SOULCRAFT SCRIPTS
VOLUME ELEVEN
SOULCRAFT

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

SOULCRAFT CHAPELS
NOBLESVILLE, INDIANA
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VOLUME ELEVEN

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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 Rosicrucianism, 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
ONE HUNDRED THIRTY-FIRST DISCOURSE

Parentage:
How Earth-Life in Similar Environment May Benefit
Two Qualities of Consciousness
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:

We come to a point in our instruction where it seems necessary to have reconstructed for us certain fundamentals of our doctrine, that we may perceive with a surer sight that which is vital for us to remember.

We have been told that as a great horde of celestial spirits we came to this earth-planet and took up our residence apart from the Godhead, to learn lessons in Endurance, Temperance of Action, Patience, the divine equation that makes for recognizing God in the estimates of self.

We have been told that upon taking up our residence in earthly exile, many of our brethren embraced fleshly practices that only retarded their advances in spirit and brought woes upon themselves enduring to the present. We have been told that vast changes in Thought were wrought through the advent of Great Mentors, who came to this planet teaching doctrines of Tranquillity: that man was not to forget in his thinking that he was essentially divine, that only his body was the dust of the ground, that his species was due for a higher resting-place in knowledge, and that as humankind progressed upward, cycle on cycle and age after age, he attained to that perfection of spiritual stature that enabled him to duplicate the feats of living so aptly displayed by Jesus of Galilee, God’s word made flesh.

One Hundred thirty-first
And yet all of our instruction to date is irrelevant to the one colossal fact that as we progress we gain to surer estimates of Self, perfect the quality of our Self-Awareness, and attain to a consciousness from worldly reactions that literally makes us Gods in school, beholden only to the Almighty Father for the wants of our spirit as well as our flesh.

In this lesson of the week we come to a consideration of what was truly meant in the Scriptural fiat when God was supposed to have said to the mortal species: See that ye multiply and inherit the earth. Just what did He mean when He instructed us to multiply? Was He advocating merely the birth of more bodies? Or was some grander stipulation intended which mankind has missed?

We come to a consideration of these immortal fiats in a spirit of prayer, attesting to our Godhood, believing that the Father of us all has goodly gifts of wisdom for us even more profound than we have heard to date. We repent of our "sins" when they have been transgressions of Intellect—the only true sins. We uphold our brethren in their righteous purposes of teaching the man-race still greater cosmic truths that its progress may be swifter through the æons of time.

And yet in our prayers we take due note of the obligations on us: that we draw and fuse together in our social performings as well as our intellects, the artful practices of spirit that raise us above the brute creations and make us as gods comprehending the universe.

Let us uplift our intellects for this Pure Instruction, and apply it to our lives in a spirit of contriteness, at no time refusing to share with our brethren that which is generously bestowed upon ourselves—
INVOCATION

By Mr. Pelley

FATHER OF WISDOM, MERCY INCARNATE:

We draw nigh to Thee in a moment of acknowledgment for Thy all-protecting providence over our welfare. We would gather as students noting the times and the auguries they hold of better days to come, when Thy Spirit of Love shall have shed its pure lustre over the ignorant, over the oppressed. We await Thy instruction, given in pure reasonings, that we may be seen as a blinding light in the darkness on the nations, pointing a path to those in that darkness and setting their feet on the rock of sure knowledge.

Hear this prayer that we address to Thee. Grant that out of our strivings and tumults, out of our angers, our woes, our transgressions, this thought may achieve: That even as Thou hast sent Thy Son to point the way to Radiance, may we in our lesser commissions on earth open the hearts of those who revile us and fill them with light which illumines their destinies. Let us point them the way to peace and security, resting on promises made of Thine honor.

We beg of no circumstance that it treat with us kindly because we are lamplighters going ahead. We would ask no favors for ourselves that we cannot grant to others. We renew a True Compact made with the Eternal: that in our earthly strivings after office and power, they shall be for Thy glory, to ease the sufferings of the race, to ennoble its vision and extinguish the darkness that now shrouds its future.

We come bearing the pure gift of our attention, that we may learn of the Wise Ones who instruct us the more radiant way of attaining omnipotence, We beseech them to attend us, that out of our wonderings shall issue our conquests.

AMEN AND AMEN MIGHTY FATHER, So Be It!
Consciousness as Involved in Reincarnation

My Dear People:

Here are thousands of our students who continually write in to Headquarters wanting an answer to this question: If there are only a certain number of souls in the Cosmos, in or out of life, how can we account for the tremendous increase in the earth's population from cycle to cycle?

In the light of these higher explanations for persons being in life at all, is not this question fairly easy of reply? As the earthly state called society improves and refines, as science and invention make the mortal universe a more attractive place in which to dwell, as racial comity and culture become more temperate and seductive, thousands of souls who would not otherwise incarnate unless under stress of vital need, are enticed into Life. The very nature of it, as it evolves into the more accurate replica of life in the higher and More Advanced Dimensions, draws souls to participate in its interesting benefits—and the sociologist declares that the population is increasing. He does not know exactly what the increase is, for he has no accurate figures on which to base the populations of past ages. Because the populations of great cities swell as the country is drained of its people dissatisfied with the rigors of urban life, he gets an intuition that the numbers of the race are increasing—and in a measure he is right. But let a great natural cataclysm sweep millions out of existence and set up an earthly condition where pioneering is again necessary, and the population will "stay down" for long periods of time. Only hardy souls revisit the earth during such periods. Those to whom worldly life can offer few attractions to compete with what they are enjoying in the higher realms of Thought, refrain from entering the mortal vehicle.

But let some vast change come over society for a great cosmic uplift, and not only will the earthly population swell in anticipation of it, and for participation in it, but the character of those in life at the time will manifest a mass weakness in just the factors that such an alteration can supply to them.

One Hundred thirty-first
THE POINT to be remembered by present-day parents is: that our cur­
rent boys and girls stand in need of the terrific chastening that is rid­
ing in with each passing hour, and that is coming to mighty fruition in
the decade just ahead. The proper mental attitude to take is: These souls
in the bodies of our current sons and daughters are essentially as sentient
and volatile as we. They have done us the honor to come among us for
this cycle because we can give them something of which they stand in need,
or they would not be here. But if they develop aberrations that are unac­
countable in the face of the care and tutelage we have rendered them, and
if they take upon themselves moral obligations that must work their comp­
ensations, it is not our role to weep and feel the anguish that seems proper
for parents in an unenlightened state. They should be considered as pa­
tients in the sanatorium of earthly experience, accountable to Holy Spirit
that decreed their entrance, with the calm assurance that nothing that we
can do can save them from exhibiting themselves.
It is a bitter discipline at times for parents themselves to grasp this, and
base their thinking upon it, for our children have been so near to us phys­
ically during the years of their childhood that we feel a personal responsi­
bility for their spiritual status. But with that spirit we have nothing to do!
It is their property and their responsibility absolutely, and they must be
left to work out their Karma according to the effects of all the lives they
have lived before their latest body vehicles lay soft in our arms. There is
no heartlessness in this. It is true parental poise. And incidentally we are
told it will create a greater effect for constructive growth in those develop­
ing souls than all the wailing and verbose admonishing which distraught
fathers and mothers can work in their “anguish” . .
Now let us see what our higher mentors have to tell us further regarding Parenthood—
DEARLY BELOVED BROTHERS IN MORTALITY:

JOINING you to perfect yourselves in a great Cosmic wisdom, we come to you speaking of great Cosmic fiat whose purport and significance you too little understand. You have in your Scriptures an adjuration from the Father of us all, to "multiply and inherit the earth". Some of you have taken this command as a definite stipulation to be abnormal of increase, to give birth to young and raise them to maturity in such numbers that the earth shall eventually be overrun with human beings, whether or not it has substance to support them.

We tell you that there is a greater import to that adjuration than you are aware of. And it has to do with what might be called your Cosmic Importance. You may think this strange, that excessive parenthood of an order may have anything to do with one's value to the universe. But a still loftier explanation awaits you for the phenomenon of parenthood than the average man has grasped.

Let us tell you solemnly that parents do not "just happen" to be parents. There is vastly more to Birth than the act of procreation. Merely because a man and woman desire a child, even though all the physical factors may be present, is no assurance that a child will come to them, or if it comes to them, that its body will live. To get back to the true basis of Procreation we must examine precepts closer than biceps. We must take into full account the long cosmic history of the souls involved and thus arrive at a logical understanding of how the fiat came about that the peoples of earth should "be fruitful" and "multiply", and what denouements are working out, in the light of the doctrine in which we are advanced.

In the first place, what are Children? This seems a silly question to you, perhaps. Everyone knows what a child is. It is a new human creature that has not yet attained to sufficient physical and mental dexterity to care for...
itself amid a world of adults. But are you certain that a child is that and nothing more? Let us be explicit.

There are in the Cosmos certain definitions or grades of human beings whose purposes are two-fold. First, they are sufficient unto themselves in whatever situation they encounter on any one of the planes of consciousness. This does not exactly mean that they are independent of all the factors in their environment. It means that they have a certain poise in any conflux of circumstances which they may be beholden to encounter, and this poise is not of their conscious making. It has to do with certain expressions they have undergone in the various lives which they have lived. These expressions have taught them that the universe is potentially an arena of conscious activity wherein phases of the God consciousness termed Human Souls find it to their advantage to explore the fecundities of Divine Mind and thus perfect themselves in their consciousness of Self. By discerning the various attributes of God, or Holy Spirit, in terms of Form and Substance, they heighten their own powers of perception and activity. Thus they go on from stage to stage, or more and more sizable interpretation of Holy Spirit, until they too approximate God in their activities. Souls who have thus become aware of the true nature of the finite universe, have become in a measure, fearless. That is to say, they know that there is no need for any dread of anything which they may discover operating in the Mind of God. They may perceive harm of a physical or mental sort accruing to them temporarily from a set of events. But even that perception is one of blind mortality. Subconsciously they carry the correct concept around with them from day to day and hour to hour: that Holy Spirit, no matter what form it chooses to take, is all-wise, all-provident, all-profitable, to the one who has the mentality and courage to explore it. It may come as a shock to many of you to be told that only those souls who have arrived in some degree at this recognition are competent to become parents of young in mortality. But there is yet a second evaluation of such parental souls to be made before you can consider them eligible for true parenthood. Or rather, there is a second attribute in their characters to be considered, by no means as important as the first, but not to be
ignored. That is the capacity of those souls for constant chastening, no matter what form such chastening may take.

CHASTENING here is a definite word. It is more than Discipline, for Chastening differs from Discipline in that one is more or less voluntary and the other is adamant in its effect on the subject. A person being chastened is one who has invited the discipline by his own inner urges or subconscious desire for spiritual growth. Whereas discipline may be determined upon for a given soul whether that soul invites it or not. There is all the difference that exists between a man going to prison to get by first-hand experience a knowledge of how prisoners live, what they talk about, and how they react to prison conditions, and a man going to prison because he has broken the law of the land and must be shut from society for society's welfare.

Most of the human souls in earth-life come into it therefore to be chastened and not to be disciplined. They come into life knowing in advance what life will hold for them and about what their experiences are to comprise. There is a great percentage of souls young in functioning, who must go through the process of involuntary return to physical life to grow the first rudiments of Self-Awareness, so to speak, until they can begin to see what values they obtain from having had experiences. But the vast majority of men and women in life have embarked upon its rigors and upsets because they recognize in advance what it will do for them Spiritually. As such, life chastens them more than it disciplines. And while this may seem to some of you a mere play on words, it is by no means true when we come to consider the inner effect in spiritual growth.

You always get more out of a lesson which you want to learn, or in which you see a practical profit from learning. You do learn lessons from iron discipline, but your subconscious mind, knowing perforce that your spirit is not in the proper state to absorb the increments from the disciplinary experience, refuses to acquire it. As you say, it "makes no impression" upon the Mind or Heart, though it may make a very great, and sometimes disastrous, impression upon Brain and Body. Which is exactly the reason why penal sentences work so little good in the class of people sent into your prisons.

One Hundred thirty-first
Looked at in another light, chastening does for the individual what the individual cannot do for himself without going through with an experience and extracting the profit. Discipline on the other hand, shoves a person through an experience whether he wants it or not, and many times whether he needs it or not. Discipline in short, is a type of social expedient for enforcing social dictates for the mass as against the peculiar qualifications of the individual—and more often the individual suffers because of this irregularity. But to get back to parents...

THE ALMIGHTY said “multiply and inherit the earth, and subdue it”. He was not addressing Himself to phases of human fecundity. He was admonishing mankind in a great Cosmic Principle. He was likening the human race to the mustard-seed, the smallest seed in modern horticulture which on the other hand produces one of the most sizable trees. He was addressing Himself to a definite attribute in the human phase of Himself and saying: “You are now minute in size compared with what you can become, but as you go into life a great number of times you will grow in awareness of Self and become as a giant in spiritual intellect.”

In this He was keeping in mind a great cosmic principle, we say, meaning that He was emphasizing the need for multiple life-experiences, voluntarily undertaken for purposes of chastening the human heart for definite benefits to itself.

You in purblind mortality, seeing yourselves passing through but one life at a time, unable to glance either forward or backward, taking one lesson at a time purely on its merits, think this is a hard curriculum for you to follow. You see only the increments in terms of mental or physical distresses; you cannot perceive the real soul profits until you graduate or escape into the higher phases of Matter, solely controlled by principles of Thought. Now in ordering the human race to multiply and subdue the earth, there was this thought apparently in the mind of the Almighty: “These human beings are frail and volatile. They are made up of components that need a Spiritual refining. As they go through life experiences, one after another, they will become more and more sensitive to themselves, and more and more facile in their spiritual discernments. Therefore it is good for them to have
as many life-experiences as possible. For in the exact ratio that they have many life-experiences they will prove themselves of greater value to those who have had the lesser. They will be able to give of their experience and counselling to those beneath them. Therefore they will demonstrate their cosmic importance in the scheme of things created.”

But mark you! Life on the earth-plane is made up of a great multiplicity of experiences, good, bad, and indifferent, not all of them invited, many of them harmful upon the evolving character because they may give too great doses of adventure to a soul not prepared, or absorptive enough, to receive them. What happens? The soul, in a manner of speaking, is “warped”... it grows lop-sided.

On the other hand, it may not get experiences enough of the peculiar type that it needs, and therefore the earthly excursion has to be duplicated.

In all of this, the parental factor is a huge one. Who then, are parents, and exactly why?

Parents are human souls unquestionably in life for purposes of chastening, who have invited other souls to accompany them on the particular life journey because it is one of peculiar profit to all concerned in the factors that make for spiritual experience.

Earth holds people who have determined upon a life-course or excursion of peculiar profit to more than themselves as individuals. They are people who have been broad enough in their discernments to make it worth while for them to have associates. And when the association is to be one of any great intimacy, while there is a special attraction in the current life purpose for more than themselves, they will become the progenitors of so-called “offspring” in greater or lesser numbers as the case may be. This is a profound truth, for those of you who are parents, to know. It is a profound truth for those among you who are sons and daughters.

You chose your parents because you saw men and women in life, headed for certain Pleasure-Pain experiences of trial and error, which you yourself also wished to partake of. And you made it your business to find a way to participate in those Pleasure-Pain experiences by becoming the sons or daughters of those particular people.

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Only in very, very low grades of intellect is it true that men and women have children involuntarily, like animals. It is a law of the universe that like attracts like. Like attracts like on any plane of being. And we think you should recognize why this is so. Like attracts like in the human equation because people of certain deficiencies see profit to themselves in going through much the same experiences that others of equal deficiencies are going through, for ultimate profit in the spiritual phase. So they are attracted, we might say, by the Law of Mutual Deficiencies.

The biologist makes a frightful blunder when he looks at a given pair of parents, and then at their offspring, and because one resembles the other spiritually, mentally, or physically, assumes that one produced the other in similar pattern. It is not altogether a similarity of physical pattern that produces human beings of similarity. Souls of approximately the same attainments and deficiencies, come into life in those bodily vehicles, in those excursions, and in those environments that will render them specific increments, that they may manifest in similar fashion after they are launched into bodies of mortals.

So if you have a child that looks like you, or if you are a child that peculiarly resembles your parents, you are to accept that spiritually you are about of the same cosmic age and have had approximately the same cosmic adventures. These have turned you out alike to date. You will move along together because you solicit further experiences according to your needs, which are similar. Thus are you born parents and children, or children to parents, and the cosmic machinery grinds out its product life upon life.

But do not make the vital mistake of thinking that because you have need for the same type of experiences, that you are necessarily of the same quality of consciousness. By quality of consciousness we mean the ability to perceive and grasp the essentials of a situation or idea with equal facility, due to your spiritual perceptions made of stability in higher realms of spirit, during the periods you spend out of mortal bodies between earthly visitations. The quality of your consciousness is determined by your absorption, or the degree of absorption, of your lessons as you learn them, life upon life. Therefore a person of a high quality of consciousness
is merely advertising not only the length of time he or she has been functioning in the Cosmos, but the amount of chastening that has been of permanent value to his or her spirit throughout the span of those lives.

People of different qualities of consciousness will constantly have need of similar experiences, to perfect themselves in different degrees of self-awareness. Therefore you will get the incident of a man of a low quality of consciousness giving birth or being father to a son with a high quality of consciousness, or as we say in this line of study, an Older Soul.

What each may be essentially unto themselves is not the other's business. The son has no more right to lord it over the father, or criticize him, than the Father has the right to claim an "ownership" of his son's person because he is the parent. The relationship came about because both were following a similar groove to derive the same type of lesson in earthly circumstance. Sometimes that lesson is one of chastening because of one coming into contact with the other's personality with its annoying limitations. More often it is one of mundane influences encountered because of a given standard of living and associating together.

But this thing is true: Where you have a similarity of personal appearance, you will usually find a quality of consciousness that is almost exact in its spiritual attainment. Usually where there is little or no similarity of personal appearance, you will find little or no similarity in spiritual attainment. This is because of the little recognized fact that the spirit that is within you, or the quality of your attainments, is largely responsible for the pattern of your Light Body; and the pattern of your Light Body is of course responsible for the pattern that your physical body takes after the first seven years of your entrance into a new state of mortality.

Now parents are peculiar in this, that unless there is to be profit entailed to the offspring they may beget, by having those offspring in association with them for a given span of earthly years, they are either sterile, or they have an animus against procreating and therefore manage to stay childless, or their children after birth meet with mishaps or maladies that remove them from mortality.

It seems strange to you that this should be so. You have difficulty con-
ceiving that the life of any man or woman should be so unprofitable in
contacts and experiences that children cannot get the expression that is
beneficial to them, by the filial relationships. Experience is experience in
any situation. Furthermore, there seem to be thousands of childless couples
—couples who may even be hungry in their hearts for children—who seem
to have children denied them. We are not saying that those childless
couples are wicked, or that no manner of experience worth the while could
come to children so born to them. What we are trying to express to you
is: that those couples may not always be equipped cosmically with the ne-
cessary attributes to warrant them becoming recognized as parents in this
especial cycle. They have not attained to a degree of wisdom in the cosmic
essentials, even on the planes of consciousness on which they are func-
tioning, to render it profitable for children to dwell in propinquity with
them. Indeed, we might reverse the exposition and put it that those would-
be parents, or might-be parents, are undergoing lessons in self-reliance that
preclude the “possession” of others even for limited times at the start of
their lives.
The project of multiplying and subduing the earth therefore has its spir-
ituai significance of even greater potentiality than its physical. The phys-
ical side of man’s nature is too often a mere caricature of his mental or
spiritual side, due to many earthly biological factors, and the fact that it
is a passing or ephemeral phase of consciousness. The spiritual equation is
the only one that matters. Thus we come to the second phase of our hour’s
lesson: What was likewise meant in ideality by “subduing” the earth, after
the individuals of the species had been fruitful and multiplied.

A RACE more or less childish or adolescent in its concepts, naturally
assumes that this alludes to the conquering of the animal kingdom,
the overpowering of the elements, the harnessing of vast natural forces and
making man the master of all he surveys. Not to cast aside illusions with
too painful suddenness, it really means nothing of the sort. Animal life
subjection, and the harnessing of great natural forces, are in turn only
childish performances, done every day in simpler forms by the unlettered
savage in his jungle. The degree of performance or the size of the force
harnessed, may appear awesome, but it is only relative to the untutored savage’s achievements in less complicated form.

What truly was meant by “subduing” the earth, as we read the books of Higher Wisdom on the subject, was the acquiring of that mental and spiritual power and prestige where matter as a phenomenon conformed to its dictates. This implies harnessing not only the elemental forces in the natural world, but the greater and more vital harnessing of the elemental forces in the spiritual world. Only then is true “subduing” effected. To be specific of illustration, when a man can so exercise his spiritual and mental talents that he can do the things that Our Lord did in Galilee, the healing of the sick, the giving of sight to the blind, the casting out of unclean spirits, the commanding of wind and wave, then only has he truly “subdued” the world of mortality.

Do you not grasp, therefore, how intimately tied up the fiat “be fruitful and multiply” is with the continuing half of the injunction, “and inherit the earth and subdue it”. Because only as men and women are fruitful and multiply the opportunities for self-chastening by coming into life again and again, do they attain to, or acquire, those higher attributes that lend them to performances such as Jesus practiced so graphically years ago in Palestine.

We are giving you these truths in rather large doses, but it is necessary for you to have them quickly in the present cycle, in order to understand and evaluate correctly the transformations in society that you see around you. Parents are parents on any plane of being, at any grade or evaluation of conscious perception. They have attracted souls to them as immature physical beings because the routes through life which they have selected for themselves are routes that are also profitable to others in the acquisition of beneficial experiences. And when we have said that, we have said the decalogue about parenthood. Being fruitful and multiplying and subduing mundanity, is another way of saying: Cast not around among yourselves for ways to escape the rigors of experience, but plunge in boldly and conquer the higher phases and forms of spiritual enduring, that you may turn your wisdom in cosmic fundamentals into a lasting increment that remains in your character, life unto life . .

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THE QUESTION of parenthood is a tremendous one, and it is unnatural to suppose that all that there is to say on the subject can be expressed in one brief discourse spoken from a rostrum in a mere thirty minutes. In this day of increasing lawlessness—apparently—in children, it is at least solacing to have any sort of light upon the problem of why the younger generation comprises souls that behave as they do. Many of us would make the common worldly blunder of charging such lawlessness up to the parents, up to the times, up to the failure of the home and the church, when in its essentials the true fault—if it be a fault—appears to lie in a different quarter.

We are told to remember this, no matter what the factors of our family lives may be: Children are only children insofar as they are immature of physical vehicles and unable to take care of them in competition with adults. Spiritually there is no such thing as a child! A child at seven years of age will have manifested most of the traits that will distinguish it for better or for worse in adult years. True, the degree of performance may be inhibited, repressed, thwarted, or but partially expressed for the time-being. But the essential character, the Thing that it has attained to spiritually before coming into life, the quality of its character made up of the sum of all its prior mortal and interim-life achievements—these will manifest unerringly at seven as at seventy.

This will raise a cry of protest from those reformers who declare that as the twig is bent, so will the branch incline. And conversely we meet with those examples in life where a child that has started off magnificently, with every life-factor seemingly in its favor, suddenly develops aberrations or complexes and turns out far differently from what was expected.

We pick no quarrel, however, with either of these protests. It is quite true that even as the twig is bent so will the branch incline—and thus
does the sum and substance of life prove the argument that the earthly experience is a classroom for the refining of human character. Children come into finite life to be so directed, and undergo the rigors of such mortal experiencing. In the case of the promising youngster suddenly “going wrong” there may be physical factors at work of which the relatives have not been aware, or injury to the physical machinery may cause the child to render an accounting of its life that is wholly at variance with its original premise. Each case must be taken on its merits and considered from its factors. What we have to discern here in America in the light of our Mentor discourse, is the fact that children on coming into life are presenting themselves on our doorstones as more or less mature souls, who have traveled with us over vast reaches of cosmic time and are now among us in morality again to share our experiences for better or worse. And as such they must be considered in their cosmic identities. They have brought with them into life the sum-total of all of their peculiar grades of experiencing up to the present, and now stand ready to acquire more tutoring. But we must first recognize them for what they are, and what they have attained, not as little angels “fresh from the lap of God” whose minds and characters are a blank and on the pages of whose souls we can write what we please.

It is of vital significance for us to know and remember that we as adults are now entering a most peculiar and vital cycle in the chastening of the race, using the word chastening as our Higher Mentors have hereinbefore defined it for us: voluntary entering into the rigors of experience, knowing in advance that we need the enhancements. We are entering a cycle when our entire species is to undergo a metamorphosis—in art, in religion, in science, in morals. A great upward curve is to be taken by humanity in its spiritual denouement in this present decade.

Is it so extraordinary then, in view of the evidences of this metamorphosis which we see all about us, that there should be a great influx of spirits into mortality in this cycle to get the peculiar benefits that come from the rigors of the times with their great constructive aftermath? Would it not be unnatural for a class of souls to mature in this cycle who stood high in cosmic
attainments, who had cosmic poise, patience, affability, and general comity as their character-traits? What need would such a high order of spirits have for the chastening fortunes of these high-voltage years? Therefore it is not at all to be wondered at, that the class of souls inducted into life ten to twenty years ago and now entering adolescence should be of a temper, a nature, and a development that solicits such tutelage, which only these hectic times can supply. The sociologist knows little or nothing of these cosmic processes, or reasons for things as they are in society. Looking about him in a purely mundane, and biological world, he sees a race of children growing up who seem to be obstreperous, given to hoydenism and even to crime, and puts the cart before the horse. He says the children are the effects of the times and takes long columns in the newspapers to write his reproaches upon the decay of family morals.

As a matter of fact, a race of especially strong spirits is uniformly in life just now, in the shape of parents and adults as compared to those children, standing the brunt of a parent-state that inducts into life a class of restless and undisciplined souls who have come down into mortality for the particular jurisdictions which the times have to give. It is noteworthy also, that the very young children, the infants of one, two, and three years, being inducted into life at present are a higher and finer temper of soul, more plastic and facile in their cosmic discernments. Because when they come to maturity in 1970 to 1975, they will be required to play a far different role in society than those who are coming to maturity in these years of Alteration. Watch closely and you will note that this is so.
MY DEARLY Beloved: I beseech you to tarry and know the omnipotent; I beseech you to harken and know food for your souls.

Hath it not been said to you that out of the womb of darkness is born the morning’s splendor? when have I told you otherwise but that man in progressing leaveth his darkness forever beneath him?

My beloved, know wisdom! take unto yourselves no evil thought that the rigors of men are spent to upset you; take unto yourselves no wicked counsel that the times are wroth in that men would so have them.

I say unto you a greater time cometh, yea it cometh presently, when the darkness of night shall know its destruction, when the minions of Light do come bearing torches;

I say unto you that even as men have sowed, so also have they reaped; as they have been selfish, so plenty is denied them, yea seven times seven; But those who have sowed a goodly seed have barns filled with substance: those who preached a goodly word, have words meted unto them, even that counsel that ennobleth as it ringeth.

Whenever was it told you that man in his augury proclaimeth his own tumult? was it not said rather that he who hath a branch shall also have a bough, that he who ennobleth is seven times ennobled?

I speak unto you as one who came into the world that it might have light; I speak as one who came ministering, that those who minister unto Me know their advancement.

Is it not true that every house of size is wrought of many timbers? is it not apparent that every soul’s nobility is wrought of many actions?

Wherein have ye been remiss, My beloved? in the markets of trade wherein
ye attested to Me not, in the silence of your closets wherein ye prayed with a misgiving?
I tell you a nobler vision cometh than your eyes have yet beheld; a nobler vista dawndeth than ye yet have set foot on;
Yea, verily, a greater transport lieth in store for you than ye have taken unto your bosoms: in that the Son of Man delayeth not to acquaint His own with the pathways of their destinies, that He delayeth not to quench the fires of doubtings that arise in a world where the serpent striketh darkly.
Ye have come, My Beloved, to an inheritance with honor, ye have set a great price on that which hath been rendered; ye have known a great mastery over that which was false, which bore you no fruits in the parch of misgivings;
I say ye have honor among men for knowing your receivings, ye have joy among the Brethren for coming to your statures;
Yet I tell you more, beloved: behold ye have toiled and reaped not, ye have plowed a goodly furrow and eaten of lean harvest; is it not meet that ye should rest awhile in knowledge, beholding your plantings, that the sun take the seed and lift a vine from it?
Are ye the sun, or are ye the seed? are ye not the husbandmen who giveth unto nature the lure of her maneuverings? how then think ye that by your efforts in truth ye do raise up wheatfields without the Father's blessing that the seed know an unction?
Rejoice and be exceeding glad with Me, that even as ye plow the furrow, so cometh the seed and knoweth its soil; as ye tend to your husbandry, so the sun hath its mission and the rainfall its watering, as ye give a goodly accounting of your labors as husbandmen, God doeth the rest and the harvest is plenteous.
I speak to you as those who have known a great tempest, I speak to you as those who have met a strong gale: I say unto you that even as ye go forth and labor in My name, so cometh the goodly company embracing you for laboring, so come the earthly minions imploring you for counsel. Go ye forth and counsel in My name, saying to every man who questioneth you: The Father hath a purpose in that which He achieveth, the times have an augury in that they mature; ye are sheep of a shepherd who wander
afar, but the shepherd hath a wisdom to lead you arightly.
Be wise, be patient, be tolerant; know no evil that cometh with rebellion; speak no pronouncement that hath in it folly, yea even that folly that beareth hatred of the brethren;
And when that which cometh, cometh, that which hath its purpose shall be as your armor, that which perplexeth shall be as a compass pointing the wayward to those who have wisdom, yea even that wisdom that maketh no mock of principles in ether that move a ripe fruit to the hands of those eating.
Thus speak I in thought-waves to the cores of your spirits: Rejoice and be glad that out of the womb of darkness is born the child of morning, for the sun of the new day hath radiance to blossom seeds that ye took to be barren, the dews of eternal providence make fertile a wheatfield where the stalks of the grain are the souls of the radiant ones purged of their guile. I speak as a husbandman who hath tended many gardens, yea even those gardens of harvests of Spirit . .

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.
The Editor-Recorder of the Soulscripts watches carefully the queries that are propounded in the daily mail in result of reading the Soulcraft literature, and if three or more students propound the same questions he writes a three to four page magazine article in detailed explanation. Twelve to fifteen of these articles are published in an exquisitely printed periodical of 48-pages. Hitherto unpublished Golden Scripts also are added month by month. The whole concoction consists of one hundred and eighty short articles over the year. Get your name on the list.

SOULCRAFT CHAPEL

Post Office Box 192 : : : Noblesville, Indiana
Temperament:
Why Some Mortals Give More Mental Energy to the Pursuit of Spiritual Truth than Others
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 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
Why Some Mortals Give
More Mental Energy to
Spiritual Truth than Others

ONE HUNDRED THIRTY-SECOND DISCOURSE

Dear Spiritual Brethren throughout America:

Our script of the week takes up a matter that puzzles even the oldest of students in sacred psychical research—what truly is spirituality as distinguished from materialism? We say of a woman, "She is very spiritual," but of her husband we comment, "He is a gross materialist." Each of these opinions carries a conventional designation. When we say that a person is spiritual, however, what are we really striving to express? When we stigmatize another person as a materialist, why should a certain flower of contempt lurk in our tone?

If we were called upon to describe at length all that we imply when calling a person spiritual, what specific character attributes would we catalogue? Would we say that he or she was especially interested in metaphysics or esoterics? Would we desire to convey the thought that they turned their intellects more to the afterlife situation than to the environments of mortality? Do they happen to feel a closer affection for Deity than the normal layman?

What truly is spirituality? Have we ever stopped to consider it analytically? Certainly we are aware that certain persons hold a higher regard for the eternal verities than others. There are also those who will not be content with intellectual problems unless they convey practical aspects of application. We have the most impractical people affecting to show an abnormal interest in things of spirit, and the hardest headed of people being kindly...
and considerate of others in application of Christian principles. Would it not be highly profitable while we are at it, to overhaul ourselves as well in such classifications and see what standards we would apply in our own cases, qualifying for things of spirit?

At any rate, this is the Soulcraft lesson of the week, and we approach it in all due concern for the character integrities of those about us, as well as in fullest conscience-exercise in respect to ourselves.

Before plunging into it, let us give a moment to sincere Invocation that the Higher Discernments visit us, while the mentorship from which we hope to benefit discloses only that which enhances us permanently—

**INVOCATION**

**FATHER ALMIGHTY, GREAT SPIRIT ETERNAL!**

We come in understanding faith that the trend of Thy divine compassion bends toward our dilemma, that we shall arise and go onward in life with an altered perception of earthly commissions.

We come imploring that a new birth of freedom be given our souls, that even as we labor in this vineyard of the world, new tools be allotted for tilling our portions, that our harvest of knowledge may defeat a great famine.

We are not wholly children in coming to Thee. We have promptings of conscience that the Way of the Ages has been trodden by our feet. We come imploring that a blindness be lifted and a recognition given us of that which we shall be—when the earthly span is traveled and our vision restored.

Hear our meditations. Be with us while we ponder. Give us an ennoblement that breaks the bonds of arrogance and shows us the splendor that comes from contriteness. And if there be those among us, unseen of eye, who would interject their counsels and pollute Thy pure wisdom, may we bless and release them by repeating those phrases that express our benevolence.

**AMEN AND AMEN,**

**THUS WE IMPLORE IT!**

*One Hundred Thirty-second*
The Enigma of Spirituality

My Dear People:

IT IS always an excellent plan, when introducing any subject for discussion, to clarify exactly the thing being discussed. If we propose in the current instance to examine the topic of Spirituality as against Materialism, and refer to the dictionary for the academic designation, we are somewhat astonished to learn that listed under the heading of the adjective Spiritual are five distinct definitions. Under the heading of Spirituality there is but one, viz. "The quality or state of being spiritual." So we are thrown back to inspection of one of the five denoting the adjective aspects of the term. The first definition that Webster makes out is: "Of, or consisting of, spirit; incorporeal." Of spirit, we have previously read that it concerns the Life Principle, viewed as the "breath" or gift of Deity. So this first definition does not aid us much in determining what it is as an attribute. The second definition of Spiritual lists "Of the intellectual or higher endowments of the mind; intellectual." This explanation in turn does not have happy application to our quandary. The third puts it: "Of the moral feeling or states of the soul." This is better, still it does not overly clarify the current problem considered esoterically. The fourth definition says: "Of the soul or its affections as influenced by the divine spirit." This seems to be the best of the five, because the fifth lies outside the scope of our inquiry entirely: "Of sacred things of the Church, not lay or temporal; ecclesiastical, as lords spiritual; a type of religious song made popular by Negro worshippers of the Christian faith."

If we display an equal interest in the exact meaning of Material and Materialism, we find three inches of small type entering into detail of all aspects as such subject. But of them all only one covers our quandary by indirection. It is set down as: "Any theory which considers the facts of the universe to be sufficiently explained by the existence and nature of Matter."

These are our exactitudes for present discoursing.

One Hundred Thirty-second
Taking the fourth definition of Spiritual, we can concoct for spirituality our own definition of: The quality or state of being chiefly influenced by the divine spirit, over against accepting that the facts of the universe are sufficiently explained by the existence and nature of Matter.

Still, when we come right down to it, speaking of an exceptionally beautiful spirit do we truly think of her or him as being chiefly influenced by the divine spirit? Do we not rather seek to imply that the “spiritual” person is the one supremely sensitive to the highest moral and ethical values of life, over against the person who is sodden or callous in his estimates or practices of life’s tenderer values?

Do we not, in fact, mean of a particularly spiritual person that she or he is exemplifying the Christ Principles in daily and hourly contact with relatives, neighbors or associates—from the esthetic values down to instinctive reaction to life’s situations in terms of noble tolerance and understanding of the ills to which poor mortal flesh is heir?

The Spiritual Person is plainly the person inspired by the loftier and more esthetic sentiments in his or her worldly relationships . . and perchance when we have said that we have said the decalogue. It doesn’t mean that such a one is constantly inspired by what we might term sacred academics. It is a matter of such a one existing on an intellectual plane of fine discrimination and altruism in regard to the constrictions and complications of life.

Putting it still another way, the Spiritual Person is living by a set of standards not ordinarily applicable to worldly situations and complications in the sophisticate manner. How they “get that way” is quite another matter.

Ironically enough it is noticeable that people who display a high degree of bona fide spirituality are those who uniformly have come through exceptional ordeals or suffering, either of body or intellect. Given a reasonably brainy person, as the term is ordinarily used, who has undergone an outstanding grief, or suffered overly long from physical mishap or affliction, and the spirituality in his or her character unerringly manifests. Suffering is the great spiritual qualifier, bitter as the fact stacks up to critical nature. Prolonged ordeal turns the thoughts inward or upward, and
in the sustained soul-cry for celestial assistance in the item of stamina to endure, *spirituality is born out of the astounding circumstance of receiving it*. One thing the grossly materialistic person doesn't know is the fact that nine out of ten "spiritual" people, whom he regards with such sardony for their sentimental idealisms, have usually come by their loftier sensibilities by reason of having had outstanding demonstrations in their lives or affairs that a Higher Power or transcendent help in periods of stress is no mere imagery of an idealistic character. It is very real and it happens! The exact nature of the demonstration may be an item of strictest privacy. But people who characteristically "think of higher things" have by no means turned their intellects toward them by accident. That is where the spiritual person has something on the materialist. He can get proofs in circumstance that there is such a thing as being influenced or inspired by the divine Spirit whereas the materialist can obtain no corresponding proofs that the universe is sufficiently explained by the existence and nature of Matter. Indeed, we might almost define the materialist by a description of our own, which might never find place in a dictionary in ten thousand years: that he is an individual who has never had phenomena occur in his life proving there is a power above the mortal and in consequence has fallen back on the solid sterilities of the "practical." And more pity to him!

There is, however, as our Mentor is due to narrate to us in a moment, a certain variety of mortal character who comes by his grossness of thought and ideal by reason of a certain slothfulness—some might call it laziness—of soul-nature. He has not yet awakened to the reality of the eternal verities in his private experience because he has never quite dared to take initiative in militant idealisms.

I recall some fifteen to twenty years ago, when the nation was still suffering from the effects of economic Depression, I received an intimation from the Mentor talking to me one night that mankind's then current financial ordeal might have been visited upon him to arouse people spiritually who otherwise might have slumbered for the entire generation in the monotonies of the mortal conventions. It was a whimsical sort of approach to a quandary then troubling vastly more numbers than it is troubling today, but it did result in one dissertation going into my priceless books of transcripts.
that can by no means be buried in the archives of the past. I have thought much about it as the Depression gave way to another period of worldwide carnage, then political chicaneries, then the great wave of official investigation that now becomes the scandal of the moment. It left me with this wonderment—

Are these great national—or even international—upsets permitted because of the spiritual metamorphoses that occur from personal, domestic or commercial distresses, appreciated only by the parties concerned at their true worth? The matter is debatable and yet does come from this great question of What Makes People Spiritual?

Old Soulcrafters do not need advising that in ninety-nine cases out of every hundred the truly spiritual person is so distinguished because, cosmically considered, he or she is an “old soul” in point of earthly lives. The older the age of the soul and the lengthier the number of its earth vicissitudes, the higher its gradation by standards of spirit. Still, there is the great middle class of souls, not very good and not very bad, who need arousing out of the lethargies of Practicality and made to turn their thoughts to higher values. Of these our Mentor would discourse this week.

Lethargy or sloth of spiritual temperament is a thing that few give a thought the year around, indeed not until some great tragedy or prolonged distress afflicts a life does the average person grope for values of a stauncher and more consoling nature than are found in “the existence and nature of Matter.”

Suppose we listen for seven or eight pages to the Mentors’ comment on such folk and then I’ll come back again to this question of the realistic definition of the spiritualities . . .
IT IS the part of common sense in these days of tribulation to give heed to the higher laws and processes operating in the Cosmos that you may be wise in the changes of the present. Of those higher laws and processes we would speak to you this hour, as having a bearing on the problems that perplex you.

Perceive, dear mortal brethren, that though these seem times of great confusions, they are really not such, as we have advised you. They are times of the maturity of a great species process. They are times of the revaluation of that process, when men must ask themselves what profits they are gaining by letting it continue.

Long ages in the past there were races and cultures that made taking of profits their shibboleth and watchword. It is no new thing that has come upon you now. Every age and race must know the procedure—an infantile procedure befitting the status of those who embrace it.

Man gets all that comes to him as Wealth in the form of bounty which he takes from the earth. God has been generous in providing for mortals. All which they desire for earthly habitation can be found within earth's confines. Fish of the sea, fowls of the air, fruit of all trees, harvests of all fields, even of beasts that abide on earth with him—these furnish to man all known to him as sustenance. All is freely given except on one condition: Always must man reach forth his hand and take them!

Divine Providence does not come to man and feed him by force. It does not come to him and insist he don clothing. It does not say to him: Except ye receive these things, ye live not.

Rather, it makes a bargain with man. It says: All things are placed to your hand for your support and your enjoyment. Nothing is denied. You can come and go anywhere within the earth's aura that you please. You can marry and have young; you can repeat the earthly process as often as
you choose and dwell in flesh as long as you desire. You, being spirit, are a free moral agent.

But if you would know True Experiencing, you must supply the other half of this divine equation. You must open your palm before plenty can fill it, you must travel to the mine before you gain gold, you must stretch your human muscles and receive what Providence has to bestow, else you open no way to discern its true essence.

This item of coming up and receiving that which Holy Spirit has to bestow, is too little understood in your earth lives of the present. You think it is a misery divinely imposed that man should have to "labor" to bring forth from the earth that which sustains him in his physical instrument. He thinks it a nuisance that wanting meat for his pot he must string up his bow and go forth and find it—in the form of some fleeing creature that springs to escape at his deadly approach.

Or bringing the matter down into your modern days of industry, he cannot understand why a given set of men should wrest large areas of the earth's surface and have title to their increase, compelling him to pay them tribute in labors or products of other kinds, thus introducing barter, the basis of commerce.

The most ardent socialist, if the truth could be known, is basically proposing that all the increment of all the earth should be so garnered and distributed that mankind be put to minimum expenditure of energy in mortality. If he could so order it, he would carry the process sufficiently far that no one had to make any efforts whatever. Machines he theorizes, could do all the labor. Even the pressing of the button to make the machinery produce, could be an automatic process.

NOW THE modern psychologist interprets all this as a form of laziness. He declares that man is essentially a lazy animal without pausing to consider just why and wherefore his laziness exists. What laziness truly is, he never stops to ask. Not being an adept in Cosmic laws and processes, he cannot define the true motives at work, or when this vaunted laziness first had its beginning.

Let us therefore proceed to make you a startling announcement: There is
no such thing as laziness as the popular mind conceives it! There may be sloth, or slowness, in performing an activity. This may be caused by physical deficiency or glandular disturbances within the human body. But laziness as Laziness is something else entirely—the result of a Cosmic process that never is revealed to the worldly man's reasoning.

Laziness is an attribute of Divine Mind that creates a condition within itself whereby man in the abstract is being forever supplied with information about his true place and condition in the Cosmos.

To put it in another way for clearer understanding: Man must have some constant and continual means for recalling that he does not belong to this world of Three Dimensions, that he is not a creature of finiteness, that he is merely in the finite—or material—world temporarily to obtain a given course of instruction peculiar to the limitations of physical senses.

He is not essentially lazy. But he is super-consciously aware that this planet earth is not his home, that he did not begin his cosmic functioning upon it nor will he end it there as an order of creation. He realizes that he belongs somewhere else primarily, as a different species of created being and that sometime or other he must return to the place or condition of his origin. It colors or distorts everything he does. He knows that in that far distant place, or condition, things were not accomplished, or actuated, by the motives or methods which he finds in this world. Dimly, faintly, he keeps in the background of his mind that he is a sojourner in a strange place. And while he acts out the customs and manners of the land wherein he finds himself, he is resentful that he is there at all and has a type of perpetual homesickness for his true state and kin.

As you have been instructed in previous lessons, man in that pristine state was Pure Spirit, and in a manner of speaking he "got things done" by purely spiritual methods. That is to say, he lived and moved and was wholly actuated by Thought, operating or functioning within Itself.

As such, he was all-powerful, for being Thought himself, and in a domain of Thought, he could get or acquire everything he desired merely by the process of thinking it into being. The necessity for thinking in more and more varied forms was one of the primal requisites that brought him into the finite universe.
Life on life, aeon on aeon, man has kept in the background of consciousness the memory of his exile, or sojourn for purpose. And while he has admitted the need for the sojourn, and the spiritual enhancement to be derived from it, he has nevertheless resented that the visit was required.

**GROWTH IS ever a painful purpose.** It is painful in its exactions on expanding spirit. Growth superimposes on one type of gestation another form at a higher rate of cosmic vibration. The higher rate absorbs the lower and causes a period that can be compared to Suspense, or uncertainty of purpose, until the higher or more dynamic form assumes control or direction of the evolving ego. Nature abhors any form of indefiniteness, or incomplete expression of a purpose, as much as she abhors a vacuum. In fact, indefiniteness might well be called a vacuum in Divine Mind. So a period of aimlessness, or suspense, results in minute degree and this brings the only distress that exists in Divine Mind at all. To put it in blunt earthly terms, we might say that God gets a violent headache when He cannot know omnipotently everything that he is doing, with distinctness, every moment of the day or night. Why this is so is outside the nature of our present discourse.

But we have the phenomenon of growth passing from stage to stage, or vibration to vibration, with periods of indistinctness in between. And in a manner of speaking there must be times when the evolving ego is neither one thing or another, one vibration or another.

In the broader sense, that is precisely what we emphasize so strongly in man's degree in the world of mortality. Man is Pure Spirit existing in a time-space system of materials that is not Pure Spirit but a vehicle by which Pure Spirit can recognize itself for what it is. Constantly he confuses one with the other. Or rather, he cannot distinguish one from the other in its power of functioning. This gives him a sort of celestial, or spiritual, distress or confusion. He knows that essentially he belongs somewhere else, where movement and action effect results by a far different method than he sees in process in the material world where he finds himself residing. He says in effect: "I cannot distinguish, therefore until the issue and image is clear before me, I will do nothing lest I err, possibly to my injury."

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And that state of Indecision, or inability to distinguish, dear brethren, is what we on this side recognize as Indolence.

It is not sloth and we think you can see why. It is not inaptitude to the strange earth-environment, so much as an inability to make clear to the eye of the mind the ultimate achievement in all its conscious aspects. Now let us see how this applies to the worldly predicament of receiving Nature’s bounties.

MAN is all-encompassing in this, that he constantly remembers there is a state to which he belongs that is radically, even diametrically, different from what he knows as mortality. He longs to inhabit that state again—where things are done after the manner that belongs to his peculiar system or order of creation. He hates to make the transit from state to state, since there is indefiniteness of purpose in minute fractions of time in the process. And yet he has to accept the evidence of the senses which he possesses on the plane or level of consciousness at which he is operating, that such is Reality. Between earthly mentality, therefore, and Cosmic Memory there is ever a conflict as to which is the Real. And he cannot seem to accept from the one without rejecting the actuality of the other. So there he vacillates, haplessly, for instants in eternity.

Coming down into the earth-form which you know as Mortality, he sees the earth and its bounty supplied in forms that are not as he interprets them. Instead of having meat served up to him for sustenance as meat, he perceives the deer—a live creature running on four legs and needing to be slaughtered before it is rendered into viands for his palate. Wanting bread, he does not see bread manufactured and ready for putting in his mouth. He sees a strange stalk of lush grass which he must strip of its seeds, bury them in the ground, wait months for them to grow, winnow and grind the harvest, knead and bake it, before finally he gets edible dough for his stomach.

All this is confusion and man resents it because things may be, in ultimate substance, what they do not at all appear to be in origin. In other words, the final spiritual image of the thing desired is not to his hand in the form in which he either conceives or desires it. And because this is true, it confuses him. It gives the Divine Particle of Mind within him its constant
headache. It is irregularity of a sort. And yet it is growth because Holy Spirit by these processes is experimenting and discovering the manifold possibilities within itself for going onward and producing more and more forms to infinity.

Man in his spirit-pattern wants things to be what they appear, or rather what he would have them if created in complete ideas or mental pictures in the spiritual state which he has left and to which he knows he will ultimately return. He is not aware that he is in the finite world to partake of the knowledge of the possibilities in Holy Spirit to evolve form out of form within itself. Such avenues of procedure are foreign to his primal essence where he might say all things are constant. He ignores the process of growth which he too follows in the evolutionary process within Holy Spirit, and insists that final essence be the only essence that exists. Without knowing it, he wants to live in a world without these exploratory processes. But far back in the infancy of his psyche, he came to the finite world of which the solar systems are the manifest recordings, to see the processes in actual operation. He must learn all there is to learn of the possibilities in Holy Spirit as mundanity expounds them. It is his great and terrific Life Lesson.

Laziness therefore is not sloth. It is reluctance to follow through the course of exploratory conduct he has set for himself, or that Holy Spirit has prescribed for him. And this in turn comes about because the process is constantly one of Suspense or Confusion. He is not sure in looking at a thing whether he sees the thing he assumes he sees, or whether he is looking at possibilities that might literally blow up his world and end all sensation. He is in a frightful quandary. And so he lags back in his exploring and says: “So long as I cannot be certain, I will bide my time and take unto myself only those things that follow laws with which I have become thoroughly familiar.”

But perceive how this works in the mortal circumstance.
In the finite world of Nature into which you have deliberately projected yourself, you see the phenomenon of activity which you call Labor. You see the necessity for keeping your mortal vehicles alive by pursuing the deer in order to get meat, or planting seed of the wheat spear in order to get bread. Any form or process of manufacture of that which you imagine that you want, you must get by some effort. But what are you doing in putting forth that effort?

You are contributing your quota of energy toward helping Holy Spirit consummate its purpose in finiteness. You are presupposing that there are possibilities in Holy Spirit which have to be uncovered before you can conceive of them as being Reality. Work, therefore, is the constant continuing process of aiding Holy Spirit to uncover those possibilities, whether you know the results in advance or not, and whether it consists of chasing the deer, tending the wheatfield or running the laboratory of a Steinmetz or an Edison.

In doing this, you are performing two services. You are exploiting Nature, or Divine Mind, as it meant itself to be exploited for the profit of you both, and you are perfecting yourself in self-aware consciousness that you can be the instrument in the Cosmos able to perform such transcendent endeavors. You think of Work as drudgery. That is because you are performing your part in the process knowing in advance what your discoveries will be. Work that is pure discovery is never drudgery. The psychologist will say that this is merely the Satisfaction of Curiosity. But he only plays with words and calls it explanation. He does not know that curiosity itself is nothing more than mortal spirit exploring new possibilities in transcendent Holy Spirit for the first time unto itself, and thereby gaining pleasure from the affinity of effort. And there is ever the keenest interest in such processes because there is an affinity of endeavor, or an alignment of motives, between the two.

You reach a point in the Earthly Drama, however, where the process introverts. That is to say, you have long since left the enticements of Curiosity out of the equation; you know in advance what the results of chasing the deer or planting the wheat field will be. You “explore mechanically” in a manner of speaking. Then, having abolished the original impelling entice-
ment, and yet being desirous of having the incentive for further effort, you set about inventing a continuing incentive which shall never fail you.

Man invents the industrial process—or the economic system—a thing entirely of earth in its attainments and false in its concepts of divine idealism. A synthetic urge is created that can never satisfy as divine motivation always satisfies. Man says to himself: "I have explored the divine possibilities in a given process and gotten a certain result. But instead of continuing and exploring further for more results, I will satisfy the cosmic urge for which I came to this planet by setting up a system of barter and exchange of proven products from those processes and look for my satisfaction in the amount of substance which I can acquire and hold to my personal self.

We have said in the beginning that this is a childish performance because it is an arrested performance. It limits man in his alignments with Holy Spirit and his true earth-errand, because it cuts him off from the idea of further experimenting or exploring along constantly new lines. It gives him a counterfeit palliative to engage his attention. And because it is essentially counterfeit, he is instinctively at odds with it all his earthly days.

Life in the universe on any plane of being, must know itself for what it is in its correct fundamentals, else its true import and worth is lost to the one who has to go through it.

The trouble with thousands of you who do not believe that you are receiving enough from Divine Providence, is that you are looking for the manufactured gratifications which have just been explained to you and then wondered why something seems to have gone wrong either with the earthly social order or your worldly roles.

The so-called Artist, by the very nature of his Art, is forever exploring new possibilities and concepts that exist in divine Mind. He is therefore miserable only when he cannot go along with further exploring. The nonartistic person, grossly called The Materialist, is merely the person who has gotten entirely away from the explorational process in any form whatever, and is content to go on duplicating the Known to the extinction of all else in his life curriculum. Sooner or later he finds himself dissatisfied without knowing why. It is because he is squandering his Divine Heritage and divorcing
himself utterly from the true original purposes for which he came into mortal flesh.
Recover the desire for that type of activity, keep yourself at all times sensitive to the higher laws and processes, give them paramount consideration in your intellectual processes, and \textit{you will be manifesting the loftiest type of spirituality.}
With this adjuration, your lesson of the hour begins and ends . . .

\section*{THE COMMENTARY}

\textbf{My Dear People:}

\textsc{Spirituality} then, according to the superb discourse foregoing, is contributing our quotas of energy toward helping Holy Spirit consummate its purpose in the finite world. Being fine-grained, esthetic and sensitive to all altruisms is merely a by-product or tangible result in the character for doing that. It is a definition, you'll agree with me, that wouldn't have occurred to Noah Webster in the aforesaid ten thousand years. Personally, I've always liked to think of True Spirituality as that development of character that has reached such a high understanding of cosmic principles that it fears nothing in heaven, earth or hell . . . because it has come into supreme realization that heaven, earth or hell really hold nothing of which to be fearful. The spiritual person has so explored the Eternal Verities that he finds himself at home on any plane of the universe, not so much because of the profundity of his esoteric knowledge as because the universal beneficence of God is a state of mind with him, and he's come into the all-sustaining consciousness that he has no more to dread from God the Father than he has to dread from Christ Jesus, the begotten Son. To dread anything out of the higher echelons of life is to exhibit ignorance or paganistic immaturity.
In other words, we might almost put it that the truly spiritual person is the one who "understands Holy Spirit" and what it is accomplishing for

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man by permitting him to experience the increments of the earth-plane. It doesn’t mean a person who goes about with a sanctimonious manner, merely cries “Oh, my goodness!” when he bashes a finger, lives on nuts and lemon-juice from New Year’s to Christmas and bemoans the worldliness of the male breed that can best absorb philosophy behind the smoke screen of a savory briar. I know from a personal experience how amazing it becomes to discover what truly altered standards of life and conduct maintain on the higher levels of life in respect to such humanities. In twenty-seven years of audible contact with residents of the higher spheres, I have never yet had one specific rebuke for any personal living habit or criticism because I refused to adapt my life to the esoteric notions of Professor Doogelblatt or Swami Yogifuss. I try to maintain a sensible balance in my daily activities, refuse to get overly excited about anything but communistic lecheries, and be as kind as I know how to those who come seeking pence or wisdom. I may not be any particular paragon of spirituality, but I most certainly “try to understand Holy Spirit” in what It is seeking to achieve for humankind in the prevailing generation. On that qualification I’m willing, nay eager, to take my chances in eternity. One thing is certain, I’m by no means palsied by the episode of physical death. When you really believe in your soul—what we might call subconsciously—that Death IS a beautiful adventure and an award of merit for what you’ve done since being physically born, you’ve come sufficiently far along the spiritual path to escape any stigmas of Materialisms. Giving the whole conundrum the consideration it merits, almost we might put it that earth-life itself is little more or less than a tutelage in how to advance from materialism to spirituality, and those who’ve covered the curriculum of experience that assures it, know their own rewards for doing it. No need to get sentimental about it, no need to be lacrimose over it. Just take it in its stride, let things happen to you, but always and forever remember that no experience is purposeless and that nothing you encounter is ever lost in beneficial effects on your eternal self. Such an attitude opens automatically the Gate to Understanding. You enter it because you cannot do otherwise. The Materialist glories in his earthy “practicalities” . . he considers he is
being very, very sensible at refusing to be moved by anything that does not manifest substantial literality. He stands himself always on “firm ground” as he depicts it. He calls to my mind the anonymous bon mot, “Blessed are the ignorant for they but persuade themselves that they know everything.”

Actually he is a creature of little or no imagination, who is generally fear-motivated that he may discover something beyond the ken of his philosophy, which is describable in three words, “Play it safe!” In the higher evaluations of existence he is utterly lost and dwelling in perpetual insecurity. As the great and numbing involvements of life come to him, he has no higher-world solaces to sustain him. He is like the caterpillar who beholds thousands of his brethren bite through their cocoons of circumstance and take to butterfly freedoms in the Higher Sunshine, yet says, “It is a very good thing to have my twenty-four legs on earth and thus know where I stand... or move or crawl.” But ask him to explain in detail just why it is a very good thing, and he gets down at last to the confession that he’s merely a conservative who fears to try out wings of idealisms because he might find himself in an element that would show up his deficiencies.

The very essence of those deficiencies manifests in the conduct of the Materialist in approaching the Gates of Transition. He becomes white-faced and speechless over what may confront him twenty inches across the borderline of the Higher Life. There indeed his “practicalities” stand him in no stead. He resembles the motorist, made to pilot his motorcar over a dangerous mountain road at night with his headlights dimming into blackness but no way to detach the driving-power of his engine. He may be “practical” as all get-out but it does him no good if he lacks light to show him where he’s going. And his practicality, of itself, supplies him no light. The spiritual man or woman, on the other hand, can see amply in what the materialist calls Darkness. Or putting it another way, the spiritual person carries his own illumination with him as a development of his intellect. No mechanical sources of light exist to fail him and leave him the hapless pawn of driving circumstance.

Still another phase of the materialist’s limitation in his smug self-contentment with his own ignorance or blindness, never having acquired through
experience the faintest inkling of what ample illumination for world-driving may be like. Thus the spiritual person can no more describe his illuminations to the materialist than you can describe the colors and hues in an autumn sunset to a person blind from birth. You need only eyes to comprehend colors, you need reasonable adeptship in seeing as an attribute.

So some mortals give more mental energy to the pursuit of spiritual truth than others. They do it because they discover from experience that the expenditure pays off. They are proceeding along into an expanding universe, by expanding themselves in their own personal universal as they do so. Bad times, tragic griefs, seemingly crushing misfortunes, have little or no effect on their serenities of temperament, because they come into increasing awareness of what Holy Spirit is striving to do for them. The whole of it is one of the mightiest lessons in the book. Let's leave it for the week with the counsel of the Great Teacher to augment it . .

The Divine Teacher Speaks

MY DEARLY Beloved: I come to you in silence; I come to you in song; I come speaking Peace, that the earth may uphold it. I come to you saying that thrice forty days in a wilderness of doubt have ye trodden in a blindness, yea ye gone a weary mile for Me that those of lost pathways might know reclamation.

I tell you there cometh to you a sight for aching eyelids, in that the impassioned discern of their error, that the righteous shall lead them to uplands of vision, that out of the wilderness cometh a pathway that maketh the mountains a track unto splendor.

Beloved, perceive Me! Thrice forty days shall ye know the defilement, thrice forty days shall the evil encompass you; behold there come angels to you

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then, dispensers of compassions; they shall show the pathway, they shall give you the vision.
I speak not as one whose time-piece is faulty, neither speak I to your spirits in terms of earth's hours; I speak as a prophet who hath knowledge of ether; I speak as a seer who hath his discernments. Presently come to you earthly messengers who say: The earth hath a pestilence, the times have an augury; behold the worldly conqueror maketh his decision, he goeth to battle and summoneth his cohorts, be ye of his cohorts or presently he rendeth you.
I say to you, beloved, the beseechment hath a falsehood; the times have no augury bespeaking defilements, neither hold they mischief that delighteth in your torment;
The times hold a whirlwind that beggareth your intellect, but the gale hath a meaning; it cleareth the stubble for mansions of splendor, it openeth the caverns that riches pour forth.
Have I not told you that ye live in a whirlwind? doth the wind do a damage unto its essence? doth it not purge that good may spring up? hath it not vigilance that nature be cleanly?
I say to you, beloved, ye are the whirlwind; ye partake of its essence, ye sweep and have power, ye speak and it ceaseth; thereafter is calmness.
Ye are the might of the gale which consumeth; ye ride your own backs and Caesar doeth homage; he that delighteth in confusions shall know you; ye shall rise up in power and the forests receive you. Presently cometh a thrice angry whirlwind: it riseth against you and speweth its temper;
It soweth its ruin and vaunteth its evil: it sayeth, Behold I am lord, for do I not conquer.
I tell you, beloved, it conquereth not, but maketh a vortex as it reacheth the righteous; there it subsideth, and endeth in vauntings. What manner of man among you would lay down his life for a vision of madness? What manner of man would go forth among you to battle a vortex that holdeth an emptiness?
So shall it be in the days that receive you: ye come into a knowledge of that which transpireth; ye do homage to Caesar whose kingship hath ended;

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ye receive mighty minions who prate of their vassalage though the might of the conqueror knoweth defilement.
Rise up in your splendor and declare your own augury; make peace with the conqueror that lieth within you; let the evil days come and work you a mischief; I say they be shortened but ye do the shortening.
I speak with a knowledge that maketh you to marvel when that which is Godlike hath run its high cycle.
Perceive that ye war against your own spirits: discern that ye defile your own temples of splendor, yea even the temples where My spirit dwelleth;
Behold that ye lie on the childbed of circumstance whose end hath a born­ing in the Son of compassion.
Arise and bestow on that child a good parent; make it of augury that the gale hath a blowing but take to your hand the control of that tempest;
For lo it hath been prophesied that one should come among you whose mission hath deliverance; he cometh in calm that bestoweth peace on tumult;
he cometh in a light that giveth shine to radiance;
How cometh he then if that gale be in vortex; how shineth he then if your eyes have no vision?
I say it shall be known to you that he who receiveth the times with tran­quillity maketh the haven wherein he abideth.
Ye marvel, beloved, that the days be not shortened; I say ye do shorten them by your measure of progression, that ye come from their dolour and walk in a brilliance, yea even that brilliance which bestoweth on you luxury.
Arise and take the knowledge of that which cometh to you; treat with it as promise of that which transpireth when the proud have been cleft by the sword of their arrogance.
Rejoice with Me and know a great pleasure that ye speak a mighty watch­word: Lo, the Son of Man cometh to give thought to the lowly; let him who would be saved make his peace with the whirlwind.

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.
"What shall we tell our children and youth about Soulcraft?" was a query so often repeated in the annual Soulcraft correspondence that the monthly magazine Bright Horizons was purposefully slanted to appeal to 'teen-age psychology in presenting the great truths of Cosmos. Every month a 36-page magazine, done in easy reading typography, is produced at Soulcraft, containing articles that can readily be grasped and understood by neophytes in the Ageless Wisdom. Oddly enough, material treated in such manner is proving to be popular with hundreds of older readers. Here are short and pithy expoundings of great esoteric questions that never go out of date. At the end of each six months they are bound in leatherette covers and offered as additional books on Soulcraft. You should become a regular reader of Bright Horizons as publishing additional material on the Enlightenment in the Soulscripts...
Psychogeography:
Zones and Planes above Earth-Life and What the Soul Encounters after Physical Release
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:

The Time has come, in putting the finishing touches on this great Soulcraft Enlightenment, to approach some practical phases in the continuity of Consciousness. It is one thing to make the abstract assertion that the soul-spirit survives life in the physical body, even to bringing forth seance-room demonstrations of reappearance, voice and memory. It is quite another to explain where, geographically, the soul-spirit does such surviving, and under what conditions, and how intellectual contact with physical people on earth is consummated.

The layman walks forth under summer stars, raises his eyes to constellations millions of miles afar in space, and pardonably wonders where, as a geographic destination, this heaven of allegory can be located. Airplanes or space ships obviously proceed through all cardinal areas that are visible to organic eyes. Atom bombs detonate to heart-throttling heights in splendor and noise and the question rises in the minds of the spiritually conscientious, whether or not their fission destruction extends in any manner into regions celestial.

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We have license to be practical, we say, in these closing expoundings and examine whatever evidence, intellectual or otherwise, comes our way to tie this Continuity Enigma into a reasonably substantial whole. Where, as alleged, are these zones and planes above earth-life and what substantially does the survived soul encounter after transition from the physical?

We shall require in expounding it, perhaps, to draw not alone upon our own Soulcraft Mentors but upon a substantial library of data compiled by many, many psychical experts up across the last century. We shall commandeer testimony from those who have succeeded in bringing the worlds—the seen and the unseen—closest to us, although deprecating our earth-world for its grossness and crudities as compared to the esthetic splendors and facilities of loftier realms enwrapping ours. Seriously we may consider whether or not the time is ripe to weld all the evidence at our disposal, from all sources, into one reliable and permanent chart of the Higher Realities.

For reports of those Higher Realities have now grown too sizable and universal in transcription to be considered as imaginations or conjectures of the fantastic-minded, striving to underlay intellectual phenomena with nuclear formulas. Is there a positive Program of the Process which all mortal souls follow on achieving graduation from the mortal? After a moment of earnest invocation—that our instruction be both permissible and bona fide in this field—supposing we go into it . . .

INVOCATION

By the Chaplain

SUBLIME FATHER-GOD:

We, THY earthly children, seek in contrite hunger to rise above mediocrities of worldly knowledge considering our imprisonments in flesh and ask to be conducted upon higher tablelands of constructive disclosure, that we may see our plights for what they are and vanquish or dissolve them in fulfillments of our destinies. We would ask that it be made clear
to us what celestial increment is ours from confinements in organism. We
would hold in the background of our logic more substantial concepts of
those wonders beckoning us from ever loftier stages of spiritual expansion.
We are separated too from those we have loved, and those who may still
love us, and we would know the fabric of the veils between us—not that
we would childishly do them mischief, but that we deport ourselves the
more decorously before the fact of them.
Give us closer and sharper understandings, our Father, of the nature of all
worlds surrounding us, that we may shape earthly deportments in the light
of them. May our spirit-vibrations be kept so high that they insulate those
who would assail us with wrong knowledge.
Praying thus, we wait to receive, believing that if it were not goodly for us
to know these things, the urge to understanding would not bestir our beings.
Give us radiance upon these enigmas of gradations that we may live the re­
mainder of our earth-lives with more intelligence and desire to please Thee.

In the Name of our Beloved Elder Brother
we ask it . . AMEN AND AMEN!

The Heavenly Envelopment

Dear Fellow Students:

We have, through the voluminous mazes of one hundred
and thirty-two Soulscripts, had presented to us a thousand­
and-one ethical complications of Spirit. That Soul-Self
may continue alive and self-aware, irrespective of location
or particular vehicle, has been acclaimed to us over and
over, but mortal understanding is ever premised upon realities that serve as
limitations. By limitation it is that intelligence comes to grasp delimitation
or limitlessness. But intellect recoils before the implication that limitlessness
can mean nothingness.
If our sentient spirits remain in consciousness of themselves after bodily
relinquishment, some area of operation must offer to them, else this condi­
tion is as meaningless as futile.

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Where, we would ask, do soul-spirits "go" to know lives without circumscript? Telling them while still in flesh that they go "nowhere" leaves us in the mental vacuity of concluding they must remain where they are, strictly upon this earth-plane but without bodies as factors to supply them with sensation. If they do remain where they are, of what advantage can it be for them to find themselves negative of bodily expression?

The trend of our instruction for over three years has had it, however, that only if they be handicapped in spiritual attainments do they remain restricted to this plane of earth, and then only for such time as they acquire the wisdom releasing them. That, of itself, assumes additional localities, where self-expression is equally as potent as any anything attempted through instruments of flesh. And yet, from every angle and attitude of sense-realities, such localities remain undesignated to us.

When, in short, we are told that spiritual progress betokens the conquest of higher worlds and no higher worlds in the material sense are evident, must we conclude our destinations are mere intellectual hypotheses? Why, at any rate, is the matter so imponderable?

Well, truth to ask, is it imponderable or does it merely seem so because we are deficient as laymen in our graspings about Matter?

At any rate, this inability of ours to understand the localities or substantialities of succeeding lives in a heavenly state is now what I propose to ask our higher counsellors to expound for us. Granting for the moment, or for the sake of argument, that we concede a distinctness between Soul and Body, why should we not have it made equally clear to ordinary intelligence why the Unseen must exist as the unseen? Why should we not command diagrams or charts of our spirit-evolution in terms of environments by the very nature of our earnest desirings to perform with more intelligence in regard to each one of them?

Again and again in past psychical sittings we have been allowed to converse with survived colleagues and relatives who most sincerely have assured us that they do survive, that it is far more preferable in true spiritual living—the environments in which they have arrived—than anything vouchsafed souls living in earth's organisms. We ask them where, geographically,
they have proceeded, and their responses seem vague. Over a long period of time we who are studying these matters from the mortal viewpoint become persuaded that such vagueness is not intentional or in desire to escape logical explanations, but because we are calling upon them to treat in terms of media in which our own knowledge is too meagre for them to make themselves understandable to us.

Uniformly we do notice they speak of their location as "... out here." They have rarely been known to express it "... up here." They regard themselves as withdrawn a decided distance from the earth’s surface but the effect upon them apparently is lateral, not vertical.

George B. Fisher, former financial man at Headquarters, who made the Transition in 1948 and who comes back regularly in materialized form for discussion of Soulcraft prospects, repeatedly states, "... it’s beautiful Out Here. Even the geographical landscapes of this outer world so far surpass anything that earth has to offer as to be noncomparable."

Be that as it may, what we’re asking our spiritual counsellors in this first Script on the subject of Geography is the general relationship of one world to the other. Then from time to time in the papers that follow I shall introduce evidential testimony from the records of other psychics, showing wherein their data uncannily substantiate what follows.

**THE REVELATION**

**DEARLY BELOVED BRETHREN IN MORTALITY:**

We GREET you with our love. Well do we know the quandaries that beset you, striving to understand the differences between the two systems of Reality in which we find ourselves dwelling, you on your side and we on ours. The reasons why we have so much difficulty describing to you the conditions of our world "Out Here" as contrasted to your world close to the bosom of Mother Earth, is because the two universes are vibrating at different speeds of atomic frequency. Please understand this. It is the only

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reason confusion or lack of graphic detail exists between our two mentalities. You see, Out Here we have good cause for appreciating what is meant by different speeds of atomic frequencies because we have developed senses that register them readily. To you, left behind in the lower Earth World and limited by the capabilities of your bodies, atomic frequency is but a scientific term in a book or atomic energy treatise. To us it happens to be the very core of life, in that our senses are perforce "tuned up" to a point where we can discern such frequencies as plainly as sunrise in the morning registers light on the retina of your earthly eyesight. As we understand it tonight, what you truly wish to know is, where are we dwelling as units of survived consciousness in relationship to your localities of earth? Well, let us describe it as concretely as we can.

**Geographically** speaking, the Biblical lore had it quite right that in the matter of juxtaposition we are "above your heads." We are "Upstairs" as you sometimes describe it. But here is the mystery, doubtless to you, . . we are by no means at extraordinary distances from you. In fact, distance enters into it so little that at times we might almost describe it that we are "interpenetrating" your world of terrestrial matter. Again all depends on the force or speed of the vibration.

Dear brethren, how can we possibly convey to you what it truly means to speed up the energies in the undivided atom? Nine out of ten of you would imagine that if this could be done all that would result, concerning the atoms in any given material, would be a decided rise in the temperature of a material or substance. But that is not literally a fact. Almost we might phrase it to you that there is a point reached in the integrations of atoms making it appear that "speed of increased vibration" means nothing more nor less than difference in the tenuosity of the materials involved. Matter becomes so "fine" literally that it goes beyond your sense-comprehension. It may be none the less present. But its contents or atomic volume may be so 'porous'—if you will permit us that term—that the interstices are approachable and employable by consciousness. Slow motion in atomic vibration gives you stolidity of material, against which you cannot collide without damage resulting to your equally slow-
motion organic bodies. Fast motion in atomic vibrations lifts them up onto
a plane of exhibition where they simply fail to repercuss upon your bodily
senses. Not alone do they become invisible to your eyesight but intangible
to your sense perceptions, particularly that of touch.
They cannot, in other words, convey the effect of reaction to any ingredient
of physical consciousness that you possess. Could you, for instance, even
at your present rate of atomic integration, "feel" a cloud of steam or fog if
you walked into it on a completely dark night?
You must accredit this fact, that differences in atomic integration must be
appreciable to differences in physical sentiency, or we shall get nowhere—
and there is no point at which our personalities can meet excepting the
intellectual.

**These Differences** in vibration, taking them by and large, are
peculiar in this, however, that they "build up into realities" by precisely
the same patterns of circumstance in both worlds. You think an idea in
your physical world and begin to bend all energies, physical and mental, to
bring it into reality. But you have to use muscular or mechanical power
as adjuncts at times to get your finished result. No matter. The point is,
that Thought precedes the adroit fashioning of materials that something
tangible may become perceptible to the next person who sees or feels it.
Now in our world of the higher integrations, the process is well-nigh re-
versed—or reversible. We conceive an image we want to see concreted into
reality. But instead of employing our muscles or electric motors, we em-
ploy simply the continued and sustained Powers of Mentality. These gal-
vanisms of Mind are the power sources that get us our results in fabrics
or materials. We don't wish to make it appear to you that we are particu-
larly lazy, conserving our muscular forces that Mind may do our work for
us. It is simply that the two methods for getting material expression—using
that term for the moment—are of different constituents.
But the difference again between us, insofar as you are concerned in your
slow-motion atomic world, is the unpleasant fact that you have neither
organs nor senses to perceive what we are doing or the results we may be
able to get, whereas the reverse is not true. We can discern at all times

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what you are achieving in your slower atomic world. Please take it from us in all good fellowship that almost nothing you perform is unknown to us sooner or later. This would seem like an unfair advantage profiting us more than you. But it is not any question of advantage. It is a matter of observation.

AROUND and about your slow-motion atomic world are several complete worlds of atomic manifestations so fine that you cannot discern them, in that God or nature has not equipped your slow-motion organic bodies with the senses or equipments to so function. We might draw on optics to get across to you what we mean...

You have a given pair of eyes in your head. They enable you to see with reasonable distinctness perhaps a mile distant. Or, if a bug lights on your wrist, you perceive he is a bug and not an exceptionally large blob of soot or a leaf wafted down from a tree-bough. Very good, what happens when you wish to see an object twenty miles away or over your head? You call for a telescope or pair of extra strong binoculars. Instantly the distant object moves into proximity. Or let us say you reach for a handy microscope when the bug crawls on your wrist and you thrust the exhibit of bug-life under its lens. Swiftly you are horrified at the outlandish monster that would crawl up your arm, and with a frightened little cry, you snap it off your person.

Can you, for the moment, transpose the telescope that brings the distant object close so that you examine it, or the microscope that enlarges the bug to formidable proportions, for our naturally increased capabilities for estimating atomic speeds or frequencies? Say that we have died out of the physical or slow-motion body and been presented with telescopic eyes. Or we have quitted our corporeal remains and acquired microscopic senses. Do you not grasp what either might mean in the course of the ordinary day's pursuits, enlarging the powers of vision or perception?

WE TELL YOU that there are actually tangible and perceptible worlds surrounding your earth-ball at immeasurably higher and faster rates of atomic vibration, through which you gaze without the slightest difficulty.
on your night's excursion under the summer stars. You can look through them as through glass—to see Polaris, or Betelguese, or Mars or Venus without the slightest visual difficulty. Where you make your pardonable error is in saying, "Because I can send my sight through the stratosphere and behold these distant heavenly bodies, there can be nothing between. So where then, is this much-vaunted 'heaven'?" Indeed, there are five or six intermediate worlds "in between", through which your sight is traveling—or rather, light from the distant heavenly bodies is proceeding unobstructed to reach you on your globe's surface.

Let us tell you a big secret, which you will not be able to appreciate till you arrive in the exact spiritual condition yourself: What you consider as Death is not a single thing but altering the rate of your personal vibration—speeding up your faculties involuntarily—so that you naturally discern all that now is invisible or imperceptible to you because of your handicap of low-frequency physicality."

When we talk about coming Out Here, we are really referring to assuming residence on an immeasurably bigger earth than you remotely suspect to exist while in your body. This Greater Earth, of a frequency perceptible only to the senses of stepped-up spirit, is so titanic that you can form no estimate of its size. Maybe it's a million miles around its equator. Actually, we doubt if it is literally measurable. Four to five billion souls inhabit its various planes or "floors"—so it has been conjectured. And many of them have far more land surface per person on which to pursue and enjoy existence than the wealthiest of you upon earth.

Of course, this larger and higher frequency world is not lighted by emanations coming from the distant solar body, so that night and day intervene and seasons follow the equinoxes. Actually it's lighted by what we understand to be Cosmic Rays, reaching it through interstellar space. Such "light" is continual and constant. When your personal soul unit vacates your physical self—like a butterfly emerging from its grub-chrysalis—you suddenly take note of the immensity of the real universe that's been hidden from you all through the days of your physical incarnation and you come to grasp that, with the etheric body you've been building up across the years of your earth-life, you're going to be able to exist in it interminably. But
right here we must break some qualifying news to you about your location. You’re only able to move about this vaster and more tenuous world as you’ve conditioned yourself to inhabit it. That conditioning is your spiritual development.

JESUS remarked once upon a time, “In my father’s house are many mansions.” A mansion, as you consider it in your earth-world of today, is a mammoth and expensive house unto itself. Jesus wasn’t saying “In my Father’s house are many houses.” He was saying, “In the worlds ahead of you there are many residences for you to occupy . . but they depend upon your eligibility.”

Fine-grained people, in other words, dear brethren, live in fine-grained abodes in this loftier and vaster world . . because they know how to behave as residents. Referring to our own earth-memories, they don’t “keep pigs in their parlors.” They know how to appreciate what they’ve gained—and deport themselves accordingly. Gross, brutal, ignorant, calloused souls scarcely come up into the brilliantly lighted areas of this greater, vaster world at all. We find them down in the slum regions of the spiritual cosmos, dark, dismal, desolate, slimy areas where the very lack of light seems to screen the sort of people they are. Those of us who dwell eligibly in the light, because we prepared ourselves spiritually to do so while in physical life, call this area the hades or purgatorial plane. When we say hades, we don’t mean it in the way that your orthodox religionists mean hell. Nowhere in the entire known universe, on any plane that we are able to explore, is there any such locality of torment and brimstone as Dante or Milton pictured—where the wicked are perpetually in agony of devouring flame without ever being consumed. But there is a hades or Sheol plane of shadows and frustrations and dark-dealings and concealments, where those who have ever rejected the intellectual light represented by Our Lord, dwell in ignorance and bestiality until they weary of it and ask for higher help to evolve out of it. Believe us when we tell you that such higher help comes almost automatically. But they have to manifest a desire to cooperate with it.

This reprehensible shadow-world, we’re sorry to impart to you, is frequently
so near your materialistic earth-world in spots as almost to mingle with it or interpenetrate it, accounting for the perversities of the souls of certain sections to give themselves over to cruelties and lusts. But we do not need to develop that for the moment.

Our higher worlds of Light and Color are so amazing that nobody in earthly senses would accredit the beauty and glory of them. We beg you to believe they have all the features of your terrestrial planet, seas and rivers and fountains and woodlands and glens and meadows and the most glorious mountains and mountaintops. The minute you "step up" your soul vibrations in accord with them, or on anything like a similar frequency, you not only become aware of them but you use them precisely as you do their counterparts in your earth-world of today.

WHEN therefore you hear some mystical teacher of earth declare to you that "heaven is all about you" perhaps he's telling you more literal truth than you suspect. All the enshrouding heaven-worlds are about you, or extending out from what you take to be your Solar System. Such a solar system may be called the core—the slow-motion hard core—or four or five layers of "worlds." And you mount upward through them as you qualify by the degree of spiritual character you are building year by year . . .

You are going, on bodily demise, to find yourself a citizen of a very real society, we beg you to accept, but it will be a world that requires proper spiritual frequencies to appreciate and inhabit. In the ensuing half-dozen papers we shall enter into minute descriptions of it and how it operates. Actually those of us who have had much personal experience of all the worlds, can assure you that your terrestrial planet is but a sordid and ash-cellar prototype or copy of the stupendous outer universe and universes that envelop around and about you.

But you don't get aboard a mechanical contrivance to leave your earth-world and travel a far distance to the bigger and more beautiful reality. Your spirit steps up its vibrations to grasp it and inhabit it.

Death is this stepping up of atomic frequency in your personal self, not a thing more, not a thing less. Loosed from the slow-motion rate of your
dense organic body your whole soul-self responds to an increased dynamic rate of the great enveloping regions that produce so much of the unaccountable phenomena in earth-life.

WHEN you make demand on us then, to tell you where heaven is, and what its many departments may be, you are asking much the same thing the infant of an ignorant mountain woman might ask, had its mother crawled into a mountain-cave in a delicate condition and had delivery of her babe in the limitation of the cave’s stone walls and darkness. Granting the incredible thing that such offspring survived—along with the mother—till it could talk or understand its mother’s speech, suppose, encompassed by that cave’s stone limitations, it asked the parent, “Mother, where’s this great and beautiful world located that you’re always talking about and wishing to return to, taking me with you? What’s its geographical location, considering where we are at the moment?”

That mother, let alone how life had been preserved to the pair of them, might attempt to explain that such great beautiful outer world was all around them. But the child would see only dismal and frowning walls—allowing that enough light came from somewhere to make them visible—and be convinced that long confinement had touched the mother’s wits. How could space and beauty be “all around them” so long as the cave’s walls were so very harsh and tunneling through them so impossible?

Can we leave it with you at this point for tonight? We have nothing we wish to withhold from you but the material for transcript is so vast that we can only assail it piecemeal.

Your nuclear physicist, who understands the construction of the atom, could substantiate in theory what we are striving to impart to you by analogy. But so long as you are not erudite in such regard, you must use imagination. Presently we will bring you other proofs that it is so.

Planets as you discern them sparkling by reflected light in earthly heavens of an evening, are more truly hubs or cores of vast “heaven worlds” with far greater populations than manage to eke existence out upon their slow-motion core surfaces. So much for geography in relation to those hubs or cores.
THE COMMENTARY

DEAR FELLOW SOULCRAFTERS:

THE OTHER evening, bearing out the thesis we have just had transmitted to us, I ran across a most gripping page in a book of psychical attestments taken down through the hand of Miss Geraldine Cummins of London, whom I consider Great Britain’s foremost psychic at the current moment. Miss Cummins had undergone a particularly pertinent dream. She had dreamed of a woman friend of hers named Ann, living in England, while she, Miss Cummins had gone to Ireland for the summer. She beheld Ann in her dream in a dim room, dressed in the same clothes she had worn when the two were in London together in the spring, a white silk blouse and dark skirt. Her face was ghastly pale and she appeared terribly ill. But she greeted the dreamer brightly enough and Miss Cummins bethought to move close to her. In such act the former was overcome with a frantic terror, “feeling at all costs,” as Miss Cummins described it, “I mustn’t let her touch me.” Ann smiled cheerfully then and made a joke of a sort, ending with the statement, “I’m quite all right.” Whereupon the dreamer moved into another room where another woman acquaintance seemed to be staying.

What made the dream terrible was the fact that a week later the news reached Ireland that Ann had died upon the date of the dream, and Miss Cummins accepted she had seen the demised woman after she had made the passing from her body. But she couldn’t explain why Ann’s approach had terrified her. Hundreds of us, out of our bodies during slumber, behold our beloved dead without their arousing panic in us. Finally, puzzled by the whole episode, Miss Cummins put through a telepathic appeal to F. W. H. Myers, the famous British scientist and one of the founders of the British Society of Psychical Research. Since Myers’ own demise he had often communicated his higher-life findings through Miss Cummins. It is what she reports Myers saying to her in explanation that makes this quota-
tion from the episode in They Survive notable in this Soulscript. Myers replied clairaudiently with the following explanation—

"There is a very simple explanation for your terror. You were in your double or sleep-body when you saw your friend. Clearly she was dead at the time of her appearance. Your terror was due to a warning sent from your deeper mind that on no account must you touch this soul because she belonged now to the so-called dead and you to the so-called living. There is a gulf fixed. The beings in two worlds may converse with one another but may not make contact. It is a law of life not to be broken with impunity. "Her body, which is the double or sleep body that accompanied her physical shape on earth, from the point of death was gradually altering its time-rhythm. It would, when the alteration was completed and the husk cast away, be the ethereal body she would inhabit on the new plane of existence. Your double or sleep-body might have been injured if contact had been made between you through touch during this transition period.

"If she had been unconscious she was already, according to my sense of the word, dead, in that though not wholly established in her unifying body, she could sufficiently control it so as to make it appear to you as you had last seen it in the costume at any rate which she had worn at that time.

"It is clear, however, that she had realized death was a mere incident and in saying that she was all right voiced that amazing and immense relief we all feel in that marvelous moment when we know we are dead and long to let those dear to us know that all is well with us and that we are alive, intact, and filled with the eager spirit of life. You mentioned that she made you feel happy when the terror had passed. This also is natural, for she would probably, after the misery of illness, feel great happiness in the feeling of exhilaration and new life. Also, if she had been unconscious for a little while, she would have had time to realize that death was truly her friend and her deliverer."

In the Myers script, Beyond Human Personality, in a chapter called "The Immediate Life after Death", Myers reiterates that—

"Death means merely the passing from one speed to another, the adjusting of the soul to a more intense vibration, to a livelier, quicker state of manifestation."

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In *The Road to Immortality*, in a chapter called "The Incident of Death", the same great scientist-authority, again writing through Miss Cummins, deals more fully with the subject and incidentally explains why the average person is unable to see those who have passed over. He says—

"The secret of death is to be found in the rate of speed at which the outer shell vibrates. For instance, a human being is primarily aware of the visible world about him because his body is traveling at its particular rate of speed. Alter the timing of your physical form and the earth, men, women, and all material objects, will vanish for you even as you vanish to them. Death, therefore, means only a change of speed. For the purpose of this change, a temporary dislocation is necessary, for the intellect must pass from one body, traveling at a certain vibration, to another, traveling at a different rate of time.

"The above idea may be illustrated by the analogy of a wheel. Spin it around at a fast rate and the spokes become invisible to the human eye."

So we see the Revelation in this Script borne out by the attestment of psychical authorities both in Britain and in Etheria. The same process of accelerated faculties is of moment, whether visualizing a demised companion or a supra-universe with all its natural features and personality-accommodations. And yet from the books and records of the secular psychics, these paramount features grow increasingly prominent the deeper we study them, or make comparisons of the factual detail they convey—

In the higher and finer-grained worlds and universes to which we succeed when the mortal experience is behind us, even materials themselves seem to be fabricated by the propelling power of our constructive thought. On this lowest core-plane, humanized thought uses materials already fabricated by higher Holy Spirit and the problem of construction is merely cutting or shaping them to its practical purposes.

Of course such distinctions easily give rise to the claim that some of these higher states of existence are merely those of mental illusion, or "dream-like" realities. Our environments, in other words, are largely the result of our personal imaginings. The item throwing the monkey-wrench into this sort of an entirely-mortal conclusion is the seeming fact that when one
“demised” person thus fabricates a scene or environment out of constructive thought-essences, all other demised people in the vicinity behold precisely what has been thus composed by the first, mentally, and proceed to use its features and instruments precisely as they would do on the lower earth-side had Holy Spirit done the originating thought-work. We shall go into the various phases of such phenomena as we mount toward the termination of these Scripts in this and the volume following. Enough for this present Script on the heavenly “location”... It isn’t afar from us, requiring to be reached by some mystical Ascension. It is all about us enveloping us—as the great natural world was really about the mountain woman and her babe sealed in the imprisoning mountain-cave. And yet there are many qualifying factors we have by no means yet touched upon.

Not only are there planes of the various spiritual compatibilities but also what we might call the various Time Zones, where those who have lived strongly in certain past periods of earthly history reestablish what we might give the name of their Cultural Periods. Souls of outstanding moral or intellectual stamina, who may have wrought materialistic expressions of their civilizations as adjuncts of the Higher Life, maintaining them for thousands of solar years, still residing in them though the need for any reincarnational sequences has long ended, are surrounded by millions of souls not as yet willing to relinquish such Time Zones. There being no such thing as corruption or decay on such higher ramparts, the expressions of these bygone civilizations are quite as preserved and vital as the period of their original maintenance.

Thus these great Time Zones would affect to offer the celestial resident whole areas that would seem to return him to past historical periods. They would not be “past” in the true time-sense, of course; they would only be “past” in representation of earthly cultures that had passed off the stage of materialistic reality. But where are God and the angels in all of it? As I shall touch upon in our 134th Soulscript, according to all the reliable data I have been able to secure from converse with our friends and colleagues in the Higher Realms, one must mount through six and possibly seven of these succeeding octaves of spiritual envelopment before reach-

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ing the Area of Great Timelessness known as Out There where ultimate fusion is made with Holy Spirit. But up on any such heights of spiritual development and unfoldment, all contact with the planetary worlds is lost . . or rather, impossible longer to maintain.

The incredible thing—to us—is that the developing and expanding soul may spend ten to a hundred thousand earth-years on each octave, Time being no factor in Eternity.

Already secular scientists are beginning to ask themselves if there is factually such a thing as “empty” Space anywhere in Cosmos. The behavior of that nondescribable element called Ether for want of a more graphic term may more accurately be the performings of unseen worlds operating at too incredible atomic speeds for mortal senses or intellects to encompass them.

THERE is, of course, no assurance that we on this core-plane of our planet, here and now, can fully comprehend what is being talked about. But at least we may grasp a more workable idea of these loftier worlds than the orthodox layman who has been brought to think of the Hereafter and the celestial abode as merely one exquisite city, some 1500 miles square, as suggested in the closing books of Holy Writ.

The essential thing is to glean all first-hand information as we may from those who have gone through the “Stepping Up” vibratory experience and explored as far as they have found themselves capable of exploring, then returning to us to report on their findings. Right now they say to us in substance—

“Actually, as regards geographical location, you are in the central core and heart of us. Doubtless you have heard your scientists say that deep in the core and heart of your earth-planet the tensile compactness of materials is far greater than it tends to show itself upon the surface. Well, carry this analogy in the opposite direction up into the ethereal areas. You find them becoming lighter or less opaque the higher you proceed. But their Reality or Non-Reality is strictly a matter of the perceptibility of Consciousness observing them. That which doesn’t react on Consciousness is said to exhibit no reality. The instant it does so, it becomes to all intents and purposes real. Thus unreality has little to do with actual nonexistence. It is
strictly a matter of perceptibility. Thus the soul-intellect, rising higher and higher as concerns the planes, is required to activate at a swifter and swifter speed. At the same time, the true “Enlargement of Consciousness” arranges for the entertainment of many objects of notice or consideration at once. Man of today, down here on the Core Plane of earth, operates at the most elemental of all the speeds. He pronounces as nonreality all that performs at an atomic speed one-ten-thousandth of an inch faster than the prevalent light-wave that registers on his optical sensitivities. He can give serious thought to but one subject at a time. To give serious consideration to five, ten, twenty, ten thousand subjects at a time would be incomprehensible. The Great Teacher has told us in the *Golden Scripts* that the way to comprehend these things is through Faith and Instruction. Dwelling Himself in this vaster, greater, enveloping Cosmos, He relays His knowledge of these mysteries down to us in our little mountain-caves of limitation and dimness. Let’s close this hour’s enlightenment with Chapter 199 of those *Golden Scripts* and look for further specific detail of our predicaments in the papers on Psychogeography that still are coming . . .

The Great Teacher Speaks:

EARLY Beloved: Hear me as I say it: We lead unto eternity because we lead *spiritually*, supplying humankind with heaven’s benefactions; our tasks are known unto us; we perceive our true missions; We open the Gates of Understanding for those who lack their leadership in thought; we make roses to grow upon deserts of spirit and corn to come forth on hillsides of doubt. We say unto men, Be fed! . . . they do eat and are nourished. Lo we have many meals to serve them and much nourishment to give them.

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Things await to be known, eternal of concept, yea infinite of precept, making men to grasp the nature of their godhood; other things there are that are passing and transient, making men to know pleasure, yea abomination; Behold they are sad of countenance, they are shallow of understanding, they are thin in the truth;

For inasmuch as we labor, we do make the distinction in men's hearts. Labor hath its blessed purpose when bent to divine ordeal expounded unto man; labor hath its ruinous purpose when allowed to become truckle unto those who walk in darkness and will not see the light.

Verily, my beloved, we are spreading light gloriously over all the earth: to rich and poor we cry: *Come and see the radiance!*

Yet beloved, I adjure you that ye do take heart and have circumspect demeanor toward all which presently happeneth; we have plan and purpose together; those who sit above you have plan and purpose for your guidance. Behold the things that do come are seen, that they are wicked; behold the things that do come are known, that they are prosperous and constructive. The souls of those who are just, say unto you: Behold we know the terrors that smite you, we seek a way through them, preserving you for service; Take thought unto those things for yet a little while, verily there is an expedience to be adopted that hath its root in intellect, there are ways and means to be encompassed whose foundations are laid on a strong understanding.

Think on these things. Never have ye been told by the Just, that which was vile, that which misled you, that which was inaccurate, that which had want of discretion;

Behold ye have seen words manifest in concrete happenings, ye have known deeds to come out of prophecy; that which was told you came about in circumstance, that which came not was not told you of the Just.

Have a care, my beloved, that ye confuse not the truth with the vaporings of the enemy; verily he serveth long and is watchful.

We come together at week-fall and converse: ye come unto me saying, Elder Brother, instruct us! That I instruct you with intelligence, that I speak unto you in logic, giveth the proof that I *am* whom ye address; That I instruct you with understanding, giveth the proof of my regard for
your welfare, that my love ennobleth you, that ye gather up the strength to carry the Work through the adversary's cohorts.

We have converse, I say, when the blue evening cometh: oft doth circumstance work at interruption, often cometh interruption by evil thought manifesting;

What mattereth it, beloved? Such interruption hath its transitory nature; lo we come together when conditions are auspicious; know that we speak intelligently as brethren having gain to be derived as converse obtaineth. Love is the medium by which contact obtaineth; without it is emptiness and a great lamentation.

Lo, the world hungereth for communion with those behind the Veil, it maketh its council with souls who are friends, but great is the contact and deep the understanding of those who commune from state to state by love. Ye have asked that I tell you what ye shall say unto those who question you, How can we know our dear ones in spirit? or, How develop we senses to perceive them?

Verily ye have the answer. It came from my lips: Love ye one another greatly and all things shall be added unto you!

Did I not say it in the cycles that are gone? must I say it again for the cycles still to come?

I say that ye have an answer in truth made manifest unto you: Verily have ye loved ones, and love hath established the bond that taketh us into mutual understanding, even of concrete speech!...

I say unto you, Have faith, and all things are of knowledge!

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.
“What shall we tell our children and youth about Soulcraft?” was a query so often repeated in the annual Soulcraft correspondence that the monthly magazine Bright Horizons was purposely slanted to appeal to ‘teen-age psychology in presenting the great truths of Cosmos. Every month a 36-page magazine, done in easy reading typography, is produced at Soulcraft, containing articles that can readily be grasped and understood by neophytes in the Ageless Wisdom. Oddly enough, material treated in such manner is proving to be popular with hundreds of older readers. Here are short and pithy expoundings of great esoteric questions that never go out of date. At the end of each six months they are bound in leatherette covers and offered as additional books on Soulcraft. You should become a regular reader of Bright Horizons as publishing additional material on the Enlightenment in the Soulscripts...
The Comforter:

Was the Paraclete of Scripture Purely a Creation of Theological Imagination?
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 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
**Was the Paraclete of Scripture Purely a Creation of Theological Imagination?**

**ONE HUNDRED THIRTY-FOURTH DISCOURSE**

**DEARLY BELOVED BRETHREN IN MORTALITY:**

While we linger for a short sequence on the peculiarities of the planes above mortality that Religion terms "celestial", the big item standing out in the minds of the more devout elements is the probability that one of them, and one alone, may be distinguished as the personal abiding-place of our beloved Elder Brother. Primary theology, of course, takes it for granted that Christ upon his literal ascension arose to an elevation where He took His seat on the right hand of an anthropomorphic monarch where his sanctified Son not only helped the Divine Parent rule the universe but was on hand to intercede for "sinners" who were especial petitioners for His mercy. Yet with the charming inconsistency for which they seem noted throughout, other dogmatic scriptural acceptances have it that the same transcendent offspring goes hither and yon about our earth-world, appearing to an apostle on a highway into Damascus back in the First Century or to a dying soldier on one of the battlefields of the Twentieth. He is in one judicial situation one moment and omnipresent among the planetary systems the next. The truth of the matter is, that nobody has ever known authoritatively just what function The Christ has filled, or from where. His allocation is as much a mystery as the disappearance of His physical body from Joseph of Arimathea's tomb in the Easter garden.

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Soulcraft by no means poses as having all answers to such, but Soulcraft does make convincing contact with ancient personages from time to time who appear to have more reliable light upon the subject than the average conventional theologian. Moreover, Soulcraft would seem to have access to sacred scripts—many times dictated during epiphanies—that generally illuminate the theme of the altogether mystical appearances or "visions" of our beloved Lord. These we would examine this current hour.

Particularly in the 14th verse of the 16th Chapter of St. John we have report of the Elder Brother's specific speaking on the subject of "The Comforter" which appears in no other gospel version. That 16th verse reads—

"And I will pray the Father, and He shall send you another Comforter, that He may abide with you forever . . ."

Too vast an enigma is being referred to here, for us to pass it over lightly. In primary theology this "Comforter" bore the Greek name of The Paraclete. Whenever the early Christians confronted holy supernatural phenomena that seemed to portray the Personality of The Christ as immediately to hand or recognizable, they assumed it to be a visitation of the Paraclete. Are we to assume they supposed they were referring to a ghost of Christ Himself, or a projection of His Personality back down here upon the earth-plane for some special reason, or . . . what? It is by no means a subject to be expounded carelessly or out of hand.

After a word of Invocation, imploring divine light and clarification on our perplexities, suppose we go into it as we have material. It is by no means a matter to be passed over academically for obviously the Apostle "had hold of something," as the saying expresses it, not commonly understood by rank-and-file Christians of the intervening centuries . . .
INVOCATION

By the Chaplain

HOLY SPIRIT OF WISDOM:

WE ARE come again in a mood of pious inquiry, asking to have made known to us a matter perplexing us. We would have presented for our understanding an exposition of The Comforter, whom our beloved Elder Brother promised us once long ago would await upon us amid life’s stresses and obligations. We ask it that we may become the better conversant with the One whom we love and are seeking to emulate in these darkened earthly byways.

We take Him at His word that those who seek shall find, that those who knock at doors of knowledge shall have them opened to the Higher Learning.

We make a pure choice in these days of Thine unfoldments. We reach out intellectual arms to Him who hath been sent of Thee and cry with an earnest chorus—

“Dwell Thou amongst us. Come Thou and rule us. Be Thou our watchword, our Shepherd, our hand staff. Let us know Peace that surpasseth the worldly. For our heads know a throbbing, our hearts know a burden. Yet do we have an hunger to reach after Thee and partake of Wisdom’s bounty . . ”

Lift us into radiance. Let us perceive the pattern of the tapestry laid for our feet through a world of childish errors. And when those who have walked before us shall have completed their ministries, grant that out of the abundance of the Love that is manifest shall come a new world where Understanding is victorious.

AMEN AND AMEN

Father, So Be It . .
The Mystery of Divine Projection

DEAR FELLOW STUDENTS:

T'S NOT particularly a major enigma that we confront in our current inquiry. And yet a satisfactory understanding of it would go far toward gratifying those among us who seem, from time to time, to have private epiphanies. An epiphany, according to Webster's Dictionary, is "a manifestation of divinity". Are there earth-souls, we would like to know, who entertain holy Personages unawares and have evidence of sight and senses that some amongst us are called to experiencings which the rabble cannot credit? This mystery of what the Elder Brother meant by "The Comforter" is one of the moot points that challenge us in Holy Writ.

The Gospel of St. John—incidentally one of the most rational of the Apostles, judged by his writings—tells us that in the Upper Room the night before Calvary, Jesus spoke confidentially to those about Him and informed them that the crucifixion drama which lay ahead for Him was well-nigh a Karmic "must". . .

"But," He concluded, "it's almost a necessity that it take place and I be lifted from among you, because otherwise The Comforter cannot come to you."

It amounted to that in what He was expounding.

Of course they didn't know what to make of it. What He seemed to be telling them in substance was, that there were things He could do for and through them, that were impossibility so long as He was in His flesh. He had to graduate legitimately from His earthly body before His spirit could manifest discarnately after the pattern of The Paraclete.

It was all Greek to them, naturally. Later they were to discover that it wasn't half the Greek that they had considered it. The conscious spirit of an individual, whether he be plain man or whether he be Christ, has powers and capabilities after quitting the flesh that are by no means interpretable while he is in it.

What the Master was telling them in so many words was, that after He
had gone through the crucifixion drama and departed the mortal coil, He
would manifest unto them in ways that would be considered utterly necro-
mantic for a being in flesh. The chiefest of these was projecting His con-
sciousness—not to mention His entire personality—to all of them as a
group, conveying assurances of invincibility to them that they could never
appreciate as purblind mortals.

TAKING up the question of it seems to be occasioned at this point by
the great numbers of persons in the modern scene who, in all truth and
integrity, make the seemingly bombastic claim that in peculiar circumstances
or crises of their lives they have been favored with a vision of The Christ.
In a world peopled by something like two and a half billion souls, with other
billions come and gone since the Calvary afternoon, it would seem to be in-
credible that the literal personage of the Elder Brother could possibly find
time for attendance on the lone individual, no matter how devout.
This, however, is an inhibition that strictly concerns the human mentality
to absorb or encompass Detail. The bigger thing that's the subject of our
immediate inquiry is to learn as we can whether there are attributes of the
Survived Soul practicable in its discarnate state, that may by no means
maintain in performance during the period of fleshly handicap.
In other words, can a Graduated Soul do things which a non-Graduated
Soul cannot? If so, what are they, and what are their effects on our senses
of the body? . . .

I CHANCED to be scanning through the works of a London colleague
the other evening, when I came upon this in a volume penned by Miss
Geraldine Cummins, allegedly at the discarnate dictation of Dr. F.W.H.
Myers, one of the original founders of the British Society for Psychical
Research, who made the Passing in 1901 or thereabout—
"As long as Soul-Man would live mainly in Form, he must be content to be
a super-terrestrial being. That state contains many degrees, many vehicles
of expression. They differ in their rates of vibration; the finer they are, the
greater your spiritual and intellectual perceptions. The wider your grasp,
the loftier your experience of that Mystery we call God—the goal of all
spiritual attainment.

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"Now in the state beyond Illusion, when you are living consciously and are sensible of your subtle body, you dwell in a world which is the original of the earth. Briefly, the earth is an ugly smudged copy of the world wherein dwells the subtle soul in its subtle body. You are doubtless aware that the copyist, when he produces his painting of a masterpiece usually fails through being unable to convey the soul of the work in question. The measurements may be correct, coloring and line excellent, but the life within it is not, so you are left cold and aloof; you are merely stirred to a petty irritation that you perceive only copy of the Old Master you loved. The earth as you know it is this unreal thing—a copy of a masterpiece. It is a shadow with all the defects of a shadow. It is, at times, distorted and grotesque—at times a mere dim outline. Animation is absent. The true life is not expressed in it. Within the subtle world of which I speak, you will perceive a variety of forms which are not known to earth and therefore may not be expressed in words. Yet there is a certain similarity, a correspondence between the appearances of Nature and the appearances on this luminiferous plane. Flowers are here, but these are in shapes unknown to you, exquisite in color, radiant with light. Such colors, such lights, are not contained within any earthly octave, are expressed by us in thoughts but not in words. For, as I previously remarked, words are for us obsolete. However, the soul in this plane of consciousness must struggle and labor, know sorrow—but not earthly sorrow—know ecstasy of a spiritual kind. These two transcend imagination, but they finally lead the soul to the borders of the super-terrestrial region . . ."

IT STANDS to reason that compared with a world so depicted, the experiences even of a Christ on this plane would not come up to the experiences which He might approximate in the higher worlds of light and beauty. Still, that's not exactly the point I would make at the moment. Further along, F.W.H. Myers writes this—

"Our conception of Space differs entirely from yours. I can give you a faint glimpse of it if I use the wireless message as an illustration.

"I have but to concentrate my thought for what you might call a moment and I can build up a likeness of myself, send that likeness speeding across
our vast world to a friend, to one, that is, in tune with me. Instantly I appear before that friend though I am remote from him. My likeness holds speech—in thought, remember, not words—with this friend. Yet all the time I control it from an enormous distance, and, as soon as the interview is ended, I withdraw the life of my thought from that image of myself and it vanishes.

"Of course I can only make this contact with those on my plane who are familiar with me and, therefore, are in my rhythm.

"This illustration of the power of Thought to give reality to itself is mentioned here in order to show you how much nearer we have come to the Creative Principle. We are gradually learning how to live within and without Form, learning how ghostly is the most tenuous substance. We are becoming aware of the fluid-flowing character of Mind. We understand how it can control energy and life-force, those units which nourish all manifestations and appearances."

THAT’S what Myers has to tell us from the higher zones of the Fourth Plane. If you should desire a complete delineation of all the Planes, you can get detailed description of possibilities in the Soulcraft book, Soul Eternal. But in connection with our topic of the hour, what do we confront in connection with The Christ, the Paraclete, and the Comforter? Couldn’t it be possible that being out of His physical flesh, and His spirit arisen to the Fourth Plane of super-life, He would be enabled to perform the same projection which Myers describes for us and seem to have “appeared” to worldly folk in His person?

It is a matter for gravest consideration and interpretation on all the Planes. If a mere ex-human like Myers could do any such exploit as he describes, what more could such an elevated and advanced soul as the Christ perform, once He were free of physical limitation? I advance the suggestion for what it is worth.

He told the Twelve in the Upper Room that momentous night that when He was gone from among them—by the crucifixion route which He perceived clairvoyantly—that they needn’t despair; He would “send them a Comforter.” Being familiar with the features of life in the loftier octaves

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He may well have known that He would be able to dispatch to them the replica of Himself, just as Myers has described, containing "the complete thought of Himself" and therefore being to all intents and purposes Himself-by-Projection. In substance it would mean, He would only have to think of one whom He especially loved and He would be with them, perceptible to them. And evidences of his senses is about all that man in earth-life asks.

What it means in practice to Christians up here in the Twentieth Century is the incredible fact that their beloved Lord can, and may, make such a projection to them when they are deep in the toils of distressing experience and, as Myers put it, "Instantly I appear before that friend although remote from him." After all, what difference does a little distance make? The contact is the thing. The fact that we too may be able to achieve the same when we've risen to the opportunities of the Fourth Plane in thought-expression, is immaterial. What the Paraclete sought to impress upon men was, that whereas they in their several soul manifestations could only accomplish it to individuals on that plane with whom they were in tune, in the case of the Master, He might be capable of effecting it on all and any planes down through the Cosmos. At least we have psychical attestment up here in modern times for the possibility of it...

THE WHOLE question of "seeing the Lord" literally was brought home to me on the evening of August 17, 1929 while I was deeply engaged in transcribing the greater bulk of the Golden Scripts. I had lately acquired the life-sized painting of the Elder Brother which has since graced so much of the Golden Script literature. Perhaps it was unusually prominent in my thought that August evening. But anyhow, I found myself transcribing ineffable words for an hour and a quarter under the heading, No Portrait Existeth of Me as I Am.

In line with what I've brought to your attention from the Myers testimony about Fourth-Plane Projection, I want to make that Master Message the piece de resistance of this 134th Soulscript. Like some 64 others, I did not include all of it in the printed volume of those communications, being slightly too personal to be thus published broadcast. Keeping in

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mind the Myers' disclosure, see what you can read into the following fraught statements—

**THE REVELATION**

**My Dearly Beloved:**

HEAR your hearts' thoughts. I answer them in kind. There are things that ye know in your subconscious minds. There are things of a nature not to be spoken, wherefore *are* they of subconscious mind. I have given them to you when ye knew it not consciously. Now I have audience with you on sacred things as ye have requested me. I come in your hearts, making instruction of profit to you . . .

Men say, this Master of yours is a myth, He dwelleth not among us. We knew Him of old as the spirit of good and rejoiced in Him, but as a personage we cannot accredit Him. We see Him not now nor His dwelling-place, how therefore can we credit Him with being living personage?

Know that I have been with them many times in the bodies of other persons when they knew it not consciously. I did suspend their consciousness and take possession of their personalities, addressing others in consequence. I have thus made clear many nuances of character in those ye love. Verily persons have spoken things unto you that they knew not of, being impelled by My character in them literally. Discussions have I had with you through other persons' tongues. Time and again hath this happened. Used I the bodies of others for such manifesting. Now I come manifesting of mine own for a purpose, not that ye be entertained thereby, neither awed, but that ye see me as I am, to awaken in you memories of Me as ye did know Me in flesh that ye may be proud of your heritage of knowledge, and act with circumspection in worldly councils later, knowing who ye are and what profiteth it you to be of my company.

I say unto you that more than this impendeth. The nations have need of a leader. That leader must be divine. Ordinary man is not sufficient. He
who leadeth must know himself as having authority from me else he deporteth himself unwisely in crises when the burden of argument be heavy upon him.

I tell you that he who leadeth must stand before nations and rebuke them terribly in that they make mischief in sight of the Father.

**GREAT crises impend.** Great developments come in result. Man starteth for his long home back to glory on the last lap of his journey. These things are good and profitable, that men should have a leader wiser in all ways than themselves, not known as being celestial yet wise in the truth although mortal in body. They must have a leader who harkeneth to the counsel of perfection in affairs. He must know his own Godhood that he tell men of theirs.

This godhood of mortality is essential knowledge of the leader of leaders, therefore is it given you.

When men shall say unto you, Whence cometh your knowledge of these things and your ability to tell us these cosmic schemes? I say ye must know whereof ye address them. The Father hath entrusted us with knowledge and we speak it unto you, having known of your need of old. Thereby cometh knowledge, beloved, if not of experience of me in fixation of circumstance.

Verily ye must know that it shineth in your eye and ringeth in your voice. Thereby is it given you to know me while yet in earthly flesh. Know, my beloved, that this entaileth pain to me to manifest again in flesh even for a night. I come unto you, seeking you out as a visitor unto you, as instructor and counsellor. I come unto you as living witness of that teaching, that ye may know the truth as living witness of that teaching, that ye may know the truth from observation of your senses as well as intellect.

Intellect hath guided you well to date but it showeth insufficiency, it bringeth you doubtings, it saith unto you, Lo this is natural that I should do these things with my mind. Ye know it be not natural, yet ye doubt, having substance of proof in many queer happenings in subconscious mind. I have known the same in flesh and sympathize with you.

*One Hundred Thirty fourth*
KNOW YE, my beloved, that ye do have a voice in your hearts but not my voice literally for I speak through your subconscious mental organisms, using your mental equipment as larynx. Know that I speak to you now in terms of understanding, not in vocal words. I come unto you addressing you mentally and ye do supply the syllables. Thereat is oft confusion in that ye do not hear correctly but interpret wrongly, causing great mischiefs to work havoc in your hearts. I tell you, beloved, that when I come unto you, ye do know of my presence with the thrill of sweet music. I bid that ye rise and be one with me in converse, not going about in stealth but bringing you knowledge of myself with anticipatory joyousness in the doing of the miracle.

Yea, verily, great shall be the joy that we meet face to face, knowing one another for brethren in the Spirit. Yet when I come, I do so under protest of my spirit, meaning that it paineth me to go down into flesh, for great is the strain thereof, to work mentally the miracle. I must not be myself as I am at this moment in mine own sphere of being but must take unto myself rigid particles of Matter that grind and groan in passing fixation. When I essay materialization I do not mean as earthbound phantoms often seen of mortal eye, for accomplish I that with ease if required. Lo, phantoms are not real but the essence of things seen, not having the substance. Lo, I come as substance, having body like unto your own, telling you to be wise in your years by the words which I use from literal tongue. The process is unique. Only I accomplish it. Verily few, few times have I done it. Saul saw of me verily and became Paul in consequence. Ye do see me even as he saw me, and suffer change also. Paul was consistent in that he did see me many times thereafter visually, for did he not know me for seeing me once in flesh?

I say ye have the heritage, telling men of my reality. Great shall be your ministry, even as his was miraculous in concept.

Now hear me tell you this—

MEN have no knowledge of me as I am, for no painting existeth of me at present. Verily no pigments could encompass it in detail for I am

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of Light Radiant, even as ye are of Light Radiant when released from physical body born of mortal woman.

I tell you I have been seen by no man as I am, yet shall ye recognize who I am and the concept thereafter dwell forever in your mind. Ye do have a portrait of me displayed in your abode. Verily it pleaseth me that ye so have me in that ye seek to know of my presence by substitution. Did not my servants guide you to it? Yet say I unto you, Behold I am different even than the portrait yet ever shall ye cherish it as nearest likeness unto me.

Have I not come yet unto men as earthly populace? It is because those things to result from my coming could not be wrought in circumstance so quickly. When I come verily, then will ye be so moved that desire will sit upon you to flee all things whatsoever are known unto you. Great will be your tumult and impatience thereafter. Verily many bodies will be numbed with great numbness, even as intellects will be surcharged with vibrations so great that those about may not understand what happeneth. Behold I tell you more . . .

Are there those who cry, I have seen him? . . I did awaken from my couch and there stood he, blessing me. Contradict them not, beloved, for have I not power to move myself a million miles afar in an image transporting my thought? What mattereth whether it be myself or the thought whereof I AM? Is my tenderness not in it? Doth my spirit not encompass them?

Is it not of your own experience that ye have betaken yourselves a thousand miles afar and been seen of the brethren? Was your body transmitted? If ye, being mortal could do this thing, how say ye that I, being older in experience could not follow my thought to the couch where suffering cowereth, to the cot where distress calleth for my succor? I tell you there are planes of Thought where such transfer is the commonplace. Have I not known them but gone far beyond them? What think ye was the meaning of my speech when I said unto the beloved, Tarry ye until I come and know not death; behold I send you a comforter to abide with you always.

One Hundred Thirty-fourth
Lift your intellects to a higher plane, I tell you. Is spirit not omnipresent when Love is its motive?

When my sheep are lost in the wilderness of the world, I go forth and find them, having pity upon them. I shepherd them back to know the fold's protection. And yet I do more: I do mend the fold that it offereth small chance of escape for the foolish ones who would explore alone at the peril of wolves.

So be it with you, my beloved. Men are coming to you now who would have you save them by your auguries. Verily it is blessed so to serve them, but serve them not at the cost of losing many sheep who are faithful to your orderings and obey your commandings. He who rejecteth you is not important; he who accepteth you meriteth your counsel without ceasing.

I say unto you, the world is a sheepfold. Its enemies are as wolves. The darkness cometh and the wolves make depredations. Suffer them not to rend the faithful but give no heed unto him who runneth deliberately toward those wolves.

The time is too short. Great deeds impend and demand our attention. Better that a thousand be saved though one be lost. Better that one be lost than ten thousand be humbled.

I say that I hold no rancor for that which is spoken in the wrath of impatience when the impatience is alarm at the slowness of the kingdom in men's hearts. I tell you this to comfort your tumults.

When I do send my ghost unto a brother, hear me tell you that it abideth with him always unless he cast it from him. He who casteth my ghost from him, casteth out myself, for are they twain?

I am friend to the friendless; I am Master only because those who serve me so address me. I come unto you, not as a lord who cometh to a vassal but as one with great love for you, assured of his welcome . .

PEACE
Dear Fellow Students:

It is scarcely necessary to comment that there is more to this speaking than appears on its surface. I remember recording it shortly after the visit of a Manhattan attorney friend to my apartment who had propounded the enigma to me, What can be the solution to the mystery of The Christ being seen by different people at different points on the globe’s surface and yet well-nigh simultaneously? How could He thus divide Himself? If a dozen people purport to have seen him of an evening, unless they were in company then eleven such representations must have been spurious. I had no answer and did not try to solve it, only waited.

Shortly after that it was, that I underwent my first levitation described in the book Undying Mind, that has gone down in the archives of these sacred exploits under the heading of The Blackmoor Heath Incident. Seated in my rear apartment around seven o’clock of summer’s evening, surrounded by three friends as witnesses, I described to them a projection of my consciousness nearly three thousand miles eastward, accidentally—as I afterwards learned—touching the shoulder of a strange American woman loitering in the heather. Six months later she returned to New York, got in touch with me, and reported as “knowing everything in my mind” in that instant of what seemed to be physical contact. Fabrication on her part must have been impossible, for forthwith she checked with me on what had been in my mind—the most intimate details of my private life—and she was infallible in such recital.

Asking my current mentor and counsellor about it, this he said to me—“Check with the message that is in your books under date of August 17, 1929. Your attorney sometime earlier had queried you as to the solution of the enigma of the Master being capable of becoming visible to more than one party at one time. We could not explain it to you in words. We
had to give you an experience of it in your own right, bringing the reality of it home to you.

"As you sat in summer sunset surrounded by your friends, your Etheric Self was taken from your body without unconsciousness resulting. You were borne backward six hours in Time, and transported three thousand miles to eastward. Mrs. C., the lady apprehended in the heather, beheld you moving in opaque physical form, even giving accurate description of the costume in which you were dressed.

"All of it really harks back to that passage in St. John's Gospel expounding no less a 'miracle' than The Paraclete—the Comforter.

"As you proceed up through the higher planes of life, Consciousness expands and sensitizes. It takes on powers that people of your earth-plane might term necromantic. You find yourself able to project your self-awareness in a replica of yourself to distant parts. You can be seen of those in such distant parts and the slightest physical contact transfers the ideology of your personality to the one so contacted.

"You are a mortal man, living in flesh in New York of the present. 'Somehow' you transported yourself three thousand miles eastward to England and underwent a contact with a comparative stranger that had happened at 2:30 o'clock that earlier afternoon. Six months later she returned to Manhattan and told you everything that had been in your innermost consciousness. Don't you grasp the greater and more sacred application?

"Could not a Mystic as accomplished and adept as The Master project such replica of himself to a hundred such persons, all in different locations? And would any one of them be any the less Himself for that?

"If Mrs. C. had returned to America the past September and heard from some chance acquaintance that you had sailed to Britain to pass the summer season, nothing would have convinced her otherwise than you had visited Blackmoor Heath and she had beheld you in the body. Mrs. C. returned to America and learned upon inquiry instead that you had been throughout that summer in New York, therefore she held her peace—until today. But whenever and wherever you have an opaque image that holds the self-awareness and perfect ideology of the person accustomed to occupying it in the flesh, you have a replica of that personage to every

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intent and purpose. Indeed, what can be lacking of practical value? The only difference between yourself and the Master—which your attorney queried you about—was the difference between your mortal limitations and His transcendent capabilities. You had to confine yourself to appearance before, and contact with, one elderly lady chancing to be pausing beneath English sunshine. Yet your consciousness, your personality, the contents of your mind were all contained in the 'image' she beheld and even touched. Merely transpose yourself as mortal, able to accomplish it only in the single instance, with the Master able to do it in a hundred instances—send a hundred different thoughts-of-Himself holding his consciousness—and the analogy is rendered. But there is one additional thought I wish to leave with you,” the Mentor concluded ..

"OMNIPOTENT Consciousness can achieve something which no mortal on any plane can achieve, the announcement of which should sober you ..

"I can assure you of personal knowledge from this High Plane from which I communicate with you, that when a true Christian convert, be it man or woman, acknowledges utmost allegiance forthwith to the Christ Ideal, then such a Thought-Form prototype proceeds from the Master's person, and not only contacts such convert but enters permanently into his spiritual individuality, becoming thereafter part of the vital essence of his psyche.

"The dogmatic theologian, scarcely suspecting the cosmic facts of life with which he is treating, has mistakenly named this personal phenomenon the Descent of the Holy Ghost. You have heard that it happened constantly after Pentecost to the many apostolic disciples. I'm not declaring to you that it wasn't the Holy Ghost. I'm enlightening you that in such instance, the Christ Replica and the Holy Spirit were one and the same! After Christ had left the earth-world—relinquished His flesh, that is—He was free to exercise that Fourth-Plane attribute of projecting an essence of Himself to those who had truly and completely ‘accepted’ Him. I can tell you that it was more than essence. A replica of the Christ Personality belonging strictly to him and for him alone, had arrived to remain within
him throughout the remainder of his days. Try to grasp the meaning of this. It means in short, startling you though it may, that each and every one of you who are truly converted—so that you give up the world utterly to the Christ Mission—have had the replica of the projected Christ Personality come to take up residence with you and in you. It is this essence that so completely alters your character thereafter and makes the great change which your intimates assume comes from religious regeneration. This, forsooth, oftentimes, is what the prayful spirit beholds 'when he assumes he's seen Christ' or had a personal visitation from the Master. Strange to narrate, nobody has ever seen such a replica of the Christ, or such personification of Him, withdraw from the scene where He is thus 'beheld.' He may be deliberately ousted if the recipient so elects to reject or repudiate Him. But otherwise something directly of Him, containing 'all of Him'—if I may use the term—stays with the one visited and goes not far from his physical self all the remainder of his days.

"It is something for you to view with proper solemnity, I say. All of it is making the holy claim that there are as many replicas of the original Christ in the world as there are true Christians, and vice versa!"

Well, I had confirmation of it, after a fashion, from its original source in this August 17th, 1929 communication. Never for an instant, up across the past twenty-six years, has the consciousness of it been far out of my mind. Make of it what you will.

UNDERSTAND me, by no means am I purporting to state that everybody who has had what has appeared to be a Christ Visitation thereupon has become recreated so that immediately thereafter he exhibits all the traits and compassions of the Christ character. Quite the contrary. But where there has been an earnest and sincere invitation to The Christ to come and lodge with a given soul that it may proceed up the escalade of experience guided by His principles, the Christ may indeed send a Comforter, or replica of Himself, to abide within the precincts of such an individuality. And make no mistake about it, the spiritual alteration in him will swiftly be noted.

However, this Revelation Message and some of its statements respecting
the Christ portrait and the current Christ appearance, is what intrigues us at the moment. The portrait to which He refers is the central figure in the breathless canvas, *Christ Before Pilate*, by the Polish artist Michael Munkacsy, which hung in John Wanamaker's Philadelphia store for so many years. I had found it in a lower Fifth Avenue art shop early in 1929, bought it for some thirty odd dollars, and kept it hanging on my walls ever since. Always it has been to me the representation of The Great Nazarene as I recall Him from eternal memory. And yet as He says herein Himself, it does not portray Him exactly as He is at this latter-day moment. I have reason to believe that I have beheld Him on many occasions since, but each succeeding time the presentation of Him is different.

I have put this down to the fact that all of us, meaning each and every one of us, behold the Christ Ideal through our own individuality. What would seem Christ to you would not seem Christ to me, because each of us would behold him through the lenses of our own characters. I avow to have heard His voice on something over three hundred occasions, until it has become a fixation in my inner senses. But I portray Him visually through mine own character.

There are those of us with the conviction that we have seen him through our senses. What we more truly beheld is His thought-projection rendered through the lenses of our particular idealisms. Just as no two people estimate His offices in precisely similar fashion, so do no two people behold Him as the physical creation in precisely similar fashion. But there is nothing wrong with that. Take the descriptions of the whole high course of "planes" ahead, which you'll find depicted in *Soul Eternal*, and always and forever you have it brought home to you that each presents those features which you anticipate it should represent or which you have spiritual capabilities for portraying to yourself.

No man nor woman can go higher in depicting spiritual presentations to himself or herself than he or she has the capabilities to exercise. And there you have your inhibitions in respect to depicting the Christ in a nutshell.

*Christ is to you what you are capable of portraying Him to yourself.*

Abandon that criterion and He means nothing to you. He means nothing
to you or He means everything. But the "everything" is something which YOU contribute. If you be hidebound with conventional theologies, He is due to mean little more than the Personage of the New Testament, "dead" these 1900 years. If you are ready to grasp Him as He is today, He opens a new vista to you in idealistic and altruistic possibilities. And with this thought we have to leave it.

HE TOLD His disciples at the Last Supper that when He had departed them—gotten rid, that is, of the circumscriptions of His flesh—He would make repeat visits unto them both individually and collectively. It wasn't a thing that He could do while in His body. His spirit had to be free to perform out of all-encompassing consciousness from at least the Fourth Plane of reality. Yet it wasn't as holy psychical demonstration that the promise became of import. It was the phenomenon of "putting in their minds everything that was in His own divine mind"—a la my own experience from New York to Blackmoor Heath—that carried the true significance. True, I did my particular "stunt" while still a man on this plane, to friends who were on this plane as well. But the two episodes are by no means comparable. I couldn't have done the same thing on two different planes. And that was what Christ was trying to convey in his Last Supper remarks.

You who contend that you have had a personal presentation of The Christ —whether under extraordinary circumstances or no—value it appropriately. It is still with you and undoubtedly within you! And others are conscious of it even though you are not. Let's close this symposium of the week in spirit with this particular benediction, likewise culled from my books of past transcripts—
Benediction

My Dearly Beloved:

I HAVE heard your words regarding me. I tell you that I am in all men's spirits as sufficient unto the season. I tell you that I have come and gone in flesh many times. I come and go constantly when men do not suspect that I am present. I use not body of mine own but their bodies. I tell you that ye are come unto a time of revelation greater than any which hath gone before. Sons and daughters of Light are ye, manifesting. Greet one another as members of my family, created of the Father for ministering even as I was created in flesh to minister.

I bid that ye arise and know yourselves. I bid that ye arise and say unto the nations: We are come to serve utterly, being servers by nature. He who thinketh that we are otherwise is of ignorance profound and pitiable. Arise and manifest. Arise and lead. Arise and instruct. I have given you your work. Teach the nations in my name. Instruct them in interpretations of me, being directed of me in my instruction; I give you counsel. The world waiteth for you. Take that which is undefiled before the Host and plead it to the nations. Glorify your Father who is in heaven, yea even that heaven in the heart of all Cosmos. Further say I not. Gather unto yourselves all that which is holy, all that which is divine, all that which is tremendous of import in creeds and benefactions.

Hold it as a lamp aflame in vast darkness.

Do this in my name, and in my name receive the blessing . . .
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.
"What shall we tell our children and youth about Soulcraft?" was a query so often repeated in the annual Soulcraft correspondence that the monthly magazine Bright Horizons was purposefully slanted to appeal to teen-age psychology in presenting the great truths of Cosmos. Every month a 36-page magazine, done in easy reading typography, is produced at Soulcraft, containing articles that can readily be grasped and understood by neophytes in the Ageless Wisdom. Oddly enough, material treated in such manner is proving to be popular with hundreds of older readers. Here are short and pithy expoundings of great esoteric questions that never go out of date. At the end of each six months they are bound in leatherette covers and offered as additional books on Soulcraft. You should become a regular reader of Bright Horizons as publishing additional material on the Enlightenment in the Soulscripts...
Psychics:
The Differences Between Communication, Psychical Research, Mysticism and Occultism
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:

It is still a controversial matter in the hearts and intellects of many worthy persons, whether or not making proven contacts with soul-people who have graduated from physical bodies is a hallowed or circumspect thing to do. Certain statements in Holy Writ have been construed to mean that correctly righteous persons should never indulge in it. All sorts of vicious dilemmas and complexes are reported as resulting when too valiant souls have persisted in it, until those who recognize themselves possessed of a fundamental psychic sense are troubled and even confused as to its significance and practice.

This is a subject on which higher counsel would by no means come amiss in this series. Too many beginners in the exercise of Extra-Sensory Perception hopelessly but pardonably confuse Clairaudience, Psychical Research, Mysticism and even Occultism in the one class with unwitting diablerie. Whatever savors of being “out of this world” is blankly stigmatized as Evil. So the timid soul refrains and “plays safe” though none the less bothered by sense indications with which Nature has endowed him. The controversy arises from the fact that persons unlettered in matters of Spirit have persisted blindly and audaciously in exercise of psychical talents until difficulties have been encountered. Thereat employment of the attributes themselves have been held at fault instead of their neophyte ignorance of the processes and values with which they are treating. Suppose this week we take an intelligent look at these, know each line of
activity for what it is, discern from whence such criticism arises, and generally enlighten ourselves in the factors being exercised. First, desiring strictly to confine ourselves to the very highest planes of which psychical erudition treats, suppose we speak a prayer of earnest invocation, entreating dispensers of cosmic wisdom to point out both increments and pitfalls.

INVOCATION

By the Chaplain

GREAT SPIRIT OF LOVING INSTRUCTION:

WE PRESENT ourselves to receive wisdom on this, our celestial pathway, up through the worlds. We plead guilty to confusion in our earthly estates. We would have made known to us the solutions to enigmas that concern our higher sensings. We ask wiser persons of undefiled hearts to come unto us, instructing us. Voices reach our ears, counselling us, when we know not the counsellors. Our young men see visions and our old men dream dreams. We would know what liaisons between the worlds are true and righteous altogether.
For we seek no pathways that have not Thine approval. We would bask in the radiance of no illuminations that do not light our intellects with a hallowed understanding. We ask in sincerity that those measures rewarding us with goodness be made clear for our embracings.
On the heads of those servicing us in purity, we ask blessings in purity. We would raise our own vibrations above the petty and the uncircumspect and move with a confidence into ever increasing unfoldments. Thus we pray, searching. Hear us, Great Spirit of Loving Instruction. We ask it contritely.

AMEN AND AMEN

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Perception, Phenomena and Pitfall

Dear Fellow Soulcrafters:

I WANT to talk psychics with you this week, or the enigmas of Extra-Sensory Perception.

I don't particularly like the word Psychics . . any more than I like the word Spiritualism. It's much too ambiguous. It's derived, of course, from the Greek root Psyche, meaning soul. Anything having to do with the soul as differentiated from bodily organism, we class as psychical. But soul can do as many odd things outside the body as it ever does while in the body. To place these things in the psychical field merely because the soul or psyche engages in them is as primitive as it's confusing.

If we must use the term Psychic, seeing we have no better at the moment, I'd like to see it confined strictly to those activities concerned with intelligent contact between the several planes of life where Consciousness exists and operates. For this contact is now reaching such degrees of positivity as to constitute a science of itself.

The Golden Scripts have told us there are two kinds of Psychics, the Elder Brother regarding them as Positive and Negative. He implies that Positive psychics comprise those experiences in which the Soul itself moves from one plane into another and performs as an individual in either or both. Negative Psychics are those forms of sensory behavior where the Soul perceives instead of performs, or expresses instead of exercises. Taken by and large it's this latter in which I'm interested for the moment . .

LOOKING back on the last thirty years of my life, I have to acknowledge that it oddly befell me to depart the ways and acceptances of the average layman as he confronts life in modern society and either experience, participate in, or witness almost every type of inter-plane phenomena that has been of moment to philosophers in the field of spirit up through written history. I was born with the "gift" of Psychometry, or being able to tell or see the history of objects by handling them, before I
knew its meaning or significance. I had always put it down to exceptionally keen intuition. Especially was this so in the field of correspondence. I thought it was Intuition alone—whatever Intuition really meant—that empowered me to know pretty much of the character of the writer of a missive, whether he were addressing me in friendship or deceit, and somewhat of his character.

Coming along up through childhood and adolescence, I saw strange flashes of what I now identify as lifted memory, that seemed to transport me temporarily back into earlier lives. I had to accredit Reincarnation before I had it expounded to me in clairaudient detail. But whether the same Intuition was concerned in it, I couldn't say. In 1928, I underwent that nocturnal experience in my Etheric Double vacating my physical self for four hours, the recital of which comprised the story in the American Magazine, "Seven Minutes". I knew I had been in a three-dimensional environment and met and talked with literal personages I had reason for assuming were physically very dead. But the real aftermath of that mystical levitation was the private admission to myself that I continued at times to "hear" their literal voices addressing me, precisely as they had done in those monumental four hours on the Altadena mountainside.

It was truly my Clairaudient sense exercising within me, but again I wasn't able to account for it.

Soon I was relaying to a stenographer the phrases and sentences of entire discourses on subjects in which I was unfamiliar; they were being spoken to me at specified periods of the day set aside for such converse. A million words of such dictatings were taken thus in the first nine years after the nocturnal excursion. Then I started on my second million. I have now had recorded, typed, and bound very nearly six million words in all... and such speech continues nightly even up here in the present.

Long since, my Extra-Sensory Perceptions have reached such point or sensitivity that conversing audibly with invisibles is as commonplace as conversing with any ten persons in flesh whom one might encounter in a stroll along Main Street. But it's been my hearing and not my vision that's functioned. I never see these people whom I hear, although unfailingly I feel their vibrations. It falls in the same class with the sensation almost any-
one gets of "closeness" to something—a wall or article of furniture—when one is blindfolded or moving in a totally unlighted room.

While I've been recording nearly six million words of Extra-Sensory speakings, I've likewise been led to disengage my thinking self from my physical ensemble and travel to any wanted distance, where I've been seen and recognized by others right here on this plane—some to whom this Soulscript will come and can attest to the fact of it. The irony of my incarceration as a political prisoner during the late war was the fact that I could, and did, leave my body nocturnally at will—two or three times a week—and go where I pleased. I did this so frequently that it eventually lost its novelty.

Lastly, I've been present at mediumistic seances, numbering over seventy, up twenty-seven years, where every conceivable phenomena of soul manifestation has been apparent, the last as recent as a week ago Saturday night when I saw and conversed with some eighteen personages become substantial anew in my library, the most outstanding being—from all reasonable evidence of appearance and converse—the celebrated Queen Nefertiti, wife of the great Egyptian religious reformer Ikhnaton of the Eighteenth Dynasty before Christ, and aunt of the equally celebrated King Tutankhamen.

I MENTION these direct personal experiencings not in a spirit of bombast but to emphasize that I'm in nowise dealing in hearsay when called to counsel persons who would appear to have "gotten into trouble" departing the activities of the normal five senses, or associating with individualities "out of this world" as that phrase is used to describe contact of many kinds with those who have vacated the mortal coil and found themselves functioning on higher strata of etheric spirit.

People are wont to exclaim, either in pride or qualm, at the sudden activation of the "Super-Senses" in themselves. I know they're but employing handy figures of speech. The layman thinks of super-senses as attributes of higher perception derived from the expansion or enforced elevation of his physical senses. I don't follow him at all.

As I see the phenomena of the senses, the organic body has one set—

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strictly limited in their range by the laws of physics—and the soul-spirit or etheric double has another. What the layman considers the super-senses are by no means super, excepting by comparison of function and range. They are more or less the organic senses of the eternal soul-self, which has as much distinction as the body of one’s twin brother or sister in mortality. If you’ve read my twenty-fifth book on these cosmic subjects, *Soul Eternal*, you’ve undoubtedly learned for the first time in this present life that actually there are two of you. You literally possess and function in two bodies, your outer substantial physical self and your inner etheric intellectual self. They look alike as two peas from a pod, even to distinguishing contours or scars from worldly mishaps. But the etheric organism—for it is an organism of a superior type—lives inside your flesh-and-blood self, where it goes in and out as occasion demands. It literally slips out to some degree every time you “go unconscious”, either from pain that causes you to faint or that you may slumber and physically recuperate. Naturally it’s invisible to normal eyesight because it vibrates at a higher atomic frequency, otherwise people would be exclaiming at it every moment of its in-and-out activity. But again and again it has been photographed—through a quartz lens or by ultra-violet light—and by lowering its vibratory rate it can become perceptible in ordinary daylight but is rarely able to lift or move mundane objects, having no muscular power of its own.

This is not the place to discuss the Etheric Double—you can get all details concerning it by reading the latest Soulcraft book, *Soul Eternal*. I’m trying to confine myself to the marvel of persons on the various planes forming intelligent contact with one another. The Etheric Double with its enhanced senses operates on a plane of reality peculiar to its own atomic vibratory rate. Intellect and Memory reside in this Etheric Double, which is the reason that rematerialized persons can recall events of earth-life even though their physical bodies, with the brain-cells in the head, has been buried in a local cemetery.

What I’m trying to impress on you is, there are ethics and regulatory fiats of communication distinctive of the plane from which the communi-
cation is projected and they may not always coincide with standards of reception on the mortal vibration. Knowing the subject of Psychics fully means knowing what such conditions and facts are. Such is the curriculum that Soulcraft endeavors to impart. All I have to add is the satisfying fact that up across 27 years I’ve encountered almost no inconsistencies in such transfers of intelligence, when the processes are understood.

Of course I was mentally prepared, myself, for the reception of such intelligence when my own personal Mentors on the Higher Side first began addressing me. So I intend to reprint in the pages immediately following one or two of the preliminary counselling papers at the start of my instruction, that you may learn precisely what guided and ballasted my own thinking in the earliest days of Soulcraft. Some of it may not seem as “deep” as later communications were, but none the less it imparts intelligence of which all of us should be possessed. Consider this dictated monograph, therefore, that makes clear the nature of the various types of phenomena—

THE REVELATION

DEARLY BELOVED BRETHREN IN MORTALITY:

PSYCHICS are not what humanity thinks them to be. There is too much of a disposition in your world of the present to consider Communication, Psychical Research, Mysticism and Occult Practices, all in the one category. The truth is, they are four separate and distinct divisions of abnormal phenomena—or the science of mental perception. This science of mental perception will some day be recognized for what it is—a colossal superstructure on which mortality’s behaviorism is largely built.

The science of mental phenomena, or mental perception—whichever you wish to call it—is nothing to wonder at. True, all persons are not adept at practicing it, nor are all persons adepts at hearing earthly sounds with the same perceptions as others. But the science of mental perception is

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nothing to wonder at simply because certain people can discern what others cannot. Make no mistake about this. It is a fallacy to think that because some people are finely attuned in their physical and mental compositions, they are necessarily freaks whereas others who function along the common mien of physical and mental equipment have something to be thankful for. Put it this way: It is all a matter of being able to distinguish what the crowd cannot—and by the crowd we mean the average person, average in turn because he is not willing to admit that anything exists which he cannot perceive by his clumsy physical senses. These people argue that life holds enough for them. They are not willing to investigate in any but a skeptical mood as to whether or not their five senses are dependable in showing them all which is contained in earthly composition. You have a class of people in flesh who take an odd delight in fastening upon themselves such yoke of mediocrity—which is really a form of stupidity and slough—calling it astuteness. They are clever in that they view, or rather choose not to rise above—the foundation-stones of earthly behavior, or see anything the level of the average intelligence.

We are speaking now of Extra-Sensory Perception as a phase of inhibited behaviorism. Down deep in their hearts, people who refuse to listen to arguments in favor of so-called Psychical phenomena are chiefly victims of an insidious fear. They hold that humankind must be judged by its attainments en masse and that things not discovered and enjoyed by humanity en masse are not to be employed except at the price of eccentricity and perhaps worse. They want to think that humankind evolves en masse, because it gives them a sensation of security in their persons. Daring souls who are really responsible for social evolution by setting standards in advance of general progress are never worried whether or not they are conformers to the rest of humankind in any sort of accomplishment. They plunge ahead in their experimentings or employment of faculties in advanced forms and let the remainder of the race follow as it will. This is the gist of our talk to you tonight. We are not interested in Psychical Research as such, because the very es-
sence of it postulates skepticism. It is impossible to go far in any sort of research without gradually learning the rules and regulations, recipes and formulas. This must be proven by that. One must have evidence here that is irrefutable and arguments there that cannot be gainsaid. All to what purpose? Simply that one may go forth and convince someone else who may not be worth convincing because his attainments are so poor that if he were worth it he would have made the effort for himself and arrived at better conclusions. Now listen to this—

The things of Spirit are something else again. While it is true that superperceptions are usually phases of a highly developed spiritual status, it does not necessarily follow that every person with a rare mental equipment is spiritual in character. You have a condition in life where people have been known to express themselves with the most astonishing success on spiritual matters who were not all psychic. And you have had conditions in life where others were so psychic that they could earn their bread and butter at it, employing it for others without in the least realizing any spiritual consequences. People who are psychics have gifts, it is true, but not necessarily spiritual gifts. They may be gifts of biologic organism and intellectual concentration. Taking them by and large they are persons of extraordinary physical endowment, with certain glands developed that act much in the nature of radio tubes to receive external impressions. One might as well talk of one's radio being spiritual as to think that all psychics are people of rare character.

So we are not interested in psychics as psychics, any more than we are interested in radios as so many dials and coils of wire attached to a photocell that in turn is attached to a battery or electric current. What we want to know is, that the radio works. We accept it as a radio, subject to certain principles and laws of electrical transmission. But what comes over such ensemble we most certainly are interested in. We don't have to prove to anyone that our radio works, or even that we possess one. When you walk into the street and tell a friend what the President has just said in a speech in Washington—assuming you have just heard it across the air—it is postulating that your radio works if he picks up
his newspaper that evening and reads that speech in the press. You told him what the President said within a few moments of his saying it. 

So then, if radios do work, and you possess one, by what law should you be called to go into the public thoroughfares and waste time and energy arguing that there is such a contrivance? Or why explain the mechanics of broadcasting and reception just because one’s neighbor does not own a radio, before repeating to him what had been heard a few moments before from the Chief Executive’s own lips?

True, there was a time in radio’s inception when humankind in general professed to be awed at the fact that it was possible. The man in the street looked upon it as freak toy, as he looked first at the telephone, the automobile, the first electric bulb. He refused to believe that it could possibly be practical; it was nectromantic and bizarre and owned by a person who had time to waste on nonsenses. In the course of recent years, however, it became of universal distribution. Humankind is now so blase about it that instead of visiting a neighbor’s house to hear a radio, you now stay away from a neighbor’s house in order not to hear it—and often we commend your good judgment. This, however, is beyond the point we are trying to make—

As we are not radio engineers, we are interested in radios only because they render us a service in connecting us with certain sources and origins of sound in the form of music or information. By the same token there is no sense in becoming psychical engineers. Yet we do know there are persons who have the extraordinary equipment to tune in on the sources and origins of other sounds that bring beneficial results to life and character. You ask us how one knows he has this equipment. We say to you as you said to the friend about the President’s speech . . consider the context of what is received across the mechanism. By the same token that listening to a swing band would undoubtedly delight first listeners to the radio, others consider that they have reached that point in radio ownership where they want something more artistic than tuneful racket. So they turn the dials of their mental radios and tune into Great Intelligences speaking across the ether.
HUMANITY may scoff at such a proposal. It may say, if there be great intelligences broadcasting promiscuously in ether, why do not we as representative organisms profit from it also? Why cannot we hear as others maintain they hear? Graduates on the higher octaves of life ask them, can you hear a symphony orchestra in Chicago being played in the room in which you are reading this message at the moment? Strains of it are there, all about you in profusion. You may wait while a friend goes out after a portable radio, puts it on the table, works its dials, gets the proper wave length, and soon each and every person in the apartment with you is aware that an orchestra is playing in Chicago by hearing its strains where a moment before there seemed utter silence.

Is it not equally as intelligent to accept that the strains of the symphony playing in your room from the brassy throats of a few clarinets and saxophones, heard through the amplification of a portable radio, may have its prototype in the music of the spheres playing in any given apartment, borne in upon the ether from a million miles afar?

No one can admit the one and deny the other.

You cannot concede that a set of crude coils of wire, dial of zinc, vacuum tubes, quartz crystals, and the city power-wires are superior in construction to the innate human faculties. No machine ever yet concocted begins to approximate the capabilities of the human organism.

These things are not to be overlooked, deprecated, or repudiated. You in your modern earth-world are in the age of electric wave transmission of both sound and sight, but biologic science and psychical researcher have not yet aroused to the fact that the cranium of every man and woman, without a single exception, contains two ductless glands which bear an effective resemblance to the functioning of the tubes in a mechanical radio.

But by the same token that no one can get reception from a radio, no matter how many tubes it may contain or how perfectly they function, until the remainder of the mechanism is in perfect alignment and conditions propitious, so no one should expect his mental radio to work properly without assembly of all factors contributing to perfect reception.

Some demand of us, how do we know such a radio works? We say to them, behold what is broadcast across it. They say, Yes, but do we know
that it comes from the broadcasting of superior intelligences outside of this octave? We say to them, this is the reason: We are not telling you what a mere mortal President has just said in Washington; we are writing what we have received and if it had not been of considerable consequence to date, no one would have been interested in reading thus far these supernal scripts transmitted through your Recorder.

This may sound like egotism, coming from those who do the broadcasting and it would be egotism if we took any credit to ourselves as being different from what you are, or were especially favored in transmitting capacity.

There are those who are able to pick up our mental programs who have begun to tell people truthfully some of the things they are receiving nightly over what may be called the Psychical Wireless. You may say to us, What sort of things? We can pick out two to three thousand pages which many of you have already read and remarked upon, of material so far advanced over your modern social intelligence that to release it now in present form would make scarcely any impression whatsoever on the general public—so incredulous would it appear from the necromancy of it. We refer to such subjects as the True Composition and Structure of Light, the Significance of the Cosmos as Great Intelligences have Explored It, the True Reasons Behind Natural Phenomena, the delineation of Art and Beauty and what both represent in the advancement of your species. These statements place us at a disadvantage in the mere making of them, yet there are persons on your side who know we do not exaggerate. They have received what we have sent them, under orders to disseminate such intelligence in capsule form over a period of time as humanity becomes willing and ready to receive it.

People in general want information made simple, and truth diluted and administered in doses that require little energy to swallow. Twenty years bygone we dictated to your Recorder a 700-page work on political economy and internationalism that exercised an entire national administration against him when it was published, and yet we know that your Recorder had never read a book on political economy in his life. Psychical persons all over

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the world are nightly receiving details of life the Higher Planes of Love, startlingly similar and accurate in every detail. These must come from sources outside of themselves, in that they lacked the erudition and training, experience and judgment, to produce the symposiums they did. But by no manner of means do we say to you that you cannot go and purchase a radio and hear the President's speech for yourself and tell others about it. And by no manner of means do we deny anyone the privilege of developing a psychical radio and doing the same thing in other forms of broadcasting. You may not care to take down books on political economy. You may be content to listen to what you call colloquially "soap operas." Nonetheless, to say that you do not own a radio and therefore that radios do not exist, is not alone silly but the negative of the very thing that might become the biggest factor in your life. You do not need cabinets and mediums and queer lightings and levitating trumpets to prove that higher forms of life and intelligence maintain.

Tune in with your mental radio and listen to voices telling you of matters that could not have come from your own intellects because they had never been there in the first place.

But don't do it blindly or naively.

Which brings us to the matter of Psychical Research...

**Psychical** Research, as we told you in our opening statement, is something entirely separate from Clairaudience, Mysticism, or occult practice, although all may concern the soul—or psyche—of man in relation to cosmic whole.

The difference between yourself and the mechanical radio can be significant in one regard. If spoken programs over the radio suddenly became vituperative, discordant, even downright obscene, the switch of a thumb-button would turn them off and end them. But the radio, lacking discrimination as an instrument, could not turn off itself. By the same token, tens of thousands of humanized psychical radios, suddenly as puzzled as they are horrified, hear vituperative, discordant or obscene programs become audible across the celestial waves. Where and why should such programs originate?

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Psychical Research is not, as so many laymen think, the attempt to analyze or dissect the coils, batteries, or vacuum tubes of the humanized radio instrument so much as the purposeful endeavor to determine and codify the eccentricities of such communication, learn of the differences between sending and receiving agents, and account for the thousand-and-one oddities of phenomena that bedevil the etheric-wave operators on both sides of the veil.

Keeping to our analogy between mechanical and psychical radio, the operator of mechanical radio would by no means set his dials to stations whose broadcasts were of a criminal or concupiscent character. But assuming in all innocence and good intent he were tuning into the inspirational address of a great divine, who might be broadcasting over a microphone private to his study, when a vicious marplot gained admission through a window, silently throttled the inspirational speaker and took over the broadcast, sending the most fulsome converse over the air-waves. How could such a tragic or vicious thing occur, the distant recipient would want to know? It would be right that he should know.

Or what of the circumstance where the totally unlettered recipient had received enough of a certain broadcast and wished to switch to some contrasting program but his dials would not respond? Should the owner-operator not likewise be advised in advance that it might entail no small jeopardy to thrust the fingers indiscriminately in among the coils while the activating electric current was connected? Could not the results be fatal?

Psychical Research fulfills the legitimate function of striving to acquaint the operator with enough technicalities of both broadcasting and receiving that he is familiar with what factors may be at work when the aberrations come. Thus are we led to consider the two other aspects of Psychics so confusing the layman-public: Mysticism and the Occult.

Mysticism, for all working understandings, treats of those aspects of intercourse between the different worlds of consciousness that partake of the Divine—or at least the celestial. The Occult, for equal working understandings, treats of those conspirational liaisons which may pass
via psychical communication with mischievous private strategies the end in view. Commonly understood, the occult implies that which is obscure or hidden from view. As we behold it in essence, it is the theory, practice or belief in hidden and unwholesome powers and the human control of them.

The fact that a footpad may enter the study of a great prelate or statesman while he be engaged in broadcasting to millions, responsible for utterances that confuse or shock those millions, attaches no blame to radio transmission as an industry or science. Neither does the successful transmission of thought as thought, by means of ether waves, mean that it should be condemned because evil minds transmit their diableries one to the other in pursuit of some coup that brings disaster to populations.

Psychical communication between intellect and intellect irrespective of the residence on varied octaves, is possible, honorable and scientific. The employments to which undeveloped or unprincipled characters might subject it, belongs in the realm of ethics and not mechanics. Psychical Research would serve the function of common encyclopedia to the illiterate, acquainting the neophyte with all aberrative aspects to which both mechanisms and performers may be subject. One thing we do emphasize: that while receiving music or intelligence by either mechanical or mental radio may be precipitated by no greater effort than snapping a button, that is by no means the end of the matter; well indeed may it but be the beginning. The material that is broadcast is the crux of the whole process.

THERE are certain principles concerning life and activity on the higher planes in connection with this matter of communication which you should remember and which will help you. For one thing, those of us who operate on such higher levels of Love cannot, and would not if we could, pass along to you any information about those you love which would cause any of you pain. Whatever else soul-people properly graduated from their flesh may be, they are not gossips. We are speaking now of so-called Mentors to whom you can give your ear with confidence. If there be those on This Side who gossip—as we may have said to you in an earlier communication—they are like unto similar persons on your side and most of what
they communicate to you is the fabrication of malicious fancy.
Your criterion as to whether or not you are in contact with people worth visiting, or who visit you with prospect of intellectual profit, may be said to abide by this rule: Whatsoever things are pure, whatsoever things are of good report, whatsoever things are of Love, Charity—and therefore holy—confine yourselves to them. Persons worth communicating with by psychical methods should be on the Plane of God and of the Spirit of God. But there are many, many, who are still vibrating in earthly conditions although they may have lost the organic bodies that alone seemed reality. They are often close to those whom they knew in earth-life. The slightest creeping in on you of feelings of distrust or lack of charity or suspicion, so lowers the rate of your vibration that if your true friends are not present and if you do not know how to protect yourselves, you stand in danger from the evil natures of their minds.
Practically all earth mortals may be said to have a devil of a sort within them, no matter how deeply he is buried or how far you may be upon your path of evolution. That is, you have him with you although he is always less powerful the further you go, and when you have reached the point of no further earthly incarnations you say goodbye to him forever. He is, in other words, an inevitable weakness of flesh. He is that devil that is buried under vibrations of harmony and love but who is ever looking for the chance to thrust his head out from his grave and get in touch with his friends on the Cosmic Side. He is a phantasm of Mind and never a manifestation of Spirit.
You may be sure of one thing: Persons with whom it is wholesome and proper for you to be in touch will only tell you those facts which you need for your own development or which will add to your happiness. As the secrets of your soul are sacred to us, so are the secrets of all other human souls. You may be sure that a betrayal of what purports to be the secrets of other human souls is a message not from mentors on the God-Plane but from those unfortunate ones of whom we have spoken.
There is but one occasion in which worthy and commendable mentors would let you become tuned in on another person’s life and put the receiver to your ear. That is when another soul is in distress and needs your

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help but is too proud to ask for it. But even so, you would not be permitted to know facts and details. You would simply be impelled to offer your sympathetic interest in such a way that the barriers of reserve and pride and fear crumble away, and whatever secret places need to be opened, are revealed to the eyes that look into them with love and understanding.

WE SHALL be happy if this counsel is received by you in the spirit in which it is offered, because it may, nay it must, save much of tribulation to many of you in future as your psychical perceptions develop and advance. The spirit of the words, not their form, must be your touchstone. If they betray to you aught of the secret life of another, albeit it the person nearest and dearest unto you, rest assured you are tuning in wrongly or connecting with intellects with whom you would not openly associate in earth-life.

When you investigate inner chambers of personality which are not opened to you by the conscious will or the unconscious revelations of that individual, then you are employing what is akin to the occult arts of the heathen world and the results are far more often to prove up as falsehood and mischief than truth. There are thoughts of love and harmony in other hearts for you which true and trustworthy communicants often take the liberty of passing on to you because they know it is the desire of the person concerned that they do so. But do you think that mentors worthy the designation are less worthy to be entrusted with the secrets of the soul than the doctor on your plane or the priest in his confessional, who often would rather die than betray them?

We want this to be very clear, for it is the rock over which many seekers after truth have stumbled. Soul secrets would be revealed to you only when it was the wish, conscious or unconscious, of the person involved that you should know them. Even then they would probably be given only as hints which would enable you to go about drawing them out in the right way.

We have told you of the devil which may lift its head in your hearts. Now we will tell you how best to overcome it.

There is no power before which it trembles more than the Power of Love.

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The stronger the love, the weaker it grows until in the end it was as though it were lying dormant until that day of spiritual fruition when it dies indeed. Every refusal to harbor a thought of ill nature, of suspicion or of hate, is like a clod of earth dropped into a grave where it lies dead and forever impotent.

Think of these matters in your psychical developments. Possessing the gifts that make for communication are truly no more wonderful than having a telephone installed in your house or purchasing a radio or television set for evening entertainment. But to whom shall you make calls on your telephone, or to what programs shall you listen, to your intellectual or spiritual well-being? Demand the highest, finest, and most considerate counsel and rest assured that sooner or later, if you do not halt in fear or weakness, that your insistences shall not go forever disregarded . . We will continue this instruction in another paper on a subsequent night . .

THE COMMENTARY

DEAR FELLOW STUDENTS:

I FIND that my space has been consumed in this Script, owing to the length of the foregoing Revelation Message. I cannot add the Commentary which I had hoped to add, expounding the various controversial points introduced. I shall therefore continue upon the subject generally in the Soulscript following. But I do wish to interpolate a word of explanation concerning the nature of the Master Message on the final two pages. It was given in answer to my own quandary after a seance in New York with a strange medium, in which the visiting entities at times descended into contemptuous and even befouling language. Shocked, I had recourse to the Master to ask why such individuals happened to “come through.” His consolatory counsel speaks for itself. Remember He is talking of coarse and abusive soul-people, over whose manifestation I had no control. This was what He said—

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The Divine Teacher Speaks

MY DEARLY Beloved:
The Gods whom ye serve are not petty gods; They are the arbiters of men's welfare, over whom I reign; they come and go in flesh, even as ye have come and gone in flesh, seeking men's improvement always; They do not say, We take a quart and give a pound; They say, We seek no personal profit, we only expound that the race may benefit. Verily they give no thought unto themselves, being utterly devoted to spiritual altruisms; no impoliteness have they in their speech; Higher and greater than any earthly politeness do they manifest, one unto the other. By their fruits ye shall know them. Higher and vaster than any forms of earthly salutation do they manifest one to another, and to those below them. Ye have a rebellion in your hearts that it hath been said to you that politeness is not of moment on planes of spirit; Verily I address you saying, No greater gentleness, no greater kindliness, no greater consideration existeth in the Cosmos than that manifesting between high, high forms of spiritual entities. Wouldst ye invite a sot into your drawing rooms? How then hold ye to such, in that they have not bodies? Rejoice and be exceeding glad that they do defile your sensibilities, for lo they do reveal themselves for what they are, by their lackings in comities. And yet I tell you, Spurn them not for ye do have need of that which they offer; mayhap ye have need of geographical knowledge which they oft impart, even as ye may learn from sots if they have been visitors to great countries wherein ye have not sojourned. Marvel not at their manners, that they are sots, but keep this thought

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with you if they defile your sensibilities God-given in their essence:
They do mark themselves as mortals who have not attained!
Being wise, do ye treat with them in all consideration, but cohabit not
with them as spiritual brethren; behold they are the familiar spirits spoken
of, of old.
Those who do manifest unto you through mediums come not of them­selves but are allowed to come at the behest of others whom ye know not,
that ye may learn from them that which they utter.
Treat accordingly with them; say unto them, We know that ye have
knowledge, for verily the circumstance of your condition bestoweth its
benefit;
But contend not with them over the context of that knowledge: see that
ye jest not concerning their identities:
I say unto my beloved, Be of great moment concerning the lives that ye
have lived; their importance hath its vastness else they would not be re­
vealed unto you;
Think ye that such knowledge would be supplied you only to tantalize you?
I say unto you truly, Talk not promiscuously regarding them, lest the
ever evil ones mark you and send you an obstruction;
But would I have sent illumination concerning those lives through my hus­
bandmen and handmaidens, had they not been important?
Verily it is a form of envy that maketh the adversary to say, They are
not of importance!
Your past lives have bearing on your lives of the present in that they reveal
unto you whence cometh the power that ye do now manifest as your stature
is full.
Harken, my beloved: We are of one family serving the multitude: we have
no part or parcel with men but to serve them; verily we learn as we serve,
but to serve is our mission, the alpha and omega of our being.
Even I serve the most, and therefore am accredited the leader of the servers;
the greatest servant is leader of the servants.
My beloved, harken! Serve ye and rule! Manifest and become great! Rule
by serving! Serve by ruling!
This is my message. . .
PEACE

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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.
Nothing but Soulcraft

"WHAT shall we tell our children and youth about Soulcraft?" was a query so often repeated in the annual Soulcraft correspondence that the monthly magazine BRIGHT HORIZONS was purposely slanted to appeal to 'teen-age psychology in presenting the great truths of Cosmos. Every month a 36-page magazine, done in easy reading typography, is produced at Soulcraft, containing articles that can readily be grasped and understood by neophytes in the Ageless Wisdom. Oddly enough, material treated in such manner is proving to be popular with hundreds of older readers. Here are short and pithy expoundings of great esoteric questions that never go out of date. At the end of each six months they are bound in leatherette covers and offered as additional books on Soulcraft. You should become a regular reader of BRIGHT HORIZONS as publishing additional material on the Enlightenment in the Soulscripts . . .

SOULCRAFT CHAPELS
Post Office Box 192 : : : Noblesville, Indiana
Allegory:
The Plan of Holy Spirit for Earth-Life and Why It Had to Be Described in Symbolic Presentations
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 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
The Plan of Holy Spirit for Earthlife and Why It Had to Be Described in Symbolic Presentations.

ONE HUNDRED THIRTY-SIXTH DISCOURSE

DEAR SPIRITUAL FRIENDS THROUGHOUT AMERICA:

HERE seems to be an eccentric tendency among certain classes of people to regard Communication with higher forms of life, Psychical Research, Mysticism and Occultism, as unhallowed activities generally. "If God approved such practices for His children," they will argue, "He would have endowed each and every one with faculties for accomplishing it commonly, not reserve it to a caste of adept beings who may thereby be equipped to take advantage of their unlearned fellows." The insinuation is plain that the existence of a caste of "adept beings" presupposes the acquisition of cosmic secrets which afford them little good to know—or rather, afford their more stupid contemporaries little good to know—and that the whole prospect of exercising such wisdom proves there has been a filching of Cosmic Wisdom from somewhere that falls in a class with celestial theft. Can any good result from theft of any character?

That God did endow each and every normal mortal with faculties for commerce with higher or more developed aspects of Consciousness but that it has been Man himself who refused to avail himself of its spiritual advantages and increments and has come to apostrophize his ignorance and loss of such talents by neglect or misuse until he condemns those who have not been thus stupid, doesn't occur to one student in a thousand.

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Adeptship in practice of the higher sensitivities, in other words, ought to be accepted as the normal human state but isn’t.
The situation is not far removed from the attitude that might maintain toward progeny of a given group whose forebears, upon migrating to America, spoke a particularly beautiful or informative mother-tongue fluently. Up across succeeding generations, however, this mother tongue has been permitted to fall into disuse because of a different speech being commonly spoken in daily intercourse around them. Suddenly a demand arises for recourse to the original tongue to translate priceless documents that may lead to a source of wealth. However, only one in fifty has persisted in a knowledge of the abused and neglected speech—which of itself causes the other forty-nine to scream “Undue advantage!” And the ignorant forty-nine start a mutual admiration society for suffering such handicap, despising and condemning the fiftieth brother as “unhallowed” for retaining his knowledge. But there is more to it.
It is plain to discern that it has been to someone’s material advantage to declare exercise of the psychical talents a disservice to the rest of the race, discouraging facile development of them lest all men be not favored equally. All too apparent is the identification of the medicine-men of the earlier races as encouragers of such limitation on the faculties. If all society exercised the higher perceptions in common with medicine-men, for what function in the body-politic would the latter be distinguished? The fact that, as society progressed, medicine-men evolved into erudite theologians, is neither here nor there.
Mass humanity has a weakness for adulating and even glorifying traits and attributes that never exceed levels of commonalty, and condemning and even damaging those persons displaying traits and attributes in which the majority is deficient.
So today we have the class that cries “If God approved such practices . . .” basing their attitudes on the arrogance of declaring for God how He feels about this or that, and judging their fellows according to their own inhibitions toward Wisdom.
It is time that we Soulcraft students took due note of this idiosyncrasy in human nature and appraised it for what it has been, and is. We are brought face to face with the possibility that so-called psychic faculties

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are truly naught but the exercise of the faculties of soul-man, but that most exhibits of humanity have submerged soul-man so deeply beneath the materialities of life that psychical faculties have been classed as with oddities. The challenge should be worded, "If Man disregards his heritage of his higher senses . . ."

On such acceptances we take our stand in examining the wisdom that makes the adept outstanding and peculiar. And as all of it must perforce go back to what Man may have been in the beginning, different from what he is today, we continue the instruction of the last Script Lesson in a definite examination of Man's cosmic history. Suppose we pause to invoke Divine Aid in receiving intelligence not now common property among men as we find them . . .

IN VOCATION

By the Chaplain

FATHER OF AGELESS WISDOM:

WE PRESENT ourselves as contrite intellects, eager to receive largess in cosmic information. We would climb upward along paths of unfoldments, counselled by wiser souls who have not lost the faculties of communion by celestial speech. We would recognize our noble endowments, to continue converse with those on loftier levels of sublime eruditions. Favor us, we pray Thee, with Instruction from the Infinite.

Particularly would we ask Thee to preserve us from those who bear false witness to the unfoldments of the past when they conflict with traditions that adulate those in seats of power simply because they sit in them. It is the Truth that we seek now, Divine Father, that error may be minimized in our most holy acceptances.

Thus praying, we wait to have our horizons extended mentally, and our intellects expanded to recapture disused attributes.

In the name of the Son of Wisdom . . .

AMEN AND AMEN
The Mystery in Mysticism

Dear Fellow Soulcrafters:

Continuing our examinations of Communication with Higher Life—Psychical Research, Mysticism and Occultism—we take up again the classifications of moral or intellectual attributes which we find distinguishing men and women, and what has been chronicled in result of their attainments in terms of allegorical or fanciful representations to make them understandable.

Certain cosmic principles have always been operating behind life in mortality. Let's get that straight. Almost we might call them higher laws for the conduct of spirituality as it ensouls upon the earth-plane. Here and there as humanity has fought its way up through progressing cycles of civilization, certain stalwarts seem to have been made aware of the existence and workings of those higher regulations, almost to codifying them. Living in conscious compliance with them, they have advanced so far beyond their fellows as to leave great names in both sacred and secular history. Unfortunately those higher codes have not been published or chiseled on any granite walls like the famous Tables of Hammurabi. They are the sort of laws that almost require to be determined by trespass of them, suffering their penalties, having human curiosities and queryings aroused, working back from Result to Cause in determining their essential nature or purport.

Almost we could set it down that analyzing and identifying such cosmic statutes, to say nothing of determining their reality, is Mysticism as a project.

Too many people carelessly or superficially regard Mysticism as the business of performing necromantic acts that would seem to have no basis in the known rules of Physics. The accomplishment of unexplainable feats commonly belongs in realms of Magic. If magical displays continue overly long, and can be found to have no fabricated origin, the unlettered mind relegates it to the Miraculous or Mystical. Not understanding that the terms Magical, Miraculous, or Mystical are really only symbols for Ignorance of the beholder—ignorance of the true laws and processes operating—those not
enough advanced to determine the latter, jump to the conclusion that the
magicians, miracle-workers or mystics are creatures out of this world, en-
dowed with divine powers, and the record of their achievements becomes a
strange symposium of adulation and even worship.
Of course in time, progression up the planes of consciousness brings the
realization bit by bit or item by item that no result has ever manifested with-
out a cause. What appeared magical, miraculous or mystical on one plane
is readily explainable and understood upon a higher. Then this higher,
where such explanation and understanding became of moment, turns up its
own puzzling phenomena that seem to have no logical premise on such plane,
and again Ignorance of more laws and processes puts the circumscribed in-
tellect into a dither, and a still higher plane must be achieved to have the
ever loftier accounting. So the repetition goes on, plane upon plane. But
to get back to Mysticism . .

TRUE MYSTICISM is the business of foregoing necromantic accounts
of out-of-this-world attainments of miracle-workers—which have to be
told by allegory to get credence by primitive personalities—and making the
intensive effort to learn what the nonunderstood laws and fiats of the pro-
cess may be, rendering it of consequence.
Almost it can be laid down as the fundamental of all Mystical Law, that
actually Something has never been created out of Nothing—regardless of
how many times or aspects may be required to make it appear so. In the
higher Thought Octaves, what the true mystic comes upon is the discovery
that the "nothing" out of which Something seemed to have been made was
merely aspects of Matter or Energy that were non-identifiable to the octave
senses of the perceiver. The instant the various aspects of Matter or Energy
were rendered perceivable, the myth arose that Something had been "cre-
ated" . . and the purblind spectator deluded himself that he had witnessed
the ineffable. Thus I say again, Mysticism doesn't consist in determining
what is created, or even what the magic formula is that renders the Some-
thing perceptible, but what the degree of one's own ignorance may be that
precludes one from identifying what has been contrived, at a glance.
Behind everything discernable in the omniverse—the Great Mentors en-
lighten us—is reality in some guise, performing after its nature, though the
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elements effecting it may be beyond the comprehension of observing soul-spirits on lower planes of consciousness.

Almost we might express it, that acquiring such comprehension is plane-to-plane progression in itself.

The VERY Soul of me is tried beyond endurance at intervals by the antics of a certain type of layman now here on this lowest plane, who gets a scattered background of metaphysical formula, begins to experiment at proving up possibilities in higher laws and processes, has something happen that can be accounted for by no known motivations common to this octave, and at once jumps to the conclusion that he or she has suddenly been favored by Holy Spirit with a commission to "save" humanity, to release to the world the secrets of mysteries never before explored, and by all means to write the greatest book on Esoterics ever to be penned or published. Such a child-soul—childish at least metaphysically—comes running to me or perhaps some other veteran student in these matters, screeching in eager gratification like a youngster who has suddenly discovered a five-pound box of bonbons by dragging a chair before a high pantry shelf, and wishes me to be properly impressed and give adequate congratulation on its miraculous accomplishments. Its facial expression is swiftly pathetic if I do not exult over such occurrence, or if I happen to disclose the slightest ennui. All the similar distresses of Pledge Fever I have undergone myself a quarter-century in the past, and I may feel like saying: "You've merely stumbled upon the workings of a little higher law than is commonly identified by the rank and file of one-cell humanity... there's really nothing to get excited about yet... just keep on exploring and learning of other super-laws and processes, super, that is, to this earth-plane only." No, no, they don't want that sort of reception. They want to be received as though they really have been unidentified Cagliostros all along—and seeing or hearing what they saw or heard last night identifies them as admittedly of celestial rank.

That such performers have appeared back over history and espoused the manifestations of one higher law above another to an illiterate populace, has called up Allegory to explain them. Allegory has apostrophized them as god, goddess, angel or messiah, operating against a whole hierarchy of equally distinguished higher-process-discoverers. And with the passing of
years and perhaps generations, traditions have done the rest and worked into systems. Vast dramas are fabricated and accredited as historical happenings, till the serious and sophisticate student is at a loss to know where fabrication had left off and true history begun.

But one does require to be as tactful and tolerant as possible, lest he be stigmatized for jealousy or envy of the tyro . . who merely composed himself in his bed, tried some experiments in common-school yoga, opened centers in his amygdaloid nuclei, and beheld "wonders" never seen of mortal eye. The "wonders" have, of course, been in existence since the universe was created, and perhaps ten million so-called Mystics up across ten thousand civilizations have done likewise and profited. But the only real accomplishment the psychical neophyte has done in his own right has been to hit a lucky station in dialing his mental radio or television. The $64 Question is, should he find himself adulated as a prophet merely because he thus experimented and got a lucky connection? The still more tragic thing is that if the experimenter be emotionally unstable, he or she may "go off the deep end" and force a renown through braggadocio to which he or she is in nowise entitled. And a brace of white-coated attendants is eventually seen turning in at his gate. The immediate adjuration from the still more devastatingly ignorant is that "psychics" are responsible, and it "just goes to prove there are some things in life it's the better part of discretion to leave alone."

NOW Holy Spirit does have a plan of discovery of the higher laws and processes by consciousness, but true and correct erudition must dictate that as the mortal pupils have their esoteric explorations rewarded, they still keep their feet on the ground and acknowledge it is the Laws that are being discovered and espoused, not seeming phenomena in result of employing them. Nobody ever went off-balance determining a law.

The aspect of novelty that accompanies the tyro's initial explorations rests truly on universal humankind's illiteracy in cosmic processes. It is because of mankind's mass illiteracy generally that the neophyte is convinced he has been bequeathed the Aladdin's Lamp of Mysticism, by means of which he will sally forth unto the generations and become renowned as a Prophet by what happens when he rubs it.

I recall back in New York at the beginning of the 1930s, the distressing se-

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quence I underwent with a wealthy businessman who had experimented with
cultivation of the higher phonetics and one night heard literally the voice of
his long-demised mother. From recognizing the voice of the mother and con-
versing with her, it was but a step to hearing the literal accents of the Savior
—or so he affirmed—and what is termed the Messianic Complex developed
in him swiftly. Dismayed by his well-nigh adolescent reactions in conse-
quence, I asked for enlightenment in giving him help. I am going to publish
in the pages following the mentor-counsel that my appeal evoked. Not that
my purpose is to encourage or discourage individual psychical talent. I
merely would make cosmic principles clear enough that thousands encoun-
tering similar phenomena identify them for the quite normal and ordinary
higher-plane rationalities that they are, although by no means common.
Harken while I give you this significant essay on Man’s Disregard of Cos-
ic Principles, all tied into allegory and mysticism when the attempt is made
to supernaturalize them in today’s comings and goings...

THE REVELATION

DEARLY BELOVED BRETHREN IN MORTALITY:

THE GAIN from any study is the measure of the pupil’s
devotion to its principles.
People study to improve themselves, that goes without say-
ing. But they constantly have a loftier purpose in view
without consciously knowing it. Their inward vision is
catched by substance of something they long have hoped for, without fully
recognizing from whence that original hope may have sprung. Now there
are principles in the world that men recognize subconsciously, which truly
are the basis for what men call their “hopes”... Let us see what they are.
We are engaged, we say, in the exploring and identifying of “Cosmic Prin-
ciples”... we are applying ourselves week on week to a sort of narration of
what has transpired in men’s earlier lives to date, making them what modern
society finds them. But behind this narration lurks a loftier story.
We are engaged in getting something sufficient to our higher needs. It is all

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very well to say that our needs are of the earthly moment, therefore the help should be of such moment. But is it not true that help for the moment is always transient help, of no lasting qualities, adducible only from passing dilemmas and quandaries?

We are capable of surpassing enterprises. We know that the times and seasons are out of joint and it is necessary and natural that we should seek remedies to straighten them. But all this is only preamble to something lying deeper within our spiritual selves...

*The times and seasons are out of joint because underlying principles must be at fault—or at least our comprehension of what they represent.*

A law is not a law unless it functions perfectly in every instance. This goes as much for the higher cosmic laws whereby it may seem to you that the phenomenal is produced, as much as it goes for the slightest ordinance regulating human conduct or economics.

Just as society has arrived at a pass where its laws and processes do not fulfill the functions that called them into being, so individual mankind arrives at a pass where his intelligence demands knowledge of cosmic laws and processes adequate to the functions that make them of moment.

Men escape from one dilemma only to land in another. Greed and lust pile up a tremendous increment, and although the piling is slow it is irresistible. Despite the fact that the results of the causes set in motion do not show immediately, the race goes on to increasing hardship but it is thus able to figure back and perceive that something must have been very wrong in the beginnings of intercourse, man with man and nation with nation.

By similar token, men not only wish to converse with one another by easier and readier means and agencies, but particularly do they wish to converse easier and more readily between the planes of consciousness, and clumsy or circumscribed senses annoy them. Their very limitations start them figuring why they should be necessary. Presently here and there you discover zealous individuals "cracking the psychical barrier" as it were, pushed by the desire to use methods more facile. Would you term it so extraordinary that examination of faulty laws of converse economically, resulted in quicker and more efficient relationships man with man or nation with nation? So it may be with the psychical faculties.

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You explore and learn of economic or civic therapies through necessity of handling your intercourse more facilely. You explore and learn of spiritual or psychical facilities through necessity of handling your cosmic intercourse more readily.

Men are prone to let the future take care of itself until they arrive at some pass in their affairs where they find themselves in a cul-de-sac. It does not occur to them to figure out where they are heading until the needs and demands of the moment bring distress. Then they are prone to get together in conference and see what has caused their dramatic predicament. Men are prone to let their cosmic future take care of itself—until they arrive at a pass in their individual lives where they have really reached an emotional cul-de-sac. It does not occur to them to figure out where they are heading until the needs and demands of soul cause distress. Do celestial laws truly run this universe, they ask? If so, how come then what seem to be miracles, transcending physical statutes? Thereat, often subconsciously, they go into a sort of conference with themselves. And out of it comes exploration and analysis of possible Higher Senses.

Wherever you find an individual, man or woman, making the determined effort to crack the sound barriers above the circumscriptions of your earth-plane generally, there you identify a venerable spirit seeking to compromise with higher manifestations based on laws which it has encountered prenatally.

And yet you find more. You find a spirit in deep distress ethically, intolerant of the confines of mortality, reaching for tools and implements that shall pry Cosmos open for it and bring reconciliation between the earth predicament and higher lives consciously.

We tell you that just as Holy Spirit has decreed that faulty rules and regulations for economic or civic conduct shall bring men to a point where they cogitate seriously on the remedies for their plights, so purblindness and phlegmatism is decreed to distress men with limitation until they grope in their subconscious for higher channels of contact with worlds that are free from it.

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IT IS not because we wish to be facetious with you this hour that we deal in these platitudes but because a serious business is afoot in society in this generation and you must fully understand it to gain true perspectives on events that confront you daily—just as you must be prepared for an increase of those making psychical discoveries and assuming when made they have done feats extraordinary. You must have these potentialities of life offered in a form that enables you to understand them. And you must understand particularly why human nature in definite instances seems to take such pride in probing the higher stresses.

Earth spirits generally have the universal hope that they may make something epochal out of their lives. They have a desire that life in the mortal state should not only be productive of peace and goodwill but of readier intercourse, one world with another. They want to make fair livings for themselves and offspring on the one hand but the times seem against them. They want to make quicker and easier contacts with wits that have graduated from earth-life ahead of them and are assumed to know more than those who are physical.

Do not look any further for the reasons why these things should be of moment, whether in economics or psychics, than the great fundamental errors that mankind has made in explaining this earth to himself, the existence of life upon it, the original cause of it and its ultimate purpose.

MAN started out with a wrong conception of why he was in earth-life. As he went along this error gathered momentum until it affected the whole trend of herd thinking. Because he came into life each time in a new body, acquiring new conscious perceptions solely from his earthly state, he found it easier and easier to subscribe to tenets and doctrines of the institutions already set up than to investigate for himself how much error had crept into his courses of reasoning.

Age upon age, generation after generation, these false concepts grew and multiplied. They entered into the most vital acts of daily existence. Night unto night Man prayed falsely to a God whom he did not understand, for things that were by no means of permanent worth. Periodically this led to a miasma of doubt and quandary, oftentimes with the vilest influences surrounding his development because he could not recognize them for what

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they were. So ingrained into his thinking were these false concepts and
doctrines that he considered a public enemy any man or set of men who
endeavored to right the unhappy circumstance and open the way to a truth-
ful interpretation of Nature, Nature’s God and earth society. It was the
very falsity of doctrine, his emptiness of reliable understanding, that
brought allegory as a factor into his thinking, as he sought to put por-
trayals of Truth before his intellect.
All these things have happened because of original errors based on ignor-
ance. Yet ignorance was not wholly ignorance. Willful and malicious in-
fluences pervaded man’s thinking, too often at his own behest. Scholars,
scientists, theologians, would see their earthly powers threatened if Man
attempted to revert to clearer precepts of Truth. Increasing human misery
persisted, often growing intolerable. Still, those at the head of things
would not concede their own grossness of intellect, fearing the destruction
of the orthodox social order without being clear of mind what form of
society could be set up in its stead. In every age and generation these times
have been notable.
So humanity has reached crises matured from years of error, always shout-
ing for someone to come along with a panacea for that which has been
loaded upon its shoulders. Subconscious or prenatal memory has apprised
it that masterminds exist. But how to contact them by articulate speech?
This too has made for wider subconscious gropings.
The true saviors and benefactors of the race, sent down into the earth-
state to minister unto it, have always been students with the courage, stam-
ina, and intellect to perceive that passing palliatives were ever palliatives
and that no matter how unpopular such saviors and benefactors might be,
their real duty was to make humankind understand the true causes for its
plight in the systems and institutions it had permitted to exist and come
to fruitage. It was mankind’s sensings that such psychologies prevailed
and operated, however antipodal, added to the extraordinary manifesta-
tions that the saviors and benefactors succeeded in transferring from their
earlier planes to this plane of such commissionings, that not alone trans-
ferred Mysticism into the realm of allegory but gave developing man an
instinctive recourse to similar expedients in his own right. However blind
or abortive these may have been at first, still here and there he had ex-

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amples of their realities. And these too entered into the treasure-chests of Memory.

We say unto you that all of this was Divinely planned and ordered. Ever by Extremity, Mystery, and Misery was it prescribed for man to experiment in the individual as well as the mass instance and find himself by taking thought. But we say more...

We tell you solemnly that no one has the prerogative of saying to his brother, "I am cannier than you in the exercise of my discoveries, be they civic, economic, or psychic," or "I am more favored than you, in that Transcendent Wits have transferred wisdom to me which they have not done to you." True, there may be torch-bearers along the pathway to the loftier discernments and these may be expected to be surer of their treads. But ever bear in mind that it has been Holy Spirit's wish and purpose from the Beginning that Man reach those periods of cogitation when he states unto himself, "There is a cleverer and easier way to exist and achieve my designs unto myself, than the one I am suffering. In that I not only suspect but envision it—to make my allegorical picture gallery—I should busy myself and set about finding it." Does he do so? No matter if he does come running to you with joy on his face and crying, "Last night I heard a Voice that was not of this world!" is it meet that anyone commissioned of Holy Spirit as way-shower return answer to him churlishly, "And what is that to me, seeing that ten thousand have done it in advance of you and I have heard it till my ears are tired with listening?" That exultant soul is galvanizing to the spirit current of which the Father is main Dynamo. Say unto him, "Excellent! You are coming of age in your spirit discernments."

These great Masters of Wisdom who instruct the race from superior altitudes of Thought, say to men this—

"You only think you are victims of systems which other men have created. A system is only as strong as any given generation permits. Ignorance is only as black as a given age fears radiance. A system is only one man stolidly refusing to exercise his God-given talents and think or experiment for himself. By the same token that any system was set up by men who thought wrongly or within circumscriptions, so can it be demolished or transcended.

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by other men coming into a recognition of the prey they have let themselves become. A system is made up of a given number of individuals either intimidated to think along a certain line—or pattern of thought—or too slothful and indolent to give rise to their emotions and spur their thought-processes into new channels. This being a free world in which Nature treats with prince and pauper alike, it is absurd and childish to say that the individual needs to follow a wicked or erroneous system one second longer than is necessary to readjust itself after Man as species or individual has seen the wrongness of his ways in logic.

The time is coming, as Man grows older and wiser, generation by generation, when it shall come home to him to stay that true individualism is a matter of listening to the Voice that comes in the silence—whether it be from spirit or from conscience—and bends his All to the welfare of the race. But it will be an intelligent bending, motivated by sound principles of spiritual benefaction.

As for the individual who gropes for psychic light as a child gropes for the nourishment brought within its grasp, always remember this—Great truths never descend upon crowds but always on individuals.

Supreme Mysticism is contained in the explorations of the one that the many may be served. Think it over, and profit...

**THE COMMENTARY**

**Dear Fellow Students:**

ELL, such was the adjuration I got about my rich man. I took it that if he wished to pursue psychics to his own aggrandizement, it would only cause karma for me to interfere. After all, I hadn't persuaded him to try his experiments. If he got locked up for having a messianic complex, was that my concernment? But he didn't get locked up. After running to me for a couple of months with "messages" that from the literary or informative standpoint were banal, he got interested in synthetic rubber.

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I understand he did publish a rather thin and mediocre book but no one purchased it. But this is important—
When he was killed in an airplane crash down in Central America the following year, it became known that his estate had been for years going from bad to worse. The motivation beside his psychical interest, apparently, had been a growing foment in himself for an easier and less harassing chart of life. Mysticism was a species of anathesia for his spirit.
Mysticism as mysticism, however, is only such in reaction to our own limitations or illiteracy. No more comment is necessary. People will explore the mystical as they become dissatisfied with earth-life. And those who persist in such explorations will unerringly conquer it. All the same, it takes mettle and application. There is no shortcut to psychical profundity.
That the novice must, somewhere along the line, drink of the dregs of misinterpretation and disillusion is only part of its challenge. He must persist through such sequence of Pledge Fever and win out to brilliance. Listen to what our Elder Brother says about it—

The Divine Teacher Speaks

EARLY Beloved: Your hearts know tranquillity but your minds know perplexity. I say, Be calm in both! Let your emptyings of conscience be replaced by the thought that man hath heard of mysteries before and harkened unto profitings, but that he hath denied me before and closed his ears unto God's sagacities. Hear me as I speak unto you of that which is mystical... Men are displeased with that which is not of material worth when it cometh unto them mystically; know ye that men are given certain facts on which to base their roles as men: verily are they given fundamentals of doctrine in which to rear hypotheses of life for their mental pleasure or spiritual profit.
These facts are concerned with metaphysical ideals. They are transcendent
of earthly instruction of earthly teachers who perceive not the truth through the eye of the spirit. They are transcribed by men and women who have no other motive but that of purifying thought, seeking no profit but love in the effort, knowing no bases of argument but those which are of me. I tell you, they are held to answer for such instruction, and they answer; they tell millions of truths that their insights have showed them; those truths make men free from the despairs that are of ignorance. I say unto you, these are the instructors who come of Love Incarnate teaching the world; they labor in the domain of pure thought and have dominion over it; They seek good in every human pasture where my sheep are feeding: they are angels of a kind who harken not unto quavers of doubtings but proceed firmly in making pasturage for those sheep wherever and whenever the Enlightenment leadeth them. I tell you I have instructed them of old. I instruct them again. I say unto them: The way openeth for miracles; the voice of the Father speaketh and those miracles perform! Great are those miracles indeed, for man hath no conception of that which waiteth in the Infinite. But this is true, beloved: that men have concept of Divine Thought, having thought themselves, yet they know not the ways by which Divine Thought operateth to create Matter or send Light upon its mission, making order out of chaos; They have no concept of miracles in eternal night between the star-worlds, or why men sleep in flesh and know not anything that is reality; They come wanting knowledge but perceive it not; they ask for leadership and get it not, in that they are blind in following blind shepherds. I tell you, beloved, that this is the lesson: that men shall come unto a place where eternal night hath its ending in their hearts, they shall see the true Light and shall fall down confounded. And yet, whence cometh it? . . Verily have ye seen that Light, of an order, and been enheartened: so too shall others see its brilliance as time gaineth pace. I say unto you, ye are approaching hard by that place where ye do instruct multitudes of men: they have reached the bewilderment where verily they harken, having eagerness for knowledge;

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But spiritual truths confusing them are not pertinent unto them. They resent the abstruse. They hunger for the clear of concept and discernment. I say it is impatience that maketh man to stumble over that which is mystical. And yet I say more. . .

I tell you that the Father treateth not in mysteries. Man's intellect regardeth them. In that it is small, thus have his mysteries greatness.

Man saith, Behold that which is uttered is mystical unto us! Would the Father plague him by lifting but a corner of the mantle of Fulfillment? Not so, beloved.

Man discerneth that he knoweth not all knowledge. His intellect encaseth him in an exceeding small binding. He looketh beyond its binding and would have his freedom.

The wise ones say unto him, Verily it is so, . . . and yet are your eyeballs geared unto the brilliance? are the tympans of your eardrums tightened to the resonance?

Man respondeth, How know I the brilliance, or, How stand I in the resonance, except I know it?

Then say the wise ones unto him, We tell you by symbol that which waiteth in reality; we do cast you a prism of little thoughts and gestures that by looking into it ye be not forever blinded.

Man is impatient that this kindness cometh unto him. He wanteth strong meat ahead of his stature. Thus is he displeased and escheweth the mystical.

Yet can the wise ones change their ways for that?

Doth not the unlearned child grasp eagerly for fire? but doth the parent give it? is it not true that the parent lifteth the child upon the knee and explaineth by his symbol of the torture which resulteth if the fire seize his garments?

I tell you the wise ones come unto the earth and say: The fire is mighty that is Wisdom Incarnate but lest ye burn the vestments that are fashioned of your longings, we speak unto you by symbol of that which hath its brightness.

Of such is the mystical. Of such is the hecklement which man proclaims mysticism.

I say that it is Power unboxed ahead of time.

Beloved, ye have power. Men have power everywhere. Ye exemplify that
power. My servants on the heights exemplify it likewise.
Men approach that cycle when they treat of it themselves, verily they treat of it unto themselves. I say that I direct it. I teach them of the Fire, that it warmeth and not destroyeth, that it smelteth the ore, not consumeth the biceps.
Thereat is a mystery, beloved. And yet I say it happeneth.
Men come unto me directly and are fed; they perceive my face and hear my voice even as ye do record mine adjurations yet discern not my countenance.
I say that it shall be so. Let humankind know it.
Say unto man that the Prince of Peace awaiteth in His person, ambassador unto every heart;
Tell man that He cometh nightly unto those who are pure, even as now my servants receive me in their hearts, having knowledge of my Being.
Harken unto me, ye who keep the errand: Those things which I have taught you may seem unto you trivial, but that which is eternal is most simple of concept!
Man in his littleness maketh his profundities. He impresseth himself on others, making them to think that his knowledge hath a bigness. Verily he hideth his emptiness in wordage.
He saith unto his brother: Perceive ye the vastness of the mystery that I credit! He describeth that mystery in nouns that are awesome. But his brother knoweth not the nouns nor the mystery: his fearsome fancy leapteth, he thinketh in destroyings;
Thereat he runneth to and fro crying, This brother hath loosed my fancies that were fearsome! . . . I perceived in his words his loftiness of concept!
Behold he who caused the fancies to run riot in his brother had no loftiness of concept, but his brother's tumult vaunteth him, in that he hath made it; he pursueth his profundities, which are only error's emptyings.
When the word hath a meaning which the brother perceiveth not, then doth he choose to think it of a vastness. Had it not vastness, would he not receive it? And of many such concepts is wisdom credited.
I tell you it is foolishness.
Statements that are simplest carry greatest meanings!
Wisdom is for eating, not for tucking in a sack.

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I speak my fond auguries that a child may understand them, for are not men children? . . . whenever was it otherwise?
Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth. I have told multitudes, Love for an eye and pardon for a tooth. Behold I have said more . . .
I have told multitudes, Lo the way unto light is Love Incarnate working to raise man's concept of that which is eternal. But the way unto divine instruction is not simple, beloved; men must learn it by testings, they must hear my voice through effort, simple though mine addressing be in their diction.
I come unto them nightly wherever they do listen, but they who listen not are as children that are wayward, wandering without guardians.
I say, beloved, that the way is opened for man to know me—by the words of my mouth and the vision of his eye—for man hath an earthly mission unto himself to do this thing;
He hath a mission to cultivate his senses till he knoweth his Guardian by the address of his Word.
I say that he is clever at the arts and the sciences, being led by my servants who do make for him his wonders;
Let him be equally clever in learning to cultivate those senses that raise him unto planes where those whom he thinketh to be perished may address him, where those whom he taketh to be lifeless may manifest, whereon moment by moment I perform in my essence, though himself of the world of motion called Matter.
Tell man that he is candidate for restored perception of divine forms working in ether to bring in the millennium of beauteous spirituality;
Tell him he is coming to make progress in arts beyond all telling at this moment;
Tell Him he awaiteth the coming of the Carpenter who buildeth, buildeth unto the eternal, for man and all his species!
I say it is pleasing that men have knowledge of their instrumentalities when such are directed to wielding eternal virtues;
But likewise I say that events have a progress that maketh the heart to shudder if man learneth not the secret of restored power unto his species, which bindeth the unhallowed and giveth him his kingship.

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I say it with emphasis: Let man at once perceive the eternal at his door, for in that he escheweth it, his darkness hath no beacon. Weekly do I teach you. I do make you wise above earthly men. I say that your missions are completed when ye give unto the nations the instructions which I leave with you for such radiant distribution.

That, my beloved, is far in the future, yet I say that the world waiteth eagerly for that which cometh from my lips. My beloved, be concerned! Men come into your lives whom ye have not known previously, others go out whom ye have known always. But remark not upon it; Accept that which cometh, tolerate that which seemeth to depart you; I say that ye have reasons for knowing all persons.

Take my yoke upon you and know that it goeth with you into interesting places: take my journey joyously, for it leadeth into mountains, yea to many tablelands whereon roses grow to surfeit. Men have beheld you at work in my vineyard and been encouraged in their spirits. Doth the enemy rout you times without number? . . I say that he doeth it in that my bivouac is not strong enough to hold you: ye do leap its walls yourselves and upbraid me in your leapings that I have not built them higher.

Come unto me, beloved, and I instruct you until that time arriveth when knowledge of my presence cometh to all of you by sight. Behold I have taught you that which is your essence; behold I have shown you that which is your quandary; Behold I have sent unto you those with knowledge on their foreheads, who would go the way before you, making easy your avenues through ignorance and tumult.

I say that it shall come to pass that ye shall have need of that which is shown you; I say that it shall manifest that your knowledge is your buckler. Arise and be glad that it is so: arise and be exceeding glad that enlightenment cometh unto you.

For inasmuch as ye do accept it, ye accept me who sent it: inasmuch as ye do homage unto that which is transcendent, so come ye into affluence in that which is eternal . . .

PEACE

One hundred thirty-sixth
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.
"WHAT shall we tell our children and youth about Soulcraft?" was a query so often repeated in the annual Soulcraft correspondence that the monthly magazine *Bright Horizons* was purposely slanted to appeal to 'teen-age psychology in presenting the great truths of Cosmos. Every month a 36-page magazine, done in easy reading typography, is produced at Soulcraft, containing articles that can readily be grasped and understood by neophytes in the Ageless Wisdom. Oddly enough, material treated in such manner is proving to be popular with hundreds of older readers. Here are short and pithy expoundings of great esoteric questions that never go out of date. At the end of each six months they are bound in leatherette covers and offered as additional books on Soulcraft. You should become a regular reader of *Bright Horizons* as publishing additional material on the Enlightenment in the Soulscripts ...

**SOULCRAFT CHAPELS**

*Post Office Box 192* : : : *Noblesville, Indiana*
Numerology:
The Cosmic Premise for Numbers Having Influence on Development of Our Characters

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SOULCRAFT
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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 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
Dear Spiritual Friends throughout America:

There are, beneath the gross surfaces of Materialism, certain potencies and factors of an etheric nature which we cannot ignore. They demonstrate too positively in mortality for us to deny them. Whether they have higher celestial significances or are merely the products of necromantic intellects gone to seed, the average layman is unable to declare. Being Esoteric or "hidden", however, we do have the prerogative of examining them for such wisdom as they may hold.

In these closing volumes of transcendent Soulcraft erudition, it behooves us to pass by no subjects throwing light upon the nature of this mortal pathway. And we have quite a list of seemingly mystical subjects thus to examine. One of the greatest of oddities encountered under the head of Mysticism has been the importance and significance of Numbers. But why digits expressing a given aggregation of units should hold any symbolic references unto themselves, is something the hard-headed layman most properly regards in askance.

Is there "anything to it" and when we interrogate our intimates on loftier octaves of Time and Space, do they furnish us with any sureties that digits of themselves have any import? The answer—so applicable to our current studies—is so decidedly in the affirmative as to bring us up short, preventing us from dismissing the subject in contemptuous caprice.

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The elements of numbers of which Aristotle speaks were, according to the Pythagoreans, the Odd and the Even, which they identified with the Limited and the Unlimited; and Aristotle distinctly says the Pythagoreans did not treat these as priorities over certain other substances, such as fire, water, or other elements but that “the Unlimited itself and the one were the reality of the things of which they were predicated, and that is why they said that Number was the reality of everything.” We are getting into something here which Pure Intellect cannot disregard.

Unquestionably the greatest intellect appearing on this earth antedating Christ, of whom we have historical record, was Pythagoras, the Greek philosopher who lived some five centuries before Christ. Soulcrafters cannot help but venerate his memory because time and again Mentor papers have been communicated to the Soulcraft archives in uncanny substantiation of what Pythagoras taught on Crotona twenty-five centuries back in history. Suppose we ask Divine Providence for a pure censorship in the wisdom that may be available to us, then examine as we may our reasons for respecting a system of Number symbols that, all other criticisms aside, turn out well-nigh infallible to us in our modern applications . . .

INVOCATION

By the Chaplain

FOUNT OF CELESTIAL WISDOM:

Hear our earnest beseechment this hour when we come to Thee asking continued nourishment for our intellects amid a world of banalities. We would extend our explorations of divine principles that our eligibilities for loftier planes of Spirit may rest upon merit derived of labor earnestly expended. No longer can our inquiring hearts be still by expedients of folklore and ambiguous allegory. We want to be instructed in a sounder and deeper wisdom, Lord-God of Learning. Our request is sincere that teachers of transcendent integrity visit us, giving us the benefit of their omnipotent erudition. And may that which is entrusted to us, serve us
well in the privilege of enlightening those who follow us, all aiding in the
super-task of bringing in Thy kingdom.
We ask it in the name of the Elder Brother whom we love...

AMEN AND AMEN

A Wreath for Pythagoras

Dear Fellow Students:

Five great intellects distinguished the world's philosophic
thought, casting the shafts of their brilliance even up here
into today, prior to the appearance of Christ Jesus on this
earth. They seem to have been Aristotle, Plato, Socrates,
Pythagoras, and the Egyptian monarch Amenhotep
IV, better known as Ikhnaton. Ikhnaton, called "the first individualist in
human history," sought to regenerate the vulgar religion of Egypt and
establish the worship of the One God, whose symbol was the sun. He
got himself murdered for his attempt. Undoubtedly the second individu­
alist after Ikhnaton was Pythagoras, not only the founder of the Ionian
School of mathematics and forerunner of Euclid but the outstanding soul­
crafter of his day for his teachings and researches into metaphysics. In­
deed, Pythagoras can well be publicized even here belated in Soulscripts
as the work's first real metaphysician. And we should know more about
him. He has been called the Father of Numerology.

Strange to say, he wasn't a Greek but in all probability a Syrian, although
he took a Greek name. He was born on the island of Samos about 582
B.C. When he came to flee westward to avoid the persecution that is
ever visited on men of brains by the half-developed, he left in Ionia the
reputation of a learned and universally informed man. "Of all men Pytha­
goras, the son of Mensarchus, was the most assiduous inquirer," says Heri­
cleitus. This accumulated wisdom as well as most of the tenets of the Py­
thagorean school, were attributed in antiquity to the extended travels of the
scholar, which brought him into contact—so it was said—not only with
the Egyptians, the Phoenicians, the Chaldeans, the Hebrews and the Arabi­
ans, but also with Druids of Gall, the Persian Magi and the Indian Brah­
mans. The historically important part of his career begins with his migra­

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tion to Crotona, one of the Dorian colonies in the south of Italy, about the year 529. There he speedily became the center of a widespread and influential organization, which seems to have resembled a religious brotherhood or an association for the moral reformation of society more than a philosophic school.

The Pythagorean brotherhood had its rise in the wave of religious revival that swept over Hellas in the 6th Century B.C. which had much in common with the Orphic communities which sought by rites and abstinences to purify the believer's soul and enable it to escape from "the wheel of birth", teaching the provable facts about Reincarnation. Every form of psychical research seems to have been investigated. The colony was ultimately broken up and some say Pythagoras was murdered, along with fifty to sixty of his leading students in one lecture hall, when dictatorial rulers couldn't stand to have a group of adepts keep themselves apprised of all that was being carried on behind the veneer of State.

The BIG thing interesting us today is the fact that not only was Pythagoras the father of Geometry two hundred years before Euclid but that he worked out a system of the science of Numbers and their cosmic significances that has come down to us under the title of Numerology. It is Pythagorean Numerology that is most generally accepted by the mystics of today.

Pythagoras determined—probably through higher psychic communication—that different digits carried different quantities and qualities of etheric vibrations as the higher worlds interpret them. If a man or woman were born in a year whose numerals totaled a certain number, his life destiny would take on the properties of that number. It made no difference what the time reckoning, whether from a religious premise or otherwise—as the Christian world reckons solar time from the birth of Christ—souls coming down into mortality selected years whose digits corresponded with the significances of the errand they wanted to consummate of themselves spiritually because of such year's vibrations.

No matter what the true origin of the knowledge, the fact has remained for twenty-six centuries that the computations do deliver on the nail head . . . providing you're familiar with the Pythagorean significances of Num-

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bers themselves. How could this be possible? Secular philosophers are still trying to explain it.
It was in connection with such an inquiry on Soulcraft's part that the Recorder one evening a handful of years ago put the query to a transcendent mentor with whom he was in touch.
Vibratory Frequency was the answer, it seemed.
On and off over twenty years, paper after paper on the properties of numbers has gone into the Soulcraft files, but the following script that is being made the Revelation of this Discourse, had seemed to treat with the mystery most understandably until the matchless 85th chapter of the *Golden Scripts* was given upon the sacred vibration.
Our own spiritual gains grade us from life to life, it seems, with direct bearing on the dates we come to earth and how long we remain. This last is somewhat of an epochal disclosure, and to the Recorder's knowledge has been suggested nowhere outside of Soulcraft.
Suppose we see, therefore, from what premise of celestial physics the great Pythagoras might have gotten the implications for his unbelievable mathematics . . .

**THE REVELATION**

**DEARLY BELOVED BRETHREN IN MORTALITY:**

Ten times ten is a hundred. What of it? Numbers are but symbols of vibrations, nothing more. This seems odd to you, perhaps, when applied to quantities of things. But quantities are potent. They cause many disruptions in circumstances, or rather, circumstances vibrate to numbers in ways you little perceive. When all numbers are taken together, you have the infinite expressed in the few. That is to say, you have the infinite expressed in such a way that men can comprehend it, being observers of quantities but not the causes why the quantities should be.
Let us give you a lesson in this today, that may be illuminating. There are those among you who make a necromancy out of Numbers. Harken

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to the converse of those who regard them as components of a Science... You say you have things in numbers about you everywhere. They are reckoned by twos and threes and sixes and sevens, and thousands and millions. When you have ten you get a decimeter, as you call it, from which you figure quantities running into billions. But the subject of Quantities is by no means understood.

Quantities are merely perceptions empowered by vibrations, as it were, to make the human intellect identify them. That is not saying that objects as units do not exist. It is saying that objects as units only have value as they are perceived by different ratios of vibratory response to the perceptions of human organism.

For this reason you have Numbers.

Numbers of things in quantities are made by colossal vibrations—subconscious vibrations manifesting of their own accord to make you see them for what they are. This sounds banal but wait while we proceed... Things in quantities are consolidated vibrations coming on a wave-length that makes for multitude. You cannot have quantities coming on a single vibration certainly, so by strength of vibrations you ascertain numbers and values. We would not have you think we mean by this that numbers in the abstract represent vibrations... excepting as they apply to something of form.

Numbers are peculiar. They represent values discerned in fixed qualifications, each having its meaning. You cannot have numbers in the abstract unless you first qualify them by some degree of experience in Matter. They are the unalterable attributes in Matter, designed from the Beginning to postulate eternities of values in various forms.

Numbers contain the unalterable fixations of quantations and are thus a means of arriving at trustworthy perceptions.

When you get a number that is divisible by two, you say that it is an even number. What you really mean is, it is a number that can be split into perfect halves without gradations of fractions. It is the symbol of perfect contact of Like with Like. It is the symbol of more. You have an illustration of it in the seasons. The year is divisible into spring, summer, autumn, winter. They form the perfect year. But forming the per...
fect year is only a division again. So it is with everything. Dividing by two represents halves of something which one was perfect. On the other hand, dividing an odd number is impossible because it stands for something perceived as unfinished.

The life of the year would not be considered finished if there were five seasons, neither would the life of a plant or an animal, including Man. Life is a perfect equation. It is made up of equal parts of the Physical and the Mental, the Spiritual and the Etheric. That is why it is necessary for souls to descend into earth-life, meaning the physical, to balance the spiritual in all forms of Matter. These exist to profusion and yet they are separate—at least separately defined from one another else all life would be completely organic or completely inorganic. But to get back to Numbers.

They are the concept of vibration, we say. They represent the impingements of vibration on your senses. So many vibrations form so many objects and mean such-and-such a quantity—which is indeed simple to understand. But the sum total of vibration is quite another matter. For instance, you cannot tell how many trees there may be in a forest by seeing it from a distance. You consider the forest as a thing by itself. Why? Because you are unable to perceive the vibrations separated.

Numbers come in purely as discernments. You must perceive individually in order to get numbers. That is, the vibrations of an object must follow through to your perceptory senses in such a way that each rate of vibration makes its impress upon you. Therefore when you say there are ten trees in a copse, you think of one tree ten times. But raise the number to where you cannot think of individual trees, no matter what the number of times you consider the whole as a unit, and you speak of trees or copses. Whenever you get a number beyond individual perception, you get a simplification of that number, or a rule of mathematics etherically rendered. That is why people speak of the mathematical incalculables. The complex, after reaching a certain point, becomes the simple. All of which seems grammar school reasoning.

But take the case of the man who wants to estimate the course of his life with the number of his years. What does he do?

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He thinks to himself, "My body is good for such-and-such a span of consciousness in it. It is sound or unsound as the case may be. It contains germs which may kill me in an allotted time or it may be super-healthy with signs of longevity everywhere apparent."

This man's body is undergoing certain changes, however. It is made up of infinitely fine particles of ether, *all vibrating according to his cosmic age.* He perceives himself as a natural animal with the common mean of longevity apportioned to it. It is nothing of the sort!

It is a condition, not a *thing*—remember that. Your bodies are conditions, not *things.* Those conditions are superimposed on all of us by Spirit as spirits, as wages of sin or experience. Meaning that physical bodies are spirit conditions manifesting in material substances for definite purposes. They may be tall or short, rotund or obese, lean or haggard, that is not a spiritual equation. It depends on nourishment, environment, or other factors wholly earthly. But the *rate of* the body's vibration and the happiness of the Soul-Spirit in it, is determined by something else again—*the rate or status of its cosmic ennoblement.*

Thus people of a backward development have uniformly short lives, whereas persons of high development—barring accidents—live to ripe old ages. Understand we do not mean intelligence always. Intelligence is the sum total of experiences brought through fleshly years to the present life-cycle. Waging a battle against early death is uniformly a matter of cosmic intellect bartering itself for experiences. By these we mean, the human body vibrates according to the spirit-soul that resides within it, its general manifestations, its degree of ennoblement, not according to its intelligence as an equation in erudition. Thus you have savages, so-called, living to ripe ages, and highly educated person killing themselves off in their middle span of years. But whenever you have an extremely long lived person you are seeing an example of *cosmic* intelligence at its very best . . . though it may not seem so from the earthly viewpoint.

Taken by and large, people are the persons you find them because they represent certain modes in spiritual attainment, and the only reason you have people dying young from *natural* causes, is the backwardness of their development spiritually. Taking the African savage as a case in point,
you have an illustration of cosmic intelligence functioning at its lowest. Why should not the African savage live to a ripe old age, existing as he does down close to nature? He exists down close to nature no more than the beast lives down close to nature and is not long-lived in consequence. The North American Indian, on the other hand, frequently lives to phenomenal periods for no other reason than his spiritual grandeur. What does all this mean? Just this—

Man vibrates according to his cosmic intelligence. That cosmic intelligence functions on a certain level of spiritual or mental perception. That in degree manifests according to its years.

Those years of time are really etheric vibrations determining his age and the rate at which he makes himself enter each succeeding life. He comes into life, we say, at his own behest, at a time and period suited to his own ego or individuality. This time is predicated on what he stands for in universal intelligence. It is not predicated upon whim.

Hence you have NUMEROLOGY, so-called, as an exact science. Astrology, good friends, is quite a different matter—which we may take up with you subsequently. Let’s keep to Vibrations for a moment.

NOW THEN, we have a man or woman entering life at a specified time for the purpose of manifesting on a certain plane of being. Why do they do this? They cannot choose their time, so to speak, because they must manifest in accordance with certain laws governing vibration. These laws are immutable, since they are vibration after a fashion.

Given the factors in any one life, a man or woman enters earthly existence to participate in certain events which calculate the sum of the earthly experience. That is to say, they concur in certain regulations governing matter in order to propose themselves as participants in forthcoming events. They have no choice but to enter matter for what they are as individuals, since that is their rate of vibration. So they must make themselves conform in circumstance, physically speaking, to what they are essentially.

Take a man or woman who wants to participate in the horrors of war as an earthly lesson. They come into life as individuals who will be called upon to enter that war because they are slated to exist at the War Vibration—so to speak—which unerringly takes them into the event for which
they are scheduled. Peace is no less remarkable for entrancing its participants. So people come into life at the Peace Vibration, usually at the Number 9 of etheric quantity, which is the rate at which all life must ultimately manifest to gain longevity, barring willful accidents by others.

People of the Nines are the peacemakers of eternity and therefore live longest. What can be said for the others? Just this: *Each rate of vibration means a standard of performance analogous to a plane of perception which they have attained in Cosmic Intelligence.* Therefore they are threatened only by what is scheduled for them by their individual expressionism enjoined in circumstance.

**PUTTING it in another way,** Life has a queer trick of making people realize what they are and who they are by the experiences they undergo. This is reading character backwards, or from the earth-plane onto the spiritual plane. We have countless numbers of persons who go through life as nonentities from any plane of the Cosmos. This does not mean that they have no intelligence cosmically. It merely means that they have been given no specific errands to do toward others and know it. Therefore they operate at a vibration of what we might call Impartiality, or perhaps several vibrations at once—if such a thing is conceivable.

As we informed you in a recent discourse, earthly activities are made up of successful response to external stimuli gained through rapport with specific entities on our higher side. When you have a man or woman making a tremendous success of his or her life, a principle is operating to the greatest degree of harmony. Thus you have painters, musicians, creative artists whether in business or in esthetics. It is a matter of intelligent vibration harping on one key—or rather, one instrument—until the cosmic tune is learned or played expertly.

Touching on Astrology, we wish to say this: The stars can be augurers of events because they disseminate influences on earthly vibrations that make mortals think certain thoughts or commit certain acts en masse, responding to external stimuli as racial bodies rather than individuals. When you get a country or a people responding to external stimuli, it is usually because tremendous forces are being unleashed and felt in common by all inhabitants. These forces are prognosticative by the positions of the stars.
because of the proximity of the forces at work. Each star stands for a different vibration in ether. No two are alike. If any two were alike they would lose individuality or unity. Coming into proximity, one with another, their rays make a queer condition of affairs, jostling each other, and sending forth the effects of this "jostling," which reach all the planets and asteroids in the cosmic system. This jostling is immense in certain cases and rebounds on Man as the most sensitive of all living creatures.

Evil influences are not such, as men think therefore, but merely the predestined effects of qualitative forces becoming entangled with one another and producing an aurora of reactive influences that is often felt when least suspected.

You ask if astrologers tell accurately that certain events are going to happen in the individual life on a specified date? No astrologer says that truthfully. He does say, however, that your chart works out to a certain degree of attainment and this degree of attainment finds certain seasons most propitious for advancement. You cannot charge a distant star with your being responsible for writing a book or a poem. That would be foolishness. This thing can happen: You can have a star vibrating nearest your rate of cosmic intelligence and thus giving you maximum power by enhancing or entrancing your own at the same degree of conscious endeavor. And that is sound reasoning.

Stars are not augurers of events so much as advancers of events, by contributing their shares of impelling force. Remember this when you think of Astrology. We are dealing here with a specific individual. Many of them are enlightened by combinations of star forms that work in ether and therefore come to maximum fruition in certain seasons.

We would not have you think that we mean to be adepts in Astrology when we say that you as Recorder of Soulcraft were born under a set of cosmic signs and circumstances that stand for World Salvation. You cannot help but do some outstanding thing, any more than you can help being what you are as a result of your boyhood with given parents and in a given environment.

We have no use for Astrology as a science that affects to tell people how to live from day to day. That is silly, an exaggeration. People live from
day to day because of what they are cosmically, where they are going and what their lives are to encompass granted they take advantage of their chances to do it to their utmost.

Life is a successive series of Pleasure-Pain experiences to reach a given point. To say that it can be affected by little points of contact with distant celestial bodies is sheerest folly, but you can absorb the power enhanced by proximity of certain great natural forces thundering through ether at the behest of the Almighty expressed in planetary bodies.

Now the point we are approaching, is this—

The cosmic vibrations of those putting themselves within the aura of the Soulcraft enlightenment have been increasing of late. That is to say, they have been mounting up to certain standards of endeavor that are really galvanic. They have made attempts to gain knowledge by experience and experiment. These have brought them into contact with stupendous forces.

We are speaking now of the last eighteen months. Your Recorder has gotten a knowledge that is meant by vibration to bring him up to the functioning for which he was "proposed", as it were. This knowledge is transcendental to earthly acceptances. It has made him phenomenally active as a writer and given him a chart by which to guide his ship of endeavor. It is not possible to tell where that ship is going as a definite port. It would not be understood, so many factors are included in that sailing destination. But this we have said to him—

Life is a transport of the highest order, a transport in the sense that he is receiving to pass along to others, making both healthy, wealthy, and wise in the process, not all at once but gradually as time runs along.

BE RATIONAL in regard to the science of Numbers, however. Look upon it that all things vibrate, whereby they are. Commonly you refer to it as everything having an influence, magnetic or repellent, compatible or incompatible with other things around it. In the higher and finer calculations of life, these significances are not to be gainsaid. If the number One has the significances of individuality, Five individualities must have different effects on one another or on neighbors, and Nine individualities must mark a still more complicated relationship. Furthermore, take note that all numbers excepting One are eternally out of balance.

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They cannot be divided equally. There is ever function without polarity. You are played upon every moment of every hour of every waking day by forces that are either in balance or out of balance. To make the matter still more complicated, you yourself represent the vibration of your cosmic attainments to the moment. You may think it fantastic that your birth year should have a numerological significance and that you, being born in it, should thereby mark yourself to a given destiny. Always there figures in it the mysterious and nonidentified Quality X, which is the digit of your own spiritual character up all your lives to the birth-moment anew in flesh. Will there be, or will there not be, polarity or compatibility? Put it down, however, that these mathematical symbols of quantities are offered as your guideposts, to show you with more or less accuracy whether the road you are traveling shall be marked as the turnpike you prescribed for yourself. It is not the determinator of your conduct as conduct so much as revelator in the correctness of your performance.

THE COMMENTARY

Dear Fellow Students:

IT IS sufficient for this first Soulscript on Numerology as bequeathed us by Pythagoras to consider only our Birth-Path in life of the present, as indicating to us what major purpose we may be serving or what primary quest we are following in our careers of the current life-sojourn. So, bearing in mind the preliminary remarks uttered by our Mentors in the foregoing, approach the matter in your own case in this fashion—Understand first of all that Cosmic Vibrations as hereinbefore described, do what we might call “group” themselves into three major classifications—or rather, their nature is such that they enhance ensouled spirit in these main categories:

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PHYSICAL, or Materialistic
MENTAL, or Intellectual
SPIRITUAL, or Celestial

The Physical is represented by the numbers 1, 2, 3
The Mental is represented by the numbers 4, 5, 6
The Spiritual is represented by the numbers 7, 8, 9

There are next three similar octaves in each category: 1, 4, and 7 represent the Self in relation to the whole; 2, 5, and 8 represent the Self in a form or aspect of partnership with others; 3, 6, and 9 represent the Self in relationship to society at large.

Thus, in popular Numerology, we speak of the Individualistic, Independent, Pioneering number on the Physical, Mental and Spiritual octaves; the Partnership, Complementing or Polarity number on the Physical, Mental and Spiritual octaves; and the Social, Public or Mass number on the Physical, Mental and Spiritual.

You have come into life in the current instance to play an explorative, pioneering, self-sufficient role on either one of these octaves, or a partnership or polarity role physically, mentally or spiritually, or to function in relation to society or humanity at large. You managed your birth date accordingly.

Ordinarily maternal delivery occurs 281 days after parental conception, or the shutting of the womb with the impregnated ovum inside it. But there are premature births and delayed births, with no reasons assignable by medical science why they should so happen. Numerology discloses to us that every nine days the sum total of the day, month, and year of birth, runs the entire gamut of the nine significances.

To arrive at designation of your Life-Path, therefore, add the digits in the month of the year to the digits in the day of the month, and add these two to the sum of the digits in the birth year. Then with this sum arrived at, add the digits in the sum to the smallest primary number. Thus, supposing you were born on the 14th day of August, 1906. The sum of the digits of the day would be 5, the sum of the digits representing the month’s number in the year would be 8, and the sum of the digits of the year would be 16. Adding these three again, five and eight are thirteen, which added to the sixteen of the year’s digits make twenty-nine. The 2 and the

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9 of twenty-nine would add to 11 and reducing to its smallest primary number you would get 2. Therefore you are on a Two Life-Path. However, two numbers in such addition have special significances, Pythagoras figured out, 11 and 22. More about them in a later Script.

So your major life-errand is suggested by which figure in the following table corresponds to the sum-total of these day, month, and the year totals in your particular instance—

1—Independence or exploring on the physical
2—Polarity with a spouse or partner on the Physical
3—Compatibility with numbers of persons on the Physical
4—Independence or exploring on the mental
5—Polarity with another intellectually
6—Compatibility with others in mental association
7—Independent exploration in the spiritual
8—Polarity with public numbers, management
9—Compatibility with others spiritually, which takes the form of artistry or teaching

Sizable books have been written and widely sold on the seried aspects of these numbers as they may work out in the individual case, for their significances are many and detailed in application. It is with acquiring cosmic data on the utter rationality of the various significances, that this Script purports to treat. Inner and Outer Character Expression from past-life attainments, chiefly derived from analysis of the christened name, is quite another subject.

It is the significances of the numbers in themselves as digits that aim to be expounded in this particular Soulscript. And found in the Golden Scripts of Soulcraft are Master Interpretations of such significances that supply us with wisdom even transcending Pythagoras. They have for ten years constituted the celebrated Chapter 85 of the Speakings.

So, just to make the record complete, in case you do not have access to a copy of the Golden Scripts, here are the more transcendent definitions and imports of the numbers as known on the higher octaves of Time and Space.
The Divine Teacher Speaks

MY DEARLY BELOVED:

NOW I teach you of numbers, for that is the profoundest study in all creation; I tell you of the significance of numbers in the Cosmos:

Ye have heard it said that Numbers are digits expressing quantities in terms; I say that is wrong. Numbers express not quantities but values. Numbers have a mission unto men, giving them portraits of valuations; Numbers have a mission unto men, giving them mental pictures of that which they value; But Numbers do more than this: they give expressions of quantities to men and in addition the values thereof, one in relation to the other. Numbers do still more than this: they typify existence. They have no bearing otherwise.

Six is a number unto itself even when not attached to objects; numbers have quantities therefore in themselves, expressively.

All accrueth to this: Men employ numbers to express quantities, and values, and abstractions of concepts where quantities are involved, but the practice of considering numbers as cosmic values is not yet recognized... When man first came to earth he had knowledge of himself as One; he had knowledge of his neighbor, which made Two; he had knowledge of many neighbors which made many numbers; But of those neighbors whom he saw not, he had no knowledge, yet they did exist in Thought and verily manifested.

Man said unto himself: Lo, there are many of us: how distinguish we ourselves one from the other, seen or unseen? let us do so by a sign, numbering ourselves; came we to earth nameless, but in numbers not countable by human brain.

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Man did designate himself, therefore, according to his projections across cosmic space, counting himself fortunate to be known at all. *Names are numbers signifying classes;* they are not chosen by whim of parent but given to men in classes, signifying their states of cosmic development...

Every name hath its number, or rather, every number or set of numbers, hath its name; Persons of similar names have similar numbering, though not the reverse. Consider this, therefore: man did come to earth nameless, being created by Divine Thought for purposes of administration; that is his place in the Cosmos, naught else. Man is cosmic administrator, in school to learn administration.

We who did come to earth first and therefore have lived the longer, did signify ourselves by groups: each group comprised its number of souls, the time of their advent being the mark of their cosmic identity. Words and phrases expressing numbers crept into every language, undergoing form-to-form translation as tongue succeeded tongue; tongues gave meaning to numbers or groups, but these meanings were lost in age on age, making derivations.

Numbers have a mission therefore, that is different from symbols of evaluation, or significance of quantities: they are expressive of group ratings when symbols apply to the race as a whole.

Ye have heard that it hath been said that seven thousand souls did reach earth first; for seven thousand years did those seven thousand manifest ere others came to earth in leagues of seven thousand more. The first did multiply in physical form which they took upon themselves, but these seven thousand were not beasts as ye know beasts, they were humans manifesting in physical form of beasts.

Beasts have no insight into spiritual values, but man, being the essence of spiritual value, did know himself as separate from beasts. He said unto his brother, We do recognize ourselves, being that which is called Man, but behold we are naked in spirit; shall we therefore clothe ourselves with physical form even as beasts?

Whereupon entered Woman as a sex into the cosmic scheme...

Woman originally was not different from man, for verily men are women...
constantly, and women are men, as it pleaseth the half of the soul to exercise;
But the bodies of women were different physically for reproduction.
The first seven thousand therefore did take unto themselves physical form
by need of manifesting, and did evolve Woman as such to speed the process
called physical creation; the work of propagation was divided, each mani-
ifesting in its function.
The first seven thousand dying and being reborn over and over, were the
root parents of the race, going in an out of flesh at their whim.
Now those bodies were but transient, therefore when a second seven thou-
sand did come to the earth plane, verily was there confusion of a sort, for
the second resembled the first in spiritual aspect, though the first were the
older in creation by seven times,
Therefore did the first group of seven name themselves First Seven; there-
fore did those who came after name themselves Scond Seven; those who
did come after named themselves Third Seven, and so through untold
millions.
Therefore have we the various numbers in every language, but each repre-
senting a class of Seven, and Seven thousand, and where they belong in
the order of their coming.
The march of events hath taken each far; peoples have succeeded peoples
and tongues aligned with tongues; but riveted in each man's consciousness
hath been the order of his coming . .
Know ye, my beloved, that those among you who serve me belong to the
group that came to earth first, so long ago that mind of species cannot
encompass it.
Know that ye have birthed and rebirthed countless until necessity for
birth and rebirth hath long since disappeared.
Know that ye have become of the host, administrators, verily risen to your
stature; know that ye didst say unto yourselves: Lo, the earth is beautiful
in that we live upon it, or in it.
Ye have said to yourselves, We have made earth beautiful in times that
are passed, but that is not enough: those who have followed us have need
of our counsel.
Whereupon ye didst elect to remain with earth and make it beautiful for
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those who followed, millennium on millennium.

Seven is the ‘mystic number’ of all creation, in that Seven hath the power of creating; Seven hath the power of creating because it hath in it seven gradations of Etheric Status, making in manifestation for substance in matter.

When however, we come unto man as spirit a different proposal confronteth us.

Man is not Matter; he is finer than Matter; he transcendeth Matter even though he occupy it and perceive it.

He saith to the Godhead out of which he came, Seven may be the ingredients of Ether making Matter, but unto these were added Love and Patience, making Spirit;

These made Nine; therefore is man expressed in the Cosmos by nine.

Have I not told you that Nine is the number of the sons of God?

Nine is the symbol for Created Mortal.

Fire and water are made of the same ingredients as Man, requiring Love and Patience to bring them into being; therefore is Nine likewise symbol of Fire and Water.

All things have symbol in some form.

Man said unto the Godhead, Let there be light visible that I may know this earth in which I dwell; light came, of addition of cosmic intelligence to cosmic matter, making Ether to know itself.

Light as seen by eye is property of Ether when acted upon by Love; light as seen by Soul is substance of creation; light hath no properties of itself, it is merely a condition.

Light is not fire, though fire is light.

Light is the eternal beneficence in action and taketh many forms.

Fire is Ether having substance; water is Ether having other substance; fire and water are both substance of Ether.

Fire came first, water followed; fire was powerful, water was more powerful, having more properties of Ether than fire; therefore doth water vanquish fire, having greater substance.

For a time man did exist having no names, I say, but numbers; Seven was his number;

But of those who came into flesh of first order were those who did not
pervert themselves by liaisons with beasts; these were the unblemished; they also had numbers according to their quantity; they also designated themselves out from those who went otherwise in practices.

Now, my beloved, I tell you more: those who went otherwise in practices did not pervert to similar extent; some reclaimed themselves at once, in their first lives; they too were of a quantity, having names expressing that quantity.

Down many lives in flesh did many abominate ever more grossly, so that the numbers thereof did each become a significant designation.

When therefore ye study the Science of Numbers, bear ye these facts in mind.

Men everywhere have names; they may not always bear the same names, life on life, but always they bear names having as their essence the number of an order, or division of an order; to these names they respond in that they remember them subconsciously.

Let us take a case in point: mayhap a certain man cometh to earth to reincarnate for personal experience; he hath visions of his order over many lives; He saith unto himself, I belong to this or that division of the race: I have come to earth many times, manifesting in different racial stocks, I have had visions of myself in many places, but always hath my name represented mine order; what therefore is my name according to the stock I now proceed to inhabit?

Verily doth he choose that name and it is given him.

Parents' wishes enter not into it, contrary to acceptance; parents do but obey the promptings of the voices speaking to them from behind the veil; Mothers do but know that they carry their young: lo the young are but animal bodies having neither form nor substance of soul;

These bodies grow; behold the forces elect the souls to go into them, and spirit becometh flesh; when the soul hath gone in, lo do names occur unto such parents to call the young; Invariably they are whispered secretly unto the parents, whereupon the parents “choose” them . .

These matters are discussed with those who have ears to hear, that they may see their brothers' gropings and know whereof the stupid ones are stupid;

I enlighten, I strengthen, I do not bedull . . PEACE

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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.
THOUSANDS of questions come to Soulcraft Headquarters from correspondents who want more light on special points raised in the Soulcraft books. Answering some of the quandaries propounded, too lengthy for letter response, means short articles complete of themselves. These articles, disclosing the trend of public thinking in reaction to Soulcraft disclosures, constitute the main contents of an attractive Monthly—

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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
The Phenomenon of Religious Organization and the Cause of Church Congregation in Early Christianity

HUNDRED THIRTY-EIGHTH DISCOURSE

DEAR SPIRITUAL FRIENDS THROUGHOUT AMERICA:

IT IS the prime purpose of our study in this series to arrive at the truth of what seem to be origins. Just as in the major Soulcraft textbooks we have striven to determine as we can how the omniverse—or totality of universes—came about, how life in the physical form came about, how the various civilizations came about, and how spirit in the individual instance seems to enter into the mortal coil again and again so that Character comes about, it is by no means going afield to give over a discourse to how Religion came about and to see it abstractly for what it is, despite its many guises.

When we have a rational and fairly reliable basis or foundation on which to erect our structures of understanding, we are the better able to perceive the true and bona fide natures of institutions, why they take the forms that they do, and how they influence us for better or for worse. It is largely incorrect appraisals and assumptions about the import of organized bodies and ceremonials that make for such fanaticisms as between race and race or sect and sect on this lowest earth-world, causing so much destructive strife in the elemental brackets.

When we see some of our institutions—assumed to be organized for worship—and behold them analytically, it comes to us why so many are sterile of spiritual consolations. It is by no means what our times describe as "de-
bunking" to probe back to such fundamentals and make such analyses, if it means the stronger and surer foundations substituted for our spiritual feet in truth and consequence. The type of mind that sees abuse and assailment in all critical essays of a doctrine or a Movement, or the salient features of an institution built upon either, is truly compounding a moral felony without recognizing it if the activity considered can be shown as fallacious or spurious.

Never let us forget that doubt, skepticism, and criticism are actually handmaidens of Truth. When Truth is such indeed, it can never be damaged in the slightest by attacks of these three.

The *Golden Scripts* have declared to us that Doubt is ever the obverse of Love, because he who doubts greatly must first love greatly, and if that which is loved be sterling in its quality, analytical doubt only succeeds in the end at bringing such sterling quality forth. Destructive criticism for its own sake is ever reprehensible. On the other hand, doctrines, movements, or institutions that rise up in fury when criticism is leveled at them—or when any sort of explorative attention is turned on them—are but disclosing something faulty in them that makes the fullest analysis justified. It is an instance of "the guilty conscience needing no accuser"...

Soulcrafters are not critics of Religion as religion, no matter what forms those religions assume. They are students of fundamentals in human temperament who take the religious form of emotion for exercise. By looking at Religion for what it is, and particularly Christian theology with its plethora of dogmas, a truer and surer faith in Holy Spirit as Holy Spirit cannot help but be engendered.

Suppose we preface our examinations of the hour with a word of divine supplication that we be permitted to see clearly and correctly in these greatest of all issues engaging us—comprehending the God-Force behind life in such a simplicity that our worship is synonymous with the program of sheer mortality itself. All of it amounts to emancipation from man-conceived error that we seek. Hence this Invocation—

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INVOCATION
By Mr. Pelley

OMNIPOTENT OVERSOUL OF TRUTH:

Grant, we come imploring, that we be tutored in valor no less than in intelligence, to discriminate between that which is fundamental and factual as we behold it from this earth-scene and that which is propounded of earthy designing that mentality hold suzerainty over the benighted, and Holy Spirit be made party to traffickings in cajoleries. Take us back to true beginnings in intellect, Our Father, and let us espouse Realities unencumbered by necromancies.

We have had told us that in the higher worlds through which we progress to Thee, creeds and dogmas are nonexistent, therefore must they be man-made for a purpose. Out of such mortal manufacture have come dissension and contest, resulting in the hallucination that Thou art secret colleague unto rule and rite, and Partisan to technicality. We would eschew the whole of it as being of unhallowed influence upon our developing God-hoods, worshiping Thee in beauty and in truth.

Keep evil counseling from us, we implore, and may our Structures of Principle stand foursquare, built on the basalt rock of The Absolute. In our dear Christ’s Name we pray it . . .

AMEN AND AMEN

Pentecost of Dogma

Dear Fellow Students:

Some terms there are, which we employ so carelessly and incorrectly that their very import is lost to us. For instance, we talk in the most superficial manner about Civilization. Nine times out of ten what we mean is Culture. We hear some pundit thundering forth the question, “What would Civilization be without the school or church?” His hearers shrug and nod sagely—or imagine they nod sagely. And yet twice, and perchance three

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or four times historically, the world has known Civilizations surpassing anything throughout the globe today, with the school and church practically nonexistent. The great Roman and Greek civilizations featured neither school nor church. Nor did the Egyptian. Of the Babylonian or Chaldean we have no detail warranting the passing of opinion. Civilization merely means social organization under civil law. And humanity has had that consistently since the times of Hammurabi. Strange to consider, segments of the human race can have Civilization without having Culture. Or the two may be well-nigh at war.

I’m not splitting hairs of Etymology. I have a serious purpose in considering the two separately, as I’ll show you presently. Culture is quite something else than Civilization as a matter of technical definition. Culture is the act of developing by education, discipline and training what amounts to refinement or intelligent discernment of the beneficial, ethical or beautiful, until its standards become distinguished as the mass social attainments of a people or an age. Academic and religious institutions surely figure in this last. However, academic or religious institutions may go a long way before arriving at technologies or theologies. Conversely, using technologies and theologies interchangeably with ethical erudition and spiritualities, is again taking liberties with true meanings of words. Almost we might put it that Technologies and Theologies are academics and religion gone to seed in scientific specialties—or interpreting the theme in terms of the unit.

One can’t consider the great civilizations or cultures that have come and gone as dramas across the stage of History without having the fact become notable that the moment any people have become engrossed in the unit they’ve lost sight of the theme. More than that, it would seem that humanity’s troubles have arisen more often from complications between units than from complications between themes. Units get fighting among themselves and great themes are ignored—at least they go begging. It simply isn’t true that great wars and contests come as between conflicting ideas and not peoples. Whoever says that, isn’t thinking profoundly.

One system of government never went to war with another system of gov-

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ernment. One science never went to war with another science. Certainly no religion ever warred with another religion. Not as competing ideas. Always it's been one group of units seeking to demolish the opposing group of units, that its own system for thinkings might prevail when and as the other had met with destruction. You look at these seeming banalities with analytical eyes and time upon time it halts you from seeing the robot behind some personality seeking to represent the survivor in his own right...

I'm not thinking this week so much about applications of Education as I am about expression of so-called Religion. Comparatively few educational systems throughout history have been responsible for contests that soaked the earth with gore, whereas religions have been responsible for doing little else. It's really a thing to marvel at.

Men will fly to arms and battle fiercer in defense of their religious notions than they will in defense of their real estate or progeny. "Our God is the only true God," says one faction, and "All ideas about God other than our own are spurious and should be exterminated," says another. No bodily butcheries have been more paganistic than those practiced by the followers of one faith upon the communicants of another faith, even up into civilized and supposedly cultured times. Actually psychiatrists should be called to treat with the mental processes of one sect of people who desire to win the world for their God—claiming in the crudest contradiction that He is the true Creator of all—and ignoring that if He is the true Creator, they are but battling like maniacs to make sure He gets something that is already His. The unhallowed logic runs rife that one segment of puny Man, also supposed to have been created by Him, can take God's earth-property away from Him, for which they must be visited with the sting of sword and torch.

These, of course, are glittering generalities and we're being called to show ourselves specific for some immediate intellectual gain. Very good, then what sensibly is this age-old contest all about?

Isn't it really the power-lust of prelates as individuals gathered into an organized system that uses religious frenzy to overcome the power-lust of rival prelates, with the effronteries on both sides to claim the stramash as "a battle for the Lord."

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The question challenges us, *Does the Lord—assuming He be the Lord—require to be battled for under any excuse or guise whatever?*

Since when did the Creator of last evening’s sunset or this morning’s atom-bomb need a horde of two-legged creatures to ebb and flow across a meadow of carnage beating each other’s brains out with pig-iron that the Lord might be victorious? *Victorious in what?*

It IS all so petty and picayune and provincial.

Besides, it’s bombastic, presumptuous, and even sacrilegious to assume that the stupendous Creator of the worlds needs a bevy of bifurcated gnat-like mortals to defend His honor, His prestige, or His worldly suzerainty—when He could exterminate half a continent of troops on both sides, by one two-minute earthquake.

No, what men are defending when they fly to arms in defense of Jehovah is truly freedom of conscience to worship God as most pleases them—just as they embark forth on religious wars because one set of prelites have carried their notions of doctrinal omnipotence to a point where it’s no longer tolerable to block opposition. Opposition, in this sense, of course, is challenge to accuracy of official perception.

Perceptions, when they become officialized, are nothing more or less than caste obsessions—conformity to the *idea fixee*.

In preparation for a biography of The Christ that I find myself writing at the moment, I happened to be checking up last night on the data of Peter Apostle and his career in aftermath of the Crucifixion. On one occasion he had to slip out of Jerusalem in the wee hours of very dark morning, to avoid arrest and execution himself. Stage by stage he journeyed across to Greece and Rome. In the latter city he became the supervising head of a handful of Italian Christians. So little was known about the last years of his life that nobody can say for certain how he fared. A hundred and forty-eight years had to pass before the myth grew into the legend, and the legend into tradition, that he was crucified in martyrdom like his Lord but nailed to a cross feet up and head down.

In all good-humored cynicism, one sees the handicraft of the scribes of one church-unit striving to build up the prestige of their alleged founder to make him of greater consequence in the eyes of posterity than the al-

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leged founder of the church-unit in Ephesus or Jerusalem. Obviously so great were more and more build-ups as one generation succeeded another generation that one to two thousand years later, otherwise normal men, loving husbands and considerate fathers, will buckle on boiler-plate and go forth to slay each other by murder in rows . . because other groups of normal men, loving husbands and considerate fathers, dissent from other men about their notions of such traditions.

It was a cogitation over the phenomenon of Organization of religious hierarchies—somewhat in connection with the most efficient and honorable methods for perpetuating Soulcraft—that I received the preaching that I’m making the piece de resistance of this Soulscript Discourse.

All these things have to start somewhere. Yet they must follow some dim or nonrecognized Law of the Process of human spiritual psychology to reach the heights of fanaticism they do.

The trouble or its causes shouldn’t be hunted in the camps of any given caste of prelates, or personnel of any special ecclesiastic system, when all factions appear given to it in greater or lesser aspects—and minions by the tens of thousands are eagerly agreeable to wagering their lives that each can whip any benighted Son of St. Patrick in the Roman camp, and equal cohorts of St. Patrick will grab the handiest pickaxe and commit wholesale homicide just to show the blighted Protestants that they’re a crowd of cross-eyed heretics.

Anyhow, this Mentor treatment of the matter gives pause for thought—and if I don’t have space for comment upon it after I’ve transcribed it, I’ll come back with further observations on Religious Origins next week . .
DEARLY BELOVED BRETHREN IN MORTALITY:

ON these higher planes of life look upon orthodox thinking in matters religious almost the opposite of yourselves. We do not see theologic concepts as provocations for carnage and stresses so much as a factor in the equation of ecclesiastic philosophy which you of earth leave out of your thinking. You forget the factor of Ignorance, or lack of spiritual development. We are happy at the opportunity to go into this with you somewhat lengthily this hour, as having a bearing on strife and lesions by no means confined to canons of dogma.

Yes, it is quite true that from times immemorial men have taken umbrage at the growth of worldly success of groups whose religious concepts are different from their own. They have witnessed concentrations of congregational power that threatened them physically and even nationally. But we wish to go back with you to the very commencements of dogma and set you straight in your mind about even your own problems of Soulcraft... for, principles being involved, all of it blends in.

Men are not so conceited about Religion as religion as you might assume. You remark that a man will fight for his God and his Church when he will not do battle to preserve his acres and progeny. But that, like so many other conclusions hastily arrived at, is not the whole truth of it.

Men fight to defend that which they believe in, because such beliefs are their own as self-estimates of Character.

Character is, perhaps, an incorrect word. Individuality of Spirit might the more accurately describe it.

Men come up through seried earth experiences and make estimate to themselves of the increments derived from them. They say, Thus-and-such do I believe because I have been helped or hindered in my spiritual ennoblements that after all are the true causations for my return to mortality. I came into earth-life to cultivate my powers of ethical and moral discern-
ments, to express the degree to which I have cultivated the traits of patience, fellow toleration, accuracy of perception as to competing human motives, ability to take care of myself physically or intellectually in crucial situations. The religion I pursue from consequential temperament is my indication to myself of my cumulative cosmic progress. I translate these achievements or attainments ethically into God-notions. They represent me celestially. I cannot rise above my attainments, although I often can and do transgress them to see what happens—to make sure of myself and my eschewments, so to speak, in my conclusions to this place of my affairs. Now carry this subconscious identification one step further and take in the dignitaries that make my faith articulate—or rather, make me articulate in the faith which I embrace.

Men speak of Priestcraft as though it were something onorous or cunning. That is a secular meaning which the cynical have given it. The original meaning held the same implications as your current trade-name Soulcraft—skill, or adeptship. But we may let that pass. You are putting the cart before the horse, we believe, when you berate in your intellects that caste of humanity that bows without dissent to the medicine man, the priest, the rabbi or the pastor. Never forget in the light of our prior teachings that no man or woman is born into any religious faith against his or her will, or blindly in respect to family sect-affiliations. Almost, we might say to you, family religious faith is one of the outstanding qualifications of a given pair of parents about to entertain the incoming soul.

You incarnate in a given race, at a given time, knowing your childhood and adolescence will be influenced by prevalent religious conventions of your hereditary line of parentage. You do this because your group of itself is commonly equipped with convictions about spirituality epitomized by such Faith. Naturally such Faith must have its spokesmen-leaders—and this basic fact maintains whether the Faith be Christian or pagan. Almost, we might describe it unto you, that there is an ascending chart or spectrum of religious observance and expression that typifies you in your caste itself.

This, if the truth could be known in your earth-world, is one of the chiefest of reasons why inhabitants on the higher echelons subscribe to so little dogmatic function. Not that they have gained above them, but that they
see them as expressive of worldly situations spiritually—and that is where they rise to importance. Because worldly social orbits are expressive of them. On this Higher Side we do not have such social orbits, in a manner of putting it. So creed and dogmas are automatically minimized, excepting as reflex carry-overs from strong earth associations.

YOU WANT ever to keep in mind this great outstanding principle of parental election, civically, religiously, and ethically. You ever incarnate where you belong, amid the groupings of fellow souls that have long contained your colleagues. You are sorted by qualifications of spiritual mastery and spiritual biceps available for performance in earthly arenas. You have no particular right to put it that one set of men get out and battle for the Lord only to disembowel the contestants of another faith and accept thereby their celestial obligations are discharged.

“Battling for the Lord” is the way of expressing the actuality of giving glove to those who challenge your own development of soul, saying you haven’t got it when you believe you do have it, or taunting you as having it when you may entertain your own doubts of it. “The Lord” to you, in your prenatal concepts, is your capacity for analyzing or recognizing Eternal Reality.

You battle not for the Lord as a literality in the anthropomorphic sense but for your own convictions in the psychological sense. Religious organization is ever the brand of confessed similarity of mental reaction to those same Eternal Principles held by those who have come the same distance you have, or very close to it, and have procreated a fellowship thereby. Not one man or woman was ever converted to the new religion of Our Christ back in Palestine in the opening phases of the so-called Christian era who was not arrived personally at a level of spiritual erudition and valor where he or she wasn’t ready for higher and more equitable concepts.

There was plan and purpose in it. Which is another way of saying that very little about it was accident or coincidence.

Christ came because at just that point or moment in earth history, a big enough class of spirits was ready to follow what He was to represent in evolving world history. It couldn’t have been otherwise, else He would
have made no such numbers of converts, regardless of His miracle workings. Great Psychic adepts had done miracles ten thousand generations before Jesus, but never turned out to be Messiahs in consequence.

IN THE whole of this, we are trying to get across a tremendous point to you... Religions aren't born, and religions never "happen," no matter how clever or celestial their progenitors. Religions are always and forever timed. They come because sufficient numbers of earthly incarnating or incarnated spirits are ripe and ready to espouse their tenets and make them of earth-plane consequence. Just as Soulcraft is coming to issue in your America and England of the present.

We have overheard you exclaim that you are often exasperated that greater numbers are not more interested in what you are proclaiming as from us at a faster or more substantial rate. That can only happen as those who are spirit-graduates fall person by person, soul by soul, within its enlightening and ennobling influence.

In this you have the kernel of a truth that you want to give greater credence. One of the greatest reasons that any "new" set of religious principles seems so slow at making converts, mayn't necessarily be phlegmatism or lack of cleverness in the "leader-teacher." In the opening years of any new revelation of a spiritual nature, only those will be attracted who have climbed correspondingly high in spiritual progressions. You cannot make a convert of one single soul otherwise. Its enhancements will not "stay with him." But this thing can and does happen—

The leader-teacher enunciates the "new" principles—which are ever old, old principles coming to apply anew to groups of soul-spirits developed enough to understand their need for embracing them. Mayhap only a few scant thousands "support" them, as you term it—we call it not support so much as recognition of their eligibility for it. But what then happens? Those few scant hundreds or perhaps thousands form the nucleus for the new "Movement" and keep its tenets alive and agitated after its leader's demise—or return to spirit. Whereat a great host of similarly eligible or qualified souls see the advantage of going into earth-life to embrace it practically, not alone for their own spirit progressions or further development but generally mankind's into the bargain.

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It is the newly incarnating people, come into life to assist in the promulgation of the doctrinal innovation, who supply the cohorts that carry the movement forward to world-wide importance.

The world declares in its blindness of what is occurring behind the scenes, that a “second generation” picks it up and carries it forward to establish success. But what is this second generation? And why should it do any such “carrying forward”? Rule out all accident or caprice, we say. You cannot advance worthy world movements in any field from accident or caprice. Remember always that people know in advance amid whom they are going to incarnate and most of what it is due to entail. Very well. This “second generation” descends into earth-life, seems to throw support to the new precepts, and over a period of time makes something of substance from them. Mayhap it came into life to do that because of the enhanced spiritual increments that would most certainly result. We even dare to tell you as leader-teacher and innovator of Soulcraft that it is the persons who are incarnating right at this time in order to live in a world where the Soulcraft principles are going to be paramount tomorrow, who are to be its real supporters of consequence.

So it has ever been since first there was a nation.

You make the world better by injecting finer and sounder life-principles into its culture, and you attract into it myriads of souls who want to live in such a world because of the increments it must personally mean to them. So your Movement gains real headway.

Priestcraft has nothing to do with it, excepting that no group in earth-life is permitted to exist without its mentors. There must always be head-men to represent articulate authority and thus aid the moral stragglers or the spiritually deaf or slow-motion communicants, speaking intellectually. They follow a consensus of mentoring, reduced oftentimes to formula, for perchance not even group-mentors on the earth-side are all equally brilliant. You call this Dogma. We call it Inertia.

We think you grasp our meaning.

So we tell you for this hour that the phenomenon of Religious Organization and Church Congregation in early Christianity was really no phenomenon. People came together in church communities because mem-

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berships represented a mien of spiritual attainments, under the flat that Like attracts Like. Something deeper than emotional hysterias was at work. Already you know that the first Christian congregations were not religious so much as economic. Even those who gave lip service to the new ethical principles propounded by the Galilean teacher were looked upon askance as enemies of the State. The Galilean had been tried, condemned, and executed for the crime of Sedition. Those who espoused his teachings were regarded as what your world of today knows as Fellow Travelers. They were suspect, in other words, as Security Risks. This meant that the ordinary marts of trade and industry were closed against them. It took fifty to a hundred years to lift this stigma. Something had to be done of a practical nature meanwhile to allow the new Christian believers and their dependents to subsist.

The first "churches", so-called, were voluntary cooperative communities, wherein the worldly wealth of all members was surrendered into a common pool. Managers of this pool saw to it that relief measures were arranged for those unable to make a living in the face of boycotts on their activities by the local authorities. Translated into your terminology of today each community had a President and a Treasurer. This President, acting as spokesman for the group in declarations of doctrine to which they subscribed, gradually became the Pastor or Clergyman. Peter was thus the President of the Jerusalem corporation for several years until the persecutions made it necessary for him to flee westward, and John was the Treasurer. However, such corporations became known as Parishes, not being licensed by the State authorities as your business corporations of today. The latter-day practice of each Christian parish taking care of its own poor and improvident, was direct outgrowth of this original organization. Thus came about congregationalism in all countries where Christians settled. The congregation became interchangeable with the corporation or the parish. The latter was a little island of sectarianism, surrounded by engulfing seas of paganism. But when paganism gave way before the advancings of its numbers, and Constantine became a Christian convert, the socialistic aspects of community congregationalism gradually were lost. Only the doctrinal features remained. That is, the President-Spokesman became the permanent minister, whereas the economic Treasurer was dis-
carded. The engulfing hostilities of paganism became of less and less import, whole communities were Christian, and factions within these started to war among themselves. Such laws were premised strictly on disagreements on points of doctrine. Strangely enough one such Christian faction would persecute and even exterminate another Christian faction by more remorseless exploits than ever had been practiced by pagan Roman or rancorous Israelite. We of the Higher Realms of Life often view it as moral intellect gone to seed, as indeed it has. When you graduate into the higher states of consciousness, you confront none of it. It is strictly an earth phenomenon.

Sad to confess, it is an earth phenomenon too often engendered and encouraged by leaders of rival factions, jealous of numbers of attendees at their services or containing different representatives of worldly wealth. We leave our exposition at this point. Your early churches were early socialistic communities, integrated and held intact by the pressures of surrounding paganisms. As the paganisms vanished—at least in persecutory influence—the aggression and defense reflexes nonetheless exercised and Christians became their own persecutors, giving it out that thus was zeal kept alive.

It wasn't zeal, however. It was inborn human belligerency, the same that the Great Instructor sought most vehemently to erase from men's temperaments. Thus goes the battle on the earth-plane to this day.

But there is no such contest on the Higher Planes, because soul-spirits come to see the nondevelopment in it all. Souls nonetheless do find themselves periodically reborn into it, and parental and social pressures cause them to subscribe to it. Gradually the influences of Aquarian times will overcome it.

Such overcoming is the labor we are most interested to see consummated.
UCH reminder of the origins of so-called Organized Faith should by no means be unwelcome here in these closing years of the Piscean Dispensation. Over and over I've emphasized to you that religions inevitably go by dispensations. Every 2,157 years the aspect of world religion alters to conform to the times zodiacally through which the world is passing. Back in Taurian times, six to eight thousand years ago, mankind worshiped Nature and animal fertility. Ceres, the goddess of Harvests, was the prevalent deity in ancient Greece. Bel-Marduk, symbolized by the Winged Bull, was the reigning deity of the Euphrates country. In Egypt and to a degree Persia the Sacred Bull was led in all religious processions and upon his death, his carcass was embalmed. Thousands of such embalmed bulls have been exhumed in the Egyptian tombs in the present. The Parsee religion of today’s India, with its sacred cow symbology, is the last die-hard remnant of it.

Taurian times closed, however, and the celestial month of Aries opened—to run for a succeeding 2,157 solar years. Aries is a Fire Sign. Its symbol is the Ram. And gradually, throughout the whole earth, men became Fire Worshipers. Sacred fires became lighted on ten thousand altars from Babylonia to South America. In Egypt, Ikhnaton introduced the worship of Aton, the solar orb. Religious observances, when not distinguished by human sacrifices to the god of the Sun, at least presented burnt offerings of the Ram, for which the sheep was subsequently substituted. The ordeal of testing for truth-telling was by fire. Even the far-distant South Sea Islands, walking on live coals without burning the feet was the qualification for true holiness. But the Arian period passed and humankind entered the celestial month of Pisces, the Water Sign.

Water puts out fire when applied in generous enough doses. Piscean water put out Arian fire. Christ came in this sign, and the true symbol of His

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early followers was by no means the Cross but the Fish. He chose His
disciples from among fishermen, He taught from a boat, He walked on
the water, He bade the stormy lake of Genessaret be stilled. The conse-
crational rite was baptism by immersion in water of local streams. Most
significant of all, the age succeeding the Crucifixion was distinguished by
maritime discovery, the use of steam for power and invention of hydraulics
for lifting. We can't get away from such historical facts. But in 1844
or thereabout we started passing out from under the influence of the con-
stellation Pisces—symbolized by the twin fishes—and began coming under
Aquarius, an Air Sign.
Presto, the outstanding accoutrements of civilization partook of the Air
motif. Aviation was introduced and progressed. Transmission of intel-
ligence was effected by wireless telegraphy and later radio and television—
all Air activities. And in religion, the etheric began taking precedence.
Spiritualism in the United States became accredited in 1848, "spirits"
having analogy to airy intangibility when regarded from the Taurian,
Arian or Piscean practicalities. The great international societies for psy-
chical research began to be established. Mary Baker Eddy introduced
Psychosomatics, or the control of body by Mind, in the guise of the
religious sect of the Church of Christ Scientist. These were distinctly
Aquarian in motif.
Now has come Soulcraft, which has been described as a classification if
not a combination of the fundamental principles of Spiritualism, Christian
Science, Theosophy, and Unitarianism, lifting all sectarian religion into
the arena of Mind. Seeing that the last vestiges of the Piscean influence
vanishes in the year 2,030 A. D., when Aquarius officially begins, the earth
faces a period running to 4,187 A. D. when the universal culture of Earth
is due to partake of Air and air symbologies. Certain enough it is that
Soulcraft today is making converts faster than any other form of religious
interpretation, its books and literature going to five continents. Here in
the United States, psychically endowed sensitives have given out the year
1958 as the date when Soulcraft comes into national recognition and af-
fluence on a par with, if not surpassing, any creed, denomination or cult
now existent.

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It's zodiacal, not necessarily astrological, meaning that it happens in reaction to bombardments of cosmic rays of particular nature and intensity, that have such Earth-Fire-Water-Air characteristics on the race as a whole. We can only wait and watch it happen. But most important of all, while we're waiting and watching, we should by all means understand it. Understanding it makes us wise as serpents but harmless as doves.

Incidentally, it's interesting to note that the akashic records are said to show that it was in the last Geminian Air Sign that Atlantean scientists discovered natural forces analogous to nuclear fission whose ferocities when out of perfect control resulted in the cataclysm known as the submergence of Atlantis. We have no proof of it, of course, in historical records, for these were destroyed in the alleged Deluge which resulted. We have historical evidence, however, that the Four Signs, Earth, Fire, Water, and Air, constitute a Cycle, and that there are three such cycles every celestial year. A celestial year is 26,856 solar years, or the length of time for the procession of the equinoxes for the whole solar system under the twelve constellations. Human life seems to be cut back to primitive fundamentals every Cycle, when millions terminate residence on this planetary ball never to return to it. Undoubtedly by the end of this Aquarian celestial month, we shall find something happening of major consequence, returning life back to worship of Nature and natural fertilities again. But the earth apparently has twenty-one centuries of life to run before we need start worrying overly much about it.

Nonetheless, Religion as religion on the earth's first plane, will follow definite cosmic patterns, and there is nothing we can do to avert or alter it. The higher echelons of Life Upstairs don't do much fretting over it, it seems. To merely appreciate, and be thankful to Holy Spirit, for the lift of consciousness itself, showing it by attempts to live it by ordained cosmic laws—and be as kind to the nondeveloped as we can—is the only theology we need worry over. Rituals and ceremonies and rites and liturgies are expressings of primitives, people who take the drama for the essence. No, sectarianism is by no means Religion. Religion is the acknowledgment of the factual supremacy of the Master Spirit, paramount to all other influences guiding men's affairs of earth. Now suppose we harken to the Great Teacher's words for a moment before closing . . .

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The Divine Teacher Speaks

DEARLY Beloved, harken to my wisdom: I come on an errand that maketh you noble, I come with a solace that giveth you tranquillity; Behold I address you through him who recordeth, behold I make music through the lips of his service; Behold I say unto you, there shall in nowise be a delivery of your intellects till the thoughts of your hearts be attuned unto me.

I say unto you, beloved, perish these thoughts of delivery from substance till ye know the nature of that which holdeth blessing. Perish these thoughts of delivery from penury till ye know the nature of your transfigurations; Perish these thoughts of delivery from violence till ye stand with sure feet on the rock of sound wisdom.

Hath it not been given unto you to know endurance in long-suffering? Have ye not lived it? Have your days not known profit?
I tell you that the Father and the Son have a revilement to make of him who thinketh he standeth surely, for he who thinketh he standeth surely hath an error in his reasonings;
He who standeth humbly hath a voice to voice his longings. Out of the mouths of those who suffer cometh the cry that maketh them humble, out of the richness of those who have endurance cometh the wealth that buyeth the Kingdom.

Of old it hath been said unto you that he who would rule you would come conquering in a chariot, of old it was declared unto you that those who would deliver you would manifest in radiance;
I tell you the price that hath in it a conquerage; I say unto you, be humble, for he who hath humility conquereth all cities, he who hath contriteness taketh many kingdoms.

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In the days when men shall revile you and persecute you in that ye have wisdom, give thought to your humility that it performeth you a service. For he who possesseth a tongue that is clever maketh his speech to cleave as a blade, but he who possesseth a heart that is contrite cleaveth the anger of him who hath vengeance.

Man maketh a pestilence: he declareth his vision: he openeth his mouth, giving tongue to his tumults; He stalketh to and fro saying: Behold I am vain and have pride in my vanity, behold I am God in that others obey me, behold by my violence I ascend unto lordship; Thus saith man and thinketh he achieveth, thus saith he who vaunteth his mortality:

I tell you, beloved, the ways of the lowly are strong unto triumph, the ways of the humble have a strength not of sinew; They go out in the morning and bend unto labor, they go out in the noonheat and perceive not its torment, they shoulder the day and scorn not its burden, night closeth upon them and their sinew is not wearied.

Is it not meet that those should endure who take pride in endurance? What merit hath strength if it bear not the burden?

He who cometh seizing, hath the voice of the braggart, his tongue hath its bitterness, it biteth itself, it stingeth his neighbor; It saith unto itself: Am I not conqueror in that I have seized? am I not clever in that I have taken?

Thus eateth the canker of him who hath lordship, whether he be conqueror or whether he be clever.

To his neighbor he saith, Who is there to seize me? bow down and do me reverence or my temper hath its mercury.

Lo he is withered; his subjects league against him; behold he whose temper hath its mercury stingeth the hearts of those who would love him.

Do they not say, Who is this who ruleth us? whence cometh his authority? is he not great only in that we exist to make his rulings manifest? therefore let us arise and slay him.

In that he seizeth he worketh a pestilence, in that he achieveth he reapeth a vengeance.

But he who cometh in strength of endurance destroyeth no resonance meant

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for his glory, he who ariseth in contriteness of spirit wasteth no offering meant for his tribute;
He goeth out and cometh in, he dwelleth in security, he drinketh a goodly vintage from the vines which he hath tended, he persisteth in fellowship, he praiseth the righteous and they honor his ministerings.
Verily the conqueror buyeth his triumph but he who hath endurance receiveth triumph as a gift.
I speak unto those who come unto me saying, Lord, leave us not! let thy mercy stay with us!
I come not unto those who vaunt me for substance, even that substance which increaseth their wits.
I come unto the humble, I come unto the contrite; I seek not out the hearts who would have of me for gain;
I come unto those who stand in a strong place saying: We perceive thou hast a burden, load it upon us that our biceps may profit.
Behold, my beloved, they possess goodly treasure. Their strength is their treasure. They know naught of vileness.
Have ye a burden that ye would cast from you? give thought to the burdens that are borne by your brethren.
Have ye a hunger to rise up and conquer? conquer your hungers and know your achievements.
Of old have I said these words unto men: Verily is he great who taketh a city, verily is he greater who vanquisheth himself;
But I tell you now, beloved, greatest of all is he who reduceth himself to the ranks of the servants, who beareth the burden that others may leap.
He shall be as a tree that groweth unto fullness, unknown of the axe that would wreak its destruction. He shall be as the vine which hath toughness of fibre, that snareth the braggart and proclaimeth the marauder.
For he who would serve, hath the merit of endurance, he vaunteth not his pride for the anger of his brother.
These are the things I would say with my lips: Let the humble be courageous, let the contrite be unconquerable, let those who do service be as sands by the waters: lo do they bend as the storms crash upon them, but the sun hath discovery that the tempest hath not moved them.

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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.
THOUSANDS of questions come to Soulcraft Headquarters from correspondents who want more light on special points raised in the Soulcraft books. Answering some of the quandaries propounded, too lengthy for letter response, means short articles complete of themselves. These articles, disclosing the trend of public thinking in reaction to Soulcraft disclosures, constitute the main contents of an attractive Monthly—

BRIGHT HORIZONS

In its 36 beautifully printed pages month by month are terse and illuminating articles of permanent worth, offered strictly on their merits to assist on the greater understanding of Soulcraft. The Magazine is now in its fourth volume and is mailed the 1st of each month to subscribers only. Sample copies will gladly be sent upon request . . .

SOULCRAFT CHAPEL

Post Office Box 192 : : : Noblesville, Indiana
Materials:
How Thought-Energy Fashions Substance through the Medium of Light
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:

We have come a long way together since we first started perusing the sacred material in these Soulscripts. What I consistently tried to do in them is lead Soulcrafters up the mountain-paths of enlightenment where I was originally led, practically topic by topic. If I blundered in following such formula, it was in assuming that all temperaments and intellects would react to what had been revealed as my own temperament and my own intellect reacted. But different subjects appeal to different persons in different patterns and to varying degrees.

Some individuals, I soon found, wanted specific rationalizing answers to theologic quandaries. Some were enamoured of the sacred sentimentalities, caring little or nothing for the paraphysics that might be contained just under the surface of the lines. Some have been insistent on obtaining solutions to the practical problems of the Here and Now, letting the vaster phenomena of Cosmos expound as they encountered them—assuming that they would. But one and all have shown an interest in unraveling what I might call the Enigmas of the natural world, expounding in an understandable way why the world of Form and Substance was what they had found it.

Perhaps it means that in every temperament there lurks a little of the leg-erde-main artist, or the subconscious desire to consummate what is commonly regarded as miraculous. The nearer truth of the matter probably
lies in the fact that deep in the subconscious minds of practically one hundred per cent of people lurks an instinctive knowledge that there is—or should be—an easier and quicker way of obtaining our shares of Substance in this world than evidences itself when we gain to the years where we confront reality in a thousand forms and quantities and discover that control of it is beset with handicaps and obstructions requiring the grossest manual labor to overcome. The truly erudite mystic knows, if he be frank, that what such people are sensing is a dim, or thickly veiled, memory of conscious life on other planes where Spirit is the arbiter of substance and not its victim or its servant.

It is this profounder premise for the instinct that we have to consider in this Script of the week. So after a moment of communion with life’s Transcendent Forces as envisioned in Deity, supposing we consider it . .

INVOCATION

By the Chaplain

GREAT SPIRIT OF ENLIGHTENMENT:

LEAD US, we implore Thee as we have implored before, to vistas of Wisdom beyond mortal limitation. Arouse our intellects and hearts to understandings of great cosmic possibilities, that we may comprehend with a more adult piety this world in which we find ourselves, knowing the reasons why we are alive in it, and how great the privilege of profiting from its benefits. Give us pure hearts in our maturing discernments, to interpret the great integrations in Nature as an aid to cooperation with Thy beneficence, to develop our own godhoods with a swiftness and cleverness that is pleasing to Thee, to render ourselves the better instructors of our brethren in that we are favored by the Accolade of Enlightenment. We declare it to be the service of Teaching that we would render, that all men may be wiser with the wisdom of holiness.

Entrust us, we ask especially, with clearer knowledge of our own Thought-Powers, climbing at faster pace into octaves of translucent demonstration

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of our fealty and gratitude to Thee and the great laws and fiats by which Thou art omnipotent. 
Thus praying, we await to be taught of Thy servants. And as we finish, armored with realization of our betterment, may we sing it up the centuries that when we knocked for Wisdom, the Door indeed opened. 
In our Elder Brother's name we ask it . . AMEN AND AMEN!

Matter's Mental Ancestry

DEAR FELLOW SOULCRAFTERS:

THESE are the years when scientific experts are breaking down Matter into rudiments and elements. Only yesterday the common run of men looked upon a tree and declared it made of wood, or chipped the head of an arrow and said it was made of flint, or poured copper or bronze and named them simply metals. But man as a species, coming up the evolution of civilization, has bethought himself to inquire deeper of Nature as to what made wood wood, or why stone is not rendered malleable by heat of fire, or wherein one metal may differ from another metal? From curiosity thus rugged and trenchant, it was, that the atom gave up its secrets. From its construction has been liberated the God-energy known as nuclear fission, while at the same time, scientific inquiry in another quarter has even probed into composition of man's spirit itself and given us Psychical Research and tacit communication of intelligence from octaves called the Ethers. 
Suddenly it appears to stand disclosed that man who only yesterday believed himself so clever and omnipotent, truly rates far down on the score of cosmic values. The gradations of the Ethers, or planes of demonstration, reveal that man in the mortal status is naively elemental. We learn there are planes upon planes of Reality, each distinctive for some particular allotment of experience that cannot be duplicated or received upon any of the others. 
Christ phrased it that "In My Father's house are many mansions." He might more descriptively have put it, "In My Father's Etheric University
are many classrooms, each one majoring or graduating its scholars in a
different worth-while subject." The peculiarity about this university is,
that no student who once enters it, ever flunks his courses. Again and
again and again he returns with the opening of each mortal semester and
stays until his specialty is mastered. Thus all are graduated with honors
in the end.

EVERY mortal life is a special course in something or other academic,
all tending to produce the omnipotently educated student. It is by no
means the punitive session amid toil and error that the caste of pundits
called Theologians have proclaimed it. Badness and goodness are synonyms
for Ignorance and Wisdom. It has ever been a libel by inhibited mentalities
that Christ came to "save the world from its sin" by enacting any role of
sacrificial lamb. Christ came to instruct the world in the vast operatings
of the universe evolved from the Father's super-academics. The pupil who
diligently applies himself to the Christ Instruction becomes surpassingly
moral because in the great laboratories of Experience he has proven for
himself that evil deeds are ever the absence of constructive erudition, and
the man who walks rightly and thinks rightly encounters minimum distress,
not only in his relations with his fellow students but with the Universe
Majestic in all its phases . . .

Such becoming more and more the conviction as greater and greater wisdom
is absorbed by each student-body, we look into the very construction of
that which gives form and substance to Reality, and discover that the basic
element that performs to such end is Thought . . . not pensive mental me-
anderings but a strange new concept of mental push-power that man
scarcely identifies on this plane of education.

Odd to relate, Thought as push-power hasn't really been discovered by the
western world as yet, excepting in such aspects as Mary Baker Eddy em-
bodying in Christian Science. But Mary only espoused it therapeutically.
Christ, when in the flesh, espoused it creatively, and not only halted storms
on the Sea of Galilee but produced food for five thousand persons in one
instance and four thousand in another. The ignorant public, that con-
sidered in that day as in this that thought was merely a form of panoramic

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consciousness, took such manifestations to be miracles. But what Jesus more correctly was demonstrating was the projection of Matter from ether by intellectual performance.

THE MESSAGE from higher echelons of Time and Space, that I’m printing in the pages immediately following, is self-explanatory in respect to such intellectual performance. I had at one time wondered how such miracles of substance-production were effected, and had asked about it—not that I expected to become an expert Thought Performist myself overnight but merely as a matter of intellectual curiosity. The Mentor counselling me at the period, went to the trouble of dictating several papers to me about it. Suppose we proceed to the assimilation of one of them he dictated, forthwith, then I’ll have more definite propositions to discuss as my Commentary...

THE REVELATION

DEARLY BELOVED BRETHREN IN MORTALITY:

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

You are accustomed to think of Thought as the product of your Mind. And yet we tell you that Thought is two-fold. It consists in taking out

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of the Great Reservoir of Universal Intellect that which serves your purpose of the moment—and thus giving you logic. But its greater power is in precipitating into the finite world certain forms and gestures that assume material reality when properly directed. As you say, you "materialize" that which you desire, but how the process works you cannot explain. We tell you that men have precipitated Thought Forms for a thousand generations and not known of the miracle they treat with in *Light*! So we speak to you of Light as a process in Thought ..

Know you that it is necessary in the study of Metaphysics, or a survey of the construction of the universe, to bear in mind one fact: that Light, as men understand it, is something quite different from the luminosity perceivable by the eyeball or the visual organism. Light is twofold in quality and character. It is incandescent at a certain rate of vibration. *It is as opaque and hard as steel at other tones and wave-lengths!*

You think that because you see Light exhibiting as a sunbeam that it is fluffy intangible stuff filled with pleasing motes that make it perceptible in terms of your sight. *But Light in its essential character is the organism through which Thought moves, and works, and has its being!*

Light is a great mystery to the mortal individual, and yet it contains within itself the secret of the universe: the Light of Finite Matter. Now Light is not Matter, strictly speaking, but Matter is a form of Light if you want to reduce both to some practical common denominator which can best be defined as Ether.

Light in its strictest classification may be called the fusion of all the various factors in so-called Matter, coming down into a plane where they are perceivable in terms of Form. Suppose we put it this way—

In the Cosmos there is a force that might be called the Start of Light—not that Light needs to be started of itself as Light, but it permeates all things from what might be called an Origin-Point which is the Mind of Holy Spirit. *The function of Light primarily is to transmit Thought in terms of concretions!*

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Matter as such does not need composition half so much as composition demands energy of a sort in order to manifest to Spirit-Intelligence. When we approach Light therefore as a factor in the universe, we should look upon it as being a positive attribute of Divine Mind exhibiting through and in Form to give value to substance made from energy through Thought-galvanism. Does that sound abstruse to you? Let us put it in another way: Light, if you please, is not a passive exhibition coincidental with matter created out of energy. It is a positive ingredient of matter created out of energy doing what might be called “expounding that energy.” Thus Light takes on the character of interpreter of that energy which expresses itself in form. Thus Light has as many interpretations as there are forms of energy which you call Matter.

If this seems hard for you to grasp, we tell you that you must master these fundamentals if you would know how to materialize by Thought. When Light first came to the world—meaning your three-dimensional world—it did not come as a flood of glory perceptible to the eye of living creatures. It came in the form of a force that had potency for interpenetrating the molecules of matter and making them cling together to give certain results. Matter, we will say, is only so many geometrical patterns in ether, each pattern being different from the rest and therefore giving us materials. But along with such exhibit of galvanism went a certain “spirit product” that served to “illuminate” figuratively and literally the Divine Idea, and supply Form with reasoning power in its own right to perfect itself in each instance and resume again and again the etheric pattern that represented a given quality of cosmically manufactured goods.

This activity, if you care to call it that, was Light. We are trying to make clear to you here something of the nature of Light in its primal essence and it is hard because you do not know Light as anything other than incandescence. But Light in its fundamental character is the pattern-maker of form for the universe!

Do you grasp the significance of this when employing thought to give materialization: Light is the pattern-maker of form for the universe!

A tree, we tell you, takes the form of Light in ether—or the etheric world—before it takes pattern in reality. The Light-Form is there and the pattern-
molecules respond to it, creating the tree out of elemental substances because there is a Light-pattern for elemental substances to go by in building up the Matter in the completed tree. Thought-Forms, after a fashion, take the same process for manifestations. You think an idea into Thought-Form; The thought attains the constituency of Light in its respective dimension, and the whole begins to build up by attracting molecular particles of ether that give substance to materialization!

What have you done? You have built from cause to effect. You have taken Thought-Idea, projected it as Light-Idea, and left Light-Idea to work the lodestone of its potency on etheric substance until you have created something perceptible to the mental eye and perhaps to the touch! It is one of the secrets of the universe which we release to you here, that science will some day prove in physics. But do not be deceived or misled here in your thinking. You cannot have Light manifesting of itself without Thought behind it, but by a process of Thought deploying upon ether in a certain vibratory pattern—which might be termed a commission of Thought-Projection—you get first of all a Light-Pattern or an object of Light that soon attracts etheric particles to build up what is the essential consummation: Manifestation of some sort that is perceptible to others!

Divine Mind worked this way—that is, after this pattern—in constructing the finite universe. Mortal mind works the same way, although it does not always know it, creating "Light objects" which when persistently supplied with power from incarnate sources create Light-Patterns that soon fill up with etheric pressures. And when you have said this, you have said a secret responsible for half the phenomena in the universe! These Light-Patterns are not perceptible, of course, to mortal eye that knows Light only as a form of incandescence. Yet what, after all, is incandescence? A flood of radiance, you say. Yet what have you in radiance but luminosity of ideas in their several places perceptible to one another for the patterns they take in finiteness?

Considering Light as a projection of Thought, you have this phenomenon: a quantity of Light "coalesces in ether" whenever you have a strong mental
projection of a consistent idea, capable of manifesting in etheric impedimenta—so to speak. That is to say, a given quantity of Light will make itself known around an idea, and assume the visual pattern of that idea if the Thought-Force behind it is sufficiently strong to drive that invisible luminosity into a type or pattern of form.

Light clusters in some form or other about any Idea-Projection so tremendous that it sets up a sort of heat in the universe—not heat in the sense of warmth that you can feel, but nevertheless an infinitesimally fine degree of temperature that has an effect on etheric particles and makes them coalesce toward that heat, even as the wasps in an attic room are drawn toward the sunlight that streams in through its windows. Light thus displayed attracts etheric particles as a vacuum attracts air, and if they are attracted in sufficient quantities and speeds you may get incandescence in ether perceptible to mortal sight. This is rare, however, where mortal mentality has to do the projecting. The focusing power is often too weak. But harken to this further—

No one can manifest Light in this regard who has not first trained himself to concentrate Thought on a given project so strongly that he generates heat, in a manner of speaking, and causes etheric particles to glow with luminosity. But this Thought-Projection is not fancying consistently over a period of time; it is utilizing a force that lies deep within the human mind, and is for present purposes, of the physical organization. This force is peculiar, for it does not become energy until motivated into an externalized idea. What you call Thought is sitting pensively and letting your mind take in or give out etheric currents that might be called ideas, or associations of ideas. True Thought is not of this, but galvanizing a force that goes out of itself into ether in terms of creation.

To bring these metaphysical tenets down into the realm of the practical, let us illustrate it for you in this manner: Let us say you want to do a certain thing having a bearing on your welfare, or your personal enhancement in the turbulent times upon you. You consider ways and means to attain your objective. This is the pensiveness, or Idea-Association, that precedes true Thought and gives it external pattern. The real Thought-
Process begins when you have determined what it is you want to do, and what the means is for accomplishing it in the social or material world! You “concentrate,” you say, on the given objective. But application is not the only thing necessary to obtain an objective in materialization. There are other things beside physical or mental application that bring about the ultimate good in substance. The chief of these is the capacity or ability of a dynamic force within yourself to so build a picture of what you wish to have occur, that it begins to take form in substance in terms of very faint light! Strictly speaking, no one knows what Light is, excepting that it is the requisite evaluation by Holy Spirit of the thing under projection, giving it approval as it were, that demonstration in materialization may follow. Light in this sense is a peculiar condition of etheric particles that bridges the gap between conscious thinking of abstract ideas and concrete realization of them in substance.

It is pertinent to this instruction that you know these fundamental facts before you begin to practice any form of Thought-Materialization for your earthly prosperity. The powers of Thought on this planet of yours are so tremendous that he who masters the fundamentals of Thought-Projection leaps at a bound out of his mortal limitation and into the infinite. Once mankind on this planet knew these facts and practiced them wrongly. He brought on himself vast catastrophes, for that is ever the result when powers of Holy Spirit are used selfishly or abortively. The time is at hand to graduate a few of you into the profounder realms of cosmic physics, that you may become literal saviors of your species in flesh. But only as you recognize from whence your power comes, or is revealed to you, will you make yourself felt as a performer in substance. We tell you the time is at hand when many of you must study and practice individually and collectively these tenets of divine understanding which may seem so abstruse to you, hearing them publicly read from a platform. You have within each of you tremendous powers of Thought-Pressures, which you can release into the universe at will, building up Light-Forms.
that act as lodestones to gather etheric particles around them and give you materials not made with hands.
We tell you that He who once walked the shores of Galilee doing miracles had this power to supernal degree. And did He not say: Greater things than I do, ye shall do? What did He mean, if not that you were to be enlightened in these higher laws and processes and give yourselves potency over the wiles of trying circumstance?

We tell you that he who has the will to study and perform, can so concentrate on the problem of what he wants rendered that he can create a temperature in ether from a Light-Pattern that can be visibly seen by us—that to certain forms of sentient consciousness can seem as tangible as granite. By continuing to apply the force of his mind he can suffuse that Light-Pattern with irresistible magnetism. Stouter and harder he can build it, until finally materials appear to his senses.
In your intervals Over Here between your earthly visitations, you perform this operation to consistent degree. All that you have or are, you create by this method in a finer dimension. The process is harder in a three-dimensional world, for the force required is much more terrific. But hundreds of thousands of persons have done it. And each time the performance is easier until that moment arrives when you do it without effort—at least without strain.
Dwell on our words and ponder them zealously. Presently we come to you teaching you further of this vast power of Thought. We tell you that only as Intellect applies itself to Spirit do wonders accrue, for the Spirit gives energy to effect the concrete. Without it the Intellect is an empty form indeed, the shell of a mechanism that runs not without power...
To talk in less erudite parlance now for a few pages, the likeliest thought entering the heads of most people after assimilating the last Mentor message, is the assumption that if one truly commanded the real power of Materialization the first thing he would find himself trying to materialize would be twenty thousand dollars—or maybe ten, or maybe five, or maybe just enough to pay last month’s milk bill. That’s pardonable human nature, to envision things like that. What they would really be doing, of course, granting it were workable, is counterfeiting notes on the United States Treasury, since any currency not specifically produced under direct federal auspices is exactly such by definitions of law.

Money, however, isn’t wealth of itself. It’s merely the symbol of wealth, or wealth reduced to negotiable form.

So many people say to me in this Soulcraft work, “If what you’re preaching essays to materialize tangible values, why don’t you take a month off and work your own brains to bring something tangible into being, then sell the something and thus provide the resources to give out this instruction for nothing?”

I ask them curiously, “By what particular dispensation of equity should I give it to you for nothing?”

One visitor put up quite a spat about it. “Isn’t salvation free?” she demanded in waspish challenge.

“I’m not talking about salvation,” I answered her. “I’m talking about Paraphysics that costs me coin of the realm to reduce to paper and send through the mails. Why should I not only make you a present of the information but the cost of transporting it to you as well?”

“Christ did!” she snapped back, thereby insinuating I fell a long way behind the practices of the Master.

“In just what particular incident?” I pressed her to divulge.
"He fed nine thousand people, all told, according to the New Testament. I haven't heard that He passed that hat to get back any compensation."
I said, "I'm not in the restaurant business, and neither was He. I'm asking you to point to a single instance where He ever materialized an object of value and made a present of it to anyone to demonstrate His powers."
She wanted to know what absence of such demonstratings proved.
"I'm getting at the fact," said I, "that such practices as these higher lessons are expounding are strictly the things that one does for one's self. They're not done by adepts that people of no particular intellectual sprawl have values handed them on platters, silver or otherwise."
"But if you wanted sizable sums for promotion of a work like Soulcraft you could at least set mental forces at work that brought them in demonstrasions." She seemed especially irked that I placed notable price tags on expensive Soulcraft books.
I asked her as quietly as I could, "And what proof have you, my dear madam, that I don't?"
"You certainly don't give your books away free!"
"I'm under no obligation, moral or spiritual, to give our books away free. And you, getting them free, would place small value upon them if I did. None of us get anything of merit in this world without returning compensation in some form. It's obedience to a universal law of equilibrium."
"Then the law of equilibrium, as you interpret it, counterbalances any factual demonstration of the worth of instruction as to how to materialize things. So we're right back where we started, and where's the practical merit in knowing it at all?"
"You're getting a wrong concept of it," I went on. "To have things happen in our lives, materializations or otherwise, this Higher Instruction informs us that the first step is creating a Thought-Pattern around which Light Molecules can coagulate. This can be a well-nigh physical process quite as much as a picture-image that conveys to our guides and helpers in higher octaves what is dearest to our hearts, so that they know what to go to work upon to help us obtain it. What is the dearest wish of your heart right this moment?"
She considered a moment, frowning warily. "To live in a better house,"
she said finally, "than the place we've been stuck in for over four years now."
To get the lesson across to her as I could, I asked, "What sort of 'better
house'?
Again she had to bridle. "You ought to know what a better house means.
A residence of finer quality than we're forced to live in at present."
"No, I don't know what a better house means, because I don't know the
qualities of your present residence. Describe it to me."
"Describe what to you . . the dump we've been living in the past four
years?"
"No, the better place you aspire to reside in."
"You mean, describe it architecturally?"
I said as patiently as I could, "You can't have any kind of house, can
you, without its architectural specifications coming first?"
"But I'm not an architect. How can you expect me to describe any type
of house as a builder might convey it?"
"Then if you yourself can't portray accurately the type of house you desire,
how could Light Particles know what designs to follow that pleased you . .
or how can friends on the higher side set about leading you directly to
such a residence?"
"Supposing there are such 'guides' as you call them, why couldn't they
lead me around to half a dozen houses and let me take my pick of the
one that satisfied me best?"
"In other words, you wish six houses created, that you may exercise your
caprice in choosing just one that satisfies you?"
"Well, what would be particularly wrong with that?"
"Don't you grasp that if your thinking were orderly, concise, and positive,
as it should be, five such houses would be childishly superfluous?"
"Now what insinuations are you trying to make?"
"I'm not making insinuations. I'm trying to make direct statements that
impress an idea correctly on your soul-intellect. In all this dissatisfaction
with the structure of your abode, have you ever taken fifteen minutes off
and visualized in every particular precisely the domicile that would satisfy
you to every detail?"
"Of course I haven't. I doubt I could do it, anyway."

One hundred thirty-ninth 16
"Then if you can't portray to yourself in every detail what you want, how can you possibly expect it to materialize—from etheric coagulations of materials or the agencies of higher friends?"

"I want them to fix something up and see if I like it."

"My dear lady, why should they?"

"You asked that before. I consider you're a little bit insulting—or at least unchivalrous. Am I not important enough to them so they can supply me with something I like?"

"Sentimentally, quite so. Yet how could they go about it? Should they eternally create houses until they happened to hit upon something that met the demands of all your caprices?"

"Yes," she snapped at me. "I consider that they should!"

I didn't carry the conversation much further after that. I was dealing with a spoiled, indolent, and spiritually illiterate woman who was undoubtedly on earth to learn precisely the lessons from Dissatisfaction that she was learning... or would be required to learn the hard way before she finished.

Yet supposing we don't pass condemnatory judgment on her too hastily. Hundreds of us may be equally culpable as to her deficiencies.

We declare that we want this or that, which we assume to be an "improvement" over what we actually have at the moment. But how concisely can we visualize it? Those of us who envy the adept at Materialization who might "materialize" twenty thousand dollars... aren't we being guilty of by-passing precisely the effort involved in true Materialization in picturing ourselves acquiring such currency and then using it on the open market to go forth and exchange it for something that "hits our fancy"? And God, Holy Spirit, or Educative Cosmos isn't the least interested in catering to our fancies. God, Holy Spirit, or Educative Cosmos commands that we think in such positive and exact terms that the completed object stands forth without need for a single alteration.

How do we know that if we were capable of such efficient and detailed thinking, the completed object wouldn't stand forth without need for a single alteration?

One hundred thirty-ninth
THE IDEA is far-fetched, of course, on this plane of God-fixed materials, but its possibilities may be more potent than many of us suspect. Those students of the Fellowship being inducted into the higher phases of metaphysics via the weekly Lesson-Lectures are learning that two planes above this one of the mortal, etheric molecules respond more or less positively to the push-powers of constructive Thought. You don't acquire so much as a clean handkerchief for your etheric nose without first "thinking it into existence" as an item of integrated and finished fabric. And the same thing goes for every item entering into your daily and hourly activities. On this first and slowest earth-plane of reality, Holy Spirit has first done all this mental push-power and projected the materials with which we fashion this or that for our daily comfort or necessity. Holy Spirit hasn't done this to save us the effort or cater to our caprices of detail or specification. Holy Spirit has done it to show us not only that it can be done but how, and what results accrue. This is the plane where we obtain from God-fashioned materials the thought-images in which we accomplish the feat of Thinking. Again and again we come back into it, in various vehicles or organisms known as bodies, to heighten our efficiencies of awareness as to the picture-images we'll employ in octaves further on and higher up. But out of them all is supposed to arrive a condition where we've progressed sufficiently to think in the picture-images without the materials being everywhere about us to show us how.

The ignoramus envisions such finished products of our own mentalities as hallucinations. They only exist "in our own minds," by reason of our having "imagined" them. The joker in that conclusion is, that on the second plane above that of earthly mortality, things thus projected by our own mental exercisings are discernible by others. They're not just idle conjecturings in mental shapes and patterns. They're as real as our neighbor's offensive hencoop, which on this plane we wish the City Planning Board would compel him tear down as a sanitary nuisance and an eyesore. After getting through the Astral-Purgatorial Plane, in other words—the experiences from which take the form strictly and almost solely of coming to experience and sense with the etheric body instead of the physical vehicle—the evolving soul issues into an area of what is best described as a pearl-
grey mist. Not a thing exists within its area, or is going to exist, that we
don’t integrate and shape by our own constructive mentalities. Ether, in
other words the “ancestor of all Matter”, responds strictly to our own
mental push-powers. We “make our own materials”, we might express it,
out of which are constructed all our third-plane objects from handkerchiefs
to hencoops. And that a woeful plight the great majority of us are going
to find ourselves in, never having done the least practicing in mental con­
centrating on this lowest earth-plane. Friends who’ve gone on ahead of us
and had the chance to observe the products resulting from the amateurs in
such Thought-Creation, tell us that some of the Third-Plane areas are
well-nigh bedlam, with the craziest of structures being etherically erected
only to tumble flat within a few minutes, with animalistic forms attempted
that mostly resemble the drawings of five-year-olds in kindergartens, with
every product of passion and fancy coming into existence temporarily and
forthwith distintegrating . . . all that graduated souls may become qualified
for graduation onto the great Fourth Plane where Thought-Creations have
symmetry and permanency, and life in advanced society is massive, perma­
nent and beautiful.

On this first Earth-Plane, Thought is strictly at the command of rigid
atomic Matter and our vehicles must abide by its dictates hour by hour
and moment by moment, or encounter some extremely distressing and
painful results. Getting through the Astral, or Sheol, plane—where ori­
entation to the strictly etheric vehicle is achieved as I said—the great men­
tally-weak and aimless segments of the human race are due to discover
themselves in a world of conditions where the behavior of the elements is
exactly reversed. It is Matter that gets the short end of it and has to show
itself the servant of mental push-power.

Incidentally, the lesson-Revelation that we’ve just read is merely a para­
physical analysis of how it is achieved . . .

ACTUALLY what the God-fixed materials, shapes, designs, and pic­
ture-images of this lowest earth-plane have done for us is spoil us
for such creative effort, although, considering the function of this First
Plane as I’ve set it forth, there’s no way to avert it. We have such a stu­
pendous array of materials and designs to choose from, the materials first integrated by the mental push-power of Holy Spirit and the designs contributed by creative mortal temperaments, that most of us simply can’t visualize in definite details what it is we truly desire from day to day to better or improve our condition. We say subconsciously, like my lady visitor, “You go ahead and produce it, Lord,” or “You go ahead and use God-integrated materials cut into certain designs or assemblies, earthly artists and architects, and I’ll come sauntering along and pronounce whether or not I like it.” You can do that on this plane, perhaps, but when you get off and away from this plane, it stops. You’re strictly on your own. It’s the way that Holy Spirit chooses to make you creative, or develop your mental push-power so that it achieves tacit results. And nobody is excused, not even temperamental ladies who label masculine indulgences in such regard “chivalries.”

It may be letting you in on a metaphysical secret to a degree, but I happen to know that there actually are persons on this octave of life who are perfecting their capabilities of specification so expertly that things well-nigh miraculous are happening to them. But one of the great laws of the process is, that when and as they master them, talking about them is verboten. Christ expressed it as “not letting the left hand know what the right hand doeth.”

I can look back over my own experiences and instructings of the past three decades and recall instance after instance within my own push-power area where “holding the strong thought” has brought me succor in so many instances as almost to unnerve me. What I’ve actually done, of course, is project a clear mental design of what I’ve wished to see come to pass, and it has come to pass. But discussing such instances as instances is inhibited by the fact that time and again there were certain things “on the cards” to happen to me, for educative, administrative or karmic purposes, and using Thought Push-Power to avoid or escape them would be making hash of my own elective brevet.

Meaning that the same type of person as the lady who assumed I should materialize resources to give Soulcraft books away free, has superficially assumed that if I were properly in control of my own destiny I would have

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shaped it so as to avoid definite legal involvements that earlier matured. What we’re doing in these closing lessons of the Soulcraft text, is having told us the technique by which such things may actualize. I’ll go further with it before I’m done. But there’s little that’s bona fide hallucination to it, you may rest assured of that! . .

The Divine Teacher Speaks

MY DEARLY BELOVED:

THINK YE not of Love as romantic attachment. Think ye of it as a raw, constructive force, having its roots in the cores of your spirits.

I say unto each one of you, the divine spark, or ego that is yourself, devoid of clutterings of attributes, produceth it. Now harken! . .

Love is exhaustless: it knoweth its breeding place but no circumscriptions; it goeth its way from the cores of your psyches, performing all miracles, saying unto all things, Receive me as part of yourselves.

Verily do ye add of yourselves to the substance thus honored in precisely the degree that ye do make of your essence the thing that is desired . .

I say unto you, beloved, all things desired ye can create for yourselves, having the seed in substance to commence with; giving of yourselves, ye do receive; receiving, ye do give yourselves, transplanting that which is yourselves to that which is received.

Germ is pattern, nothing else! Germ is that which showeth atom how to proceed to create more atoms of similar geniture.

Pattern is necessary, but pattern is useless unless the Love Force permeateth and operateth; knowing the pattern, the rest is simple. That which cometh to you is of the nature of divine benefaction operating within you, from and of yourselves.

One hundred thirty-ninth
Harken unto me in this: When ye do love a thing, ye do ennable it even though that thing be inorganic and inanimate; verily I say unto you, that if ye do love a billet of wood, that substance is ennobled.

By ennobling I mean that ye do give of your essence that is invisible and divisible, enhancing the structure of that inorganic billet.

Greater mystery than this hath no man known.

Pour yourselves outward and ye do create: pour yourselves inward and ye do stultify and malform your own essence, focusing it into concentric perversions which lead unto destruction.

Thus, my beloved, do diseases come, though man knoweth it not: lo the disease may manifest in the finger or the foot, the heart, or the stomach, what mattereth it?

There is negation of structure in that the flow of energy is inward to abnormal structure and surfeit. Flow it outward by conscious will and ye are healthy: ye become as channels from reservoirs instead of abattoirs of cosmic forces.

When ye do love, I say that ye radiate. Ye do but enhance the growth of the godhood within you, your spark of celestial fire receiveth fuel, or rather, fannings from that which is the so-called universe.

There is no love otherwise than from the demonstration of this cosmic fire within you.

Behold it is all-powerful, stronger than a thousand tons of dynamite; it reacheth no end in constructive thinking, or Thought performance; ever will it experiment, seeking new expressions.

My beloved, I say unto you that ye do have within yourselves the power of the universe to create worlds in that ye are the thing that is created. Wouldst ye create a planet? The planet is yourself in the case of each of you, or rather, the pattern of the planet is within each one of you in theoretical molecular energy.

By that I mean, my beloved, ye shall give of yourselves so tremendously with the earth-atom as pattern that a hundred trillion atoms of similar pattern take form likewsie . . .

PEACE

One hundred thirty-ninth
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.
THOUSANDS of questions come to Soulcraft Headquarters from correspondents who want more light on special points raised in the Soulcraft books. Answering some of the quandaries propounded, too lengthy for letter response, means short articles complete of themselves. These articles, disclosing the trend of public thinking in reaction to Soulcraft disclosures, constitute the main contents of an attractive Monthly—

VALOR

In its 48 beautifully printed pages month by month are terse and illuminating articles of permanent worth, offered strictly on their merits to assist in the greater understanding of Soulcraft. The Magazine is now in its ninth volume and is mailed the 1st of each month to subscribers only. Sample copies will gladly be sent upon request . . .

SOULCRAFT CHAPELS
Post Office Box 192 : : : Noblesville, Indiana
Life Force:
Spinal Energy Called Kundalini by Eastern Mystics
Normally Held in Control by Ethical Use
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:

We are exploring into an entrancing subject when we call upon Universal Intelligence to give us the ingredients that constitute Matter in this finite world, and begin to make discoveries in the laws and processes by which the Cosmos has come into being. We have entered a field of exploration never trodden by men in the modern generation. Some may declare that the process is impossible of conquest, that if it were given to man to know it he would so alter the construction of his world that it would no longer be a world which he could recognize; in other words, to know these laws and processes, and practice them, would so alter the aspect of earthly life that it would at once take on the nature of the life which is to come.

But that notion is childish. So long as man is circumscribed and limited by the conditions of mortality, just so long will he be a prisoner to mortality. The moment he awakens to the fact that mortality is only ordered that he may know the degrees of life above mortality, and attain to them, then the earth condition is no longer necessary and may be permanently discarded.

We are here on this earth, in a manner of speaking, to learn the terms and conditions on which we may ultimately relinquish earth and no longer en-
counter its limitations and distresses. We are here to acquire that knowl-
edge which lifts us above the mortal and guides us unerringly back to that
great compendium of Lost Wisdom which was at one time possessed by our
species in its purity.
Early in this instruction we were told that in some form or other, we as cells
in the Body of God have existed since the commencement of all functioning.
We have always been aware of ourselves to a degree, but had not attained
to that purity of individual concept which was necessary to make us perfect
souls, serene and secure in omnipotent wisdom. We came to this earth
planet to gain to that wisdom individually. But we gained to it wrongly,
in that we mistook our mission.
A cleansing time came, and since its occurrence, we have been fighting slow-
ly back to the correct estimate of knowledge which we sought in the begin-
nning. Now we find ourselves in such Cycle of the Intellect that we may
safely explore the magnificent wisdom that is opened to us, and attain in
daily life while still encased in our bodies, those divine attributes which The
Christ came teaching and demonstrating.
This is something new under the sun, perhaps, with a vengeance. And yet we
have the evidence of our senses, exhibited in the marvelous strides which
Science is making in these present years, that mankind stands on the brink
of acquiring and practicing a lore beside which all the "science" of the past
is child's play. We are told to press onward in these maturer expositions,
explore mightily, and satisfy ourselves that what we are being offered in in-
tellectual equations is not necromancy.
Man can contribute his personal quota, in each case, to the manufacture of
materials if he will but educate himself in the process of Thought acting
upon Ether, by which it is done. He can pull himself up out of his present
woeful condition in economic circumstance, and no longer be dependent on
the purblind forces of Nature for his sustenance.
All the same, this knowledge cannot be acquired in a moment. He cannot
enter a meeting-house one moment without it, and come out the next poss-
sessed of it. He cannot get it by merely reading a book or hearing a lecture.
He must probe deeper than that and find out the stupendous potentialities
within his own spirit.

One hundred fortieth
With this thought in mind, we come to another discourse this hour on the performances of Thought working miracles in Ether. We are given a new paper on the possibilities within ourselves for ridding ourselves of our mortal limitations and embracing those great principles which lie at the root of all created things. We were told by the Christ long centuries ago, to persevere in these matters and attain to proficiency in them. The whole Christ Message in the New Testament is rich with such admonition. Coming down into our present day, we discover sensitized persons getting for us concrete details as to how the process may be consummated.

Let us therefore go on with our learning, striving to absorb it as we have the understanding, praying a pure prayer to the Giver of this Lordly Wisdom that we shall remain fit subjects for receiving it:

**INVOCATION**

*By Mr. Pelley*

**LORD OF ALL WISDOM, CREATOR INCARNATE:**

We pause this hour, not as mortals but *immortals*, seeking to have imparted to us the majesty of Learning, on a hunt for true treasure, opening our hearts to receive an instruction that reveals heaven to us not as a place but as an attainment, not as a locality but as a benefaction.

We seek to know that which shall prove to us that we are taught of Thee, that through Thy dispensation comes admission to Wisdom, that no unlawful persons, seen or unseen, disturb our meditations nor inflict on our spirits wrong notions of Truth.

We supplicate no favors that may not be righteous for us to receive. We beg no condescensions from those who would flaunt their attainments before us, preaching merely from the higher vantage-ground of unworlthy comprehensions and commanding obedience because they are intangible. We seek a True Knowledge from the intellects of Just Men Made Perfect, knowing that Thy Sons of Light stand ever ready to prove themselves to us, pronouncing no edicts they obey not themselves.

One hundred fortieth
Give to us, we pray Thee, the beauteous Christ Protection surrounding us to surfeit, that we may rely upon His promise that where two or three are gathered in His name, there will He be in the midst of them.

And as Thy mysteries stand revealed, grant that we receive them as cool water for our spirits, slaking our thirst and ending our torment in a time that is a desert, where the spirits of the Kingly Ones offer us no mirage and Thy presence is a shade tree so long as earth endures.

AMEN AND AMEN

Why Miracles Aren’t Common

Dear Soulcraft Students:

IT IS a peculiar Revelation that I’m making the piece de resistance of this week’s Soulscript. I recorded it far back in the early days of this whole illumination when a hundred questions would spring to mind as the colossal agenda of cosmic fundamentals was being unrolled to me. I remember, in connection with the material in this 140th Script, that a Manhattan Theosophist had spent an evening with me and tried to impress upon me the importance of the Kundalini in contributing the force to miraculous happenings otherwise unexplainable. I hadn’t wanted to show my illiteracy in mystical matters by asking what the Kundalini force was, but I did ask my mentors of the period to elucidate it to me as soon as I had opportunity in privacy. My visitor had implied it was some sort of mystical “force” coiled at the base of the human spine, which, upon being consciously released, supplied motive power for all sorts of supernatural happenings. The point challenging me was, if it were there and had such superlative properties, why wasn’t it more generally discussed or demonstrated? That term “coiled” held a significant flavor. The only thing that humankind associated with “coiling” was the rattlesnake or other serpents. My visitor had talked as though each and every human being did indeed have a rattlesnake of a sort “coiled” at the base of the spine, ready to rear and strike when exceptional circumstances made it feasible.

One hundred fortieth
I knew I was interested at the time in the powers of Mind over the matter to work alterations in material circumstance, and if I were toting about some sort of powerful rattlesnake in the rear of me, I greatly desired details about its habits and temperamental caprices. I most certainly could use half a dozen coiled rattlesnakes to pinch-hit for me in retaliations on several persons of my acquaintance who happened at the period to be making my life-path anything but easy. The Kundalini! . . the term itself somehow sounded concupiscent. I was getting into a state of mind, however, so rapidly was one major disclosure after another descending on me, that I was ready to credit that I might be toting around a whole zoological garden of foreign animals and reptiles providing I could identify them and offer them fields for appropriate employment. Particularly did I wish to know why this Kundalini force wasn’t resorted to more commonly than it was. Why have whole coils of rattlesnakes surmounting one’s fundament if one never poked them into action when one’s acquaintances behaved in sundry manners to make them insufferable? Admittedly I felt slightly facetious about the whole proposal.

Well, this Revelation came in response to queries about such phenomenon. There was such a force, it seemed, although the mystics of all races did not allude to it under the same name. But it only could be utilized in times of stress when the human ingenuities had been exhausted, and then only at the bidding of the subjective mentality. The Mentor even went so far as to indicate in an “aside” that it was the basic cause for the tip of red flame that always showed at the back of the skulls of angelic beings as depicted upon medieval canvasses. None of it did me any particular good, as I was by no means contemplating the painting of medieval canvasses of angels.

However, I filed the information away in subjective memory, only to behold many significant evidences of it in the years that I was acquiring my real psychical education. I’m giving you the information supplied by the Wise Masters to me, precisely as I got it, and you may make out of it what you will. It has its place in the record of the matters we’re reviewing.

You won’t find the term “Kundalini” in the average dictionary but that’s unimportant. We do know that when the divine spirit-unit takes hold of the mortal embryo, a ripple appears upon the Embryonic Plate of the foetus.

*One hundred fortieth*
that in time becomes the human being’s spinal cord, with the objective brain at the top end and God-knows-what at the bottom. The physiologists say there’s a peculiar formation near the base of the spine known the the Lumbar Swelling. From the physiologist’s standpoint, the spine itself, not only in composition but neurotic function, is mainly an extension of the brain down the back. Nothing particularly is “in” the lumbar swelling—that the microscope detects. But if the brain can be focus for superhuman cosmic forces, why should not the Lumbar Swelling as well? After all, what is a “force”? That such subjective apparatus, however, could produce objective results in common circumstance, needs a bit more elucidation than we have at our disposal. That sentient man is ensouled in the whole tremendous neurotic ensemble that he calls his body, again and again provenly psychosomatically controlled, postulates forces that of themselves are nonidentifiable. Certainly no mortal person has ever said consciously, “I cannot get the better of this opponent by intellectual or legal stratagems, so I will now use my Kundalini on him.” And yet we are told that when all other expedients fail, that is precisely what we do, though it register to our neighbors as an intensified paroxysm of nerve-force displayed at the most unlikely moments. The trouble is, according to our Script, if we really did it consciously we would be inclined to knock our antagonist into the middle of next week. Therefore it’s more or less of a subconscious retaliation that we take.

The least we can do, at this juncture of our enlightenment, is register the higher enlightenment which our mentors supply us, and see how it carries forward into later sequences of the Intelligence.

One thing is certain, we know only a pitiful pittance of the potentials we are carrying about within ourselves. The wonder of it is, that we don’t stumble on the practicality of their usage accidentally. As we gain to the higher knowledge, however, we can at least identify the forces operating within us as they operate, and that is some advantage over the common run of humankind that is merely awed when the unusual takes place.

Read this Revelation therefore, for the higher enlightenment it affects, and then we’ll resume discussion of its actuality in the Commentary . . .

One hundred fortieth
Dearly Beloved Brethren in Mortality:

Those processes of law by which miracles are done merely, mean that earthly men have not possessed themselves of all the possibilities within their own temperaments, else they would be entirely natural processes and not miraculous at all. A miracle is only such because the process by which it is performed is as yet undiscovered. Discovered and classified it assumes its place in science. The science of today is the miraculous of yesterday.

We tell you that in the matter of manifestation you have a vast field before you which is miraculous to you at present, but which on the morrow will be of common worth because your men of science will cease striving to explain all things material by the physical means only. Ultimately they will perceive that nothing exists in the finite world but Energy. They will give attention to this energy. They will demand where it comes from. Whereupon they will find that Energy emanates from Consciousness, since it can be directed by Consciousness, as well as projected and extinguished.

In this great field of Consciousness, which antedates anything physical or material on your earth, you have certain principles operating. In the first place, Consciousness cannot exceed itself in any manner or form. Consciousness cannot do anything, or get any result, that is not inherent within itself at all times. In the Bible you have this truth expressed where it says: "In the Beginning was the Word, and the Word was with God, and the Word was God." What is meant? What is a word? What but the symbol of an idea. And what is the symbol of an idea but an expression of a form of consciousness capable of being interpreted by the plane projecting it.

Now to get back to Consciousness as lying behind all manifestation, consider this truth: You have in your universe all manner of men thinking all manner of thoughts. They have a common mein in their thinking, it is true, and no man thinks beyond a certain circumscription set up by Universal Thought. But each man thinks differently unto himself.

One hundred fortieth
Men are "postulates of the infinite." They are outward earthly expressions of certain divine principles operating in concrete activity through the agency of material substances. But they are more. They are part and parcel of the Compelling Cause which wrought those materials at the start. In other words, they are finite manifestations of Holy Spirit and therefore able to do holy and spiritual things in the finite form and the finite arena.

GOD has put into the individual human spirit a Force of its own which is capable of exercising actively on the ether about it and building up Thought Concepts into concrete reality, if the pinnacle of spiritual achievement has been attained where those who so manifest, do so at all times in strict conformity with the ordinations for the race and generation. This great Force lies at the base of the human spine in every physical body. It is the Tree of Life in each individual created entity. But it is a Force of Death as well as a Force of Life according as it may be employed. No one is permitted to speak publicly on how that Force may be called forth generally. That would be eating of the Tree of Life, or a knowledge of true good or true evil, with possibilities so fearful that only those who have first attained to perfect self-mastery of spirit can attain to perfect self-mastery of body and therefore the Force itself. This Force is the common heritage of the race and is carefully cherished in an unknown form. Or perhaps we might better put it, a form only subconsciously recognized and summoned into action. The psychologist is continually puzzled as to how it happens that under great stress of emotion, rigorous necessity, comparatively small-bodied, weak-muscled people will do feats of strength that violate the laws of the physical structure. Or in a high-voltage moment, when great events depend upon the turn of a sentence, a man will suddenly blazon forth with a gift of tongues that alters the behavior, and therefore the destiny, of generations. The psychologist, gazing only at the physical or mental structure, and knowing nothing of the spiritual forces coiled within the mortal anatomy, is not aware that in such climaxes a sudden eruption of this Life Force takes place, energizing the body beyond all known limits, making giants out of pigmies and prophets out of dullards.

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What such people are doing in those crucial moments is bringing up into conscious use this great Divine Attribute of Creative Impellation which hitherto they have kept seretly masked and hidden. In other words, they have dramatically recognized the lawful instance for the use of such power, and the summoning of it into action does not depend upon the will or decision of the conscious mind.

Let us tell you that in the projection of so-called Miracles, this same sort of Force is always manifest. It may be in the fraction of a second; it may extend over minutes; it may be stealthily built up in the closet by torturous training in its physical release. But it is ever the stimulus that suddenly motivates the ether in a given field of energized activity and brings colossal results confounding the intellect.

Let us tell you of this in another way. The laws and processes of the Cosmos are laws and processes that have their inherent root in the Conscious Will, or the Will to Consciousness. They are laws that have wrought the finite universe into being. They are the same laws which work to make you recognize that you are a person in a finite world and subject to the barrage of its sensitory perceptions.

Now you have compiled great tomes and compendiums of laws and processes that do not take the only secret Law of All Laws into account. You have said: "Life animates a given physical body. Therefore the physical body so animated, constitutes life." But it does not constitute life; it only contributes to it by an outward earthy manifestation of its activity. If you go deeply into the matter you correctly put it when you say instead: "Life is in me, but not as a product. I existed as Life before ever my body was created on this earthly sphere. I merely chose to manifest in this sheathing of earthly chemicals. But having chosen so to do, I am bound by its dictates. If, however, I can transcend its dictates and get my original energy working over and above, or better, outside, of this physical self in its mental direction I should be able to correlate disturbances in ether as I make them, or as they are made, and force them into a pattern of worth."

The process of materialization therefore, is only one problem. It consists
in directing the forces of the body from a point external to it, so to speak. That means that the truly vital forces shall have a starting point outside of the body, or apart from the body, although always at the conscious command of spirit. Now, taking the matter practically, how can this be done? You are not able at present to go outside your bodies at will, because to do that would subject you to many embarrassments, such as being considered physically dead if your spell of excursion were unduly disturbed. But there is another way that points to true behaviorism with immense possibilities.

You have within you, we say, a stupendous power that resides at the base of the human spine. It connects and contacts all the nerves and arteries of your physical self, and acts as the general energizing and preserving element throughout your conscious span of mortal existence. But that stupendous Life Force can be called forth at intervals when you wish to use it rightly in some high-voltage moment. Now then, this being true, and the "calling forth" being generally in the interests of intense preservation for yourself or some loved one—meaning the correct use of it without any damage to the karma of yourself or some person concerned in the whole drama—the secret of its ready release at will must be contained in seeking always to discover what is proper for its employment and what is improper.

This is another way of saying that the force is always present for release at the behest of super-mind, when super-mind—or in a manner of speaking, eternal mind, or the mind that is indifferent to the destiny of your present mortal, physical self—has clearly expressed its command that it can be employed without selfish use that damages the psyche. And in saying this, we are correct in our hypothesis.

Do you get this for what it means. That same force which causes a frail and small-bodied wife to lift her ailing husband from his bed and bear him down a flight of stairs from a burning chamber without the slightest damage to her physical frame or the overstraining of her muscles, is the force that can also galvanize the ether around a strongly-imposed Light Picture and give you materializations. And each one of you has his or her quota of that force else he or she would not be sitting in this room, a listening sentient at the present moment. But it only comes forth naturally and normally when the issue is not in doubt as to the correctness of its use.

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HYSTERIA does that, for in hysteria the conscious mind gets out of the way and allows the spirit to function spiritually, without the intermediary of physical brain at all. The slower process of utilization means that with the mind in the way, the spirit must be so consciously evolved that there is no doubt either as to the correctness of the employment from the standpoint of supernal logic. And this supernal logic only comes from the perfect estimate of the God-purposes in the man-manifestation considered externally to the individual as a person.

Does this seem involved to you? Let us put it clearer. The reasoning spirit who would control this great Life Force so that it sends the ether spinning into forms of atomic energy, must have so attained to spiritual poise within his own psyche that he can make the well-nigh perfect distinction under any and all conditions as to whether or not its use is proper and timely. Without that attainment, or without that sense of discrimination, results so grievous would accrue that the earth might again be filled with monsters, or human actions and activities would be so projected that the finite world might no longer serve its true purpose as a mortal classroom.

It was for this reason that man lost the conscious control of this force when he descended to his present depth in flesh. If he could have gone on manifesting spiritually to eternity, he would not have need of it in the physical state at all. And thus in a manner of speaking, the possession of the force is paradoxical. And yet it does serve this stupendous purpose: It lies in the core of his being, ready for fanning forth either dramatically, in the twinkling of an eye under stress, or sedately over a period of time, by rare spiritual attainment and erudition.

There are Schools of Occult Thought and Practice in the East where the conscious employment of this force is taught. But cultivating it in that manner, before the conscious spirit is trustworthy to manipulate it, is too often productive of Black Magic, since the control of the force consciously with the moral discrimination lacking, "backfires" too often on the psyche and causes insanity, death, or chaos in the karma of oneself or others. For this reason, a premature projection of it, before the spirit has gained to the poise of perfect dispassion in regard to its possession, is never lawful. And the
fact that the average person's subconscious mind knows this, accounts for
the fact that it is forever buried in the general ignorance of the average in-
dividual's ineptness. But that is not saying that normal gradual growth and
use of it cannot be attained in a manner that produces no harm to one's self
or others. And that growth and use is achieved by cultivating the Christ
Mastery over the vagaries of one's own temperament. Then the subcon-
scious allows the release of it as a matter of course. *In the exact ratio that
the spirit can be trusted with it, it receives it.*

In a recent discourse by the Great Teacher, you were instructed to "find
the God-Spark within you and fan it to a brilliance" that it might do
wonders for you internally and externally. This is another way of putting
the same admonition and precept. Finding the God-Spark in you does not
mean looking within your veins and sinews for a phosphorescent glow that
may presently become a firebrand. It means lifting yourself up to such a
height spiritually that you have not the slightest hesitancy in projecting that
terrific life-force into forms of concrete activity in ether and thus motivat-
ing atomic energy literally.

You say, "That is all very well, but my needs and necessities are of the mo-
ment. I owe bills and would do miracles to perfect me in my economic
quandary. I have an ailing child whom I would raise from its bed of pain
within the coming hour."

We tell you that "doing miracles" or employing these superior natural pro-
cesses under that stress, would inflict ruin upon you or your loved ones,
*and you know it in your subconscious mind, else you would use that Force
to procure what you want.* You are striving to gain an unwarranted advan-
tage over circumstance which has a totally different sort of evaluation for
you and yours at the moment. It is your conscious mortal mind that is
hungering for this necromatic advantage. The Externalized, Universal
Mind of you is at this moment telling you a very different counsel, else you
would employ that Force before midnight tonight quite as naturally and
normally as you now lift your arm. People who are known as healers em-
ploy this force, or release it superconsciously, having determined that the
person to be healed is worthy of the help. You actuate circumstance by it

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as circumstance deserves it, and your alter-ego at all times dictates what you in your blindness cannot perceive.

**THE COMMENTARY**

**Dear Students of Soulcraft:**

**O ACQUIRE** an efficient knowledge of some of these profound truths which our Cosmic Mentors are striving to hand across the Gap to us, it is necessary to withdraw into the quiet with their words before us, and assimilate line by line, and point by point, exactly what is being arrived at. Nevertheless, there are some truths regarding manifestation and materialization that do not need such academic study. The basic principles at work, which must be understood and employed, are really so simple that the average person gives them very little thought. Their very simplicity makes them escape him.

Everyone of a serious turn of mind, at once becomes interested when the subject of miracles is mentioned. If a great avatar should descend upon this community tomorrow night, hire the biggest hall in town and emblazon a huge sign on the front of it:

**HOW MIRACLES ARE PERFORMED**

**Complete Instructions for Doing Them in One Lecture**

**Admission $1.00**

**Results Guaranteed or Money Refunded**

it would be a foregone conclusion that he would have overflow crowds sitting on back stairs. If he *did* give satisfaction and those who attended went home immediately and demonstrated what they had learned, he would soon have the town and the state by the ears. Industry would stop. Stores and offices would be closed. Family duties would be abandoned. Everyone would be getting what they wanted by the necromantic use of the transcendent information. Rich man, poor man, beggarman, thief—each would be putting **One hundred fortieth**
his new found ability into materializing what he wanted most. And what would be the result? Ninety-five out of every hundred people would at once begin to materialize money. Plenty of money. Showrooms and warehouses would at once be emptied of the costliest automobiles. Clothing stores would have their shelves denuded of the costliest garments. The finest restaurants would be besieged by those wanting their share of expensive foods. An orgy of travel would start. Theatres and movies would be jammed to their doors.

But only for a little time—perhaps a matter of days. As the news spread, and the information became general, it would dawn upon automobile manufacturers, workmen, and salesmen, that making and selling automobiles was no longer a necessity with them, since they were doing those things for money and money could be had directly by materializing it into being. Clothing manufacturers, restaurateurs, theatrical magnates, movie stars, all would stop exerting themselves, since they too had done those things for money. Trains would cease running, ocean liners would stay in port, travelers would find that their easily manufactured wealth got them no service. Money would be a glut on the market since everyone had all he wanted and only the true artist, who worked for the sake of his product alone, would remain in his place and not add to the social chaos. All incentive for the cruder pursuits would have vanished; the unpleasant tasks of the world would remain undone. After a few weeks of enjoying everything that could be desired or conceived, life itself would begin to pall. Stagnation and ennui would come in. Human nature being what it is, it would probably take to conflict of some order, merely to add zest to a sated existence.

IN OTHER words, the value of performing miracles rests solely on the fact that society in general cannot perform them. If everyone could perform them and get what was wanted, human life as it exists on earth today, could not exist. The only people who got real joy out of life would be the artists who worked for the sake of their work, as before mentioned, or students who turned to the acquisition of knowledge to counteract their tedium. All of it would doubtless start people doing more thinking about themselves. With all serving classes abolished, vast hordes of them would

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have to wait on themselves. An entirely new social system would grow up—
while at the same time the gardens of the earth ran to seed and weeds grew
up in the streets of our cities.

Spiritual progress and development would of course come to a standstill
also. We all remember those hectic war years when high wages had brick-
layers dressed in candystick shirts and steamfitters coming to work in Cadil-
lac motorcars. It was the period when jazz came in, when sex became the
prominent motif in novel, drama, and screen-play, when the great racketeer-
ing crime-wave started. Never was less thought paid to spiritual matters.
The note of the era was blatant extravagance and the beginning of the ig-
noring of the rights of others.

So to counteract such excesses and make the earth-experience of true spirit-
ual benefaction, we have the economic circumstance, the necessity for mus-
cular effort put forth to bring earthly increase, the need for mental acumen
to be exerted to fashion great projects into living reality. And conversely,
the edict went forth aeons ago that he who should do miracles that short-
circuited all this expenditure of energy, should pay in another way. He
should have to dig in the lore of the esoteric, and give long months or years
of his life to mastering the principles involved. This to the end and aim that
he might so develop his spiritual attributes that he would be in perfect com-
mand of himself in the worldly circumstance and never do the slightest thing
with his supernal powers that would disrupt the life-program of any fellow
mortal or deny him the experiences he entered life to get.

That is the reason that miracles are not of common occurrence, why the
average person may not simply wish for what he would have, and find it in
his hand or on his doorstep. It requires a superman or woman to so contain
themselves in the face of the misfortunes of others, that they would not use
their adept powers for circumventing the very distresses which those others
are encountering because it is their life roles to encounter them or they
would not have entered the world classroom at all.

The stupendous kidnapping of the Lindbergh baby was a case in point.
Thousands of sympathetic people wanted to know why the psychical or
spiritual adepts of the world had not lent their powers toward returning
the child to its parents at once. Had those people possessed such powers

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they should have located the infant with scarcely a thought for the higher laws and processes which might have been working out. They should have been swayed by a compassion as commendable as it was upsetting to higher cosmic law. And for just that reason they did not exercise them.

The true spiritual adepts rightly entrusted with such gifts, recognize that nothing happens in this world by chance. They know that in the cosmic nature of things and absurd as it may sound to some, the kidnapping of the Lindbergh child was probably slated to happen not only before its own birth but before the birth of the parents themselves. It would have been difficult to persuade a distraught world sentimentally concerned for the infant’s safety that Charles and Anne Lindbergh “had that experience of bereavement coming to them” as part of the life lesson of each. The world, ignorant of such matters, would have indicted such a claimant as in league with the kidnappers if he had dared to profess that such a hectic experience might well have come as a compensatory offset to the young aviator’s fame and meteoric flight to world-wide affluence. For the true adept to exercise his powers and restore the child would have meant assuming liability for Charles Lindbergh’s karma, which would mean an intimate knowledge of all his past lives and experiences. And so the true adept makes no more gesture toward lending his aid than he would toward the humblest sot’s offspring snatched by a gypsy—even at the risk of being excoriated for not possessing higher powers at all. The true adept who understands the law, is so evolved that he recognizes that such practices are not permitted, and if he exercised his powers so, they would ultimately destroy him or be taken from him. The fact that a sizable reward was likewise offered for the child’s return, makes this doubly true. To earn the reward in this manner, would mean enriching oneself by a spiritual power used for selfish profit.

The receiving of a great enlightenment which awakens the cosmic centers and releases the esoteric powers so that such attributes are of utility, therefore carries with it not only a stupendous responsibility but usually a knowledge and a philosophy toward the distresses of others that takes due note that those same distresses are not always to be interfered with. Jesus went about “doing good”, it is true, and healing those distressed and diseased. But remember there was many a person whom He did not help. Don’t for-
get that New Testament verse that says in substance that “He could do no
good works in Nazareth because of their unbelief.” That unbelief postu-
lated a backward spiritual condition in which those people were not to have
their miracles done for them vicariously. Their karma did not disclose them
as ready for them.

THERE is a power in the human body, well-known to the holy men of
the East, which when aroused and consciously directed, can actually
“accelerate vibration” along the lines laid down in our Revelation of the
hour. But the arousing of that power prematurely, or before there is the
proper coordination of the physical, mental, and spiritual faculties, means
the defeat of the life program in the individual instance, or the insanity or
death, of the one who so misuses it. As we said in a former lesson, material-
ization is so common a practice among certain sects of the East, that even
the miracles of Christ call forth not a flicker of interest. But how many
among us are spiritually ready to enter into control of such powers ourselves
today? If we suddenly had the faculty for materializing a block of gold or
sheaf of banknotes, would we not be tempted to see that father stopped
working when his greatest pleasure in life is to keep busy, to see that Brother
Jack has a new sports roadster in which he would not take half the pleasure
that he has gotten from the rattletrap he put together himself from a dozen
wrecks in an auto graveyard, to see that all other relatives were released
from concernments that today are composing their real life lessons. Would
not our easily-stirred sympathies completely disrupt the karma of those
relatives, as well as provide ourselves with benefactions for which we would
have given no compensations to society? Witness what happens when large
fortunes are suddenly bequeathed to those who have not earned them.

And yet we are having the laws of the process made known to us, which
implies that we are to study them, academically at first perhaps, but for
literal application after we have fully apprized ourselves of the causes and
results. We are all Christs in our own rights in this: that we can command
in passing circumstances all things which we desire for the real good of
others, if we observe a few fundamental laws of the process.

In the first place, we must perform in absolute indifference toward the out-
come of the performance as a performance. That is to say, we must have a wholly abstract attitude and utter divorcement of self from the performance as an actuality. We must not care whether it succeeds or not, as we are above being affected by it. We must discard our inhibitions of personal concernment whether a thing comes out, or does not come out, as we plan to have it. We must make the things we want to do so utterly foreign to ourselves personally that we cannot conceive of ourselves as being identified with them.

When we look upon all the things we would do, for ourselves or our intimates, if we had command over circumstance or materials, can we honestly say that we would religiously preserve such indifference?

The Divine Teacher Speaks

MY DEARLY BELOVED:

I have come to you in story, I have come to you in song, I have lifted you a staff, I have spoken you a prophecy;

Lo, I have come to you when that which was righteous was bespoken by evil; I have made you a tent from the scorchings of error; I have given you peace which embalmeth the spirit;

Is it not meet, therefore, that ye should be wise? Is it not truth that ye hear from My lips? Is it not righteous that the things spoken to you should be known by their substance, that the evil whereof ye have have concernment should manifest its error, that the things of the spirit should be known of the spirit?

Is it not meet that circumstance engulf you that out of its torment ye may greet benefaction?

How know ye it otherwise? Whence cometh your knowledge of that which

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is godlike except ye have contact with that which hath error?
I tell you there cometh a wilderness for you that out of its dangers ye value
a shelter, that out of its tumult ye perceive a tranquility.
I come to you not as one who would harass you; I stand in no figtree and
bid you eat thorns; I give not My spirit to those who work lecheries; I seek
out the humble and raise them to strength.
Hear ye My words: I perform you a magic, I raise you to heights where
the intellect vaunteth, I say ye have a mission that cometh of Me;
I say ye do make unto yourselves graven images when that which is mighty
is worshipped as Might;
I give you true doctrine; I manifest no error; yet I offer you no surcease till
the race hath been run for the knowledge it holdeth of that which restrain-
eth and bindeth the sinews;
I say ye do make a blasphemy of Me when ye look to your strength to win
a great conflict; I say ye do make a mockery of love when ye sharpen your
weapons to do harm to a foe.
Lo, it hath been said that he who would be greatest among you, let him be
your servant;
I say, let him who would be greatest among you go before the multitude
and proclaim a great lechery, but in his proclaiming give heed to the humble,
in his remonstrance do good to the weak.
For he who would be greatest among you shall cast out a thorn though his
own foot be pierced; he who would vaunt himself before you shall come in
at the door and make peace with a household.
He that hath an errand among you from everlasting to everlasting shall give
heed to the tumult but pass through its iniquity; he shall give of his strength
to voice his remonstrance but draw not his sword to deal vilely with vileness.
Hear ye My words: I come as a messenger seething with radiance; I come
as a herald clothed in a brightness.
I make unto you pleasant passages of speech, but I give to Mine anointed
a cup and a crown; I give them a radiance like unto Mine own; I say they
are transcendent, that they do you no vileness.
They come in at the door and the household knoweth blessing; they go out
of the door and an emptiness ensueth.

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I give of Myself as the time knoweth violence; I give of My peace as the day
day knoweth mocking.
Whereof have ye been guilty of knowing much error? Was it not said of
the prophets likewise: These men do err, fall to, let us stone them?
Behold the son of man cometh to those who know stonings; He raiseth them
up and sustaineth them tenderly.
The times and the seasons are as cups that are full; the day hath its wraths,
the morrow its promise.
The flock of the shepherd knoweth its wanderings; the eye of the shepherd
perceiveth its sorrowings.
Is it not meet that ye should sorrow yet a little while, beloved, that out of
the revilement a cleavage hath its issue, which are of Me and which know
not My voice?
I say to you, Rise up, partake of the increment set for the Wise Ones, do
no ungodly thing that hath not mercy in it, lift up standards to the truth,
make mankind profess it.
Thus shall ye know honor when that which is tumult hath vanished in up­
set, when that which is spoken shall find its voice silenced.
I bid that ye tarry yet a little while, beloved, for presently come angels min­
istering to you, partaking of your ruin that they may be fat, swathing your
foreheads that your wounds be their own.
Thus speak I in truth, pronouncing My blessing.
May the godlike know increase till their cohorts exceed the numbers of
winged messengers; may they fast till I come, that after their fasting they
proceed to true feasting, that out of their wretchedness cometh their luxury.
Arise and be exceeding wise, beloved; perform the ordained and that which
resulteth shall flame in thine hand...

PEACE

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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.
THOUSANDS of questions come to Soulcraft Headquarters from correspondents who want more light on special points raised in the Soulcraft books. Answering some of the quandaries propounded, too lengthy for letter response, means short articles complete of themselves. These articles, disclosing the trend of public thinking in reaction to Soulcraft disclosures, constitute the main contents of an attractive Monthly—

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SOULCRAFT CHAPELS
Post Office Box 192 : : : Noblesville, Indiana
ONE HUNDRED FORTY-FIRST DISCOURSE

Intellect:
How It Indicates What May Be Lurking in Memory from Previous Lives

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 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
How Intellect Indicates
What May Be Lurking in
Memory from Previous
Earthly Lives . .

ONE HUNDRED FORTY-FIRST DISCOURSE

Dear Spiritual Friends throughout America:

Up to the present time in these discourses, you will note, we have discussed a hundred and one controversial matters having to do with the soul’s environment and conditions encountered after it has come to earth-life. Now it might be excellent, in the sixteen Soulscripts that complete this course of study, to give particular attention to the various problems and complications that confront the soul-spirit when performing the actual feats of coming into and going out of, the physical vehicle.

The average man or woman has no reliable direct-memory of earlier states of existence before discovering himself or herself ensconced in a new infant body on this plane, with new parents and a new name, and to all intents and purposes a new personality. There is, of course, a very logical reason why such earlier memories fail to function, and I shall strive to make this clear, along with allied matters, in the numbers of Scripts now left to me.

On the other hand, we discover that the man or woman doesn’t exist in earth-life, no matter how vehemently he or she repudiates the pre-existence doctrine, who won’t, under proper conditions of hypnotherapy, disclose and narrate most of the careers that have been earlier lived in flesh, where they were experienced, and what the profits from each of them would seem to have been.

One hundred forty-first
Any study of the soul would be grossly incomplete if it failed to go into such eccentricities of spirit, account for them, and give more or less indication why the human beings concerned react to such antenatal influences as they do.

Truly it would seem to be in the mental quality we call Intellect that the secrets to them reside. So in these forthcoming Scripts I want us to consider Intellect for the thing which it is. Too many of us don’t understand it. We use it interchangeably with mental alertness—which after all is not so grievous an error—but we consider Intelligence in turn as mere mental acumen, pretty much of an organic nature, and don’t burrow into its real substance at all. Suppose we give it particular attention this week, and withal acquire something of a new respect for all the ingredients that enter into our many separate individualities.

First let’s ask a word of divine blessing on our inquiries, that we may be assisted with wisdom from loftier realms on the whole of it—

INVOCATION

By the Chaplain

DEAR FATHER-GOD INCARNATE:

WE HAVE pursued the intelligence communicated unto us from higher realms of Knowledge and are earnestly grateful for its profundity and its beauty. But there are still further matters on which we would have enlightenment, that we may function as heralds of Thy kingdom on this earth-plane, bringing to mankind in his primitive consciousness of Thee that which most truly inspires him to emulate celestial wisdom. It is not in childish curiosity that we seek knowledge, Father, but that our souls may expand in adult grasp of the Infinite, that we may serve as beacon lights to those who grope in twilights of great illiteracies.

We are grateful, we declare, for the knowledge which the past has brought us, but we would walk in still brighter illuminations, that Thy Voice and Thy Word shall ever summon us and lead us, until we gain to the mountain-
peaks of all earthly profits and our souls be equipped to leave earth behind us and wing into higher radiance. Grant that the instruction which we receive this hour shall be truthful and accurate in its substance, and that the Bread of Wisdom which we eat shall nourish us so long as Intellect functions in us. In the name of the Teacher of Teachers we ask it . . AMEN AND AMEN! . .

Intellect and Genealogy

Dear Soulcraft Students:

INTELLECT is truly a mystical attribute, when we pause to give it thought. Society says commonly that such-and-such a person has a high I. Q. The initials I. Q. serve to express Intelligence Quotient, or the mental quality which such person exhibits. Well does it know that all persons in earth-life by no means possess or enjoy or display any common variety of intelligence; almost we might put it that each man and woman exhibits his or her own. But society, observing that mental qualities or lack of them to run in families, has made the error from the first of concluding thereby that such traits must be inherited. That “like may have attracted like” would require exposition of the whole hypothesis of pre-existence, and society shies from such. Better to advance the theory that the children of highly endowed parents mentally partake of their intellectual bone and tissue by reason of having become offspring, than delve into the complicated and ominous studies of each man and each woman being back upon this earth-plane to discharge karmic responsibilities for transgressions in lives earlier. People do not wish to concede that they might have thus transgressed. So they get around it by holding the truth of such profundities in jest. However, the circumstance that highly favored parents will reproduce in highly favored offspring seems logical, likewise it offers a side avenue of escape from prenatal responsibilities. So the hypothesis has grown into a psychological fundamental.

Physical attributes may be inherited, yes. Genes of reproduction may pass
from parent to child giving specific physical traits and characteristics, so why should not spiritual and intellectual factors have some sort of mystical genes-prototypes of their own to transfer? Society concludes that they do, at any rate, and lets it go at that.

The trouble with it is, that by no manner of means do parental types reproduce exactly. A law—of reproduction or anything else—to be a law must work infallibly in every instance. But tens of thousands of high-caste and godly people give birth every year to mentally deficient or vicious characters who “bring down their grey hairs in sorrow to the grave.” On the other hand, every decade is replete with instances of children of the circumscribed and the lowly breeding little humans who grow up to be Lincolns, and Edisons, and Henry Fords, utterly belying the cultural and economic handicaps attending their births.

The real truth—to the cosmically literates—is, as I said, that “like attracts like” and parents of the customarily brilliant offspring give birth to such because all the parties involved have known one another as kindred souls on higher planes or in earlier careers, and contracted mutual karmic relations making the earth relationships what they subsequently become. Groups of souls “go along together” in and out of various worldly sequences, incarnating alike, living in propinquity, dying out of physicality at about the same periods. Thus do they exhibit a common mentality.

What we are interested in comprehending in this Soulscript, however, is the multiple and hybrid quandary, What IS Intellect? . . why does one individual—or group of individuals—possess and display it and another individual or group so grievously lack it? Or more specifically rendered, what does one individual or group require to pass through, in way of experience, to acquire it? We have only the law of averages to back up a contention that the wise give birth to the wise, or the clever trace the causes for their cleverness back to equally clever parents. Why do the differences in mental agilities exist? What started off the gradations in point of intellectual worth?

Well, back in 1932 it was, that I put such challenge up to a Higher Mentality almost at the beginning of my own instruction. In the next six to eight pages I want to relay along to you what he told me, as he beheld it
from his loftier vantage-point in Time and Space. Does Intellect exist as an entity unto itself, I wanted to know, or was it just a hypothetical term that men had invented to depict mental agility that was an attribute of peculiar personality? Supposing we read and absorb what the Mentor on this occasion had to say, and later I'll comment upon it as I can...

THE REVELATION

DEARLY BELOVED BRETHREN IN MORTALITY:

CONSCIOUS Thought has a power to transcend itself upon occasion, or in result of peculiarly informative sequences of experience, making itself to shine as a radiant garment upon a body already notable for effulgence. Such transcending of itself comes about by gaining or encompassing concepts of the soul’s supernal destinies, and when it happens we declare that the soul has acquired ennoblement. This glimpse into the higher realities, or possibilities, lingers in the mental equipment and makes for the thing that mankind calls Intellect.

It isn’t precisely itself that the consciousness transcends. It is its mediocre viewpoint respecting its own nature.

Right here in this first paragraph of what we have to say, we have given you the well-nigh perfect description of intellect. Wherever and whenever men have gathered together, there have been arguments in logic arise, sooner or later, that men have given the name of Intellect. But they have by no means perceived what intellect accurately is. We who are higher advanced in knowledge tell you that intellect comes into the body with its memory equipment of brain, as an inpouring of spiritual values, there to find lodgment in terms of carnate principles. These principles may rebound on one another and make a confusion of thinking. They really have no logic until they are called forth to serve of Thought,

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true enough, and are valued in themselves as transient entities not always serving identifiable purposes until such purposes are known. But, given a thing to occur in logic, the mental "quality" called Intellect—make it the mental attribute called Intellect if you choose—seizes upon it and makes an exhibition of proving its worth. The Intellect redounds to no credit of itself, however, unless Thought transcends itself above the mediocre viewpoint, or at least enters into it, and discerns its values one from the other. Thus Thought is ever the guide of Intellect and its shepherd, causing it to climb crags or plunge down abysses on a hunt after treasure of supernal wonderings. All of which is saying in a somewhat flamboyant manner that as common animalistic thought, or brain operatings, result in the consciousness exerting itself to catch vision of something outside and above itself, Intellect is born as those visions become articulate...

You are intellectual, actually, when you can view and reason and logicize outside and above the common mien of animalistic intelligence which generally accepts life, and the organisms place in life, as a fait accompli, requiring not much inquiry. It is, thereby is it unchallengeable. But Conscious Thought may put the question, Why should it BE? And as answers are suggested, no matter from what cause so long as they appear of moment, Intellect is born in the original instance.

The basis of Intellect, in other words, is the possibility of the brain-mind daring to face the appalling proposition, Am I all that I can be? Or, Am I all for which I was originally intended? Doubt or skepticism arising in reaction, Intellect has made its first dim functioning, appearing in human letters as undoubtedly a thing of moment.

Everything is predicated on the great Cosmic Basis that the only way to get a brain-mind to think is to put it in some sort of dilemma where reasoning might extract it from recognized distress. And the only way to develop Intellect is to put it in some sort of dilemma where it questions why it should be there at all. Intellect is wonderment after the destiny of the self. All logicizings proceed from that.

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WE TEACH you of Intellect this hour for a purpose.

Intellect has bothered you. It has been your vine and figtree, your provocateur and your servant. It has said to you, "This is the reason for the Cosmos, not as I know it but as I perceive it." Intellect opens vast treasure-houses of knowledge only at the behest of supernal spirit. It makes itself to shine by a false glitter, behind which is no wisdom!
The elect of earth have evaluated Intellect because it has pointed a way of action through the quandaries of Mind. It has not shown man how to evaluate himself, however. It has limited him in principles at the expense of his conscience. It has taken him up into an exceeding high mountain and delivered him a view of the kingdoms of the world; it has not shown him how to escape the reasons why he is plagued by the promptings of his conscience. His only hope has been that as it proceeded out of himself it might fashion a better view of the future, transcending for his understanding true principles from chaos, slaying his deceits and making him omnipotent.

Now the Intellect has wisdom only when attaining to this thought: that man is a sentient creature made omnipotent within himself to harness the forces of Nature within himself and make himself God while still in flesh. It is the resurgent part of him that commands him to excesses in spiritual attainments, provoking him at times to wrath that such excesses have to be. We deal in no falsehoods when we tell you that provoking him to wrath produces Intellect’s destruction, for man is ever his sentient self. Behind the walls of what he thus calls Intellect he cowers in fright, sending forth phalanxes of armored Thoughts to ward off all enemies intent on his vanquishment. Intellect goes out with him in league to protect him only to falter by the wayside, being barren of idea unto itself to deliver a defense. We say that Intellect tries the soul with a mighty trial, determining which of its component parts are worthy of supply. But in the trial it also takes its toll, perceiving that which is to be in terms of that which has wrought its destruction.

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INTELLECT, therefore, is rarely constructive. It seeks only cracks in the armor of its adversary, not propelling the power to level him low. Thus the Intellect betrays more often than it helps. It gives small cause for soul satisfactions. It uses the adversary as an ally to back up its claims that evil is a certainty, that attainment is delayed through mishaps of circumstance, that rightly the forays of chance will beset him and cause him a mischief at dawn of the morning. But the Intellect is not Mind, as such. Get that straight. It is merely an offspring of Mind that delights to honor its parent for a purpose, but reviles that parent if the cause be not pure. It says to itself: "I am cast down in my reasoning. The lights of God have gone out and all is of blackness in which I wander lonely. I must preserve myself with an armor of argument, that I of myself have a certain security."

Whistling in the dark intellectually is the mark of the craven who knows not his strength. Fearful of circumstances prolonged to his displeasure, the craven embraces reasonings to explain his discomfiture. He goes to and fro reviling his circumstance, pledging himself to new deeds on the morrow that fortune may come and sit with him. Thus it manufactures reasons for life being what it is and thinks himself scholastic and profound in his wits. He is really a craven because life has beset him without adequate preparation in terms of Spirit values that have proven their substance to stand by him when the gods of wrath assail him and would make war upon him. Intellect is cowardly in that it gives reasons for things to outwit a conscience that prods him to action. It sits in a carnal house of its own desires and breathes the foul fumes of its own nauseous malignance, striving naught for wholesome principles which the soul knows already and in knowing possesses, but keeps harking back to its needs for its reasons to explain its misfortunes in terms of equations. It builds brilliant concept upon brilliant concept, all the while desiring that the Still, Small Voice refute them, making an argument unto itself that the Lists of Misfortune should produce a trophy.

You are possessed in your wits when you look to it for Wisdom!
INTELLECT seeks always an alibi for that which the soul has not performed in substance. It reaches out boldly and strikes down cohorts of righteous indignations. It raises itself to heights of grandeur in abstruse principles but really arrives nowhere in hard spiritual facts. We tell you to be chary of it.

It has a brilliant promise on its countenance and appears to enhance the person displaying it. But it slays the soul if the vision be weak in that which lies beyond the pale of troubles of the moment. It goes not out to defeat any adversary but really to take counsel with him and know his intentions.

Intellect says no good of itself excepting that it is brilliant in castigations of that which is worldly. It produces no power that comes from itself and shines with a false radiance to attract the besotted. Intellect has a devil in this, that it betrays its possessor and presents him with stones when the soul begs for bread.

The opposite of Intellect is militant conscience that ever describes a forward movement in Spirit, knowing ever that it is omnipotent to do goodly works and succeed in its purposes, world without end.

"Come unto Me," says the Teacher, "and I will give you rest." But Intellect says, "Come unto me and I will give you increasing tumult as it pleases you to follow me, for I am but the mental part of Mischief Incarnate, seeking ever to show you where you have erred in principle but eventually destroying you by showing you these principles can suffer defeat."

Let us be chary of that which speaks ever in equations. The Word is a snare when it shows no *accouchement* birthing soul-peace. Thus its benefactions are nothing but revilement, and the price of its service is eventual loss of that power that gives the Spirit confidence to achieve its ends by knowing.

We speak the word "Peace!" to all who have it aggressively functioning, for their heads are a battleground and they know no relief..

Instead of human heads being such battleground, it would be more propitious to transfer such conflict areas to the very Soul itself.

The soul of man is ever in a state of flux and growth. It is a sentient and self-recognizing particle of the Divine, one of whose primal laws for exist-

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ence is Expansion. It must not only expand in acknowledgment of the sig-
nificance of itself but to the fullest grasp of its ultimate principalities and
powers. It must seek at all times to realize the potencies of its own divinity.
And among such potencies the capability for grasping any and all cosmic
realities outside of itself, is essential. Intellect thus transferred to the soul
instead of remaining strictly an item or peculiarity of Mind, would perforce
cast existence on all of the planes in utterly different mold. "We are sen-
tient," Soul would say of itself and its fellows, "that we may encompass in
Thought all that Holy Spirit has first encompassed in Thought in advance
of us. As we complet such encompassment, we shall approximate Holy Spirit
in our own rights."

But such acknowledgment should go further than strict mental recognition;
it should enter into a state of participant awareness that feels itself a part
of the Whole and without which the Whole would not be the Whole.
Today in your world—or upon your lowest Plane of Materials—it is an
obsession with you to think objectively, to regard the vast ensemble of phe-
nomena projected by Holy Spirit as an immense exhibition to which you
are called to be spectators. You do not get the very essence of this vast
exhibition as chief performers in your own rights. You are one mentality,
God is another. Each has his own methods for proving his individuality
and separateness.

Thus you speak of Divine Mind and of Mortal Mind, as though they were
separate essences and entities. You overlook the all important truth that
unless Divine Mind exhibited within and through you, mortal mind would
scarcely be able to make a single gesture identifying itself. And the hocus-
pocus by which you reach such distinctions you name Intellect.
What you truly do is build a small fence around your peculiar exhibit of
Divine Mind manifesting in and through you, and call it Mortal Mind.
And you behave as though you had affected a great discovery. But what
is it truly that you have identified?
You have merely taken note of Divine Mind's peculiarities of duplicating
itself or enlarging itself through expansion of particles. This is incompre-
hensible to you, that Divine Mind should thus multiply its powers within
vehicles, term themselves men and women.

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THIS is the great wisdom that we bring to you—we who have now gained to heights of awareness that you cannot utilize until you arrive on planes higher than those of earth.

Holy Spirit is ever enhancing and expanding itself by bringing into function increasing numbers of particle-units whose mass-thoughts makes Holy Spirit mightier in its universal eschewments. Thus is it a self-renewing Holy Spirit, and as such manifests its methods for propagating and replenishing Itself. However, you as the “feeders” for this particle-supply of replenishment choose to regard yourselves as utterly foreign to the essence of this Mighty Parent, something apart from It, and thus do you precipitate confusion and wrong wisdom into the whole cosmic ensemble.

It is the nature of this whole instruction which we are releasing to you, to try to point out to you that you are permitting Mind to reason from a false premise. You are not something separate and apart from Holy Spirit. You are Holy Spirit yourselves, contributing to the Mighty Essence of the original postulation. Nothing in this claims that man in the accumulate is Holy Spirit of himself; rather, that man is the exhibit of Holy Spirit in the business or process of multiplying, increasing, and demonstrating its source of self-supply . . .

Intellect is not the instrument by which this is comprehended; consciousness does that. Intellect might rather be called the facility with which consciousness performs. It is Consciousness in its highest aspects of qualifying and discerning Cosmic values, one against the other. But Intellect can fall into the ribald habit of qualifying and discerning values that are not there, or that do not exist excepting in the imagination of Consciousness—or Conscious Spirit. Such a celestial monstrosity as the Vicarious Atonement is a case in point, where such imagination or fabrication of values manifests. True intellect strives from the beginning of its functioning to make certain that the values it is reasoning in, are true and correct values, not hypotheses called up or manufactured purely for the sake of exercising the mental endowments. Better be dumb and have no intellect than use it mischievously in debate on values that have no true and lasting significance in the higher fields of Cosmic learning.

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Dear Students of Soulcraft:

Perhaps you think we have had more practicable and down-to-earth papers than the one I have just printed for you from my early books of transcripts. People in the higher realms of life, however, delight to analyze theorems thusly and consider the mental exercise profitable. Telling what Intellect does or doesn’t do, however, avails us little unless we understand clearly what it is and where it comes from. Like the celebrated abstraction “Mind”, it represents the thinking part of man debauched in some peculiarity.

Animalistic man contains within himself—probably an evidence of the God Spark—the ability to consider himself abstractly in the plights he encounters in the earth-state, and to conjecture about those plights. Thereby he conjectures about his own nature and draws certain conclusions, right or wrong, about his destiny. This conjecturing becomes such a practice that man finally gives the practice a name—implying an identity unto himself. He calls it Intellect.

But this thing is true, regardless, that as he conjectures expertly he becomes proficient in making mental equations about this or that, and thus gets an agility in his entire mental processes that applies to other fields. Self-analysis is at the bottom of it, always. Nonetheless, he learns to make swift and clever comparisons, to weigh this against that, to look for causes behind all phenomena. And such agility soon manifests in other arenas and in consideration of the day’s most commonplace quandaries. The academic world declares he has a “high I. Q.” or Intelligence Quotient. Actually he’s lifting his head from an animalistic downcast of vision and considering himself something mentally oriented to the stars—and Cosmos.

The fact that he can think or reason in abstractions, calls for abstractions in which to so operate. And we behold man proceeding utterly out of caste with the animals—who never entertain wonderment about their natures or...
destinies from New Year's to Christmas—and owning to an inherent godhood within himself. Intellect is the ability to reason and deduce, all hypothetically, and without soul or body being involved excepting as encasement for the activity. It is Mind operating purely as an exercise. The trouble is, that highly intelligent people don't seem to grasp that all which is engaging them is purely an exercise. But it does reflect profitably, nonetheless, in its application to the more practical dilemmas of life in lesser fields. Perception is quicker in the matter of naming values, and comparisons of values. But none of it goes deep enough in identifying the origins of such values in earlier physical experiences.

MAN is a dual creature. He is made up of one ego inhabiting two bodies. One of those bodies on this earth-plane is physical, the other is spiritual, or etheric. Ordinarily he lives the year around without realizing his true self-consciousness is contained in his etheric self, which in turns occupies ensoulment in his physical and material vehicle. We are going to hear much about this etheric body of man in the remaining papers of this series. I have kept it more or less purposely for the last.

In these twin vehicles, one contained inside the other, man has two brains and two minds. The first physical brain-mind is the foreconscious. The second etheric brain-mind is the subconscious. The first brain-mind is renewed with each new physical body the individual man obtains from his mother. But energizing it is ever the second brain-mind, that is his eternal self, that knows neither destruction nor death, that passes onward from one physical life to another physical life, but retains all the increments from experiences that any physical enhousement has ever confronted. On physical death, the first brain-mind—being a purely sensory equipment—dies with the stilling of the physical heartheat and is interred with the remainder of the fleshly organism in the nearest cemetery. But the eternal etheric brain-mind goes straight along experiencing, and remembering infallibly everything experienced. Ignorant society terms this remembering the "subconscious." Really it is the alter-conscious. But as we shall see in our next Soulscript, this alter-consciousness has difficulty functioning of itself with-

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out adequate stimulus. Something must galvanize it, to make it perform as the sentient foreconsciousness performs.

*I like to think of Intellect, true intellect, being the functioning of this second etheric brain-mind without respect to any specific personality!* Or rather, it is the eternal brain-mind operating without regard to passing circumstance. We shall see whether I'm right or not in such deduction in further papers on this very vital subject.

The eternal personality makes a clamor to operate from the standpoint of timelessness, and manufacture its conclusions and postulations without the handicap of objective physical brain-mind forever calling up obstructions, you can’t do this and you can’t do that, because the times declare “it isn’t done.”

I’m getting into “deep stuff” with you here, but after a hundred and forty Soulscripts you ought to be able to take it.

This “Eternal Self” should command more respect than it does, and not have its imperishable activities referred to as aberrations. We’re going on with this discussion of the function of Intellect in our practical affairs and exploring deeper how we each come by a high or low “I. Q.” . .

One thing we’re prone to forget, in all this earthly dilemma and vicissitude, particularly when we think we’ve been handed a dose of labor in the current career that leaves us precious little time for recreation and reflection, is the fact that *everything we experience leaves a lasting impression on this same Eternal Mind.*

You have never made a physical or mental gesture since your soul came out of universal cosmos, ten million years bygone, that your spiritual mind hasn’t registered. True, most of it in your current life is now all fused into a program of Behaviorism that you call your particular Character. Much of what you have done has resulted in painful situations for you, much has resulted in pleasure. But as you’ve learned to anticipate from past experimentings what will be the product of a given line of conduct, you’ve improved and accelerated Intellect.

A lady in Illinois wrote me the other day wondering if I could find out for her why her life in the current era had consisted of unremitting work ever since she had passed her teens. “I’ve never had a vacation,” she told me.
"I worked right up to the night I was married, and then it seemed as though I had double labors piled upon me. My husband needed all the help I could give him, then I found myself about to become a mother. I've had eight children since. If you don't think a woman in moderate circumstances has to work with eight youngsters to raise, try it yourself sometime. I simply can't figure out why such a prodigious amount of labor was heaped upon me. Strangely enough, my health seems to have held up under it. Occasionally I do get out to a neighborhood movie. But each new day that dawns means I must rise to apply myself afresh to reach evening. What is a person learning, when he or she is given to such a life program?"

My answer to her would be, that she's learning "intellectual adroitness." No matter what the labors of her day may comprise, she is separating the profits from one experience from the profits of another experience. She might ask me whether she wouldn't do the same if she had been born to millions and been able to have servants and her time left to her own whimsical disposal? No, I don't think she would. And I base my reasons on the simple fact that we all taste of a different compensation when we realize we must do a thing, in that it devolves especially on us and no one else, and the effect of having to take it seriously and not as a prank or a caprice gives it an importance that remains with us in our mental qualities. Always, by everything we do, we're in-telling ourselves as to this or that, and practically without realizing it gaining to a facility in judgment of human values that we finally think of as automatic. Actually it isn't automatic. Neither is it "instinctive", as so many people decide. We're doing things, and making decisions, from long-time familiarity with the factors and values concerned. We say this or that person is "smart" when what we're trying to express is that he or she is "old with experience."

And this particularly illustrates in our "judgments of human nature"...

YOU continually behold people with what is termed an "intuitive sense" for getting along with, or handling, other people. Say this or that to a certain type of man or woman and you'll only raise rancors in them. Say something else and they love you for your sympathy or "fellow feeling."

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It isn't fellow-feeling; it's stored knowledge of how human nature will react to this or that, that wells up and exercises without much seeming effort. It's calling on all the stored-up wisdom that has come from a thousand and one complications in lives long since lived, when the erroneous attitude did damage—damage that became serious enough for us never to forget it.

Probably the really consummately way of regarding it would be to say that the intellectual man or woman was the man or woman with the facile cosmic memory. "I know this situation," he or she says, "I've encountered it before and know just what will result whether I behave this way or whether I behave that." So when you see adroit or diplomatic address working wonders with the crowd, performed by some particularly "intelligent" person, look for the secret in the prodigious number of lives that "intelligent" person has lived, with eternal memory carrying the load of effects, good or bad.

The Illinois lady who bemoaned the grueling program of her current career was mistakenly bemoaning intellectual and spiritual profit that has come to her and stayed with her because she has "taken things seriously" in whatever situation her life—or lives—called up. It was a sterling demonstration of her general serious-mindedness that she chose to acquire educating experience in roles that entailed mental or physical labor, because from them come, as I say, the best associated results in temper and tenor. The little social butterfly may imagine she's having "experiences" by her amours and capricious behaviors, and of course she is having experiences of a frivolous sort. But they won't stay with her like experiences that accompany the transaction of worthy and worthwhile productions and the diligent creation of things ranging from pumpkin pies to multitudinous infants.

When we're engaged in a serious thing, in other words, the effects on our cosmic memories are serious, and that means they become more readily available to us for drawing upon in times to come when circumstances are analogous.

NOTICE, however, that our Mentor gravely discounts pure academic intellectualism, and perchance for a more or less similar reason. The person who "delights to show off his brains", fancying a peculiar cleverness.
lies in such demonstration, is dealing in pure hypotheses, with himself as participating principal not called to pay much of any penalty if he errs in his concludings. Consequently his mental activity doesn’t score very deep on his eternal personality and hence doesn’t add to his lore or recollection. Strange it is when we give thought to it, that the intellectual in the true and commendable sense is generally the type of character that isn’t the least hesitant about assuming responsibility. If he “knows that he knows”, because his great storehouse of recollection is ever available, he is not in the least hesitant about relying on such knowledge to see him successfully through this or that social errand. Conversely therefore, when you behold a highly intellectual person not at all hesitant about mentoring other souls, or applying himself to some great civic or economic quandary, you are seeing a very aged soul identify himself without much conscious thought applied to it.

Young souls, people without much cosmic background, may fancy they enjoy indulging vanities in assuming responsibilities for what they aren’t fitted, but quickly such inexperience finds them out. And the hapless thing is, if penalties in consequence are at all severe they will grow complexes of inferiority that blight them with an excessive timidity in the next few lives they live. However, the man who knows, and who “knows that he knows”, can as readily grow a superiority complex, which is only absence of patience with others who seek to function where they are not qualified.

Don’t you grasp that year by year, week by week, moment by moment, we are forever adding to our store of qualities and values that must only serve us more and more expertly up thousands of lives still to come . . . not all of them to be lived on this moribund First Plane by any means? And as we grow steadily wiser, we grow steadily better, because Great Wisdom and Great Goodness are always synonymous. So the longer we live and the more educating experiences we have, the faster and surer is our spiritual progress. All of which has been something that our pious ecclesiastical forebears never grasped and therefore left out of the Book.

It is our epochal privilege to discover the oversight and mend it.

Sufficient unto the week is the illumination thereof in the Eternal Verities.
The Divine Teacher Speaks

MY DEARLY BELOVED:

QUANDARY ye do put to me, Whence cometh the creative consciousness to manifest itself to itself? . . . in this wise I answer it:

It hath been known to you of old that man is pregnant with worryings over that which he perceiveth;

Worryings are of an order, and not to be despised, yet worryings call up visions also whose essence is faulty to the thing perceived.

When man asketh, Why do I exist? whence cometh all this which I perceive? what is it, and why is it? he maketh himself an error of a sort.

Lo that which is perceived is not the thing he asketh to have discerned to him; I say he is confounded by misinterpretations; so I answer your query thus: Humankind is not the thing which ye perceive; it hath the essence of the thing besought by logical explanation, but the essence hath an error in it, grievously confounding.

Take this to heart: When men know themselves, they will find themselves without a Why.

The why is mortal. There is no Why, speaking in essences that are divine. The Why itself is only evidence of mortality. Speaking cosmically, no Why entereth in.

If ye do ask of me the Why of mortality, I say that ye have been told; if ye do ask of me the Why of divinity, I say that it perisheth by its own connotation.

Why is mortality speaking mortally: seek to speak without mortality and Why is absorbed in Whither.

Why is Whither.

But again observe this: When ye do leave your mortal bodies and climb

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into an Idea, ye do perceive that the Why is but a manifestation of resentment that the body should even be necessary, and disclaim the idea. I teach you this advisedly, knowing its import on your conscious lives. Only when a man reacheth that state wherein the Idea is apparent unto him, doth he receive the Why as a mere postulation of his own conceit as mortal flesh. I say unto you there is no Why, and being mortal and therefore resentful, ye say that I speak falsely or utter an absurdity. But I say also that there is neither Time nor Space except in mortality. Perceive ye not my metaphor? . . . Time, Space, Mortality, Why, all are essences of an Idea made conscious; out of these come miracles . . . to those of limited understanding. Why is a pure Time postulation, in that it demandeth a beginning; without a beginning there can be no Why. Lest I burden you with misunderstandings, this do I add for you to consider: The universe which ye do know in flesh is a projection of Space, if ye will so have it. Now think to yourselves, Why is Space? Can there be any answer? Space itself being an idea only as it impingeth on your consciousness, so Why is an idea only when it meeteth conscious reception. Harbor no resentment that ye do not perceive it. Keep counsel with yourselves as mortals, That is to say, confine mortal interpretations to mortal essences; confine ideas to idea-essences. The Why of matter is one thing, the Why of earth is another, the Why of life is a third, the Why of intelligence is a fourth: do ye not perceive that there is not one Why? The Why of an idea is the idea itself; ye encompass not the idea without admitting its nonexistence in true existence; Do I speak in a paradox? I say that the truth is paradox, since it manifesteth by and in paradox; without paradox, how canst ye perceive it? I tell you that a grain of mustard seed hath knowledge of itself: it saith, Why am I a grain of mustard seed? . . . The grain is grain: to start with such, is the Idea; Let it grow into a mighty tree and therein is employment of the Idea in

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substance, and the Why entereth in of entirety unto itself, separate and distinct from the seed as an idea.

Thought entereth into the universe as Thought, but without Why until it manifesteth as the mustard seed manifesteth as the tree;
The tree saith in turn, Why am I a tree? As a tree, what mattereth it? there is no Why that it is a tree except that it is useful as shelter or as fuel; these do give it the Why of itself;
So goeth it: the Why of itself is without essence, though it may have identity. Think well on these things, teasing as they do your physical limitations.

I say that the Why of your mortality is, therefore, your manifesting unto one another for the profit of yourselves as manifest ideas, without a Why to your inherent essence except as ye are and have a mission unto yourselves.

Ye do have this in common with myself: that I too would know the Why of the Idea . . .

Man cometh unto the Godhead and saith, Why am I myself? The Godhead saith unto man, What mattereth it? is it not enough that ye are essence of the divine in that it occurreth unto you to perceive your quandary? . . . If so be it the quandary occurreth to you, whereby do ye demonstrate that mortality hath itself a usefulness unto that which is divine, making itself to recognize its divinity by inquiring of the Why.

Mortality questioning is naught but the Godhead inquiring of itself as to that which it possesseth: it seeketh to know its usefulness unto itself that it may be wise in all that it encompasseth.

The universe is but Divine Thought expressing itself in Form, that it may be intelligible unto that which is Divine Consciousness, that the Life Principle in each manifestation may recognize the Divine Consciousness of which it is a part:

Now do I proceed with you deeper into mysteries . . .

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.
THOUSANDS of questions come to Soulcraft Headquarters from correspondents who want more light on special points raised in the Soulcraft books. Answering some of the quandaries propounded, too lengthy for letter response, means short articles complete of themselves. These articles, disclosing the trend of public thinking in reaction to Soulcraft disclosures, constitute the main contents of an attractive Monthly—

"VALOR"

In its 48 beautifully printed pages month by month are terse and illuminating articles of permanent worth, offered strictly on their merits to assist in the greater understanding of Soulcraft. The Magazine is now in its ninth volume and is mailed the 1st of each month to subscribers only. Sample copies will gladly be sent upon request . .

SOULCRAFT CHAPEL

Post Office Box 192 : : : Noblesville, Indiana
Self- Consciousness:
The Business of Finding Out the True Nature of Our Errands to Ourselves Life by Life
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
The Business of Finding Out
the Nature of Our Errands
to Ourselves Life By Life

ONE HUNDRED FORTY-SECOND DISCOURSE

Dear Spiritual Friends throughout America:

THOUSAND times a year the poignant inquiry comes
to Soulcraft, "What does one do to determine what his
particular life errand is supposed to be in any given incar-
nation? Can you help me to answer it at present in respect
to myself?" It is not so much that these questioners are
confused—as a man may be confused who has taken a wrong road. They
are totally without cues as to why they have set out on such a road in the
first place.
Everyone enters into mortality, so the Higher Instruction tells us, to per-
form some sort of errand, do a definite business, or pay specific obligations
to those he may have become his karmic creditors in lives earlier lived. The
type of person who incarnates as a citizen of average intellectual worth in
a nation like modern America is by no means a "young soul" who simply
comes in for practice in the exercise of physical living. Most of us have
long since had experiences enough in flesh as flesh, so that we are perfectly
at home in mortal bodies or in filling a role in earthly society. The caste
of soul who makes a business of incarnating in a country as advanced as
America in this Twentieth Century, must have some special business to
negotiate in the earth-scene and it would seem to be reasonable that he learned of its nature and purpose to guide him in advance. How can a man execute a given mission without understanding clearly its purport and its features?

This is the subject we have to consider in this Soulscript.

The average person in life, granting he hears anything about a "life mission in mortality", feels like a man alighted from a train on a strange railroad platform in the dark of early morning, all inhabitants of the community asleep, few lights burning. Well might he ask himself, "Where is this place, and why am I in it? What am I supposed to do here?"

He may walk the silent and empty streets, before darkened housefronts. He has seen a thousand towns like it but does not recognize this one town in particular. But in his head lodges small sense of his own identity or errand. Like a man in amnesia, he feels there is some reason why he came to the place but if his life depended upon it, he couldn't describe it. Why then should he be held responsible for his conduct when the sun comes up and community life awakens?

Suppose we learn as we can what higher authorities have to say about this Special Mission in Mortality, and what, if anything, we are supposed to profit by the altogether odd fact of not recalling consciously why we should have prescribed this playing the roles in earth-life we now find ourselves filling.

Particularly should we get clear in our minds exactly what we are doing when we go introspective on ourselves, for obviously we are groping for something not commonly recognized consciously. We have plenty of people ready to believe that introspection is but a blind gesture to find in the subconscious some cue or inkling that discloses our prenatal reasonings which have led to our coming into mortality at the etheric rate we have, and amid the worldly associations, domestic and otherwise, in which we have beheld ourselves since childhood. But mayhap real introspection is not this particular quest at all. The mere "looking into ourselves" may not necessarily mean that prenatal mental processes are readily apparent for review or overhaul by the conscious mortal mind in the present. Introspection, in other words, is not self-induced hypnotherapy.

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That our enlightenment may be accurate in its details, suppose we ask divine assurance that those who come explaining this vast earth predicament be reliable counsellors who instruct us in both compassion and righteousness.

INVOCATION

By the Chaplain

OMNIPOTENT CELESTIAL RULER:

We come to the fount of knowledge again, seeking further enlightenment in cosmic fundamentals. We would know how our behaviors are regarded by the Wise Ones, whether we are following true beacons for progress in attainments that merit Thine approval. We would behold ourselves as in a mirror held before us by Omnipotence.

Of old it has been promised us: Seek and ye shall find; knock and it shall be opened unto you. Likewise do we have the adage before us, when the pupil is ready, the teacher appears.

By our seeking and our knocking we would manifest that we are pupils ready to receive the benefactions from the Teacher. But we ask for Pure Doctrine, without self-seeking in it, without aims being served that adulate vanities. Verily has the world been surfeited by precepts that would glorify leaders by worldly acclaim. We ask for instruction that lifts us upon octaves of celestial inspiration, that acquaints us with principles of eternal application, that gives us imperishable satisfaction in that the wisdom propounded us imperishable.

In Thy hands we leave it, Omnipotent Father, that the intelligence we seek, finds its way to our ears, that the guides and flanges of infallible Love keep us on a true track till knowledge has ennobled us. Prosper us in thus searching for wisdom until we have located and entered the Great Throne Room of Intellect whose volumes of enigmas become as primers for our readings.

In the name of the Teacher of Teachers we implore it...

AMEN AND AMEN!
Commissions and Introspections

DEAR SOULCRAFT STUDENTS:

We are far enough along in this instruction by now to start asking questions about the application of the Wisdom to ourselves as individuals. If people return into mortality to serve specific purposes, how shall we determine our own commissions of current lives, and by what standards shall we know that such identifyings are correct? Are we not rational in questioning a system that dispatches a given individual upon a journey running into years, yet saying to him in effect, "It should become apparent to you, when you have reached your destination, why you have gone there?"

Why can we not have the specific purpose we expect each life to serve made known from its very beginning? Or is some special merit being served by seeming to proceed blindly, trusting to circumstances that they give us tutoring in some attribute or attributes we lack? How could we possibly be deterred or thwarted by having our mortal goals ever recognized clearly? Most important of all, what truly is at work when introspection assails us? Can it be that introspection is the ever insistent self-inquiry to discover positively if we can what experiences we are inviting that such blind life-brevet be served?

Or projecting it upon higher octaves, which system of soul-education is the most profitable—that which is suffered blindly or that which is suffered knowingly? If we knew positively in every instance why we had made the fleshly incursion, would it mean that we might shirk certain drastic phases, or avoid certain crises and dilemmas that deliver us our full quota of mental increment when we proceed into and through them ignorantly?

We have a Mentor Preachment which we are coming to in a moment, that analyzes and defines Introspection. It is easy to take the viewpoint that Introspection is really nothing else than each soul seeking to recall what it considered as its deficiency, which another career in mortality would mend. Our Mentor will tell us that having embarked on a given
earthly career—that is to be conditioned by factors of parentage, nationalism, and economic largess or lack of it—we shall receive what we need irrespective of whether we do it consciously or not—receive it from the God Prescription of ordeal in encountering the world as we later discover it. Nevertheless, the hunger remains in each and every one of us to have the causation for our current incarnation rendered clearly and logically before us at all times. Between these two, the God Prescription as indicated by Circumstance and the mortal desire to be allowed to judge the proper increments as we go along, we are torn intellectually.

What shall we do about it?

Seeking a satisfactory answer, we are called to face the possibility that if we knew positively the specific deficiencies that have brought us into a new incarnation, we would blanche and run from certain rigorous phases of it that ignorance puts us through regardless.

What we need the more generous enlightenment in, it seems, is this challenge presented by Introspection. We look into ourselves, it seems, in Introspection, and seek to get our cues from our subconscious reactions to event . . not only passing occurrence but the whole plan and program of Experience as we are called to suffer it. But does it get us what we’re after? Introspection it appears, is merely the judging of our characters against the background of our own past experiences, strictly personal, and the experiences of our contemporary species with collective past experiences. It would be better, the Mentor thinks, if we relied on the latter than on the former. We come into life to test ourselves against the accomplishments of our species as a whole—the common run of species progression—not necessarily the accomplishments of our own souls up the lives we have lived. Later on, when we attain to the loftier Planes of Consciousness, we discover that there is such a thing as a Group Oversoul, that contains the mass achievements of all components, to which we contribute our own quota of experiencings to help make up the totality.

Suppose we have this paper on Introspection and see if it services us in this inquiry regarding our life-errands each and severally. Particularly do I recommend that you pay heed to the closing paragraphs. For they contain a homily that I shall dwell upon in Commentary . .

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Dearly Beloved Brethren in Mortality:

HERE is in every soul the capacity for a keen self-appraisal. But in no two persons does it manifest. Furthermore, the man is rare in whom the appraisal of self is exactly the same as that accorded him by what he terms the "world". This difference in self-appraisal makes for queer and often influential conditions in the otherwise normal person. It leads him to believe that he is greater or lesser in degrees of attainments than those about him will concede for him. This reacts on him either as a criticism of himself or a criticism of society. Always it confuses him. And this confusion causes malformations in his deportment toward his fellows.

In nine cases out of ten such a person, who is merely confused by what is proper and accurate in self-evaluation, will be labeled an erotic. The term is viciously unfair. So-called Eroticism is not what the world accredits at all. The "erotic" soul, unable to determine what a true evaluation of himself may be, goes on from blunder to blunder.

Erotic people, on the whole, are quite normal people in most respects, but they have a natural inclination for estimating themselves by their beliefs in what they could accomplish under ideal conditions instead of estimating themselves by what is possible for them to accomplish in the world as they find it.

People who criticize themselves overmuch, and are therefore labeled Introspectives, are uniformly doing something which the world too little grasps. They are striving to hoist themselves by their own bootstraps in Karma, as it were, instead of using the stairs or ladders provided by society.

Now what do we mean when we say a person is either introspective or erotic? We mean that he uses his present or past attainments as the measuring-stick for that which he exhibits. He does not accredit that the true function of the world may be to accost him on occasions and demand:

"Who are you, anyway? What excuse have you for living in the world?"
What does your particular existence amount to, and how do you know? Are you estimating yourself and your value to the universe by actual performance in relation to others, or are you estimating yourself by what you dream of performing in the privacy of your own mental and spiritual processes?"

The supersensitive person is usually the latter type of erotic, to a degree. He is forever comparing himself to himself, instead of comparing himself to the world as he finds it filled with similar human beings of all shades and degrees of exhibiting. In this he is negating his true worldly mission, or the objectives and lessons which he came into life to gain.

Now it is not always possible for people to attain their full life ends. But one and all can admit this: that they have come into the mortal arena to profit from what they find in it, else they never would have gone to the trouble of getting themselves born. They are in life to profit from the experiences which it brings them.

How then can they do this excepting as they observe the traits, habits, and reactions of other men, their behavior and performances under different conditions of living, and adjudge or conduct themselves according to the program of general human activities which they behold being followed by all those about them?

This may seem hard for the moment for the supersensitive person to grasp. But people of supersensitive or introspective natures should examine, not themselves inwardly, but their behavior in regard to the behavior of others.

People of supersensitive natures should say to themselves in each case: "I have come into this world where there are millions of sentient creatures like myself, at least in their physical fundamentals and mental processes. All of us must be here for some constructive purpose, since everywhere in Nature there is a progressive evolutionary movement. Now what can that purpose possibly be? I and others find ourselves beset on every hand with conditions that are not to our liking. We are confronted with cruel problems in that failure to find their solutions terrifies us. We find ourselves unloved by those we would like to have love us. Often we find our bodies
possessed of strange inclinations and impulses that make them traitors to our spiritual development. Life appears constantly as a hopeless jumble. What on earth is the trouble?"

But their questioning should not stop there. They should go on reasoning thus: "Is it not true, or may it not be true in my own case at least, that somehow or other I am picturing to myself an idealized state of society in which I might better be dwelling, that is chiefly my heritage from happier life sequences I have previously lived, of which I have projected for myself in Thought Reality between my many mortal sojourns? Now then, in thus exhibiting my idealisms so manufactured, what am I truly doing in this life-span of the present? Am I not trying to live in a world of my own thought-creation, and superimposing it upon the mortal world as I find it by a sort of force, the force of my own will power shown by my inward disgruntlement when I discover that the world of mortality will by no means conform? In this idealized world of my own manufacture, I naturally think of myself as more or less perfect. At least I am quite satisfactory to myself in the matter of my mental and spiritual attainments. Moreover, the world which I thus project in fancy is likewise more or less satisfying to me, since I am its creator. But is it all true? What guide have I to go by, that I am thinking or reasoning honestly and correctly? Is there any test that I can apply to myself, or to this world of my own projection, that proves either to be precisely what I think it?"

When any given soul has reasoned thus far, he has come into a cognizance of that very thing which he entered this universe of practical affairs to get. And what do we mean by "practical" affairs?

We mean a world where things are what they are, not merely as they appear. We might create an entire universe in our own thought process and people it with a million replicas of ourselves. That is by no means saying that we would be projecting a true universe, or rather, a universe that responded accurately to Divine Fiats as to what a true universe should comprise.

Consider this: there must be a true reason why men and women come into earthly life at all. What can that reason be? Each one of them knows that it is not a world which he or she has made himself or herself. The very antagonistic nature of it proves that. For if each of us were given
our choice, we would certainly be sensible enough to create a world of minimum discomfort to ourselves. Meaning to say that we would create a world which would peculiarly adapt itself to our own “traits of occupancy” while in it.

Instead, we discover that we are in a world that does not accord with our own pet notions or fixations, and we are inclined to be very wroth with it. We do not stop to reason out that this world of mortal reality may be a projection of the God-Thought about the matter, that we are living and experiencing in the mortal tenure for the purpose of getting our own notions altered so that they correspond to the true God Notion of what a world should be in order to be of maximum profit, physically, mentally, and spiritually, to the greatest numbers of persons in it.

No, on the whole we are thinking strictly of ourselves. We manufacture, or would manufacture, a little personal world, without much space in it for the rights or properties of other persons. We would have them all be very like ourselves or get out of our world and be no part of it. We would label them disturbing elements.

Now that would be all right for a little time, a very little time. But much, much would be lacking in such a world. For one thing, there would be no measuring-sticks for human character. Or rather, there would be no opposition, either natural or personal, by which we could adjudge ourselves as being alive at all.

Remember that we are what we are because of the experiences we have had in coming in contact with other persons, more or less developed than ourselves. It is this very difference, this variation of human attainments, that makes for ourselves being aware that we are alive—or the degree with which we recognize that we are alive.

Now the erotic, the introspective person, or the supersensitive person negates and ignores the very thing that has made him to date come into an awareness of himself. He has built, or is building, a tiny little world of his own imagining, his own picturing, his own patterning. He is making himself circumscribed by the limits of conscience which he is conceiving, belittling himself to himself, or magnifying his own traits of character to himself, and generally getting nowhere if he could only be truly aware of it.
He is transcribing himself to himself in terms of himself instead of using the divine measuring-stick on character and character development which the God of the True Universe has provided for him in his especial instance. And that is, other people—other people and the manner in which they live their lives as contraposed to the way the introspective individual imagines he would live his life to himself if left utterly alone.

Now those who live perpetually on the Bridges Between the Worlds, so to speak, or in higher states of matter and character development beyond the mortal, have a very bitter crow to pick with those who thus envision life. They, the Eternal Mentors, know that such introspective and supersensitive people are injuring themselves terribly in that they are letting themselves stand still, spiritually speaking. They are saying: "Thus far we have progressed in our lordly contacts with other persons in previous lives. But suddenly we rest on our oars of rowing toward the eternal benefaction that awaits us in higher character development. We want lassitude and quiescence that we may indulge ourselves needlessly in that which we have already attained, or which we imagine other men have attained. We go no further forward. We are quite content to look inward upon ourselves and declare that we are more or less perfect, while all the time the God of Things as They Are knows that we are not perfect and never can be perfect in a world of mortal acclaiming of Self." This being the case, those who look down upon mortal society have a sizable grudge against such complacency in that they know it snarls up otherwise progressive lives of those who are living correctly and constructively, pushing onward irrevocably and grasping new opportunities for bringing out the best within themselves and within their species. This the introspectives have no right or license to do. They are, in a manner of speaking, bombastic. Certainly they are not clever. They are disrupting or hindering the whole Parade that is mortal existence, made up of millions of marchers, and refusing to go forward themselves unless the Parade goes where they want it to go, stepping to the music which they particularly fancy, and serving only the purposes which they have called up.

They forget that every other unit making up that Parade has just as much right as themselves to insist on the same procedure in the same items. They
ignore all the rest of humanity and insist that worldly performance shall proceed after their own bill of particulars, rendered because of certain experiences which they have undergone and which have resulted in making them the distinctive characters which they are.

On the other hand, they would not know that they are distinctive characters unless they had the rest of humanity as a background for their own estimates or exhibits of individuality.

The viciousness of the whole program adopted by supersensitive or introspective persons lies in the fact that their whole philosophy toward life is one of escape from the standards for true progress which the Almighty has set up in His infinitely superior wisdom exercised toward all humanity.

They do not fancy the Almighty’s world that takes into consideration all other persons. It seems to be a world of surface cruelty and unfairness to their own small egos; it circumscribes their “free” expression by the dictates of reasonably organized society; it shackles them with handicap that requires the expenditure of mental, spiritual or even physical energy to overcome. And they do not want to expend energy of any sort, regardless of the fact that such expenditure constantly strengthens them and improves on the very individuality which they cherish so indulgently. They prefer to consider themselves already perfect, in a little Thought World which they conceive as perfect, but which really is the epitome of weakness and disintegrating individuality, since it results in a sort of spiritual interbreeding that devitalizes and emasculates their characters.

The secular psychologist provides a recipe against this by telling such people to forget themselves, to get interested others, to look outward and not inward. But that is only putting a philosophical poultice on an external eruption instead of going down into the bloodstream and observing what microbia are working there.

The true recipe for the supersensitive or introspective person would be for him to face the facts about himself and recognize that he is crystallizing his past idealisms into a world of his own making, that is grievously lacking in that factor of major importance making God’s True World the proper
universe of reality that it is. And that factor of major importance is the item of about two and a half billion other souls who must be taken into consideration and provided for, that they too may have taken an arena for their self-expressions.

When the supersensitive or introspective takes these into his reckoning, he suddenly realizes that he approximates a world that is the exact prototype of the one which the Almighty has already projected.

In other words, the supersensitive’s world is a world with all the other people in the universe left out. And to escape periodically or completely into such a world would mean not only the annihilation of character but eventually the annihilation of consciousness itself.

YOU ARE told from the Higher Dimensions that supersensitives and introspectives, those whom the world terms Erotics, are merely normal persons whose characters are lacking in the proper quota of moral courage. They fear new experiences, they dread new contacts with new people, it makes them break out in a cold perspiration to be suddenly thrust into the limelight, whether to play music at a social gathering or make an impromptu speech at a banquet. They have lived in the little “perfect” world of their own Thought Creation for so long that they have lost their abilities to exhibit publicly, thus disclosing how very imperfect they truly are. They have weakened and emasculated themselves by living in their own little private universes, that they cannot adapt themselves to a world where millions of others like themselves are primary factors. When such a public exhibit is thus forced upon them by circumstances, they forget that it is a measuring-stick of the “perfection” they have been mentally imagining for themselves, and flee still more swiftly into the recesses of spirit.

Such people uniformly turn to their own bodily processes to give them vicarious reaction to the physical world in which they are living. They let their physical functions take the place of social functioning in their philosophies. They know the inadequacy of the former to provide true measuring-sticks for them and so they magnify them in their thinking. Soon the world is labeling them introverts and perverts when they are really
nothing of the kind. They have simply missed the point as to why they have really come into life. They really came into life to have social contact with the other two and one-half billions that are in life at the same time for similar contacts with them, and for a similar reason. This social contact provides them with accurate estimates of their true mental and spiritual attainments. The world, in other words, measures them for their real worth, whether they assent to such appraisal or not. And instead of noting those appraisals and setting about improving themselves accordingly, they run away into spiritual seclusion and hide from reality like a frightened puppy beneath a divan.

NOW SELF-CONSCIOUSNESS, considered in this light, is nothing but a person’s knowledge that all of the foregoing is quite true and that something should be done about it. But dwelling within themselves overmuch, they have pictured so many bugaboos as existing in the world of Reality that they have become foolishly fear-struck, and this fear has been permitted to become the ruling emotion in their lives. They are constantly in panic that those things which they have imagined from cloistered retreat of their own spirits as happening to injure them, will suddenly appear and defeat or devour them. They constantly forget that the world from which they continually flee is only composed of two and one-half billions of human beings not one whit different from themselves. It is an old adage in war: “Remember the enemy is equally as scared of you as you are scared of the enemy.” That is a truth that applies with the same potency to the warfare that is earthly living. The world is made up of infinite numbers of people, quite true. But they are people of exactly the same hopes, timidities, panics, and aspirations, as ourselves. All the other people in the world are equally afraid of us, and self-conscious in our presences. Frequently it breaks through with a sort of shock to some people to learn this truth. They have conjured up humanity in their own minds as a great indefinable monster made of different attributes and temperaments that

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are only waiting to wreck or belittle them. They are really afraid of those "powers" which they themselves have accorded to humanity. The man without self-consciousness is the man who has grasped the size and power of himself in relation to the universe, not the size and power of the universe in relation to himself. So-called "leaders" have learned to their amazement how easy it is to play up to the fear that the individual has of the mass, knowing that the mass is nothing but one person multiplied many times. Instead of being hurt by every little wisp of adverse comment, or terrified by the bugaboos of the Social Monster, self-conscious, supersensitive, introspective persons should look upon their experience in life as a chance to learn how child-like and naive human nature is, and how stupefyingly easy it is to impress, control, or command it when the thought is kept constantly in mind that all other people are merely replicas of one's self.

THE COMMENTARY

Dear Soulcraft Students:

The sum and substance of the foregoing is the enlightenment from the Higher Side of life that gaining specific knowledge of "our mortal errands to ourselves" is not to be procured from dwelling introspectively on ourselves, hoping thereby that the information comes through. The subconscious or Eternal Mind is not thus persuaded to give up its knowledge of worldly purpose. All we do by "looking within ourselves" is get a comparison of our current characters with all the experiences contained within ourselves to the moment. And this gets us nowhere, since it only sets up our own karmic record as the standard by which we judge our attainments. And that is no record at all, judged from every practical standpoint. Probably the thing that most introspective people would obtain is what is being dispensed via the Soulcraft Fellowship to a comparative few who are equipped to take it: to wit, The processes of Consciousness on the

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Higher Planes, and what is being performed when the psyche decides to take stock of itself and undergo a fresh earthly tenure, if needs be, to strengthen or perfect it in some aspect wherein it is deficient.

This invites a thorough study of the etheric body and the etheric intellect, which shows that mortal brain-mind has nothing in it to meet the exactions of the etheric intellect, respond to them, and deliver to the conscious mind in any life the secrets stored in etheric intellect which had been responsible for bringing the incarnation about.

What the current mortal mind in each individual would like to have delivered to it in full consciousness, is the mental processing it underwent on planes of spirit which resulted in a decision to enter another fleshly vehicle and undergo experiences perfecting it in items wherein it considered itself deficient. Looking into the character introspectively, thereby taking it for granted that such disclosures will be forthcoming, is operating without a knowledge of what happens on the Thought Planes.

There is no way of bringing through into the current mortal mind the mental performings of the Etheric Personality, excepting the removal of the current physical mentality altogether, so that Etheric Mind can operate apart and separated from it.

Hypnotherapy is only employed legitimately when the psyche has encountered conditions which it cannot surmount by itself but requires the complete elimination of the physical-brain to arrive at an uncircumscribed knowledge of what may have been within Etheric Mind in the original instance.

Hypnotherapy "puts the mortal mind into amnesia of a sort" that the Eternal Mind may express itself without having to employ the instrumentality of an earth-mind which insists on intruding current personality every step of the way. It gives expression to the Eternal Personality. But the modus operandi is not by introspection, or an erotic "looking into the self." In such event, physical or mortal mind still operates. What the subject wants is the total elimination of mortal mind, in every phase and aspect. Only then can the eternal psyche-mind get free expression.
Putting the physical mind to “sleep” and thereby giving the Eternal Mind free expression, purely from reasons having to do with Curiosity—which includes confirmation that the Soul is following the edicts of prenatal Etheric Mind without default—is never to be indulged in promiscuously. Not only are psychic centers opened or disturbed but there is always the danger than the prenatal or etheric mind “won’t go back to sleep” but its insistences plague or harass the physical brain and bring about a total prostitution of the current life-intent. Therefore whoever “opens the etheric mind” of any given patient, does so at his own karmic risk, or likelihood of being made a party to karma resulting.

Summing it up, Introspection is a sterile and futile method for determining our life errands. Hypnotherapy is debatable because an emergency expedient. There would seem to be other cues and guide-lamps that are more common and reliable. I would discuss these with you in a forthcoming Script . . .

The Divine Teacher Speaks

MY DEARLY Beloved: Perceive ye not that a goodly heritage is born unto men, that they shall see the works of the constructive ones and hasten to assure themselves of their own divinity by performance in due season?

I say unto you, that ye do have a crown and a garland in this: that ye manifest your works, and that ye do manifest, ye do copy for earth that which hath decree in the Books of the Eternal. Shall ye not perceive that life answereth to life? . . . that man hath a fortune not to be too eager?

One hundred forty-second
Arise and shine in this, that ye do the will of your Father in heaven, who maketh the rain to descend unto the ground that all life may have pattern, yea even the soil that is lower than humanity. I bid that ye grasp Tranquillity, knowing that all things in their places make the Peace of Understanding. Think ye that when I said, What is written is Written, I meant to defile your bosoms with worries? that I spake not of benefactions? that I laid a toll on you to vex your discernments? I tell you that Father and Son have decreed glories for you when ye come into knowledge of that which hath purpose. Trust not in him who saith unto you, All will be well with you if ye do but suffer. I say unto you rather, All will be well with you if ye do encompass that which hath meaning for the growth of your godhood. Let your light so shine before your brethren that they see in you the Father who worketh with order in that which He performeth. I come unto you speaking a song of thanksgiving, I come unto you singing an anthem of valor. Behold the Father hath said that he who overcometh, createth a mountain on which he standeth when the days that are evil make a draught on His mercy. I say unto you, happiness awaiteth the rider of the whirlwind. Behold, he who is valiant delighteth in that circumstance that trieth his mettle. For man hath no knowledge of when the whirlwind approacheth, but the whirlwind showeth mercy unto those who have courage. Whenever was it said unto you that knowledge hath no recompense—even the knowledge of storm at its zenith? I tell you that knowledge maketh its judgment seat. Aspire and achieve! Endure and take profit! Open and pass from the dark vaults of cowardice! There cometh a day when the union is complete of that which hath been separate. Augment well your knowledge with perceivings of the Infinite: thus shall it be said that they who aspired did find achievement. Oft was it known of old that the righteous had reward, but the righteous man was cowed; he knew not its season.

*One hundred forty-second* 19
I say the season ripeneth: when the true day manifesteth when ignorance shall be scattered before the whirlwinds of radiance, ride ye the tempest and know your benefactions.

Do ye perceive a tumult now? I say it is in your hearts. Doth a great misery mount unto your hearing? I say that it behoveth you to know that ye do raise it out of circumstance, not knowing your destinies. Harken unto the truth with the ear of understanding: That which cometh, cometh! That which is recorded, maketh the past and present one substance. Arise and be glad that there come unto your souls the sweet singings of the prophets: that the evil man hath meaning, that the goodly man hath promise of favors yet to be.

I am that I am! I am he whom ye love! I tell you that even as ye do love me, ye do live until Morning, till the new day is radiant, till the dove of peace descendeth and earth's darkness hath been scattered. Live for that Morning! Rejoice that it dawneth. If your livings were futile, would I beggar you with mockeries?

Verily did I live that ye might know life also. We do the Father's work though the earthly night hold wrackings.

I come unto you in silence; I come unto you in song; I come pronouncing Peace that all the earth may drink it.

I come unto you saying that thrice forty days in a wilderness of doubt have ye trodden in a blindness; yea have ye gone a weary mile for me that those of lost pathways might know reclamation.

I tell you now there cometh unto you a scene for aching eyelids, in that the mighty discern their error, that the righteous shall lead them to uplands of vision, that out of their wilderness cometh a pathway that maketh of mountains a track unto splendor.

Beloved, perceive me! Thrice forty days shall ye know the defilement; thrice forty days shall the evil encompass you; Behold then there come the Fathers' angels unto you, dispensers of compassions; they shall show you the pathway, they shall give you the vision. I speak not as one whose time-piece is faulty; neither speak I unto you in terms of earthly hours; I speak as a prophet who hath knowledge of ether: I speak as a seer who hath his discernments.

One hundred forty-second
Presently come unto you earthly messengers who say: The earth hath a pestilence, the times have an augury; behold the world conqueror maketh his decision, he goeth into battle and summoneth his cohorts; be ye of his cohorts or presently he rendeth you!

I tell you, beloved, the beseechment hath a falsehood. The times have no augury bespeaking defilements; neither hold they mischief that delighteth in your torment.

The times hold a whirlwind that beggareth your intellect, but I say the gale hath meaning: it cleareth the stubble for mansions of splendor, it openeth the caverns that pour out their riches.

Have I not said that ye live in a whirlwind? can the gale do a damage to that which is its essence? doth it not purge that good may spring up? hath it not vigilance that Nature be cleanly?

I say again, beloved, that ye are that whirlwind: ye partake of its essence: ye do sweep and have power: ye do speak and it ceaseth:

Thus the world greeteth calm.

Ye are the might of the gale which consumeth; ye do ride your own shoulders and Caesar doeth homage; he who delighteth in confusions shall know you; ye shall rise up in power and the forests receive you.

Presently cometh a thrice angry whirlwind; it riseth again you: it speweth its temper: it soweth its ruin and vaunteth its evil;

It saith, Behold I am lord, for do I not conquer?

I tell you, beloved, it conquereth not. It maketh a vortex as it reacheth the righteous. There it subsideth and endeth in vauntings.

What manner of man amongst you would lay down his life for a vision of madness? what manner of man would go forth from amongst you to battle a vortex that hath only emptiness?

So shall it be in the days that receive you. Ye are come into a knowledge of that which happeneth. Ye do homage unto Caesar whose kingship hath ended. Ye receive mighty minions who prate of their vassalage, though the might of the conqueror hath met its defilement.

Arise in your splendor and declare your own augury! Make peace with the conqueror who lieth within you! Let the evil days come and work you a mischief; I tell you they are shortened, but ye do the shortening.

*One hundred forty-second*
I speak with a knowledge that maketh you to marvel when that which is
godlike hath run its high cycle.
Would ye make war against your own spirits? would ye defile your own
temples of splendor, yea even those temples where my Spirit abideth?
Behold that ye lie on the childbed of circumstance whose end hath a born-
ing in the son of compassion!
Arise and bestow on that child a goodly parenthood. Make it an augury
that the gale hath a blowing, but take to your glove the control of that
tempest;
For lo it hath been prophesied that one shouldst come among you whose
mission hath deliverance; he cometh in that calm which bestoweth peace
on tumult; he cometh in that light which giveth shine to radiance;
How cometh he then if that gale be in vortex? How shineth he then if
your eyes have no vision?
I say that it shall be made known unto you that he who receiveth the times
with tranquillity, maketh the heaven wherein he escapeth them.
Ye do marvel, beloved, that the days be not shortened. I say that ye do
shorten them by your measure of progression, that ye do come from their
dolour and walk in a brilliance, yea even that brilliance which bestoweth
on you luxury.
Arise and take the knowledge of that which cometh unto you. Treat
with it as a promise of that which happeneth when the proud have been
felled by the blade of their own arrogance; rejoice with me and know a
great pleasure that ye speak a mighty watchword:
Lo, the Son of Man cometh to give thought unto the lowly; let him who
would be saved make his peace with the whirlwind!

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.
THOUSANDS of questions come to Soulcraft Headquarters from correspondents who want more light on special points raised in the Soulcraft books. Answering some of the quandaries propounded, too lengthy for letter response, means short articles complete of themselves. These articles, disclosing the trend of public thinking in reaction to Soulcraft disclosures, constitute the main contents of an attractive Monthly—

"VALOR"

In its 48 beautifully printed pages month by month are terse and illuminating articles of permanent worth, offered strictly on their merits to assist in the greater understanding of Soulcraft. The Magazine is now in its ninth volume and is mailed the 1st of each month to subscribers only. Sample copies will gladly be sent upon request...

SOULCRAFT CHAPELS
Post Office Box 192 : : : Noblesville, Indiana
Faith:
The Difference Between Faith that Moves Mountains and Desire-Wish Fulfillments
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 beheldeth 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
The Difference Between Faith that Moves Mountains and Desire-Wish Fulfillments

ONE HUNDRED FORTY-THIRD DISCOURSE

Dear Spiritual Friends throughout America:

SCRIPT on Faith we have had once before in this series, but the subject is fraught with sufficient significance to merit twin treatments. It isn't "the substance of things hoped for but not seen" that we wish to discuss in this final script of Volume Eleven. Calling Faith the substance of things hoped for, means calling it the essence of desirous wishing. Christ gave it quite a different import when He declared there was a kind of faith that could only say to a mountain, "Be ye removed to the middle of the sea," and the mountain transferred its location if the faith were strong enough. We want to look at that kind of Faith for a moment. Almost we might put it that we want to look at the kind of Faith that is the very essence of effective Prayer and so what the connection may be between the two.

We have come a long way in the study of these one hundred and forty-two Soulscripts to the moment. We have had it brought home to us that Man is an infinitesimal mote of Holy Spirit, expanding through cosmic evolution to attain to the Divine Parent's scope of mentality and wisdom, getting born into all sorts and types of vehicles on different planes of Reality and becoming tutored by each in the wisdom peculiar to each. For convenience the average person thinks of God as a patriarchal Personage, whereas Holy Spirit in the God-sense is what I once heard de-
scribed by Mary Baker Eddy as "all the persons who have ever lived or who ever will live, coagulated into a gesture that exhibits the God-Purpose." But the note of progress and expansion is strong in such definition. And into it comes as well that enigmatic thing that is labeled Belief. Again and again we hear it used as a synonym for Faith—and vice versa.

So Faith bears more examination than we may have given it, as we come to the climaxing items of this entire instruction. We want light on the reason for its appearance or presence in any form of spiritual "growth." Why should we perform the verbal eccentricity of describing the liturgy of some sect or denomination as a Faith? We hear people say constantly, "So-and-so was born and raised in the Roman Catholic faith," or the Protestant or Hebrew. We take for granted that the person thereby subscribes to the fundamental concepts of spirit interpreted in a certain way, giving form and substance to a religious creed. But why should that peculiar intellectual expression be called a "Faith"?

Yes, Faith will bear much looking into, that we may sort out its multiple manifestations and know them for what they are... or rather, know Man in his entertainment of them for what he is.

Before we launch into it, join me in the following prayer—

INVOCATION

By Mr. Pelley

DIVINE POTENTATE OVER ALL KNOWLEDGE: 

Hear us as we address earnest pleas to Thee, begging that our intellectual horizons be widened, that we may exercise fuller and freer vision and understanding of matters still veiled to us up the high cosmic vista, that we may see Man as He Shall Be as we behold ourselves in mirrors of the future, held before our faces for encouragement and incentive.

Particularly enlighten us in this matter of Faith, our Father, that we may know the true from the incorrect, that we have the profit of higher guidance in attaining to any powers now denied us by reason of limitation.

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For we are children of serious mien, purposeful to know of matters that will encourage our maturity, sincere in our ambition to gain to a stature that forever carries us out of this primary classroom of earth so that we stand on high summits and see Cosmos in pattern. Discourage the purveyors of false concepts from addressing us. May we find ourselves in contact with High Intelects, ennobling us. And may the certainties they impart to us forever keep lodgment in our spirits imperishably. In the Great Teacher's name and with His blessing we ask it . .

AMEN AND AMEN

Faith As a Sectarian Phenomenon

My Dear Soulcrafters:

Often in origins of words we get cues to great truths that would otherwise escape us. This word Faith is a case in point. It has come down to us from the very early French word feit or fei. The French derived it from the earlier Latin, fides. Thus Faith and Fidelity spring from a common root. Only Faith signifies something special, that which is believed, or that which intellect decides of its varied erudition is a true basis for erecting concepts, chiefly concerning matters religious.

This sounds for the moment like a naive platitude. Yet it does bring us face to face with the circumstance that men of different spiritual progressions use different bases for the erection of religious notions. What Faith truly does, if we care to view it so, is disclose the height and scope to which we as individuals have proceeded mentally or spiritually in our own rights, grading ourselves by it in the light of our attainments.

Still, that isn't enough for our specialized understanding. The whole subject goes deeper than mere selection of this or that sacred happening as history has reported it to us, and building an edifice of moral philosophy upon such, each and severally. Millions are content to dismiss Faith as mere fidelity to this or that sacred principle. On the other hand, Christ Himself spoke upon several occasions as though Faith were some
sort of motive-power or cache of creative force within itself. And proceeding upon the literality of such power or force, we behold generations of philosophers who have done remarkable works on the recipe, "Believe strongly enough that a thing is so, and it becomes so." So positive are some minds in such exercise that they seem to effect control by mind over Matter, exactly as is done quite commonly after the Third Plane of Etheric Reality.

The thing we are evidently seeing practiced in this last under the mistaken name of Faith is etheric projection of thought-forms, with odic force or prana pumped into their creation so assiduously that forms of substance appear to have been "created" . . or we see the etheric or imperishable mind get unobstructed control over the vehicle's cellular life and command it, with psychosomatic therapy becoming common practice. "Faith Cures" we call such, and the personage who institutes or supervises them gains the complimentary name of Healer. Actually he doesn't do the healing literally. He directs the forces that do the healing.

On several occasions, Jesus said to the afflicted, "Arise and go hence; thy faith hath made thee whole." He never once said, "I have made thee whole." It was their faith that had done it. But done it how?

I know that I personally struggled over the nature and capabilities of this hypothetical power for months that mounted into years, at the beginnings of my own hyperdimensional instructings, until one night in the summer of 1932 when the first glint of real understanding reached me. A Galahad student had asked me point-blank why Prayer uttered in absolute faith seemed to achieve substantial results that Prayer uttered without faith did not produce at all? As I pondered it in private, having promised to deliver some sort of lecture upon it within the week, the vibratory phenomena began to manifest in my immediate vicinity which I knew spelled the presence of an invisible supernal intellect wishing to assist me. Summoning a stenographer to transcribe the statements of this Mentor as he uttered them, I discovered him dividing Faith into two kinds, Positive and Negative. I had not suspected up to that time that Faith could be either Positive or Negative. At any rate, I succeeded in taking down the Revelationary treatise that ensues. Perhaps, after all the erudition we've had allotted us in

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the eleven books of Scripts we’ve enjoyed to the moment, it might not be at all inappropriate to learn how deeply they’ve affected our thinking in terms of fidelities, positively or negatively, to a central or dominating idea. Anyhow, this is what the Mentor gave me, and when you’ve read it I’m going to have much more to say in comment upon it—

THE REVELATION

DEARLY BELOVED BRETHREN IN MORTALITY:

Faith has been described as The Substance of Things Hoped For but not Seen. That is a wrong definition, making it appear that Faith is desire-wish fulfillment, which in a measure it is, but only up to a certain point. Faith is greater than desire-wish fulfillment. It is something that comes out of the intellect and goes into the soul. That is to say, it arises from purely mental causes and becomes a thing of spiritual reality. Faith is nothing otherwise.

It should only be desire-wish fulfillment up to the point of proposing to the soul ways and means for getting out of its lassitude and lethargy and into a species of action which delivers it from the material situation exerting a handicapping effect upon it.

Faith in the larger sense is made of two quandaries: a Positive quandary and a Negative quandary. It says: “I am in a given earthly situation from which I must extricate myself by fair means or by foul. I must bring myself to a full realization of my predicament and find a way to circumvent it. I can do this by following a certain line of action meant to increase my sureness of myself and becoming the arbiter of my own destiny.” That is Positive faith of finest quality. It makes the individual aware of himself, aware of his duty to the Cosmos. He lives a given line of action, proving his identity to himself, proving his worthiness to exist and be recognized as a person, proving his efficacy of spiritual power to follow a given line of action and persist in it, demanding gratification of his spir-

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itual, mental, and physical needs while engaged in that pursuit, letting nothing deter him, conducting himself persistently and consistently as lord of his own living. The end is arrived at in the life equation, and that equation is fulfilled.

*It is the extemporized motivation that has kept him to his line of dutiful performance, that can be called true faith,* the life-giving essence behind all action, compounded of factors as abstruse to the touch as a pattern of lights in the air yet as real as tomorrow morning’s breakfast.

In other words, Faith is compounded of the “going on” in itself, not lagging back or complaining, but issuing plans to the spirit to perform, no matter what the obligation, situation, or connivance necessary to achieve that end. This is Positive faith of the finest quality, we say. It is the essence of *being* in a thing and letting it possess you, making all other life issues of minor importance to the essence of the action. It achieves because it *must.* It rebels at any thought of dissuasion and is angered by remonstrance or opposition.

**NOW** there is a form of Negative faith that is the opposite of the attribute of purposefulness. It is the sort of faith that shouts its way through life, calling to the stars the assertion: “I believe thus-and-so for reasons of my own. I have found something that fits my personal complexes, or explains them, or underlies them. I know what I know because someone has told me something that pleases me, or because there is an issue at stake in which I am interested. I will belie and defy all effort to change my thinking, calling up reasons and rationalizations and confirmations of my ideas, and generally making a nuisance of myself to relatives and friends getting them to witness that I have my own ideas on certain subjects and will not be dissuaded from them.”

This sort of Faith is positive only until refuted by new concepts, notions, or suggestions that effect a still greater influence on the manufacturing ego. That is to say, it is negative in the positive form when it undertakes to prescribe for humanity, or any unit in human consciousness, reactions to life in whole or in part, in terms of either beatitudes or platitudes, with-
out stopping to realize that all men are not created alike, that some must have their moments of pleasure or despair, and that the general sum-up of life is self-aware experiencing—or experiencing for self-awareness no matter what the issue or what form adjuration takes.

Let us go into this for a moment.

Positive faith does. Negative faith talks about doing. Both have their purposes and seasons, but true Faith ever postulates that action of some sort is demanded else there would be no need of the expression of the attestation to certain principles.

People talk, for instance, about the Christian faith. They imagine they are Christians by reciting a set of rules and regulations for the conduct of their theology, called Over Here rather "an anthropology of character" . . .

Now Christian "faith" and Christian doctrine are two different spigots from which may flow eternal truth in many guises.

Eternal faith in God is not a matter of attesting to the belief that God exists. Such attestments are silly and childish. God is ever-present and manifesting even within the one who gives the recital of the fact. A statement of this belief in something that is self-evident is not only silly and childish but manifestly absurd. It gives the attestor nothing but a bombastic sense of self-expression, abstractly considered.

True faith in God is doing God's work, day by day and hour by hour, manifesting a living conscience, recognizing earthly responsibilities and obligations, meeting them bravely, confident that a solution exists to every mortal problem.

Negative faith in God presupposes a state of uncertainty in the mind of the attestor. Maybe God does not exist, is not omnipotent, and cannot be called as a servant at one's pleasure.

Do you get this in no uncertain terms, especially you church people.

YOU are led to believe in one breath that God exists and must be propitiated, by affirmation of His existence. In the next you are told that common sense dictates a responsibility towards Him to play your part well in the earthly scene as compensation for His having placed you in it but at the same time you must consider yourself as inadequate to the circumstance,

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unable to so play your part except as God assists you. What a debauchery of intellect!
The human will is no stronger or weaker than the prevailing circumstance, in its reaction to its terms of self-beneficence.
You cannot have will-power without having God in expression through your own instrumentality. You can have God displaying elsewhere external to you in the form of thought, but the true essence of living is essentially expressing the Godhood within you in its relationship to externalized objects.
All of which translates to the efficacy of prayer, as you have questioned. By this we mean that prayer, demanding or commanding strength for endurance from the eternal reservoir of Cause and Effect in Nature, is not always the inane beggary that some people would make it.
Prayer should be the indescribable offering of the self to lecherous circumstance on the understanding that it is possible to transmute its factors and phases into a triumphant re-ensemble making for right living and thinking by the application of concordant wishes and desires externally expressed. It begs strength in order to perform as an attribute external to the spirit at the time, not necessarily a supplication for divine aid to make clear an issue that was clear in the beginning else the prayer would never have been uttered.
Now transcendent circumstance in the external reservoir of truth parcels out to such a seeker generously that which he seeks when the purpose therein is pure. Faith may be belief that the prayer will be answered, but we like to conceive of it as the cause for the prayer being uttered at all. "Faith maketh the heart pure" is an old adage, and true in that it purges the heart of false concepts, makes living a delightful manufacturing of excuses for the display of the divine will-power, or will to perform. It is not Faith otherwise, but an augury of event which may happen to anyone if conceived long and stoutly enough.
Faith presupposes that man is an animal, and is wrestling with his animal nature to conquer it ultimately, at the same time missing nothing of the opportunity to damage himself if needs be in order to make his concepts pure as to the ultimate line of purpose.

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You have faith when you say: "I will!" It is the surest, highest, finest kind of faith. "I will to do thus-and-so because I believe it correct, a factor in the balanced equation of my life." You really have no faith when you say: "I believe thus-and-so because it is expedient, because I may be punished if I do not, because someone has said it is the proper thing to do, or because there is doubt in my mind where I stand on the point discussed." You are presupposing that all these factors exist to be encountered and are heavy with possibilities for concrete realization even in terms of perceptions which should have acknowledgment.

Faith is triumphant when it says: "I am God in Action, resolving myself into component parts for the doing of constructive acts toward my fellow-members throughout all celestial society."

It is the cry of the weakling when Faith demands obedience to a set of rules and regulations, however divinely ordained, manufactured, recorded or coded.

Take your Faith with you as a militant thing, living it hour by hour in your daily acts and deeds, making two blades of grass grow where one grew before and resolutely setting yourself against starting anything which you know you cannot finish.

NOW you have asked us an altogether meritorious question in respect to the prayer that is so effective when the faith is strong, as over against the prayer that is not effective when the faith is mechanical or purely arbitrary—in other words, taken for granted.

There is something at work that millions have yet to learn and profit by. We have reference to the immense numbers of sentient souls on the Higher or Etheric Side of Life who are only too willing and eager to help earth-folk in worldly exigencies if it lies within their power, whether they have been closely related or acquainted in earth-life or not. More often, however, the people who do come to aid have been closely related or associated during their recent earth-lives; the point is not important.

What is important is the fact that, all Spiritualistic sentiment aside, such persons in the upper octaves of consciousness derive a direct spiritual credit.
from supplying such assistance, that is equal to what a money deposit in the bank would be, here on your earth-level. What worldly humanity fails to understand is that such persons do exist, and are alive and available in large numbers. But they do not, largely because they cannot, discern what it is that a given earth-soul enshrouded in a physical body wishes to have executed in its behalf until the thing is described in a positive and graphic manner, so they can understand what is wanted of them.

We tell you in utmost seriousness which the subject merits that Positive Prayer, or prayer offered up with a strong spiritual backing and confidence that it is going to be heard and respected, performs this office. It projects the human need in terms unmistakable and detailed, likewise with a force of delivery that it is hard to ignore or fail to grasp.

You earthly people going about your affairs, reaching an impasse where you confront conditions beyond your strength or wisdom to cope with, think you “take it to the Lord in prayer.” You kneel in all earnestness—which you too often call Faith mistakenly—and pour out description of an accurate need. The fact that you believe unreservedly in God answering prayer, gives form and force to your appeal. Your higher friends and loved ones thus have your situation carried to their attention without the chance of confusion. They are the ones who see farther than you do, or have access to facts which you do not, and act upon them to earn spiritual credits in their own rights. You suddenly discover yourselves profiting. The relief you hunger for so earnestly, comes through in Circumstance. You forthwith proclaim it to all and sundry that you knelt and prayed in positive confidence that prayers are heard and response returned, and lo, it happened.

Truly you were benefitting from the existence and guardianship of phalanxes of dear ones, who are quite content to have God get the credit. You say, “God answered my prayer,” but actually it was persons on the loftier octaves who did it, or opportuned conditions to deliver relief to you. What strong, earnest, and faith-backed prayer accomplished was, first to make you satisfactorily articulate as to what you wanted, and the fact that it was something you felt could be brought to the attention of Divine Provi-
dence, made it of such a nature that you were undoubtedly deserving of the assistance. In other words, it was something beyond mere desire-wishing or selfish caprice.

The very earnestness of your prayer, rooted deeply in Faith that you were not executing some whimsical or introvert gesture, rang the bells loudly on life's Higher Side, and your loved ones went to work for you. In all of which you should bear in mind as well that your sincerity and faith supplied them with a literal spiritual force that helped them operate successfully in your regard.

ALWAYS remember that prayer uttered in an unflagging faith, and gratitude, is prayer that is cleanly-cut, positive, and unmistakable as to details of the need or assistance required by you. It is not so much that prayer with an abiding belief behind it does the actual work of drawing the outcome into earthly reality, as it is that definite individuals are touched by your devotional attitude and want to help if for nothing more than the spiritual credits that will accrue to themselves.

Does this seem to discount the role of God in divinely responding to that which you implore? God is not a personage; God—or at least Holy Spirit—is "all the persons who have ever lived or ever will live, coagulated into a gesture that execute the God-purpose." That given quotas of these go to work for you, to bring you the relief for which you pray, means only that they do the God-Work. If you profit from the God-Work, can you criticize who or what performs it?

So make this clear to your lady-pupil who was so puzzled about prayer uttered in purposeful belief bringing the substantial results she had sought. Make it clear in the years ahead as you have opportunity so that all pupils of Life are enlightened in what results.

Pray in a pure faith and you describe your needs in a pure and forceful manner. Needs described in a pure and forceful manner bring people to your side—invisible though they may be—who know precisely what is desired and are therefore in a position to respond as precisely. Not until you ascend into the celestial realms yourself can you know the joyous satisfaction which it is to such, to perform angelic work of such order.
So we have answered your question, we think. Of course there are forever those types of individuals, wholly deserving by the very nature of the spiritual work they are performing in the world, who are capable of communicating directly with invisible helpers and colleagues. They do not require to prostrate themselves physically and pray. They can convey the same needs by strong mental broadcasts to their guides and mentors. But for the average person who is not aware that such angelic mentors exist and have suzerainty over such situations, the strong and earnest prayer, supported by an unfaltering faith that the true prayer is answered, does the business as adequately.

The whole universe, if the orthodox could only grasp it, is built up, layer on layer of octaves, of people who are higher aiding and servicing those who are lower. Happily the time will one day come when such service is credited publicly and intelligently, instead of blindly and under a certain religious subterfuge.

So perhaps with this bit of counsel to guide you, you can grasp the difference between the "faith that moves mountains" and desire-wish fulfillments. Few mentors are going to rush about and really work for the soul that is mechanical and desultory in his requests on God. But when the person of valiant faith approaches the higher octaves of life with implorings for fortunes which they cannot of their exhausted strength command, the Message reaches the cohorts whose assignments are to help for the sheer sake of helping, and the testimony goes about that prayer does have an efficacy.

Cherish this glimpse into the orders of altruism for sheer altruism's sake in the next higher realms, and put it to a test knowingly when next occasion arises. The Higher worlds can and will always help the Lower worlds when they understand unmistakably what is wanted or needed.

Ten to one, a hundred years from now you will be doing the same sort of Love-Work on a loftier level, and know the efficacy of the thing of which we speak . . .
Dear Fellow Students:

It was in August of 1932 that I got most of the above, I say, although I have been continuously aware of a Mentor at my left shoulder adding additional lines for emphasis as I have copied this Revelation for this Script. Retrospecting a bit more, I can assure you that no greater thrill can manifest in life than hearing such converse clairaudiently, then upon next personal attendance at a materializing seance, beholding such mentor take physical form, speak with a voice heard by a dozen to a score of others present, and voluntarily corroborate what had been invisibly imparted. Starting with Joseph Conrad in New York in 1929 and ending with Mary Baker Eddy in Indiana in 1954, all the years intervening have been repetitions of such experiences until all tally of them is lost.

Not that they have been peculiar to me by any means. I have merely been present when such confirmations manifested. Time and time again have I seen and heard some soul-spirit declare to an attending man or woman, “I heard your earnest prayer the other evening, dearest, and it brought me close to you. When the relief you wanted came next day, I want you to know it was Father and Brother Edward and your cousin Harry, who got their heads together and maneuvered so that the help arrived on schedule.”

When you hear that sort of thing spoken, unsolicited and unexpected, you acquire a vast respect for mentors who tell you such things as I’ve republished in the pages foregoing.

So Faith—the subject with which we started out—may indeed have power to move mountains, or repair the shattered purse or body. But if we have loving friends responding with their higher and freer powers, providing they are made to grasp unmistakably what we want and how we want it, the Faith is no less efficacious and by no means should be discounted because God doesn’t turn aside from running 400 million universes to nod acquiescence in the miraculous curing of Johnny’s measles, but leaves it to our own col-

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leagues to act in His stead. After all, He did originate the system by which communication is thus effected.

Prayer as prayer generally falls in a somewhat different category than Faith. It also falls in a somewhat different category than perpetually asking for celestial favors. Prayers considered of itself partakes of a liaison with transcendent Holy Spirit, as the following transcripts convey, received at about the same time back in New York that I was concerned about the item of Faith. Listen to what the Mentors told me about “Prayer as prayer”:

“RIGOROUS indeed, are the Master Planes of Spirit. Consciousness of them is not an attainment so much as an ennoblement, caused by forces that come to you with prayer.

“Prayer is not what men think it is. It is not beseechment so much as voluntarily maintained states of consciousness-projection. It makes you to see with vividity the Things of Spirit as they are.

“If Conscious Prayer is anything, it is this: Consolation of purest essence. It makes you to know your Redeemer, not theologically but morally—or rather, ethically. You get comfort from prayer because it ennobles you. You come to prayer in a prayerful spirit, where you find that it beleaguer you in a little world of your own where vital forces make your their property. You say to yourself, ‘I will pray. It is good for me to have the thing I desire of Divine Largess, therefore I will ask for it.’ You keep yourself open of heart to receive it. Eventually you get it, if the prayer be correct. But what factually is happening?

“You think you pray when you say, ‘Lord, come unto me!’ But the Lord Himself does not shift His Being into your proximity. You go to the Godhead in spirit instead—that Spirit within you that is your own divinity, naught else. In the innermost recesses of your being it is hidden. You bring it out consciously. It serves you beautifully and you say you are calmed. What you truly mean is, You are ennobled because you give it play.

“And the system is the same as for any materialization: Let go and permit the Godhead to serve you by ennobling you to meet conditions devoid of Fear.

“Happy is the man who can make himself known to himself in such respect.

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"The things you want to know are within you, never outside. You know all there is to know, forever and amen. True prayer awakens the moribund mortal to a sense-perception of his own celestiality."

"The average avowed worshiper gives of himself too generously to circumstances and not enough to the quiet of his own heart. If he could only reverse the process, he would become a wonder-worker—even though the Power of Prayer might get the credit. People have come and gone in event without affecting him seriously, but the things of Spirit, quiet under the stimulus of reverie, keep their eternal tryst within the walls of his being."

"Harken to this well: You cannot make true cosmic progress until you employ the mightiest force of all, Concentration in Inner Silence. We have heard many of you state, in discussing spiritual development, that you aspire to make progress faster. Be quiet and do it! Be quiet unto infinity and all will come out as you desire it to come out. Tell yourselves these words: Our Lord never learnt anything among men; He got it all in silence, out in the far waste places! You can get the same silence in a church, or in your office, or any parking-place of spirit, granting it be merely the privacy of your own bedside, if you will but heed the Still Small Voice that says—"

"'I am He who is Eternal, a fragment of the Infinite, cast off but not cut off from all that is Eternal!'"

"Ropes are strong only as they imply a strength of many fibres. Quiet is quiet only as it implies the strength of many silences. When you are apt to go crosswise with Love, take a sojourn within yourself and see what permits you to go out of tune with Love. Return to your starting-place, making a new promise to yourself to be as obdurate as you may, but never to lose sight of eternal beneficence!"

If we go thus to the Christ Within Ourselves and come back with increase, what indeed shall the scoffer accomplish but a denial of similar increment in his own life and spirit?

Prayer isn’t broadcasting a sales talk to Divine Providence fifty billion light-years distant. It is opening our own centers of divinity, in the deepest and profoundest recesses of ourselves, and discovering our oneness with the most venerable and mightiest of Scripts in the remotest galaxy.
Actually, what we are doing by “offering thanks to Almighty God” for blessings we consider as reaching us from year to year, is to lift ourselves mentally and temperamentally into the atmosphere of Divine largess generally, and thus qualify ourselves as being the right parties to whom the largess is going.

Almost, we might say, that prayers of true thanksgiving, voluntarily and sincerely uttered, are identifications of ourselves as being those for whom it has been, and is, intended. The gross, the callous, the indifferent, may enjoy what seems to be a certain share of the providence of Nature but they are by no means putting themselves in the categories of those to whom Divine benefits and blessings flow by reason of proper spiritual attainments.

Men have found from time immemorial that persons who appreciatively and contritely receive and utilize out-of-the-ordinary values coming to them, automatically place themselves in positions where more of the same materializes. Actually they are attuning themselves to a vibration of bountiful reception, and as vibration must respond to vibration—on the tuning-fork principle—their increments are most mystically compounded. Would we consider it at all mawkish if a potentate addressed a crowd: “The Congress has allotted a certain sum of bonus money to every man who served honorably in the last World War, and the cash is inside. All those of you who so served, may pass in one at a time and receive your payment.” Those men, by reason of patriotic self-sacrifice, had “qualified.”

Well, a prayful attitude is a form of similar qualification—for life-wars well served.

This is why men have prayed up the ages.

They have discovered it by experience.

Was not our Lord aware of it, in that he was reported to have “prayed incessantly?” Surely we cannot conclude that He did it to strengthen his “faith.” He prayed to project Himself into that positive channel where thoughts became words and words became acts.

The very essence and core of the whole Christian liturgy has it that we approach the fount of Divine Largess with our tongues articulate and our desires for the at-one-ment with Supreme Being permitting of no ambiguities. Prayer uttered with Faith of the positive urge behind it, achieves
such purpose. What matter it who aids and assists in the fulfillment of such articulate and nonambiguous beseechment? We are putting ourselves in the Christ pattern when we pursue such techniques.

SO MUCH for extraneous Mentor elucidations.

Summing up the whole lesson, true Faith would seem to be tacitly living in positive and aggressive manner the principles enshrined in, say, Chapter 48 of the *Golden Scripts*, thereby attesting by our conduct that we have caught the true spirit of the program and made it the ruling bedecker of our lives. Thereafter, if special predicaments and dilemmas arise in which we seek guidance or strength beyond our human resources, and by withdrawing apart in the quiet we focus clearly and positively on what we seek to have profit us, then can we expect the broadcast to reach any and all who might be disposed to assist, and the help be forthcoming. And by, the way, that 48th Chapter is one which we should read more repeatedly than we do, to get the adjurations of our Elder Brother as to how He wishes us best to conduct ourselves in patterning our lives on His own. I include it as part of this last Script of Volume Eleven, not so much because it might illuminate the subject-matter of the hour but to outline for us what the exact points are that become Faith when expressed in practice...
The Divine Teacher Speaks

My beloved, I adjure you; think on these things.

A goodly recompense hath come to you: I have told you of the vision, I have lifted you up.

When men shall revile you and persecute you, have a thought to their error, give them your grace, make them a promise, show them no defilement.

Behold it is the last days that ye do travel well: have the prophets not sung it?

These are my commitments: that ye keep the faith, that ye pause not in well-doing, that ye lift up the fair countenance, that ye give the world a blessing.

The lion and the lamb hath a common benediction: the lamb runneth now, the lion pursueth, they are ever at enmity, the lion devoureth the lamb, there are none to restrain him.

Is it not meet that such things shouldst be if behold the children of tomorrow have a memory in their hearts of that which was unrighteous, of that which defiled them, of that which did them errors, of that which caused confusions?

The world now pursueth the weak and forsaken, it devoureth their substance, it beholdeth its triumph, it saith to itself, It is good and profitable unto men that they shouldst know their scourgings.

I say it is beastly, I say it is defilement.

I say it is more . . I say that the beast in man shall be stilled, his ungodliness shall perish, it shall have its grave in a watery place, the earth shalt know purgings, the floors of the world shall behold a clean sweeping.

And yet I wouldst not tell you of calamities, beloved: behold they reckon well who do say, Such to their portion as do merit the sweeping, such to the destruction as give it unto others.

I sing you a song redundant with splendors:

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I say ye shall prophesy, ye shall give alms to the needy, ye shall do goodly works, men shall engrave you in the tablets of those works, they shall make you an offering, they shall fetch you a garland.

This shall be your portioning, that ye shall go out and come in fearing no man, that ye shall make your bed in victories, that the wise man shall know you, that his daughters shall comfort you, that a fair trade shall profit you, that ye shall have a winning not marked by tumults.

Behold I have preserved you, I have caught you in a silence, I have sojourned amongst you, I have sent unto you mine increase;

I am he whom ye serve, none stand beside me in your hearts, I am mine own perceptor, I cast mine own auguries,

Think well on these things.

The Goodly Company is a still small band, it giveth not a bickering unto the Host, it maketh no eschewments in quantities of laborings, it giveth a fair pulse-beat, it raiseth up the fallen, it riseth up and liveth beauteously, its heritage is increase always unto surfeit.

Ye are my band, I have raised you for a purpose;

But that purpose showeth not till the Word hath fulfillment.

I have sojourned amongst you many days, I tell you, when ye knew not my presence; ye have said, Behold a beggar passeth; ye have said, There is one who knocketh, let us have none of him and he presently departeth;

And yet I have come in to you, I have walked in your presence; I have not asked mine alms of you, I have not forced your doorstones.

Behold I walk amongst you many times again, verily times and again, and ye do say, Whereof cometh the loveliness to surfeit? whereof is this fragrance? are we not visited by those who speak logic? do we not manifest with grace on your ensigns?

Beloved, beloved, have a care to your manners.

Raise up the righteous arm, give the stalwart soul reckonings, debase not yourselves before the conqueror and his judgments, be sweet, be purposeful, let not your luxuries be of spirit.

When the judgments are rendered for and against you, say not, It is pleasure or tumult that openeth her mantle: say, It is victory calling up her cohorts.
Times and seasons, and seasons again, thus have I come and dwelt among you;
I tell you that I come as a fair wind upon a pleasant afternoon, I come as the bramble that holdeth the thrush, I come as the sweet spice that scenteth the small place, I come as the true lodestone that draweth the nations, that rendereth them a bivouac,
And yet I come as more,
I come as the scribe who hath upon his tablets the names of the forsaken, the judgments for those who embraced a small error and took it to be great, those who were famished and knew not their eatings: my tablets have the password that these shall be embraced in the clasp of old fellowship,
For lo we are known to one another, the forsaken and I,
I do make my eternal bed in a lowly place that the sobbings of the men of little errors should meet their just assuagements,
I do sup with the lowly that their bannock shouldst nourish me,
I give a large quart and drink a small pint, that they who do quaff the rich juice of Knowledge should know a true sacrament, that the Lord of Glory rideth in an exceeding small chariot, that He giveth not a belching of that which is His humor.
Nay, nay, my beloved, He giveth the fond jostling, He layeth His hand on the arm of His opponent and saith, Let peace be between us, behold there is no quarrel that was not of thine ignorance, see, we adjust it, we sit down in a fellowship.
These things do, beloved. The hour draweth late, there are ridings unto equities that give the night enrichments,
Tarry ye in the place of the world until I do greet you with the mantle of my ministerings.
Speech hath divided us, behold speech hath welded us: make a fair porridge of all your discernments, eat of them to banquetings; I say it shall be well with you.
Presently I join you, that the feasting be complete.

PEACE

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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.
THOUSANDS of questions come to Soulcraft Headquarters from correspondents who want more light on special points raised in the Soulcraft books. Answering some of the quandaries propounded, too lengthy for letter response, means short articles complete of themselves. These articles, disclosing the trend of public thinking in reaction to Soulcraft disclosures, constitute the main contents of an attractive Monthly—

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