment or sheathing identified as an organic body. From star-fish floating in jelly form on the billows of the oceans to the scientist with an IQ capable of expounding Relativity or the Fourth Dimension from a lecture platform before galleries of intellectuals, some sort of bodily mechanism seems to be a "must" to enjoy an effective degree of earthly expression. But have we looked at organism in all cases as we should look at it? Does it, or does it not, in other words, present some service to us that we're overlooking or ignoring in its factual existence?

NOW the first thing I want you to note in this lesson is this important distinction: Academically considered, Body and Organism are two sep-
arate things. Or rather, I might express it, Body and Organism are units distinctly defined. Try to grasp this to remember it—
Body is the total material substance of an animal or a plant, whether living or dead, in which for its own purposes self-recognizing spirit is supposed to reside for a given animate period;
Organism is an individual human or otherwise, constituted or equipped to
carry on the activities of mundane life by means of organs separate in their functions but mutually dependent for effectiveness of expression.

In Philosophy, we commonly consider an organism to be any highly complex thing or structure with parts so integrated that their relation to one another is governed by their relationship to the whole. Thus you can see that a body might be some very elemental unit of cell-life that doesn’t become an organism until it’s grown the need for coordinately-functioning features. So much for lexicology.

In the Ageless Wisdom we can say that we encounter a third definition for organism, namely, that vehicle or instrument by, or through, which volatile Spirit obtains some special form of expression.

By this, the Ageless Wisdom presupposes totality of mundane materials, and coordination of vital parts interdependent for, or in, performance. But it’s just as well to proceed carefully and see all that the Ageless Wisdom sees in the item of organism as a phenomenon.

Spirit has the desire, from motives of its own, to express itself within a given area of atomic assembly. So it proceeds to enwrap or ensoul itself in a given amount of substance in Matter, thus to exercise effect on objective units of substance in Matter, or objectives apart from itself, and motivate the first by means of coordination of activities to work displacement or other reaction on the second, that non-ensouled volatile Spirit could not accomplish of itself. Usually too, take note, the substance in Matter so employed to compose such body-organism has to be of equal and identical specific gravity and density with the objective units toward or among which the effect is desired.

Thus Spirit in its more tenuous light-body would have difficulty loading a pile of bricks into an earthly wheelbarrow, or picking up the handles of the barrow and conveying those bricks a given distance along the ground. An earthly organism compounded of atomic assemblies of similar specific gravity and density to the bricks, has to do the picking up. Ensouled Spirit may direct or supervise the performance, but it has to be effected by the mechanical means of the physical self with nerves and muscles. Ensouled Spirit directs the mechanism, and the mechanism transfers the bricks.

Put in another way, we can say that Organism is the machine of flesh and

Seventy-seventh
sinew that gets material results in a world of materials. And commonly the Spirit has to work through such machinery, no matter what the plane of materials on which it essays to function.

STATED in still another fashion, Organism is an assembly of atomic energies peculiar in its capability to actualize expression on the plane of atomic coagulation on which it is called to perform. Thus in a world in which all factors were composed of nothing but hydrogen, a hydrogen organism would be quite as effective on hydrogen as an iron organism would be effective on iron. All of which might seem for the moment to be a self-evident morass of words, providing it didn’t hold the secret of the Man Species assuming a coating of materials to get Spirit expression objectively on the material plane of earth-performance. Now get this—

Spirit as such, being the self-recognizing Soul in its original essence, would find itself wafting to and fro about a world absolutely meaningless to it, if it were unable to lift the smallest rock, or pick a flower, or plant a seed. It would be simply a picturebook world to Spirit if everything in it were impervious to the simplest of Spirit manifestation. Motion might exist in such a world, in that a strong wind might bend the branches of a tree, or water reaching the top of a grade might flow at accelerated speed downhill. But Spirit would be as impotent in the midst of these as the audience in a movie theater is impotent to do anything to contribute to the performance going on upon the screen. To become any sort of participant in world events, or even neighborhood events, or events inside a room, Spirit must cloak itself with a mechanism composed of materials similar in specific gravity and density to the features of that world or neighborhood or room, and by becoming such participant it enjoys a totally different reaction than it would as a mere observer or impotent visitant.

Participation in event in a material world means covering, sheathing, or mechanism similar in atomic integration to the environment or furnishings of that world wherein the event transpires!

This seems so self-evident that it sounds innocuous. You may say impatiently, “Everybody knows that, get along to something worth learning.”

Seventy-seventh
But there’s more to it really, than appears on the surface. What’s truly in it is, startlingly clear distinction of not only Spirit’s imperishability but it’s ability to maintain its sense of itself, both subjectively and objectively, no matter what environment it may discover round about it. It means that Spirit as Spirit could and does have the same sense of itself, along with memories of scenes either witnessed or participated in, whether it may frequent a world made up wholly of hydrogen objects—or objects the atoms of which are made up of one proton and one electron—or a world made up wholly of iron, with one proton and twenty-six electrons to the atom.

In other words, Spirit as Spirit can maintain itself anywhere, under any condition of materials, from hottest fire to coldest ice, from most inflammable gas to hardest basalt rock. It’s the element in Cosmos that’s absolutely independent of its environment insofar as any reactionary “sensation” is concerned, until it embeds itself in a mobile unit of the material and suffers the results that the material suffers from contact or collision. It’s the business of taking on the sensory properties that its covering takes on, so to speak, and making the reactionary properties of the material its own. When we have a line of experience with sensations resulting that impress themselves on Spirit so that it gains a higher degree of awareness of itself, we describe it by saying they’re “profitable”.

Actually, despite the fact that exhibits of it are so common that we forget their elemental significance, this business of Spirit finding a way to clothe itself with what we call materials, is one of the great phenomena of the universe. The very fact of the Soul occupying the bodily organism is one of the major mysteries of all the created worlds. It’s so profound, as a matter of fact, that always the human species has had to ascribe a divine origin to it. The earliest men—at least in point of culture that contained the art of writing—explained it that God Almighty first began it by tilling an edenic garden, stocking it with various animal forms in all states of animation, whereupon he proceeded to scoop up clay, mold man, and “breathe into his nostrils the breath of life”.

Seventy-seventh
Any suspicion that Spirit of itself could project Thought Forms and then coat them with teleplasmic covering and thus have the same organic forms, wasn't dreamed of by those who launched the original Creation story. That Self-Creating Thought could by a sort of etheric magnetism draw atomic particles made of protons and electrons around it and produce or effect what we know today as an atomic body or organism, was not suspected, either. Had it been suspected, much less known, the Adam-Eve legend wouldn't have been required.

Deceased Walter Stinson—whom I've told you about in previous papers— instructing the doctor's wife in a Niagara Falls, N. Y. parlor to "think" any type of bird she chose as perching on the corner of the mantel, then offering to take teleplasm from the doctor-husband and coat the thought-bird, thus getting a live creature that flew about the room knocking down and breaking vases, is a case of what I mean. Suppose—and mind you I say suppose purely to get a thought-image across to you—suppose Walter did the two jobs, conceiving the bird himself and doing the teleplasmic coating. Then suppose he knew a way to put his own consciousness inside the form thus made tangible and animate, wouldn't he create himself as a bird? Only suppose, instead of it being a sparrow hawk, as it was in the episode in the Niagara Falls parlor, it was a primate or great ape, wouldn't the process be complete that we have had described for us in the Soulcraft mentor messages?

Apparently men are ascribing to Divine Providence what they once knew how to do themselves, when they lived in pure spirit and naught else. They came to this solar planet, saw the conditions here that had evolved the great apes, and wanted to get in on that form of life as an experience, to know the reactions from participation in earthly events of the density and complexity of materials on this plane. They projected the forms of the quasi-divine animals, if I may term them that, but performed the real miracle of ensouling themselves within those forms and continuing to occupy them as procreational biology followed the production of young from embryos. That, at least, is what we're informed they did, but what we're discussing at the moment is the self-evident fact that they did it, and expert practice of it, over untold ages that true Man has been on earth, has made the mir-
acle of it so common that we no longer think of it as in any wise miraculous. And yet it is miraculous, every time that a pre-existing free Spirit takes possession of the fetus in the maternal womb and remains with it and in it to delivery and afterward—indeed throughout twenty to seventy years of mundane life in flesh.

What are these self-aware Spirit units or elements doing but supplying themselves with a material machine for obtaining results among material objects by being a self-locomoting material object themselves?

This, forsooth, is the great mystery of Incarnation—just the mere fact that self-aware free Spirit finds the way to enter into the interior of an organic machine and suffer its reactions as a material thing in a world of materials of similar specific gravities and densities.

So let’s turn to the Transcendent Mentors for elucidation of the mysterious process, or what illumination they’ve got to pass down to us about it. Free and advanced Spirits from Outer Space, the Wisdom has told us, journeyed to this planet in bygone ages, saw the types of flesh-and-blood machines coming to development here, and undertook a sojourn among them to get all the sensations from such enhousement that such enhousement might have to give them. Such enhousement, of course, meant Limitation of many sorts. But out of such self-imposed Limitation came a heightened degree of self-awareness in each instance. It was, of course, the degree of carnality to which these early “spiritual giants” plunged that brought on the great Sodomic Era that both Biblical lore and the Ageless Wisdom itself apostrophizes and deplores—and to which the Great Christ-Avatar arrived to “redeem” Man.

Let’s ask our Mentors, however, to keep to this wonderment of free and imperishable spirit coming to occupy perishable envelop and thus producing mundane “life” as we experience it ourselves today, up here in a modern and scientific 20th Century.

As we have the precise mechanics set forth for us, so shall we see the whole physical life process in its cosmic significance and know why we’ve been planetary dwellers strictly over the geologic eons since the Miocene.
DEARLY BELOVED BRETHREN IN MORTALITY:

WE HAVE taken exceptions to what has been said to you in one respect, although the error is neither fundamental nor grievous . . You have had it said to you that Man came here to earth planet from Outer Stellar Space and found ways to shape and occupy organic forms . . Man, we tell you, was a divine creation from the start—a special order in Cosmos of self-aware and self-sufficient beings, capable of knowing good and evil and being potentially god in his own right with all that godhood implies. Such forms do not come up by means of the experimental organic route, no matter what nonsense certain arcane sects profess to release amongst you. Animal forms of life, so-called, are animal forms of life, and are created to be animals, as animals rate in the cosmic roster of sentient life. That is, they don’t understand the moral values of so-called goodness and wickedness as created things themselves, the moral sense is lacking in constitutional make-up. What has become the Man species was originally projected as a self-functioning order with the good and evil notions firmly defined in his spiritual intelligence. And that was the reason that his sodomic misadventures in settling down on your earth-plane were actually so grievous. However, we’ll come back to this at a later date . .

The thing that interests us to inform you at this phase of the instruction you’re receiving, is this—

Man as Man is ever self-aware and self-provident; that too is one of his inheritances from the Divine Parent-Providence. And by self-provident we mean, he is inherently able to orient himself to whatever condition he discovers anywhere in Cosmos, no matter what the material or what seems to be material, whether in gaseous, igneous, or opaque state.

Man as Man, in other words, absolutely can live anywhere, and observe anywhere, and act and react to conditions anywhere in the whole celestial system.

Seventy-seventh
He takes on, in other words, such envelop as pleases him, call it sheathing or organism or fleshly residence or whatever term you will for such covering. He could take on the form of a tree and remain rooted to one spot throughout all his days until cut down, if that particular type of incarnation gives him the benefits worth spending so high a quality of consciousness upon as Man possesses. Which naturally it never does, therefore Men never incarnate as trees.

What we are striving to broadcast to you by this superhuman means is, that the act of incarnation always gives man some increased or improved field of force, in which, and by which, to exercise his self-awareness so that he gains to still wider and more efficient self-awareness. Inhabiting animal forms in the very beginning was as useless and senseless, really, as incarnating in trees would be to your human intelligence of the present. Man did not require to incarnate in animalistic forms to teach him anything he did not already know. He had gotten all of that as a sort of divine inheritance out of the conditions which he had left on other celestial systems to migrate to Earth.

Man came to earth in this "Great Migration" of which we've supplied you some details (but far from all as yet) and observed the animal forms striving to fulfill their destinies in their own cases. Thereat he bethought it a sort of cosmic lark to spend cosmic time evaluating the animals' reactions to organic function. But the greater mystery that needs clarification in your thinking is the one you first proposed: How Spirit can truly occupy anything, so that it masters control over it and dictates its material activity.

SPIRIT is self-sufficient in this, that what it thinks hard enough or strong enough, gradually takes shape in etheric maneuvers or maneuverings. We mean this literally. It's because all of you in the Man Race have emasculated your Thought Powers to almost the vanishing point as respects material aggregation, that you decide the getting of tangible and animate forms out of Thought Projectings is miraculous. Miraculous it certainly is not, and thousands of you, when you arrive upon this higher Plane in the course of fulfillments of your various destinies—where you see Thought Forms take on tangibilities and eccentricities of self-propelled powers in their Seventy-seventh
own rights—won’t think it at all necromantic that you can even descend
on occasion into the grinding and growing of earthly atoms and produce
temporary results on materials of your earth-world. It is being done every
day, yea every hour, in transposing thought wishes of goodwill toward souls
in flesh, or handicapped by flesh, to create impedimenta that save them
from involvement in premature tragedies or excesses of bad fortune. You
even reach the points of very temporarily materializing yourselves as you
are in your discarnate condition, when you labor under some severe mental
stress that takes you back into familiar environments where you are seen of
earthly eyes, although in that form known as ghosts or phantoms. But you
do master early, on this side, such minor efforts as turning on or snapping
off earthly electric light buttons, picking up lost coins or currency in streets
and transporting them or it to the pockets of the impoverished, doing a
hundred and one small acts of momentary helpfulness which the recipient
never suspects as to true cause or source. Aside from all that, transcribe
this—

You are creators of your own bodies in your mothers’ wombs every time you
make the descents into flesh, in that you give them shape and peculiarities
of physical members if the regular family lines dominated or supervised by
the parental genes do not answer the demands of your spirits in forthcoming
physicality. You perform the miracles yourselves of entering fetuses that
become organisms in time, when gestation has been completed according to
genes pattern. And you do it by synchronizing your personal thought-vibra-
tions of the enfusing mothers, and having arrived at them, you simply
proceed to attract the atomic displays or coagulations that those bodies
represent in materials, discovering that they too respond to dictates or per-
formances of positive Thought.

We tell you that you are committing not an error in the world to make a
fetish of Thought Itself, because it is the alpha and omega of the whole
material phenomena.

What you think strongly enough or powerfully enough, you can see ma-
terialize in the degree and to the proper tangibility that you desire the pro-
duct to be of the utility for which it is fashioned!

Seventy-seventh
WE CANNOT impress such ultimatum upon you too emphatically. You human people in your atomically arrived-at bodies, have simply forgotten how to employ Thought, or the essential nature and capability of Spirit-in-Action to bring into what you call Reality the body or the object which you desire to either “occupy” or possess. And in addition, we disagree with you (WDP) that there is any particular miracle about the business of “occupying” it . . You do not do that precisely . . You “place yourself in the center of all the atomic clusters and star-worlds of nuclear energy” and proceed to rule them from the emanations that come from your intrinsic Thought Dynamos.

You would not judge it to be miraculous or profound if you should stand in the center of the radii of a blacksnake whip and so wield or flick it that all fellow humans kept their distance outside such radii to prevent their getting nipped by its lash. And the analogy is almost exact, only in the case of the atoms which you thus command, it is more the reverse of exerting a powerful magnet. You do not make fellow mortals of atoms stand their distance; you make them draw in and actionize them as you desire them to actionize.

If you could only observe the stupendous distances between proton and electrons in the core of the atom, nothing about it would seem extraordinary whatever. But in your present fleshly confinements you lack the sense capabilities to perceive them, and thus their behavior, with your thinking selves in the midst of them, seems incredible. Would you think a lion-tamer incredible because from his position in the center of the cage he has entered, he makes the leonine beasts go through their paces?

However, to get back to atomic composition of sheathings, that you term in the abstract, mortality . .

AS FREE, unencumbered Spirits, you want occupancy of great clouds of these atoms and have them swirling about your Thinking Centers to supply you with practical organic services. Your unencumbered Thought Dynamos and Magnets get the performances you have depicted to yourselves when planning the results. You usually operate in the octave and at the velocity of the atomic world immediately about you, and thus you get the
specific gravities and densities that correspond to that world, and your physical bodies when assembled and supervised are in accord with the accompanying features of the orientation.

If you particularly desire to operate at the density and velocities of the so-called Plane of Earth, you enter upon that octave of all material phenomena and use the Thought Powers that are your heritage from the divine composition of which we have told you. You get in result a "vehicle" that is in accord with the atomic assemblies at which all adjacent material substances are integrated. If you were upon the hydrogen planet of which you spoke in your introduction, your atomic integrities would be of the hydrogen formation, densities and velocities. The sense of reality of them all would be just as pronounced to you, but the degrees to which limitations would be imposed upon you would be different.

For instance, if you have so performed your Thought gyrations to get a result on a plane of densities and velocities as your current earth-scene contains, you will handicap and weigh down—in other words, restrict—your spiritual field of operation, so that you can jump your sheathing only a few feet off terra firma at best, or transport yourself under your own muscular power at not more than four or five miles per hour. These self-imposed restrictions too, however, have their educational features in themselves, because they cause the ensouled or indwelling Spirit to declare to itself, "When I am free of this atomic sheathing I can go anywhere in the universe in a twinkling of time, merely 'thinking' myself there. I can present myself wherever I desire to be, merely by envisioning myself in such location, and not be encumbered with memories of the journey's aspects by which I gained to that spot. When I am free of this sheathing, I perceive my own Thought Powers to be vastly different and much more tremendous than I assume them while ensheathed. In other words, I deliberately handicap myself in all these extraordinary performances, that by comparing the freedom of the one with the limitation of the other I come into an awareness of my own advantage or disadvantage of performance. That increases my knowledge or realization of Myself. Always the concept of Myself as the performer crops up in all of the orientations that I devise for myself! And I get a realistic notion of delimitation by being limited just as I get a realistic

Seventy-seventh

16
notion of limitation when I am totally uncircumscribed. If I am instinc-
tively wild and lawless, I place myself in the center of atom clouds and in-
vite them to weight themselves around me in the form of an organic cover-
ing, that I may know confinement or restraint that is apparently good for 
me. Confinement and restraint discipline me. But always and forever, I 
am making abstract comparison between the two and reading myself in 
one or the other."

THIS IS the earthly life-lesson and there is nothing wrong with it, in-
deed it is wholly beneficial—when you have reached that point of self-
lawlessness where restraint or circumscription benefits you at all. There 
are some soul-units so advanced in intellect that no amount of further re-
straint or confinement can teach them anything, or disclose anything to 
them that they are not aware of already. These proceed onward and up-
ward to other manifestations of Spirit that take still other forms of mani-
ifesting. But you’re really putting the cart before the horse when you think 
of your present predicaments as “burdens” imposed upon you as penalties 
for anything, or to “see how it feels to be limited or circumscribed”—or 
how the materials forming your sheathing react in sensation to a given pre-
dicament.

Actually throughout it all, you acquire nothing, as the ultimate lesson but 
the more and more emphatic realization, “I AM MYSELF, AND POS-
SESS WITHIN ME UNLIMITED POWERS WHICH I CAN ON-
LY USE AS I DISCERN EMPLOYMENTS FOR THEM IN EX-
PERIENCE OF MORE AND MORE PROFITABLE SELF-AWARE-
NESS” . .

Actually, we repeat, by the whole experience of it, you are learning more 
and greater powers of Expression of the Spirit-Self.
Incarnation, in any form, is merely the placing of yourself within atom 
clouds where the effects from them dictate these greater realizations of Self-
Expressions. Occupancy of so-called Organic Bodies therefore, is the most 
elemental phase of acquiring self-consciousness, which in turn is the begin-
ing of recognition of all the potentials that lie in Consciousness awaiting 
to be cultivated and exercised well-nigh to infinity.

Seventy-seventh
Understand this lesson and you get a far different concept of the whole earthly scene. Even by assimilating it, you see Spirit in its utter imperishability and eternality start to emerge.

And, incidentally, you also should begin to see the fallacy and childishness of thinking that any “state” of fire and brimstone to which you sometimes assume you are amenable, can really have no effect on Spirit so long as you slough off the orienting atom clouds and have nothing to do with them.

Enough for this time.

Read it all over from the beginning and make certain you have it.

THE COMMENTARY

DEAR FELLOW STUDENTS:

O MY PERSONAL way of thinking, it’s nothing more nor less than the inherent grandeur of the human soul as a created marvel, that the foregoing emphasizes. What a far, far cry the whole wisdom is, from the provincial, inhibited, circumscribed notions of Hebraic mentality, assumed to have been launched on society some 3,400 years bygone in the Mosaic estimate of the human creation.

This wisdom comes to us and declares, “Will you stop for all time belittling and disparaging yourselves! You are Great Creations of the Divine Providence, and you’re merely damaging and emasculating yourselves by continually harking back to the worm-of-the-dust psychology that too many savants think quite commendable doctrine, supposed to show humility when what it truly shows is a bad inferiority complex of Eternal Spirit.”

People in their Inner Selves are no less than majestic—that’s the way I read these Latter Day Revelations. If they can be brought to so regard themselves, they’ll be majestic as well in their secular, moral and cultural expressions. It’s a spiritual application of the old adage, “Call a dog a bad name and you’ll have a bad dog,” only in this case it’s ourselves we’re...
imbecilically calling bad names. Then we wonder why the human race seems so hopeless as subjects for any sort of "redemption".

Of course, that picture-image of the Thought-Unit that's our essential selves being enhouse in the center of clouds of responding atoms, is somewhat over-powering. But we are learning of the stupendous distances in the heart of every atom making up materiality, and if the spaces are there, how dare we say that the depiction is fantastic?

I had this capability of Spirit brought home to me in the incident I told about recently—I think in one of the electronic lectures—when Silverleaf, the celebrated little Cherokee girl, acting as "guide" for the lady medium who was giving a seance to Mr. Fisher and myself, offered to go to the northeast corner of the State of Washington and tell us which way a galena lode had gone which had been "lost" in a mine, in which Mr. Fisher had interest. "Direct me in a Thought Beam where to go," cried Silverleaf, "and I'll look the property over and see what I can learn." We envisioned the mine property as to location, and Silverleaf was off.

She came back in twenty minutes! In that period of solar time she had transposed her Spirit Consciousness three thousand miles from Indianapolis to Spokane and Aladdin Mountain, entered the gate of the mine property, looked over the interior of the caretaker's cabin and observed him at his radio listening to the afternoon news broadcast, gone up five miles of mountain trail, arrived at the property, gone into the bore, observed the direction of the lode, followed its outcropping some four hundred feet, and returned to the Indianapolis house before the seance had ended.

Thereupon she described every feature of the mine and buildings, told us which way the lost lode went, and exactly where to drill vertically to intercept and recover it.

"For heaven's sake, Silverleaf," I exclaimed, "how could you tell which way such a lode followed underground?"

"Because I went directly into the mountain itself," she returned, "just as if it had been made of steam. I went through the spaces in the atoms of the mountain. No worldly material is solid in the state in which I'm living. Everything's porous. Your whole world of materials is only 'solid' to you because you're thinking in terms of the density of your physical
bodies. To me, in what I’ve just done, it was no more to go underground in Aladdin Mountain and see where your lode went, than it would be for you to walk through a cloud of mist on a foggy morning and locate your automobile parked down the walk from your front steps.”

Well, under such conditions—if those be “realities” to spirit—what then is all this pother about Incarnation in so-called Solids? Apparently we handicap and circumscribe ourselves with the weight and densities of our physical selves, enervating our capabilities of Spirit in its non-incarnate condition, and then sit back and bewail the limitation we’re called to “suffer” . . .

The real truth is, that the handicap and weight and sense limitation is only a passing experience we put ourselves through, that we may truly appreciate Spirit Form or Spirit Existence, each time we return into it. Can we gradually begin to get through our heads that Spirit Life is the only free life, and that lives we experience in flesh are denser forms of existence to “slow spirit down” in its natural functions and help us to appreciate its more facile exercise by periodic sojourns in organic forms?

Let’s turn to Chapter 91 and see what the Great Teacher tells us about it from His celestial viewpoint . . .

The Divine Teacher Speaks:

NOW that men have often said that I am son of God, meaning a literal father dwelling in a literal heaven, surrounded by his messengers and judging all men according to their deeds. I bid you to behold that such is a compromise between the truth and what they would believe of their own pictures in form, not knowing how to picture the abstract. But this is important: There are those amongst you, in flesh and out of it, who have seen what no man ever hath seen, they have made their penetration to vast distances of spirit, they have
found there sights and sounds beyond earthly comprehension. Behold they have returned to earth to tell of those experiences, to relate what happened to them of their mental senses.
They have pictured unto those below them on the earth-plane a series of dramas apparently occurring within their inspection at the times of their visitations.
These have taken form and become apparent to earthly brains as the expressions of theology.
Now let me tell you the truth about these things, that ye may be wise above your generation.
And yet I say unto you, repeat it circumspectly, for verily it transcendeth men's knowledge of the present.
The Father, who rendereth unto you a picture of divine paternity, is vaster than men think, in that out of the infinite cometh Reason by a process that hath in it Creation as ye know it.
This Reason is the Voice of Creation telling men, born and unborn, of vast mysteries.
These mysteries, beloved, are choice of selection: by that I mean, they encompass circumstances that cannot be interpreted except as man compar eth them with the knowledge which he hath in his own experience.
But this voice of reason is more than argument: it hath in it potencies that take form in thought.
I speak unto you with wisdom when I say that all of us are Thoughts manifesting in so-called matter, which itself is Thought, not a projection of the intellect but a conceiving of things as they might be, wherefore they are. By this I mean, Thought is of eternity, before matter, being all that there is in the Cosmos.
The Cosmos in turn is Thought; it began to manifest in matter trillions of millennia ago in earthly time for a reason: It was impossible to conceive, even emotionally, without Form of some kind to give Thought character and measurement.
When I tell you that the earth-plane, and mortal life, are but types of thought measurement, I explain life closer to truth than in any other way or by any other measurement.

Seventy-seventh
Life is projection of Thought indeed, but it is Thought projecting in terms of quantities for measurement of itself for evaluation of its own attributes. To utter it differently unto you, Life hath in it the essence of Thought while at the same time it is Thought; this I perceive ye do know.

When I speak then of the Father, I speak verily of one who ruleth the Host of all Thought Streams, a Spirit so aged that no man knoweth Its antiquity.

This Spirit in power is beyond even my conceiving, even as I was temporarily beyond your conceiving whilst in mortal flesh.

This Spirit existeth and endureth, older I say than any known to the host of those of whom I have knowledge; He is not God as men conceive God, nevertheless He is so wise in His conceiving that His power transcendeth that of any spirit projected onto any plane of which we have wisdom.

When I say that I am son of God and refer to the Father, invariably I refer to this Spirit because with Him I am in touch and know no greater beyond Him.

I tell you, beloved, I believe others to be beyond Him, but of them I have no knowledge and probably never will have knowledge, they ever receding as we approach them.

When therefore I say that the Father existeth, and yet I say there is no God but Thought, I do not speak a paradox, neither do I fabricate: we have spirits here with us upon the Higher Side so powerful of knowledge, concept, and constructive emotionalism, that they do transcend even myself who am given the earth as my temporary ruling place.

These spirits are known unto me intimately and unto you when ye are out of your flesh.

These Infinite Spirits, for I call them such, greater in power than any known to mortal men, have control of the universe as men know it: they are omnipotent and omnipresent in the world and in the universe, ruling it by thought projection and enabling it to function.

Mark this well, beloved: I come unto you, bringing you gifts of knowledge when the world hath delivered its treasure to your purses and it buyeth naught that appealeth to your hunger.

PEACE

Seventy-seventh
The New Creed

ERROR moves in cycles; Truth moves in spirals. Ignorance lags in stalemates; Wisdom rolls in billows. Every few hundred years the religions of the world become formalized. When the heartbeat of Spirit is at its lowest rate, then comes Truth anew, flashed unto humankind as a beacon in vast darkness.

Always it is the same Doctrine, though it wear a score of guises: Man lives many lives on earth and thereby perfects himself to know the Heavens of Higher Octaves. Spirit is eternal, existing both ways from the present. Consciousness grows to self-knowledge through function. Pain is ennobling; suffering is valorous. High above humanity hover Great Avatars; they shepherd the nations from suicidal excess even as they keep the babe from the cliff-edge. Potentates of Valor arise and combat the allegation that such excellencies are heresies. Humanity slays them, but in slaying them it profits them. Martyrs are troglodytes, learning to be Saviors. Who shall say where and when the Doctrine shall appear afresh? The Voice may speak from a Burning Bush on a Midian hillside or from the mysteries of Clairaudience in the attic of a city.

God is not anywhere. God is Everywhere! As for the Kingdom of Heaven, it is not to be found outside your own graciousness. Thus the Liberation Doctrine—scroll unto freedom! Old worlds disintegrate, old fetishes wobble; out of the womb of Time and Change is born the fresh majesty of Wisdom Ennobled. God be merciful unto the least of us, for we are the Bigoted, enraged at proffered splendors.
Hear

the Recorder of the Soulcraft Scripts speak to you in his own voice weekly, from an electronic wire or tape. By providing yourself with an Electronic Recorder—a portable box no more complicated than a radio—you can have hour-long discourses on these mighty arcane themes loaned to you for playing weekly.

Sunday of each week, the Recorder of the Soulcraft Doctrine gives over to delivering a spoken address, interspersed with sacred music, of which you can obtain wire or tape copy for playing over on your own machine. Half of each address is for Beginners in the study; the last half is for more adept Soulcrafters. They come to you by first-class mail, and when you have played them to family or friends, you return them and receive a new one the week following.

These electronic reproductions of the Recorder's Voice are loaned to you on a donation basis. You remit what they have been worth to you in spiritual profit. They cost Headquarters $5 each to make and get into your hands, but you are the judge of what the donation should be on them.

Write Headquarters for further particulars.

Address—

SOULCRAFT CHAPELS

Post Office Box 192 : : : Noblesville, Indiana
Redemption:
How the Early States of Man Worked for Spirit’s Concept of Society

Published by
SOULCRAFT
Noblesville, Indiana
These Are My Pronouncements

THESE are my pronouncements: in that ye have said, Elder Brother, instruct us that we may be wise, so have ye reported yourselves unto the Host as being of profit in the plight now upon you. In that ye have said, Father, forgive men for they know not what they do, so have ye said, Father, forgive us our earthly transgressions, yea even again that doctrine which beholdeth our divinity. I come bringing you a fairer cup than any ye have quaffed; I come offering you a sweeter book than any ye have sung from. I come offering you myself, and in that ye partake of me, ye have knowledge of your godhood of which ye are essence. May your goodly ministrations be as a lodestone drawing earthly men unto you, that they may see your goodly works and believe in the Father: may the thoughts of your hearts be as wisdom eternal to bring the lost sheep to the fold of tranquillity. Thus I send you forth to minister unto others: thus I give you errand where men sit together . . Arise and do a goodly labor in this, my vineyard, and when the workers assemble in purity may they know you for your ministries: those who have endured to gain unto greatness!

PEACE
DEARLY BELOVED BRETHREN IN MORTALITY:

IN THE BUSINESS of acquiring as broad an esoteric education as we can, we ought to pay careful attention to a very fraught and significant period in Man's affairs. I mean, that period when he was changing over from being strictly a spiritized or etheric creature to being a soul en­housed in an earthly organism. Neglect this change in Man's status we cannot, for in no little degree it accounts for the social history of our species and perhaps its racial divisions, bringing us up to many of the practical complications in our so-called civilization of today.

The celestial history of Man and his secular history differ basically, of course, as to origins and starting-points. The celestial history of man merely picks him up at that point back over the aeons where the first of his species came within the aura of the planet's influence. His secular history picks him up in his apparent manifestations as a biologic curiosity. As we have seen in our discourse on Evolution, this secular history picks him up in today's science on the human side of the chasm of the Missing Link. Science considers it can have no part in considering him other than a biologic curiosity. A body is animate, therefore it lives. Man in his physical sense is animate, therefore Man lives. Before he began living in the biologic sense, he was non-existent. So his history, considered in the secular aspect, begins where his biologic or organic self began to manifest.

Seventy-eighth
At any rate, we won't quarrel with it—if that's the way that Science prefers to view it. It admits of a thousand loopholes and inconsistencies indicating error in such hypothesis, but on the other hand, Science is the compilation of uniform data respecting the behavior of materials or material forces and we can scarcely ask it to become something else.

In considering Man as a spiritual being, however, which is the premise of our higher study, we go behind all of it and observe his nature and performance as an etheric creature. As psychical research has proven beyond reasonable doubt that Man's spirit lives after death of organism, so Retromemory proves that it lives before organism—at least in his thinking self. Thus we can put it that it's Man as the abstract creature or etheric unit who engages us. We're vitally interested not only in how he behaves apart from organism but what attraction organic sheathing could have held for him in the original instance of coming into the earth's aura, that caused him to deport himself as the Ageless Wisdom claims he did.

Our consideration of it lays the floor-beams for all manner of social practices which Man has followed, from so-called savagery up into the various civilizations that have come and gone and come again.

It's an interesting and dramatic episode in etheric Man's affairs—that in which he forsook his strictly spiritized status for the confines of organic life, preferring to live in a world of Cause and Effect of his willful election. What we're most concerned with examining in this week's discourse is his immediate dissatisfaction with the organic life thus assumed, that in every sequence in his earthbound affairs has caused him to disdain savagery as the sum and substance of the earthly experience and develop the Social State that eventually translates into civics and economics. That these earthly Social States flower into cultures that seem to "fall" and disappear is only a mystery to those who are ignorant of the deeper esoteric truth. However, with this Urge to Progress exhibiting unfailingly in his divine self, we should be able to see why Man's worldly relationships are what they are. Understanding it readily, we have a practical basis for estimating or judging spirituality.

Let's give over a moment to sacred Invocation, then spend the next half-hour acquainting ourselves with this background of Spiritual History that
rationalizes so much of our world upset of today. Learning, for one thing, that the “fall” of the various civilizations of the past mayn’t have been the tragedies we’ve always believed, can be an electrifying revelation in itself—

INVOCATION
By Mr. Pelley

HOLY FATHER INCARNATE:

HEAR OUR beseechments as we come before Thee, asking the boon of wisdom for our intellects. We would win a fairer prize than we have won to date, we would aspire toward a higher goal and lovelier Eternity than any we have visioned . . in that we come into effulgent grasp of our high callings up the worlds, exploring all Cosmos for Thy beneficence and profiting as we can from knowledge of the godhood of which we are derived. Give us a clearer, cleaner, loftier concept of our missions in these worlds, we pray Thee. May our development be endless. Open the serried doors of Expanding Intelligence to us and may no corner of Thy universe be unfamiliar to our footsteps.

With error and circumscription left behind us, may we understand all mysteries and live in the Light that sweetens as it brightens. Thus in the pattern of the life of the Teacher of Teachers, may we finally achieve His faultless omnipotence . . AMEN AND AMEN!

The True Purpose of Civilizations

STRANGE indeed it is, fellow students, that some of the most common aspects of life actually, are the most unaccountable when we pause to examine them. Take, for instance, this business of primordial man’s being savage over untold generations but gradually taming in his character and establishing civilization. We take it so readily for granted that pri-

Seventy-eighth
mordial man had to start life as the savage that the person who suddenly takes time out and looks at it, appears to be a little odd. But why, we might ask ourselves if the sheer love of knowledge prompted us, should man in his aboriginal state be savage? Why couldn't mortal man have appeared in the planetary scene with the same control and camaraderie toward his fellows that he displays generally throughout the world today? Let's look at it first as the biologist regards it, and then look at it from the higher spiritual knowledge of this Aquarian Dispensation...

First, what does being savage mean? Turning to the dictionary we read: "Of, or pertaining to, the forest; in a state of nature; wild; a human being living in a state little removed from that of the animals; one completely uncivilized." However, is this a list of definitions or is it a list of contrasts? If we didn't know what a forest, or state of nature, or animals were, we couldn't understand from the foregoing what being savage was. So, accurately speaking, the dictionary doesn't help us much.

Isn't the city hoodlum or goon, going about robbing or slaying, just as much the savage as any creature in a state of nature living in a forest? A living being is savage when neither ethical nor ethnical tolerance controls its feelings or behaviors.

Savagery is pursuing existence in personal defiance of any social controls making for the greatest good of the greatest numbers.

It is thinking and doing in terms of the aggressive personal ego having or getting its way in absolute disregard of the effect of such activity on others. It is a state of unbridled license to execute one's will regardless of the effect it may have upon others.

NOW GOING back to the biologist's explanation for primordial man's being savage in the light of the Soulcraft definitions, we're asked to accept that Man in his pristine state was an animal and nothing else. Ignoring the evolutionary hiatus of the Missing Link, society of today is requested to accept that early Man was a species of great ape, forced by terrain conditions to forsake the protection of an arboreal existence, come down upon solid ground and walk upon hind legs. As he met and conquered the problems of such hazardous alteration, he learned there was...
safety in numbers and so began operating in conjunction with his kind—
either to vanquish common enemies, secure food from some natural source
that might also be wanted by baser animals, or construct habitations that
couldn’t be executed by his individual strength alone. From such experi­
menting in the happy results of many working for the objectives of the one,
it is argued that the modern community and state were born. As a working
hypothesis it seems reasonable and so millions accept it, not having occasion
to concern themselves as to whether it is accurate or inaccurate as to what actually happened .

But what if it were as foreign to truth as the young woman’s explanation
of electricity? You’ve heard about the Miss who was critical of her fi­
ance’s desire to go onward into college and get an electrical education?
Why should he want to do it? “Because I want to know what electricity
is and how it works,” he declared. “It’s really very simple,” said the sweet
young thing, reaching for the lamp-cord, “you just pull the cord thus and
see, the light comes on. That’s all there is to it, really.”

That’s all there is to it, really, is the belief of the average person who hears
the biologic explanation for the savagery of primordial human nature.
Starting out as an animal, he merely followed what are termed the animal instincts. But still we have nothing
really explained to us. Why, in turn, should animals be savage? If we wanted to be aggressively perverse in
our hypothesizings, why shouldn’t we ask the head­ache question as to why all the animals weren’t born
with the dispositions of lambs, rabbits, or beavers—all animals? If Almighty Providence, or the evolu­
tions of Nature, could produce a lamb, a rabbit, or a beaver, and neither of the three beat all savage, as
we define savagery, why the ferocity of wolverines, ti­
gers, or hyenas? And for that matter, why shouldn’t the species that was alleged to have “sprung” from the apes—according
to the biologists—have taken after the lambs, rabbits, and beavers in­
stead of after the aforesaid wolverines, tigers and hyenas? Of course, we
know that such species did not take after the wolverines, tigers and hyenas,
but when we speak of early man’s being savage, that’s the notion we imply in our logicizing processes.

Animals in general are not all savage, in the sense of being ferocious. There are grades and octaves of animalism and ferocities.

Give it analyzing thought and soon you’re involved in a maze of contradictions and bewilderments. No rule holds. Furthermore, while we’re on the subject, by no means are all primordial men socially irresponsible and instinctively ferocious—and certainly the great apes are the least ferocious of all forest creatures. Look at the whole problem with intelligence based on the Ageless Wisdom and again the obvious reveals itself . .

Man isn’t savage because he takes after the dispositions of certain animals and not others. Man is savage in the primordial state simply because he lacks the attributes of what we term “moral responsibility” . .

THE THING I’m striving to register in all this conversation is this one salient point: Viewed from the angle of the Ageless Wisdom, Man as a species—the Adamu species according to the ancient Babylonian—started in as savage in his early occupancies of physical flesh only in our assumptions of the secular biologists. And the secular biologists have proceeded on the assumption that man outside flesh had and has no existence. Proceed on the assumption that man outside his flesh may have every existence and the entire prospect alters . .

On a recent night in California, Mark Probert of BSRA held a seance at which the control Yada Di Shi’ite spoke audibly to seven persons. Who Yada Di Shi’ite may be, Soulcraft does not profess to know, but apparently he descends from the same octave of cosmic illumination as the ex-carnates responsible for the Wisdom circulated under the aegis of Soulcraft. Anyhow, in transcript of Probert’s mediumship, his control expressed himself “right down the alley” of what the Soulcraft mentors have been saying from the first in respect to this etheric origin of Man—

“Man as he is known on your earth today has come from far and wide, and out of the others, and from distant planetary bodies, both fiery and otherwise . . It appears to your scientists that Man has come up slowly over vast periods of time from savagery to his present heights . . I am afraid
you are so far off in these things that even now your present much-vaunted civilization is very far behind in comparison to some of the civilizations that have been on earth before.

"Man, in the beginning, brought with him from out the ethers—when he was an etheric being—the memory of vast civilizations, buildings of vast size, buildings of which you have no idea either of size or structure, or their immensity. Possibly the closest you have come to it on your earth is through the civilization which you do not know today, that was called the Mayan.

"They knew, these Mayans, all about constructing great roads, building them in stone and cement as you know it today, only better. They knew all about the weavings of textiles of the finest texture; today you have nothing by comparison. They knew all about dyes; they knew all about medicines, about surgery, about dentistry ... There is nothing new that you have today. Modified forms you have. There are buildings in some parts of South America built by these Mayans; today you in your great country could not afford to build one of their buildings. It would cost 40 to 50 millions of your money to duplicate one of them.

"Man has not progressed in the way that you think. Civilizations have not grown so much better than in the ancient times, but in many cases worse. You have today terrific poverty among people in your great civilization; in the Mayan civilization no man was permitted to go without the necessary things for his existence. Today you have the wealthy on one hand and the abject poor on the other. Look at Germany! Look at Egypt! Look at all your other countries. You boast here about being a democratic country, a civilized country, yet right in your midst you have the most appalling state of need, ... unless, of course, you have a war. You blame it on a growing population but you cannot feed your people! Let me tell you that in those Mayan times they took agriculture as a great art; everyone was fed, no one went without, and no one was permitted to squander his substance, no matter who he was.

"Why did such wonderful civilization fail? That is the great question. But like all civilizations, deterioration sets in. Great sufferings bring on great catastrophes of nature. Rains came, the like of which you have never seen; great storms and earthquakes. Many of the Mayan buildings with-
stood the quakes; today your buildings would not. Most of them would go
down. Diseases spread among the population, to avoid which the inhabi­
tants scattered to distant parts of the globe . . 

"Man has come from far and wide. He has been at one time an etheric be­
ing, before bodies were formed—in your vast space. And he has inhabited
many of those planets in space, and migrated from one to the other . .
Man originally, before your earth was built, was a great being, highly in­
telligent, highly educated. He had brought his knowledge from other
spheres through with him to this, your Earth . .

"But Man became lost in an hypnotic dream of the physical life. He de­
teriorated. He has forgotten his own kingship, his own greatness, and has
fallen indeed into low ways. It is a little disturbing to have your anthropol­
ogists so satisfied as to suggest that Man has 'descended' from that creature
called the ape. Man never was an ape. Man has tried but once the experi­
ment of Evolution; it was one of his efforts, satisfactory for a time, but by
no means was it his one and only means of gaining to the Earth-plane. It
may look to those of you who have made a study of certain fish and birds,
and certain animals, that Man has come up in his body through certain
physical evolution. But this is not so! Only in one experiment did he try
that way. The Cro-Magon Man was but the tragic end of a great civiliza­
tion. For in that civilization came mutations that changed the bodies of
men, due to things that they did; such as, permitting poisonous gases to
escape from the Earth, letting in radioactive substances that caused terrible
deformities . .

"At one time Mars had a great civilization. Many of the features of life
now on your planet came from there. Saturn still has a civilization on it.
The rings around Saturn are thought to be pieces of what may have been a
broken-up planetary body. But no, it is a very fine grade of Matter that
has been attracted into the magnetic field of Saturn and has taken the form
of that field that flows around that body. It is following that pattern. As
you may know, magnetism has a definite flow to it and changes in that
flow are recorded in the changes in the rings. Sometimes they separate and
become three distinct rings. These rings are distinguished by various colors
that may be seen through your prisms and that are due to their chemicals
and the light reflected from their chemicals. These rings form shadow-bodies across their world for the people on Saturn. Sometimes in the central part of Saturn there is a long period of darkness, sometimes there is a period of all colored rays, very brilliant, like your rainbows. Life on Jupiter is different. The human beings there are very small, very small but heavy, and the vegetation is very heavy and rubbery and with an insufferable odor. The foliage is very dark green, almost black, and the sap is a thick liquid, like your earthly tar. The gravitation, the pressure, particularly the 'pull' gravitation, is very great. You have nothing like it. If you went there in forms of your earth bodies it would crush you to the ground. You could not move . . . "

Does all the foregoing seem irrelevant to the original text of this discourse? The point is, that entities outside the Soulcraft Mentorship visit other planetary bodies and bring back identical evidence corroborating that the Soulcraft text has imparted. And that is worth reprinting . . .

It adds up to this: That Man, as Man, is not indigenous to this solar satellite by any means. Contingents of the Man species have come to this planet from time to time over the aeons from a wide variety of similarly populated heavenly bodies. They have come in spiritized form—that is, Thinking Units lacking organism, but appropriating or otherwise acquiring the ape organism to "clothe" themselves, because over long periods of observation the ape organism seemed to be the most facile organism to get physical effects in the material world that was the Earth's composition.

Why did they appear to plunge immediately into savagery?

They didn't.

The state known as savagery results when civilizations go utterly prostrate and Man in the organized civic state is disintegrated and cast upon his own physical resources. The organic struggle to exist eradicates his spiritual or moral responsibilities. Let the Soulcraft Mentors take over and make the whole program of what happened, clearer . . .

Seventy-eighth
Dearly Beloved Brethren in Mortality:

You are puzzled by the quandary of Savagery among what have seemed to be the first "inhabitants" of your Earth. Let us convey to you as we can, how the whole history of interstellar event appears to us, who have been instructed in it exhaustively in our first phases of gaining to these higher grades of Life . . .

You are not MEN, as Men are known among the earth's millions today. You are units in the Great Element of Thinking Cosmos, capable of bearing your own burdens of intellect and "reasoning" yourselves out of celestial predicaments which you attract upon yourselves. However, that is another matter. What we have to tell you is colored in graver note . . .

You are intrinsic units of the Great Element of Thought Incarnate yourselves, different from the animal creations in that these have no knowledge of spiritized essences. They have come up from plant and sea life. Man never came up from plant or sea life as you know these upon your satellite. Man came to this earth as an "original creation" we might put it. That is to say, he was divine in his own right, exploring the worlds to see what he could find in them that would advance his spiritized progress by ordeals of experience.

On this planet of yours that was a satellite of the sun-star Sol, he discovered organic forms developing that pleased and attracted him. One of the marvels of physical texture which Holy Spirit had provided as an incentive toward propagation was the ecstasy of glandular orgasm, which could be magnified with exercise or practice. Forthwith did these interstellar creatures or units of Thought experiment in this strange elixir of the factor called Sex and discover its concupiscent attractions. And forthwith they proceeded to riot in the exercise, as a new experience to them, depending absolutely, however, on organic equipment.
IT SEEMS youthful, perhaps, to you who are acquainted with such ecstacies in your matrimonial alliances that you consider them commonplace, that a great race of semi-celestial beings should pervert their divine destinies to a pursuit so trivial as enjoying the carnal delights of organism to such an extent that they forewent ageless advances into eternity to linger here and bask in them. But we tell you that such was the basic cause and solvent of the original Sin of Adam, or the man-species. It was orgiastic at its core. From it came the strange and terrible perversions of the sodomomic era which were emasculated to an Adam and Eve fruit tree allegory to keep the sordid knowledge from the intellects of the young. It wrought all types of sodomomic practices, with strange shapes and forms and organic liaisons.

You marvel that certain forms of animalistic creatures are more ferocious than others. We tell you that those forms that are most ferocious toward the man-species today, were those most atrociously violated in their divine procreational practices and therefore incurred an animus toward Man that has persisted up the generations. All these things we have recounted to you in our earliest lessons. However, there is much that has not been said yet about these practices of savagery as preceding so-called civilizations that have come and gone on your earth.

Man instinctively is NOT a concupiscent animal. Man is not an animal in any respect whatever. Man is a "heavenly phantasm" in his inherent nature and created composition. But in his original divine exercises he did know the wisdom that motivated atoms into patterns, even animate patterns when he himself found ways of placing himself in the heart of them. He debased himself by such "locatings" as we might term them. That is to say, he allowed himself to become degraded by physical trivialities until he had embroiled himself in a vast animalistic karma that had to be rectified.

Thus man has sought to rectify his carnal mischiefs, ages in developing and more ages in discharging. But where does Civilization enter into it all, and why must there be 'ups and downs' of civilization?
CIVILIZATION as you know it, we now inform you, came to be of earthly moment when the Great Avatar and His Celestial cohorts—teachers like Himself—were drawn to this planet by the need for their assistance. Spirit had to be reasserted, or rather, the dictates of purely etheric man had to be placed above animalistic orgies of the flesh, all originating in the procreative biologic elements. The Great Avatar came to this stellar body, took note of the conditions of unbridled license prevailing among its species, and ordered a great classification of those so engaged. Or rather, he reclaimed those whom he could reclaim and marked the others for discipline by the pleasure-pain route of spiritual evolution. But he did set no classifications and orders in this earth of the forms prevailing upon it in the physical sense. Do you get what we mean? He instigated "classes of society" we might put it, of those who were noteworthy to be pulled up from their degradation of animal appetites and those who were hopelessly in their addictions to gross carnal pursuits. These many classes he organized into what was recognized or what came to be recognized as the structure of the State.
The State at first was merely a classification of orders, those who were worthy of regeneration through incentives applied to their own integrities of Thought Control, and those who were so hopelessly sunken in their licentiousness of body that regenerating them seemed hopeless. The "Man" whom you call in your present theology the "Son of God", the "Great Avatar", the "Savior", the "Messiah"—whatever you wish to use to designate the Holy One of Higher Spheres—was the first and original king-monarch on this planet, remember that! He instituted "organized" society as you later came to know it. It was made up of "grades of spiritualized beings" who were in command of themselves or not in command of themselves, in respect to spiritual supervisions of their animal passions. The whole great introduction of "civic" society was originally a gradation of orders of those who could be "saved"—that is, brought out of the physical enslavement to lust and restored to their divine creational activities and potentialities in quickest possible process. The others were relegated to the executions of Time and the interminable ordeals of what men today call Karma.

Seventy-eighth 14
This great Avatar, of course, in point of time, eventually perished physically, that is, sloughed off his physical sheathing and returned to realms of spirit. But the institution of civic-minded man endured through succeeding dispensations, and became an "institution" among the Man-race domiciled by procreational Karma to residence on this planet till the Karma was discharged and Spirit ruled predominant again.

DO YOU get the picture? We are explaining to you that which seems to be necessary to explain, your current confusions being what they are. Out of the miasma of the whole sordid ordeal has come what you term "civilization" in the present. More and more "men" were liberated from their purely animalistic sex desires and raised to be potentates of the New Order among men of earth, or at least the earth state. More and more "advanced spirits" from higher realms of thought in the unnamed dimensions, were brought down into the earthly arena to attract man away from his beastly proclivities. The "glories of the true spirit-world" were in a measure recreated upon the planet Earth to entice the "fallen" denizens of this sexually obsessed planet—if you will pardon us the term—and you of earth today bethink them the "evidences of Lost Civilizations" ... We tell you that this original Sin of Adamu—or the man-species—to wit, the cohabitation with beast forms, was behind the whole gesture of lambent immortality depicted in practical achievements for the man-race to emulate. You make this of no moment in your earth-lives of the present, but nevertheless we enlighten those of you able to receive it, that it is the sternest part of historical fact.

There is no such thing as primordial savagery of itself, remember that! There is only Thinking Spirit, animalistically obsessed with organic desires and therefore proceeding into Flesh to gratify them. Conquering this passion, being in sedate control of the passions, graduating out of the karma obeiscence or obedience to such procreational slavery, is the great Odysseys of earthly return—not, of course, that men and women today "come back" merely to perfect control of their amative passions, quite the contrary. We were speaking, remember, of the origin of the State as the State. Your "young soul" in the jungles of the tropical fen has been injected into

Seventy-eighth 15
organic life at its own election to learn the lessons of physical probity, and
know the exercised control over bodily passions that underlies control of
all other faculties. Physical control is the primordial control, the first ex-
ercise of Spirit in its reincarnational pattern.

Savagery is left behind for barbarism. Barbarism is left behind for elemen-
tal civilization. What is the advancing soul-spirit learning? It is learning
the value of the divine gift of Spirit Assertion irrespective of the location
or vehicle explored.

**CIVILIZATION** as you know it is the state of human beings dwelling
gether in some form of political organization. But what, indeed, is
political organization? We will tell you as we see it . . .

Political organization is naught but a state of society wherein mentors
from loftier dimensions undertake to "coach" large numbers of climbing
and evolving souls in ways to regain their lost etheric spirithood by mass
action and thus postulate conditions where their spiritual exercise or per-
formance shall identify the degree of their liberation from the vast debt of
sodomic karma that at one time weighed down whole continents of civili-
zations.

This is the state known originally as the Sin of Adam, from which all man-
spirits on the earth are seeking emancipation. It is in their karma, we tell
you. It is in their blood. It is in their integrating molecules that make
their very physical selves.

The great Christ-Avatar introduced Himself to this planet in the role of
Deliverer. Time and again He came to this solar satellite and besought
the degraded strain of celestial spirits to abandon their ways of Sbdomy—
or their inheritances from such sodomic past. The order of avatars which
He proposed into the earth-scene gave humankind its first ideas of king-
ship and aristocracies. This installed order of superior beings you have
called Civilization, when it exercised and functioned in the correct civic
manner.

Truly it is nothing more, as we behold it from this Seventh Heaven in
which we observe these things, but a progressive and progressing human
strain, capable of ascending to positions of trust, obligation, and mentor-
ship over the weaker or less advanced brethren, and “redeeming” celestial individuals to the point where they can function anew on planes of earth as formerly they functioned on planes of Spirit.

KEEP to this basic thinking of “redeeming” the human race from its lusts in sheathings of flesh and blood, and you don’t go far wrong in identifying the great civic or social progressions that have distinguished the earth since the days of the so-called “caveman” . . .

True, great civilizations have come to fullest flower in times past, and had so-called terrain catastrophes overtake them. We say to you who are students of the Ageless Wisdom that they were not catastrophes! They were the wiping out of a culture attained by one set of human beings who had been “redeemed” by vigorous experience, that another set might pursue the self-same route and make the same displays of regained spirithood. This is the order of procedure, dispensation by dispensation.

Remember, Civilizations of themselves are little or nothing. They are merely the displays of the cultural knowledge of a given race of divine human beings, wrought into some aspect that makes them tangible or perceptible to a succeeding generation.

The thing that is forever going on in the earth is progression of given castes of divine souls, age by age, back to full at-one-ment with the Host of Just Men Made Perfect from which these universe-wandering spirits departed on a Cook’s Tour of Cosmos. These manifestations of bygone civilizations which you behold in various quarters of the earth are merely evidences in materials of the victories which these earlier spirits had won to in their own rights. Each succeeding generation of spirits can do the same! The victories of earlier generations of spirits attest to it.

So when you talk about Savagery, and how the early states of man worked for spirit’s concepts of society, we say to you that the “coming back” of the Christ, dispensation by dispensation, has been the main instructive influence that has summoned Man from the fens of animalistic concupiscence and retaught him his inherent Spirithood. As Man gained back to that inherent spirithood, he came to translate into earthly architecture and adornments the matters with which he was familiar in the spirit realms, and you
say as of today that “a great civilization came to flower.” No, it did not. A great civilization was actualized in the earthly arena that had been of prior moment in higher octaves of spirit life. And Man as well demonstrated his regained control himself to execute by Thought that which he had relinquished to engage in adolescent lecheries. Ponder upon it. It is the basis, we tell you, of all “civic” progress on your earth.

THE COMMENTARY

DEAR FELLOW STUDENTS:

ELL, such are the insistences of those who have dictated the Wisdom to us over the past twenty years. Take them for what they’re worth. I can’t help admitting that it startles me, however, and affords me no small gratification, to pick up a current bulletin of the Borderline Sciences Research Associates as of the current year and find confirmed in its pronouncements material that was of record in the Liberation-Soulcraft transcripts as early as October, 1929. Of course the overly critical can call attention to the fact that the earlier Liberation-Soulcraft text might have become known to the San Diego mediums of the present. But the stunning joker in that is, that the original text to which I’m referring in the Soulcraft books has never been made public. In other words, I know in my intellect of intellects, that out of San Diego in the year 1951 has come confirmation of material given me by teachers of the wisdom on the Seventh Planes of knowledge in 1929. One of these weeks I intend to make a discourse on this matter of Instruction from the Various Planes, so that students may estimate it for what it is.

Here, however, is the answer to our proposal in a nutshell—

Human beings have been coming into earth life since the very first advents of interstellar entities to this planet. They appropriated various animal forms, as described in last week’s discourse, and seemed to run with the

Seventy-eighth
four-footed beasts as one of them. But on being recalled to their lost godhood and divine compositions, they inevitably turned about and proceeded to come out of their mischiefs of sodomies to the extent that they duplicated on this earth what they had known in loftier reaches of spirit—both as to institutions and civic procedures. And this is the order among men that time and time again becomes known as “Civilization” . . This is the foundation structure for correctly estimating what happens on earth, dispensation by dispensation.

Savagery, Barbarism and Civilization then, are merely Reactions of Individual Spirithood to its Spiritized Instincts or Celestial Memories!

The Spiritized Creature Known as Man, in other words, isn’t a product of this planet earth but a denizen of the universe of all planets. Using the term “Man” is our way of expressing what results when such spiritized units appropriate animalistic sheathings of this planet to get themselves physical or procreative expression and gratification. This Spiritized Creature got itself into a Luciferian mess on this planet Earth and has been age by age working upward out of it. So, from examination of earth processes and observation of civilizations and enhanced social relationships, we shall observe this Great Redemption in triumphant attainment.

This is the more stupendous hypothesis from which Christendom derived the emasculated and parlorized concepts of “the Redeemer” . . He wasn’t the Semitic “Servant of Yahvah” sacrifice of the guiltless for the sins of the many but Redeemer in the vaster sense of Man climbing back out of his sodomies and biologic passion-states to his former majesties through divine instruction, and emulation of the Christ-Life in Itself and as supreme pattern.

The allegorical “Fall of the Angels” drops into its proper place in such hypothesis. The evolutions of our current races and society appear as the soundest part of sense. So let us proceed on the supposition of the truth of it, and see what is revealed to us—treating with the upward sweep of the ages in it all, not in the deterrents of any small individual lives separately . .
The Divine Teacher Speaks:

HIS HOUR I tell you that which hath its import unto your spirits; I tell you of celestial ministrations in your behalf; I tell you of principals and powers bent unto your instruction. Behold it is of fact that in the higher realms of life there is a system that classifieth spirits into groups according to their willingness to be of assistance unto others.

At the head is the Christ Group, or group of Christ Souls, who have suffered so greatly in other worlds and in other forms that the essence of Self has become utterly lost. So deep hath been their experience at living, so apt hath been their instruction by vicissitude, so cleverly have they responded to the stimuli of pain and pleasure, that they have made for themselves crowns of rejoicing in service for others.

This group compriseth artists and musicians, great lovers of humanity, leaders in great movements, divine expounders of truths, persons who have given of themselves so utterly that no more giving appeareth to them possible. They have come to earth from other planets, not earthly born, not knowing always Golgotha of reincarnation.

These persons, beloved, have no minds of their own; they do live for others so completely that the real joys and sorrows of others are their joys and sorrows; they do live the lives of others, experience on experience. They do manifest in flesh but rarely, and then only for great purposes involving earthly leadership: they go down into flesh when great events portend having as their essence the heart of humanity in jeopardy to itself.

These persons have errands to perform of social tenor: they manifest ac-
cording to plan agreed upon beforehand: they come and go at behest of a leader, usually the wisest and holiest among them. I say beloved, there are those amongst you of this order: they have known of old when labors were required to ennoble the race. Counsel hath been taken, when such work portended among the groups of the anointed: those best equipped by past experience and service did make themselves eager to be of more service still: they have cried for an appointment: they have begged for a commission. But know ye, beloved, that coming thus into flesh is a painful experience for those so finely grained, verily the vibrations and handicaps of flesh are abhorrent unto them. To such do I address myself. I say unto them, Ye didst come into flesh by the mother route: ye didst volunteer to go down into human embryo and manifest through painful years to adolescence, before reaching your years of stature in service. Know that ye didst go through this mother route to temper you in the use of your bodies and their faculties and to acquaint yourselves with the type of civilization in which ye do manifest. There come unto you those of your own company, therefore, supplying you with equipment, serving you, making you to understand who ye may be, that ye may do that for which ye have bargained. To such I say further: ye didst bargain to help save the race from itself; ye didst bargain with me thus. We go down into flesh on a condition that we have help of a high, high order: ministers must protect us else our lives be wasted and the years of our childhood be cast away futilely. Members of the Council shall be our mentors, vibrating about us and helping us from appetites and lusts that destroy the stamina of physical flesh, or spirit with flesh, for flesh may so influence Spirit that Spirit cannot manifest, thereat is evil. We are to have mentors too in all the holy ones who have given their lives to civilizations in times past, that we may draw upon their experiences and use them as our guides. Thus was the bargain, thus was the traffic, thus was the pact.
I say there are those of you in life who didst make a pact under these conditions; I tell you further, a pact is a pact; once given, beloved, it endureth forever, pure thought hath it not otherwise.

I say unto these souls, Your pact was righteous, therefore escaping it cannot be consummated though ye do die the deaths of the despised.

Behold this pact is not known unto any but the Christ Group: I say remember it on a thousand days and occasions yet to come.

All the mighty of the earth, verily the truly mighty, are members of this group.

Some manifest in flesh today like unto yourselves; far greater, however, is the number gone on into the higher and even higher planes.

They do have this in common with you, I tell you: when they function in your behalf they know of your designings, they perceive your attainments, they sense your longings and requirements.

That is their mission and part of the pact, to supply you and protect you, to nurture and sustain you.

They come and go in your affairs, seen and unseen, heard and unheard, noted and unnoted; they say unto you, We are here at your behest, on your behalf, loving you in that ye didst come from that group whose playing is perfect love.

My beloved, hear my words: I am at the head of the group of sacrificial ones: bestowed upon me was the leadership of that group in that I wouldst sacrifice most, going down into flesh times of greatest number, suffering most terribly most of those times.

Behold, beloved, great civilizations have come into flower in that we have manifested thus to the Man Race; verily shall they live their days knowing the Odyssey wherewith they have performed.

These are civilizations, so-called of men, that great groups have executed at my command and brought forth their cultures, peculiar to themselves.

Know these cultures for what they are, I say unto you. Be not deceived that they have their times and seasons. Behold, all knowledge of them shall be your birthright as the wisdom reacheth you.

More I say unto you presently. For the moment, be at peace. The hosts of righteousness visit you . . .

PEACE

Seventy-eighth
The New Creed

ERROR moves in cycles; Truth moves in spirals. Ignorance lags in stalemates; Wisdom rolls in billows. Every few hundred years the religions of the world become formalized. When the heartbeat of Spirit is at its lowest rate, then comes Truth anew, flashed unto humankind as a beacon in vast darkness. Always it is the same Doctrine, though it wear a score of guises: Man lives many lives on earth and thereby perfects himself to know the Heavens of Higher Octaves. Spirit is eternal, existing both ways from the present. Consciousness grows to self-knowledge through function. Pain is ennobling; suffering is valorous. High above humanity hover Great Avatars; they shepherd the nations from suicidal excess even as they keep the babe from the cliff-edge. Potentates of Valor arise and combat the allegation that such excellencies are heresies. Humanity slays them, but in slaying them it profits them. Martyrs are troglodytes, learning to be Saviors. Who shall say where and when the Doctrine shall appear afresh? The Voice may speak from a Burning Bush on a Midian hillside or from the mysteries of Clairaudience in the attic of a city. God is not anywhere. God is Everywhere! As for the Kingdom of Heaven, it is not to be found outside your own graciousness. Thus the Liberation Doctrine—scroll unto freedom! Old worlds disintegrate, old fetishes wobble; out of the womb of Time and Change is born the fresh majesty of Wisdom Ennobled. God be merciful unto the least of us, for we are the Bigoted, enraged at proffered splendors.
Hear

the Recorder of the Soulcraft Scripts speak to you in his own voice weekly, from an electronic wire or tape. By providing yourself with an Electronic Recorder—a portable box no more complicated than a radio—you can have hour-long discourses on these mighty arcane themes loaned to you for playing weekly.

Sunday of each week, the Recorder of the Soulcraft Doctrine gives over to delivering a spoken address, interspersed with sacred music, of which you can obtain wire or tape copy for playing over on your own machine. Half of each address is for Beginners in the study; the last half is for more adept Soulcrafters. They come to you by first-class mail, and when you have played them to family or friends, you return them and receive a new one the week following.

These electronic reproductions of the Recorder's Voice are loaned to you on a donation basis. You remit what they have been worth to you in spiritual profit. They cost Headquarters $5 each to make and get into your hands, but you are the judge of what the donation should be on them. Write Headquarters for further particulars.

Address—

SOULCRAFT CHAPELS

Post Office Box 192    :    :    :  Noblesville, Indiana