

**Please Note:** This transcribed copy of The Word and the Way is provided by The Society of the One All Light. For further information and other related books and material go to:

<http://www.SocietyOfTheOneAllLight.com>

## **THE WORD AND THE WAY**

**Recorded through**

**TAE**

The Word and the Way are one, for the Word reveals the Way, and the Way leads to ever-unfolding knowledge of the Word, through which is revealed to all the living the presence of the Almighty, Jehovih, the Father, the I AM and the destiny of man within the universe of His Person.

<b>Contents</b>	<b>Page</b>
<b>I Of this Book</b>	<b>4</b>
<b>II Of Man and the Father</b>	<b>7</b>
<b>III Of the Estates of Being</b>	<b>10</b>
<b>IV Of the Nature of Man's Being</b>	<b>15</b>
<b>V Of Man's Spiritual Being</b>	<b>19</b>
<b>VI Of the Three Resurrections</b>	<b>24</b>
<b>VII Of Evil and Suffering</b>	<b>29</b>
<b>VIII Of the Redemption of Darkness</b>	<b>33</b>
<b>IX Of Reason and of Inspiration</b>	<b>38</b>
<b>X Of Thought</b>	<b>43</b>
<b>XI Of Seership</b>	<b>48</b>
<b>XII Of the Service of All Light</b>	<b>52</b>
<b>XIII Of the Power of Choice</b>	<b>57</b>
<b>XIV Of the Presence of All Light</b>	<b>62</b>

# I

## OF THIS BOOK

At no time since man was brought into being capable of everlasting life has he been left without the revelation to him of the Word, and of the Way. In the early days, before man's understanding had ripened, this knowledge was revealed to him by beings who had his unfoldment in their charge. They taught him that there was and is an Unseen Power greater than man, and they delivered to him commandments from that Unseen Power as to how man should live. But those days are past, and man in this day, being matured in the capacity to understand, to know, shall learn to draw directly from the universe, which is before him. No teaching, or dogma, or doctrine may stand before the universe of being in which man is set. Within it is to be found, opening ever in fresh wonder and magnitude, the nature and purpose of existence, the answer to every question that man may desire to ask. In this day man stands as one free of the past before the fountain of All Truth which awaits his capacity to receive it and to comprehend it as it is unveiled before his understanding.

How can man accomplish such a task, since he knows but a tiny fraction, and that the most exterior of the universe of being? Placed where he is, as it were at the periphery of being, he knows not the Centre. His eyes and his thoughts and his discoveries turn outward, exploring with zest the phenomenal universe in which his being is embedded. Though he attain to growing mastery in that realm his questions remain unanswered. He finds himself pursuing the particularities until in his analysis they become more and more tenuous before him breaking up into magnitudes so vast that purpose and pattern alike are lost and he sees only fragments whose existence he may measure, but whose cause and origin elude him. Being thus frustrated in his discovery by the questions which elude him, he says there is no plan, no purpose, no pattern, no complete whole; there are but a multitude of parts of phenomena which play upon one another forever, and, of these, man is but one. Nonetheless the way of advance is not closed against man's understanding, but it requires the ascent of his consciousness that it may embrace other dimensions in the universe before him: dimensions whose exploration calls for talents which are already within his being, which remain to be acknowledged, recognised, understood and developed.

Because man of himself cannot find the key to these dimensions of existence which elude by their nature his external senses, which cannot be measured by them, or judged by them or commanded by them, nor cognised by them, he has from the earliest days been given revelations which were designed as keys to a door, that he might unlock his understanding and, advancing, find for himself and of his own direct experience the answers to his questions. Such revelations have all ages been given to man through sages, saints and seers in every race of man in every land, for never has there been, nor is there, nor will there be, any monopoly of such revelation.

Observe that it is not knowledge, which is revealed to man, for knowledge is nothing when not transmuted into understanding, and understanding comes only from within. Knowledge may be received from without, but understanding, which gives to knowledge meaning and power, comes from the All Light centre with a man, of which men know nothing. The revelations give to man the key by which he may attain to transmute, knowledge into understanding without which man's knowledge rests in words and is of little value.

In the same manner throughout all ages has such revelation been given: to those among men so born, so trained, so developed, so inspired from within, that they ask without ceasing the primal questions: What is life? Whence came I? Has my life a purpose, a meaning? Does my life continue forever, or has my individuality an end and do I become as if I had not been?

To those who asked such questions without ceasing in the sincerity of their souls, with a desire they could not still, whose source they knew not, the realms of being, the estates of consciousness, higher than man's, more interior than man's state, were opened to them. They were opened in measure according to the need of the time, according to the growth and stage of man's understanding at that time, and the purpose was ever the same: to reveal to man the direction in which he must look, the discipline by which he must search, and the road on which his search will lead him. That which was thus revealed may be termed the science of being, the key to right living, and a revelation of the purpose and destiny of man.

The means used in all ages have been the same: to the souls of those thus quickened to enquire, whose grade, sincerity and stability were sufficient, the line of inspiration was directed: in the first place creating conditions suitable for its delivery and reception in clarity. These conditions established, secured and safeguarded, inspiration was delivered down to the still centre of that man who had been trained to await and receive it, as a clear mirror may await and receive the direct light of the sun which it gives back again exactly as it received it. In this case, what is termed the line of inspiration is a ray of consciousness in motion, called thought, set in motion from realms of being in which consciousness reaches a state and a potency far beyond man's. This thought, this ray of thought, comprising within it all the potency of that which was to be delivered, polarizes the whole being of the man, the

vessel, into which it is delivered. The polarizing thought is thus shaped in him into words, into vision, with understanding. These words, these visions, he is impressed to write down. Thus are they delivered, through a man, in the form suitable for the understanding of man, in the language that he uses and the words that are his. Such have ever been the revelations of the higher realms of being, the higher states of consciousness, the interior dimensions of existence, to man on this earth.

It will be observed and understood that the words and the vision, though given through the man, shaped conformably within the vessel of his consciousness, are not the words of that man. The thought was not his thought. The knowledge, until its delivery, was not his knowledge. The understanding of the vision conveyed by the thought, and in part by the words, was not his understanding until, by its delivery into him, it had been received by and had possessed him, illumining his being.

To whom, then shall this light thus delivered be rightly ascribed? If the line of inspiration, the shaft of thought so potent, be followed up, where shall we find the terminus, the source of origin of its delivery? Whence can it be, save the Source of All Consciousness, the very line and fountainhead of life itself? Thus in all ages, sages, saints and seers, thus delivering to man that which they well knew was not their own, pointed always to the All Highest by whatever name known. Ascribing to the All Highest the revelation given, they placed the responsibility beyond the limits and confines of themselves: yet, in humility, remembering that the part cannot perfectly reveal the whole, that the finite cannot reveal the infinite, and that words cannot reveal the fullness of that which must lie ever beyond the scope of words to contain.

In this same manner is this book recorded: the shaft of quickening thought delivered into a place prepared, secured, safeguarded against all the clamour and confusion of the lower realms of being. Into the being of a man, as a mirror, was the light cast, the words resulting were written down and are here presented.

The purpose of this book, even as the purpose of revelations in time past, is to reveal to man in this day the direction in which he must look, the discipline he must embrace, that he may unlock progressively the secrets of existence, finding as he does so the answers to those questions which are needful for his advance. Also revealed in the nature of that advance, and the discipline required upon it, and the destiny of man, in measure sufficient that he may see before him an unending unfoldment with hope and joy and delight and wonder ever growing upon the traverse.

This book, here recorded in one tongue, in one place, is but one among an uncounted number. It expresses no monopoly, it claims not perfection, nor infallibility, for nothing cast in words in any language on earth can approach more than the fringe of the dimensions of consciousness and the magnitudes of which this book treats.

At the same time as this record was delivered and written down, the same potent

shaft of creative thought radiated its power in, over and about all lands of the earth where it will be recorded by great numbers whose being are capable of being attuned to receive it.

It shall also be said that this book does not supersede nor override revelations previously given, where those are free of bondage imposed upon man in dogma and doctrine. There is but one universe of being, one All Truth, which that universe reveals, and never ceases to reveal, to all who can receive it. The facts of existence are before man in this day, dimension upon dimension, awaiting only his growth in capacity, in the unfoldment of his consciousness, in the expansion of his consciousness, to attain to understanding of them.

## II

### Of Man and the Father

Oh man, consider this: How shall the Infinite be revealed to the finite, using finite words and means? How shall the All and Whole be comprehended by that which is a part only? How shall that which is in time and space know that which is beyond time, timeless within which time and space are but states of being?

The answer is that man cannot know the Almighty, the All One, the Whole, the I AM, save in part only, as He reveals Himself through the soul of things and through His creations. These are before all men and all angels forever. Nor can man or angel grow or rise so high that the Whole, the All, the creations of the Creator, stand not before him growing greater in magnitude, in wonder, in majesty, with each advance in man's knowledge. In this, man is like one who peers upward towards the sun through thick mist. He sees a little, and he peers again and sees a little farther, and looks yet again seeing farther still, knowing more clearly, yet knowing in part only. Nonetheless, he knows that he knows.

Such is the standing place of man before the Almighty, For the Almighty, the All One, is the Whole, comprising all things: the seen and the unseen; the manifest and the unmanifest. Of Him and within Him is darkness, which moves not and reveals Him not. He is in the light, in which all things are in motion, revealing Him forever, changing from one thing into another within the universe of His Person.

To seek to enlarge the understanding of man of the All One by using words is as if a man piled bricks upon one another that he might lift himself to the sun. Yet words thus used may be with power when they are made the vessels, the vehicles, of a

man's love and faith, in praise or prayer, in adoration; for these quicken the soul of man so that his consciousness, being quickened, begins to know the Father more than before.

None can prove the existence of the Father to a man save the Father Himself, through the light of His Presence within that man's soul. When a man has attained to the beginning of faith in the Father, that knowledge will grow until in time it becomes mighty, transforming the man with the Father's wisdom, love and power.

To the man thus grown, the Father stands within him as a central pillar of light illumining his being, so that his faith and knowledge of the Father grow always greater; illumining his being so that his understanding and perception of all things about him are illumined also; illumining his being so that he is able to distinguish the real from the unreal in all that lies before him, all that he encounters' illumining likewise every step of the way which opens before him.

Men in all ages, being taught that there is an All Highest, an All Power above them, have striven to give names to describe Him, that they might speak of Him and to Him. Nor is it of moment what names are thus used, save only that they point to the Whole, the All, the All Highest, the Whole Compriser of all things, whom none can attain to forever, or know in His entirety, however great their growth and their knowledge.

It may be asked: Why is it necessary that man be taught of the Creator? Why should he be taught to look towards Him, to aspire towards Him, to love Him, and to pray to Him, with praise and adoration? Is not such a conception a relic of man's immaturity? A means by which he might be led towards growth and strength and wisdom to know for himself?

The answer is that without the knowledge of an All Person forever beyond them, none have risen, nor can they rise beyond themselves, which sets to them a limit. The Whole stands before them, but save they recognise its Person and its power as the Sum of All Consciousness setting all things in motion, creating and transforming without end or limit, they cannot comprehend effectively even that part of the universe which lies open before them. They see no grand design, no directive purpose, only the parts moving and changing from one thing into another, without cause or source. There comes a time to them in their search when the search itself becomes so vast in the diffusion of its aspects that comprehension ceases to be possible and the very discoveries themselves cease to have meaning...

But when man knows the All Person, the Central Sun of Being, however small his knowledge, he is in possession of a key which, with growing power, will enable him to fit all discoveries into place, the parts into the whole; to uncover and reveal the directive lines of purpose which have carried them along, changing and developing without end or limit. He becomes as one who, seeing the centre, understands the periphery; who, knowing the source, discerns the direction of motion; who,

observing the motion, observes also its purpose; yet not in any final degree, but in the nature of a revelation which expands forever before him. As his knowledge and understanding thus expand, so do the powers of discovery open anew before him. Thus may it be understood that to advance in real knowledge man must start from the centre, having faith that there is such a centre from which all may be seen and known, all that had place within time and space, proceeds and is directed and sustained.

So far from being the negation of man's maturity, to understand, to know, to have faith in the existence and Ever Presence of al All Person is the beginning of man's maturity: the first, most important step upon it, from which man's real knowledge begins to open out with new vision and new power. For if man cannot understand the phenomenal universe of matter and energy in motion which lies before his senses, open to his reason, how can he hope to travel forward in discovery and knowledge of those more potent realms of being of which the phenomenal universe is but the material counterpart?

To know the Almighty, the Creator, to have faith in Him, is the first step towards real knowledge in all that lies beyond the reach of man's reason and judgment, and man's intellect, focussed through his corporeal senses. Having faith in, and knowledge of, the All Person, the Creator, the All One, he may the more readily understand that all things, all states of being, proceed from and are held in the Father, the Person of the Whole.

By virtue of His thought set in motion are all things created, given purpose and direction within the universe of His being. All things that are seen, all things that are known, are representations of thought. To travel up the lines of thought thus leads to origin. The estates of consciousness are thus unfolded to man's understanding. He realises and knows that beyond the corporeal expression of consciousness turning outward are realms of being, of consciousness, which must be approached by looking inward towards the centre, towards the soul of things. Here, also, if man attempts such travel and discovery without knowledge of the centre, the All One, the All Person, he finds himself presently involved in a seeming confusion, a multiplicity of illusion, which he cannot unravel. Thus in the also is faith in the All Person, knowledge of the All Person as the Central Cause of all, the beginning of knowledge, the first sure step on the roadway to discovery of the real.

Yet in all that is here said no compulsion rests on man to believe or not believe, to have faith or not have faith, to seek in this way or in that. The universe of being lies open before him, and he is free to essay it in his own way; nor can he do so otherwise than from the light of his own standing-place as now he is. Nonetheless for those with capacity in faith, with a desire to have faith, with a humility that causes them to seek and long for wisdom greater than their own, these words are written. They will know that, in proving the Creator and His power in them, He proves His Presence before them and within them, around them and about them, over them and beyond them, in ways which become an ever-increasing wonder. Barriers to advance hitherto deemed insurmountable are seen to have no real



existence. Gulfs, which appeared beyond the capacity of man's understanding, are crossed in the sudden expansion of man's comprehension.

The capacity to have faith is from the All Father in Person. It is implanted in the soul, and like a seed can be either smothered or nurtured. With its nurture and culture man attains to travel the road of All Knowledge.

Of the Presence of the All Person, the Father, the Ever Present, the Supreme Being, the Source and Sum of All Consciousness, manifest and unmanifest, these words are written:

I am I, I am Central and Boundless saith EOIH, the All One.  
In Me growth is,  
Toward Me movement is,  
Perpetual forever.  
As state is to motion  
As motion is to state,  
So am I to the emancipated soul.  
To the bound spirit am I the goal of aspiration,  
The ever-open door to peace, harmony and brotherhood;  
To the unbound, the element of freedom,  
The enabling will, the threshold of discovery.

### III

#### Of the Estates of Being

Know thou, Oh man, that there are three great estates of being. That they may be known to thee this record is given. That they may be spoken of, they are named: the etherean state, the atmospherean state and the corporean state.

It may be asked: Why is it necessary that man should know of those estates of being which lie beyond him, when he has before him, as a mortal, the fullness of the corporean estate? The answer is that the estates of being which he knows not of are, nonetheless, potent upon him. In large measure they rule upon his life day by day. Save he knows of them, he cannot comprehend the nature, the power and the great extent of forces to which his life is subject, and which rule upon him in many cases to his detriment. By knowledge he is armed somewhat. The way is pointed to him by which he may begin to understand and thereby rise to overcome all that limits his true fulfilment of being as a corporean man and perpetuates conditions which are his to transcend and to transmute. Further it shall be said that were man to know only of

the corporean estate in which his being is set, he would, in his present power and maturity, plunge himself the more deeply into the follies of materialism.

Man today stands as one upon the threshold of maturity; upon the threshold of an expanding mastery of all that, as a corporean he is able to reach, to analyse, to understand, and thus bend to his service. In times past there have been races of man who have attained to mastery over corporea, different in nature from man's present mastery, but in measure as great, as a result of which they turned in upon themselves in self-sufficiency. In pride of accomplishment they blinded themselves, and by their failure were they rescued in due time from the pit into which they descended.

In this day, man being grown more towards maturity, the danger is lessened; yet the need for balance is not less great. This balance, knowledge of the great estates of being, higher than man's, more interior than man's, more potent than man's estate, enables him to gain. This knowledge, therefore, is not a matter of curiosity or of speculation but a matter, which goes to the very root of man's knowledge of his own being and of the nature of the destiny before him.

Darkness is. Light is. Time is. Space is. Life is. Consciousness is. All of these are manifest in each of the three great realms of being; but in each realm they are manifest differently. It is as if the expression of them within each great realm of being is as the terms in a mathematical series progressing to infinity.

Of etherea, of the ethereal estate of being, this may be said: First, that no words can express the magnitude, or the glory, or the wonder of that state of existence, in which, dimension upon dimension, consciousness expands continually, in never-ending expressions of wisdom, love and power. In that realm of being it is as if, for the first time, the man attaining to it becomes a complete being; knows his true nature; begins to reveal the fullness of his true greatness and glory as an individual person, son or daughter of the All Person, the Almighty.

In etherea man's real life begins to open in its fullness. The talents that are his expand in new employment, in realms where thought is potent and the Father's presence, the presence of the All One, the All Person, EOIH, stands within and before each being as an ever-present central sun.

No man nor angel can enter etherea until the capacity to dwell there has been attained by spiritual growth, for in such realms there is no other growth. Those who thus enter are they who have attained to oneness with the Father. The self that is their individual self, their person, flowers in all the fullness of the Father's presence acting directly within them and through them. They are those in whom no shadow lies, remaining from the past, who cast no shadow, and on whom no shadow can be cast. Before them stretches an endless roadway of fresh discovery in unending wonder and delight. As their consciousness expands by the fullness and the pressure of the All Light within, so does the universe of being expand before them also without end or limit, for the part cannot overtake the whole.

Of the majesty of the ethereal worlds, in number countless, no two alike, moving and flowing in rhythms and orbits by virtue of the Father's Presence, Who moves the whole, comprising all within the ambit of His Person, no mortal words can speak with profit. Therein lies the destiny of every man born with the heritage of everlasting life, irrespective of whether he has been, as men say, good or bad. He is the Father's son and moves towards Him in the Father's time.

Of the atmospherean realm this shall be said: unlike the ethereal realms, which are boundless, the atmospherean realm is bounded by the vortex of the earth, the planet, of which it is an integral part, travelling with it. In the case of this earth, its boundary extends somewhat beyond the moon's orbit and downwards it penetrates even to within the surface of the earth. It is, as it were, the spiritual counterpart of the corporeal, the material earth.

The difference between etherea and atmospherea is not one of place but of an order or dimension of being. One displaces not the other. For etherea interpenetrates, and is beyond, or more inward, than all other and lesser states of being. The earth and its atmospherea are borne within a roadway within the ethereal realm, which rules upon it in all things. The atmospherean realm is the gateway to etherea; the place of overcoming; the place of purification; of redemption; in which man, following death, whereby he passes through the gate from mortal life, commences to work and accomplish all things needed for his emancipation; which, note well, requires, ever, the emancipation also of others than himself, with whom his life is linked.

To describe the atmospherean heavens to which man attains at death is not part of this record. Man shall attain in due time to travel in and learn it of himself. It is sufficient to say that they contain every gradation of density bridging the dimension, as it were, between corporea and etherea; every gradation that can be conceived as suited to every grade of man, who enters in spirit within them. Yet this dimension of existence, the atmospherean state of being, is neither that of corporea nor that of etherea. It is a bridge between them, wherefore it has been called the intermediate world. All must enter it who pass the gate of death. None can leave it until they have attained to rise to the ethereal grade. Great indeed is the love which rules therein, the patience and the compassion, the wisdom and the power, through which all who live, no matter how dark their past, are presently washed clean: the living star of light revealed within each soul. No bondage so great which that love cannot, and does not overcome; no darkness so deep upon the individual soul that the power of All Light, the love of All Light, cannot dissipate and transmute it so that it is as if it had never been; so that all that remains of it, in the individual soul, is the gain that it gave: the knowledge, the strength, the humility, the compassion, even the love of All Light.

It may be understood therefore that atmospherea, the intermediate world, the, to mortals, unseen counterpart of the corporeal earth, holds within it all that is, and was, and will be, of the heritage of the earth, considered as one single unit is which

life is made manifest.

Consider the beginnings of life on earth from the primal cell. The first forms, at first simple, then growing in complexity, multiplying, branching, the whole great, growing, unfolding process given form and motion, direction and change, by the presence of the All Person, the Father, the I AM, wielding His potency through the atmospherea of the earth, ruling upon corporea, shaping corporea, with and through its atmospherean counterpart.

Consider the millions upon millions, the myriads past counting, branching and changing, ceasing and continuing, which have expressed life, the Father's Presence in them, upon the corporeal earth. Consider how much there is, that has been gathered, that yet remains, of what man calls the animal nature, the heritage of the animal kingdom in all its diversity, within the atmospherea of the earth. Within it is held, and yet shall be held until the animal creations cease to be, all that they express, that holds them in being and in motion, fulfilling their lives and perpetuating their species. In this respect, therefore, man shares, and cannot escape until he transcends it, the impress of all past and present life upon the earth, save, and in so far as, it has been and is being continually transmuted.

Consider further the emergence of man, of a being capable of becoming the vessel of everlasting life. Consider the ages of man's history and all that has taken place therein as man has struggled upward on the path of overcoming, oft-times turning downward to plunge deeper, and then in due time be lifted up again, turn downward again and be lifted up again, age after age, cycle after cycle, in the vast traverse of man towards the threshold of maturity.

Consider the magnitude of all that has been carried by the living soul through the gate of death into the atmospherean realm. Consider what is being, and has been in all ages, poured therein by the man still in his corporeal state. The massive darkness of dark thoughts and acts, present and past, the sum, the record of man's whole struggling past as he mounts upward on the road of life. All this is held within atmospherea, to remain until it is transmuted, redeemed, become as if it had never been. Consider, in this, somewhat of the pressures, of the thought-forces, that press upon man in his mortal state. Consider also the magnitude of the love, wisdom and power held and delivered in atmospherea that man may not be crushed under the load, but may rise up under it, redeem it, as the Father's son.

Of corporea this may be said: of this realm man knows much. Nor is there aught within it which he cannot and will not in due time be inspired to discover, to comprehend, attaining to mastery over it for the upliftment and fulfilment of all the races of man.

Man cannot enter etherea save, having mounted in spirit, he attains to the grade thereof. Man must enter atmospherea when his time comes to pass the gate of death. Man enters corporea at birth, without his will and without his knowledge, for neither

are then developed within his entity. Thus are there, as it were, three births to man. The first into manifest existence, into entity, into individuality. The second birth, when the first formative stage is completed, into atmospherea, where he overcomes all that, of the past, holds him back from ascension. All that is of the unreal must fall from him in that time, leaving only the Real shining in his soul. This attained, he enters the third birth, where his true life begins.

Though man cannot enter etherea while a corporean, he may enter atmospherea while still in mortal form. He may do this during sleep when his spirit is freed from his mortal body in part. He may also enter atmospherea subjectively, whereby he gains some measure of comprehension of both the light and the darkness contained therein. He may also enter atmospherea objectively, which required a state of transcendence, of adeptship, by which he is enabled to travel and see and know for himself in atmospherea, both of the darkness and of the light, within the limits of his own spiritual grade. In this manner, in a time, which is not yet, will man be enabled to solve secrets of existence which now seem to him insoluble mysteries. His capacity to rule over and master the elements of corporea for the good of the whole will grow increasingly great. As he does this, so also will the dark heritage of the past be progressively overcome and the children of men shall emerge from bondage to growing freedom, from darkness towards light.

Man is wise, none the less, who does not strive, while still in mortal form, to enter atmospherea until the capacity to do so, under due safeguard, is his by right of constitutional growth and is safeguarded by the highest grade of being to which he can attain. Not least shall he be wise not to throw himself into atmospherea before his due time sets him free from mortal life. For he who does this robs himself of his corporeal body, but gains not his freedom in the atmospherean sphere. He remains as one locked within the darkness, with the anguish of his thought, until the time comes when, being free of the corporeal sphere, those who await to help him can bring release.

Yet this also may be said. In all that has been unfolded before thy mind, O man, as to the three great realms of life-expression, remember this: Etherea is forever; It moves and changes with the All Motion of the All Person, the All One, but it goes not out of being forever. State within state is to be found within it, in order endless. By contrast, atmospherea and corporea, twin counterparts of one whole, that which to mortals is unseen that which to mortals is the seen, have their beginning, their fulfilment, and their end, comprising between them the whole gamut of the purpose, the wisdom, and the love which brought them into being.

Though man attain to travel in his space-ships through atmospherea, even to the limit thereof, let him not think that thereby he enters or travels in the atmospherean state of being, for its dimension is different from his. Even if he gravels into inter-stellar space, let him not think he enters or travels in etherea. All the realms in which man travels as a corporean by corporeal means, being, hearing, and recording by his corporeal senses and his machines—all this is of the same nature even as himself; it

is part, in its place, albeit outside the vortex and orbit of the earth, of the corporeal state and order of being.

## IV

### OF THE NATURE OF MAN'S BEING

All life is from the All Life, the All Person, the Father, Johovih. Where life is recorded as present, there is He present in person also, manifest in motion, in growth, in transformation.

From the beginning of life upon the earth, life has been through life, one unit of life giving being to another. By virtue of the Father's presence, the presence of the All Life within each living unit is this accomplished. Whether its manifestation be made through the fission of a cell, through a seed, or an egg, or through the womb, it is the Father's presence, the presence of All Life, at the focal point of that unit of life yet to be, that brings it into being, giving it entity. Thus is it with all that has life upon earth, including man also.

Yet with this difference. The animal creations, including those forms of being from which man's physical vehicle was formed before man as now he is, have their being in two estates of life: namely the corporean estate and the atmospherean estate. Their being have a corporeal form, and its atmospherean counterpart also. Nonetheless, their consciousness, whether it be discernible to man or no, is focalised, that is to say is centred in the corporeal vehicle, with which the atmospherean vehicle is as one.

Through the atmospherean vehicle, which is one with the atmospherean heavens of the earth, is the animal moved upon and directed by the very presence of the Father acting directly within and upon it through the atmospherean part of its being.

In this manner is every living creature held and maintained in its own order, in which it fulfils perfectly, unless conditions are created of a nature which impinge upon and in part break the link between its atmospherean being and the order of atmospherea in which it is held. Such is the channel through which every creature, even from its beginning fulfils after its own kind. Such also is the nature of what is called by man instinct, by which the creature is held and moved through the atmospherean part of its being, transmitting its message and impulse to the corporeal

centre of consciousness, to the centres of control of the creature's physical vehicle, with a power which cannot be gainsaid.

Also of the animal creation it may be said that, notwithstanding that some animals manifest individuality in substantial measure, they are not individuals as man is an individual. Their life is held as one within a group from which they are not separate at any time, and when the animal dies the life returns to the All Life, as a drop to the ocean of being. Nor, although the animal has an atmospherean counterpart, has it capacity of itself by its nature to dwell, or to manifest its consciousness in the atmospherean realm of being. It is subjective to the atmospherean realm, but objective only in corporea.

The nature of man is like and alike with the animal as to the corporeal part and the atmospherean counterpart. Through both of these is man capable of being impressed, even as through them he draws, by virtue of the Father's life within him, that which is needed to build his corporeal and atmospherean bodies. It is by this means that man, by fact of birth in the corporeal state, thereby embracing both corporea and atmospherea within his being, bears within himself, and is open to the past heritage of the earth held in atmospherea, whence it manifests also in measure through all corporeal forms.

Thus far is man like and alike with the animal creation. Learn now wherein he is different. In the birthing of a man, man and woman come together, uniting the seed and the ovum in person or by proxy. Both these units, like all else that is visible and found upon earth, have their atmospherean counterparts, bearing and transmitting the life of the All Life, the All Person. Without the atmospherean counterpart would both the seed and the ovum be as if dead. Thus it may be seen that, even as through the corporeal part the birth about to be is linked with the corporeal line of each of its parents, so too is it linked no less with their atmospherean beings and with the heritage in and through atmospherea which is theirs.

In the new life, thus quickened, the Father, the All Life, is present in person, its mover and quickener. By virtue of His presence, motion is; growth is; transformation is. And because both the corporeal vehicle and the atmospherean vehicle are drawn directly from those of the parents, so does the presence of the Father's life in the new entity quicken it in measure in likeness of both within the order of mankind.

Were the new life to develop from this point with no more than the corporeal part and the atmospherean counterpart compounded from the corporeal and atmospherean beings of its parents, it would develop and become an animal man: that is to say a man even as any other creature upon earth: perchance more potent in the degree of consciousness manifest through the brain, but with no more power than they to survive after death, nor to manifest consciousness in any other except the corporeal realm.

The difference between the man and the animal creation lies in the descent, the bestowal, of the soul, the ethereal part, which enters within the corporeal-atmospherean vehicle in which life has become manifest. Thus is man in this day a triple being: the soul, the ethereal part; the atmospherean part, which may be called the esean or spiritual body: and the corporeal part or mortal body.

The presence of the ethereal part, the soul-light, is vast in its potency. By virtue of its presence within the developing being of the man, his atmospherean or spiritual being becomes capable of being quickened so that it is potentially capable of development side by side, as it were with his corporeal body. When and if the atmospherean vehicle is thus grown and quickened, of which more shall be said later, then is man capable of becoming objective in atmospherea even as in the mortal world. Of this no animal can be made capable. As to whether or not a man be capable, while a mortal, of transcending corporeality and manifesting his consciousness objectively in atmospherean, depends upon the nature of his heritage. Nonetheless, it remains true that by virtue of the presence of the soul-light, the ethereal ray, in man, he is capable of such development, as the animal is not. And when man dies as to mortal life and inherits atmospherea, his life and his consciousness have a vehicle, a body, in which the individual can live and manifest according to the degree of his growth.

Nor is that all. By virtue of the presence of the soul-light, the ethereal ray, within man, he is by birthright an inheritor in due time of the ethereal estate of life-consciousness, from which he can never be separated. Thus are opened before him three dimensions of growth, each in their due order, of which more later.

Of the nature of man's being this also shall be said: Man is as a river in which two streams meet and mingle, the one stream dark, turgid, turbulent, charged with dark particles of earth; the second stream crystal clear from the source of All Purity.

As these two streams meet and mingle, so does the clear stream become lost to sight, hidden by the dark waters of the turgid stream. Yet the water in its purity is not sullied by that which is carried within and upon. The time shall come when it is purged of the dense particles with which the turgid stream was charged, and the whole stream shall flow forward crystal-clear.

The turgid stream, dark and turbulent, charged, as it were, with matter from its source, is the corporeal-atmospherean vehicle. The clear stream is the soul-light, the ethereal ray of being. As the two streams become one river, so too do the ethereal part and corporeal-atmospherean part become one entity, individual and person. The two together combine in one the purpose and destiny of the individual being, held and comprised within the soul-light, the ethereal ray; and the nature and fullness of the redemptive burden, which is also a formative instrument, comprised in the corporeal-ethereal ray.

Of the uniqueness of each individual man or woman this shall be said: From the time



of conception, when the individual being was given life and made manifest, during all the time of gestation up to the time of its birth, the being of the child is held in a mould whose nature is unique, being matched precisely by no other. This mould comprises not only all that is formative in the corporeal-atmospherean rays of being of the parents, but comprises also formative pressures and conditions of a cosmic order which are potent in its shaping.

It is forces and conditions of a cosmic order such as these that man in past ages has tried to fathom and to map through his knowledge of the cosmic movements of planets, sun and stars.

When the child is born, then is that formative mould broken; broken at the moment of time when the individual, the child, emerges from it into the separateness of a free existence.

It will be seen that, since the atmospherean-corporeal being of that man was unique in its moulding in its coming forth into life, it must follow that all experience thereafter encountered will produce reactions that are creative within and upon him which are also unique, and will continue to so throughout the whole term of the possession by that man of his atmospherean-corporeal vehicle.

The soul-light of that man, the ethereal ray of his being, is likewise unique, being direct from the All Father, the All Person, and containing all His purpose in that man as a potential hidden within it. Upon the ethereal ray, the soul-light, no pressure or condition whatsoever can impose itself, either to change or to augment it. It stands forever complete, yet capable of expansion forever by virtue of the Father's unfolding revelation of His Presence from within.

## V

### OF MAN'S SPIRITUAL BEING

Man is as a ray of thought, of light, from the All One, the I AM, the sum and Centre of consciousness, the All Person, Jehovih. The thought thus sent forth is charged within itself not only with the full purpose and meaning of the Father's unending revelation in that man, but with all the talents and the capacities, with all that fulfils

an individuality required to reveal all that shall be accomplished through him.

Consider the magnitude of what is required in giving that wonderful thought-form infinite in its potency, a place of beginning. The place of its beginning is at the frontier, as it were, of light and darkness, of consciousness and non-consciousness, of the manifest and the yet unmanifest. At that point the soul-light, the ethereal the ethereal ray of being, which was and is and shall be, the Father's thought sent forth in motion with power, creating, entered the atmospherean-corporeal vessel at the periphery of manifesting, in due time being brought forth through the gateway of mortal birth, into entity and individuality, separate and complete. For the effect of the ethereal ray in its potency when anchored in the atmospherean-corporeal vehicle was to crystallise the entity the entity into individuality and into personality, even as the All Person.

At that stage of man's being, while yet mortal and yet young, the child, the man, knows nothing of his interior being. He is aware only of two things: that he is, and that the world is, the phenomenal world comprising all things within reach of his senses, and all persons within his experience. For it is of the nature of being that the consciousness of the entity is always focalised in the periphery of its being, yet moving always towards the centre, even the Centre of All Being, while yet remaining focalised also at the periphery where the entity, through all its senses, is confronted and played upon by the phenomenal universe in which its being is set, and by which it is enveloped. Thus the consciousness of the entity, forever pressing inwards from the periphery of its being towards the centre of its being, which is the Centre of All Being, passes on that journey from dimension to dimension ever more interior without end or limit.

The man yet in mortal life knows nothing of this. His consciousness, focalised in its corporeal mechanism, looks outward through the corporeal senses upon the corporeal estate of being. The man draws also, whether he knows it or not, through his atmospherean senses, being counterparts of the corporeal senses which he possesses.

Of his atmospherean senses man in this day knows little or nothing. Indeed it is usual for him to deny their existence, since they cannot be subjected to the tests of reality imposed by his corporeal senses, or by the power of his consciousness manifest in intellect and reason.

Were a diagram to be drawn of a man, his entity could be represented thus: first a circle, the boundary of the entity, of the entities I AM, beyond which lies the phenomenal world of corporea and atmospherea. At the centre of the circle, a spark, like a star of brilliant light, representing the ethereal light of the soul. Next, outside the central spark, a dense area representing the atmospherean being, as yet scarcely awakened. Beyond this, to the circle of entity, the yet denser area of the corporeal sense-mechanism. In this last the conscious is focused, drawing somewhat from within, even though unconsciously, from the atmospherean part, but drawing little as

yet from the ethereal centre of its consciousness, which lies, as it were, latent. Veiled and shrouded by the denser estates of being within the entity mechanism in which it is enveloped.

Such a man conceives that he knows much. He knows that he knows. He knows that he is. He knows not of anything higher than himself. He looks outward to the universe of being and inward to his own individual self, focussed in his corporeal part. This he sees as the self that is himself, and all his activities are bent to feed it, to unfold it, to make it greater. He says: all experience is mine, and I will draw from it freely.

In thus striving to build his entity, the self that is himself, he does not do wrong. For by that means is his entity secured, made strong, acquiring shape and form, even to consciousness of its own existence, of its own nature and its qualities. Such is the first stage in growth: to secure the entity that it may know itself and become, through that knowledge, sufficiently strong to endure, to survive, and thus not to drift out of being, out of entity-consciousness, when it leaves, at death, the firm anchorage of the corporeal body.

Comes the time when the interior being of the man, whether still mortal or now living in atmospherea, begins to develop by virtue of the pressure outwards of the All Light Centre within. Were a diagram to be drawn of such a man, whose interior being was beginning thus to be quickened, the spark of light at the centre would be found to have grown outwards beginning to permeate the atmospherean and corporeal mechanism of the entity-consciousness at its seal in the periphery. The result then is that the man becomes aware of, is impressed by, thought and concepts not originating through the impress upon his exterior senses of the phenomenal world. At times, indeed, so potent will be the impulse from within; from the, as yet, unknown centre of his being, that it creates within him a new, a deeper, comprehension of what he records through his exterior senses. In this way he begins to distinguish, with a growing power and certainty, the real from the unreal, the absolute from the ephemeral.

At this stage the man seems to himself as if he were two beings. There is the self that is himself, which he has known as his individual I AM since his youth up, and there is another self, speaking with growing power, within him. These two selves speak with different voices. The self that is himself speaks to him as of old; nay with all the growing power conferred by increasing maturity and habit. It calls upon him to experience freely whatever he desires without other consideration, nor does it concern itself whence the desire may originate.

The self that is of the All Light within him speaks to him differently, urging him to discipline, to control, his desires and his experience in ways that shall be for the benefit of the unfoldment of all others and of his own interior being. Thus he seems to have, speaking with him, two selves: a lower self and a higher self; the one pulling outward to the periphery; the other pointing and pulling inward towards the

All Light centre of his being. Thus he seems to himself as being torn in two, crying out in sorrow at the conflict within him, beset by doubt, humiliated by failure whenever he fails to obey the voice from within which he feels to be the higher. This is the period, the phase of his growth, when he enters and labours on the path of overcoming, of transcendence, of redemption.

This period of being may commence during mortal life, or may not be commenced until after mortal death; but come it must to every man, for he cannot forever remain resistant to the pressure of the All Light within him. The universe of experience is designed in the Father's great wisdom with countless devices which will cause him in due time to desire, with his whole being, to travel inward and upward, from the unreal towards the real, from darkness towards light.

That all men may find the means the experience, to attain to such development is the purpose of atmospherea, of the atmospherean heavens of the earth, even as the primal purpose of the corporeal experience is to make the entity strong and secure enough to aggregate forever to its individual consciousness.

Comes the time when the path of overcoming has been traversed to its end, when the man who so long ago had seemed to be two selves at discord within him now finds himself increasingly as one single self. The All Light within the circle of his entity has grown to be a giant. It is like a shaft of brilliant light standing within him at the very centre of his being. It floods outwards, presses outwards, permeating the centre of him consciousness, which, as ever, is focalized at the periphery, but now the two have become one. The self that was himself has become one with being filled by, wholly possessed by, that self which is the All Light within him. He stands upright as a whole man, as a single I AM, his senses responsive to, and illumined by, the All Light within, so that he sees, and hears, and knows, and comprehends, as never before, the whole universe of being which falls within his cognisance.

All that was of past shadow in the days of his corporeal and atmospherean life; all the heritage of the past, with which he was endowed at birth; all that he since then had gathered, ere he travelled the upward path—all has been transmuted, dissipated, gone as if it had never been. The dense areas of his entity of times past are all illumined from within. Yet the circuit of his entity remains, firmer than ever before; the scene of action, as it were, through which and in which are manifest and held all the growing talents and qualities of which he is capable.

Such is the stage or state of one who is ready to enter etherea, where he knows for the first time his full self, his true self, and when his real life begins. For this life in etherea, in which his consciousness expands without end or limit, dimension after dimension, as he moves towards the Centre and Sum of All Being, all that has gone before has been but the formative and preparatory stage; a stage in which time has no meaning, but growth and attainment are all.

It shall be understood that in this great traverse of experience, of overcoming, of

transmutation, what has been accomplished is the progressive unveiling and development of the real self, the ethereal self, the soul, which held the potency of the Father's primal thought and which now stands at the threshold of fulfilment.

To the soul, as has been said, nothing can be added from without; only by the expansion of the Father's presence revealing Himself in and through that being from within. Nonetheless the great traverses of experience through corporea and atmosphaera have not been valueless. Though they have not contributed to the individual, to the man, any quality as such, they have enabled the qualities and the talents within him to grow great, sharp, potent, strong in experience, in every density of being from the lowest to the highest. The self that was himself in the days when his consciousness was focalized in the densities of corporea and atmosphaera, comprising within it the heritage of the past, has been transmuted wholly into experience. What was of the ephemeral in it has been transmuted and is gone. What was of the real within it is revealed in the growth of the talent of the completed man.

Thus it may be said indeed that the traverse of man from birth through mortality and through atmosphaera to the threshold of the ethereal estate is an unveiling of his real being, and its development, in active, creative labour, from a tiny spark implanted to a might shaft of light in which the All Person stands revealed, moving in creation, in the uniqueness of that being which He Himself sent forth.

Yet one thing of great importance shall be understood. It is sometimes said that man, the individual, thus attaining to at-one-ment with the All Father-Mother the All Person, the One All Light, shall in time merge therein as a drop in the ocean of being, and, as an individual entity, cease to be. This is not so. The individual who has thus regained the ethereal state, from which his soul-light was sent forth, grows more perfectly individual, stronger, and more secure in the individuality, which is his. For the Father, the Central Source of Being, is forever beyond: beyond time and space, which are His instruments, His servants, through which individuality is made manifest, distinct from the All, though held ever within it. Thus the individual, forever expanding in his consciousness of the Sum of All Consciousness, cannot attain it. The road lies ever open before him. With each growth in knowledge, the knower, the individual man, grows the greater, the more glorious, in his revelation of the Father, of the knowledge of the magnitude of His Presence. Yet, at the same time, with each such advance, the magnitude of the Father that he knows that he knows not stretches over greater before him.

An illustration may be given from the knowledge of man on earth of the corporeal world, which is his to explore and measure. When he knew but little of it, and that only on the surface of things, he deemed he knew much. But now that he has begun to uncover fresh magnitudes and dimensions, fresh wonders and mysteries in multitudinous new direction, with each step in discovery, the magnitude of the, as yet, unknown opens illimitable beyond him, advancing in geometrical ratio to each advancement in his knowledge.

Thus, then, may be seen some small part of the pageant of man he could not accomplish of himself or by himself, but in which he is aided every step of the way by those, now high-raised, who have made that traverse before him.

## VI

### OF THE THREE RESURRECTIONS

As there are three estates of being, so, too, are there three resurrections. They are named resurrections because they are as the ladder up which man in soul ascends to the ethereal realm of being whence his soul came forth. The three resurrections may be named the first resurrection, the second resurrection and the third resurrection.

The first resurrection opens to all men beyond the gate of death. The second resurrection must be worked for. The key to it is faith in the Father, the All Person, the One All Light, above all else, combined with a true desire to rise to higher realms of being, from darkness into light.

The third resurrection admits the soul of man to the ethereal realm or state of being. Of many gradations is the ethereal realm, according to the capacity and degree of the soul's growth to reveal the Father, but to all alike entry to ethereal requires absolute purity of being, attained on completion of the path of overcoming, casting no shadow.

Of the first resurrection, consider the magnitude of the harvests of souls which rise upward from the earth as from a field in which they were planted. Each year of the order of a hundred million, more or less. In fifty years far more than inhabit the mortal earth.

Consider also the diversity of the grades and conditions thus rising from the earth into the heavens of the first resurrection. The wise, and those so ignorant, damaged, or diseased that they scarce know their own names, unstable as water, scarcely able to maintain, without care and assistance, the continuity and integrity of the entity which is theirs.

Consider those whose beings are wholly illumined by faith, and those bound down in the toils of reason and intellect applied to the exclusion of all other senses,

believing that there is no life beyond the gate of death. Consider also the millions bound in materiality, desiring only to satisfy and pursue their material needs and desires, to seek their own advancement, and to increase their possessions. And those also, at another extreme of the scale, who are bound in belief to doctrines and to dogmas which lead them astray, having no objective reality in the great universe of being.

Consider also those who have done great damage to others, even to millions of their fellow men, increasing thereby the dark heritage of the earth, and those others whose whole lives have been dedicated and spent in working for the elevation of others, sacrificing themselves in love, without thought of self. And then, too, the diversity of talent, and of capacity in talent, running into channels and combinations more than could be counted.

All these enter the first resurrection. Some only to pass through it swiftly to the second resurrection, which they had entered in spirit even while on earth. Others to spend, in terms of mortal time, periods even of hundreds of years; periods in which time as men know it has little meaning, but change and growth upward, readiness to rise, readiness to be aided to rise, are the only valid measures.

For all these multitudes coming in their millions the first resurrection heavens provide places suited to each one, according to their grade and condition. This represents no arbitrary judgment placed upon them by the Father, or by any being higher than they. In this they are, as it were, their own judges. The grade and nature of their being which they had attained and developed while in mortal form is the sole arbiter of the condition and place within the first resurrection heavens in which they find themselves when their consciousness has awakened to the atmospherean state of being following their transition to it.

It is observable as a law of being that all things have their places in which, by their nature, or by their function, they are, as it were, focussed and localized. Even so is it with all the religions now existing among men on earth, and with all other aggregations of thought-forces, which have been given sufficient power, through the creative thought of angels and men, that they have a potent subjective existence. All these have their places, their anchorages, within one or other grade of the first resurrection heavens, such places reflecting subjectively the nature and the grading of the thought-forces of belief and allegiance which brought them into being and have since built and maintained them. To such subjective conditions, according to grade, go those whole beings, during life and at the time of mortal death, are strongly attuned to them.

In this realm of being none in this day are bound save by themselves, by their own incapacity to rise, by their ignorance that it is possible for them to rise, perchance by the absence within them of any desire to rise. Such must be and will be rescued by those in realms above them in the Father's time, the time of All Wisdom, when it is recorded that they are ripe for rescue ready to respond to those who can help them,

and to leave, with relief growing into wonder and delight, the conditions in which they have been for so long.

Those others who are capable, by virtue of a greater grade of growth, of becoming dissatisfied with their surroundings, eager and desirous of rising above them, but know not where to turn or how to go—to these also help is available from those constantly watchful to respond to the call of the soul aspiring upward. Thus, to such, the bondage of false belief, the bondage of illusion, has relatively little power to hold them. They become aware that it is not, and cannot be, the highest conception of being, even in the limited capacity of understanding to which their souls have attained. They are as those who, having been taught to believe in a god and in certain doctrines centred upon him, have found that his existence is an illusion, that the claims made are baseless, and that the powers claimed cannot be substantiated. Then are those who have thus attained to freedom ready to respond to those from higher realms who can point the way to the higher conception of being they long for.

It should be understood, therefore, that the first resurrection heavens, so far from being a judgment placed upon any, is a place formed and governed in its provision by the love of the All Father-Mother, who provides it as a second womb for those who, during mortal life, have not attained capacity to enter and dwell in any higher realm of being. That there is great sorrow in the first resurrection heavens is true. That there is great darkness there is true. That there is despair there is true. But these conditions are those of the souls who enter within them, they are imposed upon them by the very nature of their beings; by themselves; by what they have made of themselves; by what they have become, and not by any other judgment whatever upon them.

At the other end of the scale within the first resurrection heavens are places so high in grade, so beautiful, so full of light, that to any mortal who found himself in them they would seem indeed to be places of wonder and delight. So they seem, in fact, to many who dwell in them, whether they have entered them direct after death, or after a period in lower conditions during which they have risen to the one in which they now find themselves. Nonetheless, with all the opportunity of employment found there for talent and invention, and for the souls expression in numberless ways, there comes a time when they who dwell there find they have come to the end of its possibilities. Then they, too, turn their souls upward, calling with their whole soul. Such calls, when they are recorded in realms above, are heard and answered in ways which prove beyond gainsaying that there is indeed a place, a condition, far higher, far more potent, from which roadways of advance lead ever upward without end or limit.

This realm, so spoken, is the realm of the heavens of the second resurrection, known to some as the first state of the Organic realms of being. It reaches, in space, from above the heavens of the first resurrection to the boundary of the earth's atmospherean vortex.



To this realm, the Organic realm within the atmospherean heavens of the earth, it has been said that the requirement of entry is a readiness, a sincere desire which will brook no refusal, to learn to grow in faith in the One Supreme Being, the All Person, the Almighty, Jehovih. Thus it is said: Without an All Person, none have risen, nor can any ever rise beyond the highest limit of the first resurrection, no matter how great their learning or their power within that realm of being.

At this point it may be asked: How is it that faith is accorded such a power? Is not faith, a denial of man's reason and judgment? Is it not, therefore, a step backward on the unfolding path of life-expression? Is not knowledge superior to faith? The answer is that knowledge and faith, faith and knowledge are as twin instruments of man's attainment in spirit. By neither the one nor the other alone does man advance.

It has been said: in darkness faith, in light knowledge. This reveals a truth which man proves for himself, not once and there an end, but time after time, even when he has advanced far in the grades in ethereal realms.

Faith is a talent to the power of which there is no end. When knowledge falters and fails, then faith steps in. From the state of knowledge, faith leads on, crossing the gulf between the former state of knowledge and a higher state of knowledge beyond. Thus faith leads the way to knowledge, and knowledge provides, with each advance, a surer, more inviolable foundation from which faith may carry the soul into fresh knowledge through the challenge of experience.

Is it not evident even on earth that the capacity for faith is one of the greatest of talents? Were man to rely on knowledge alone he would attain nothing. It is faith in himself, in the first stage; faith in his mother or father or some other, that enables him to step forward and conquer the gulf of darkness, the task, the adventure, which is beyond his experience because it has not yet been essayed. Even so, right through mortal life, the capacity of a man to have faith, in himself, in a cause, in a leader, or in some other, is a paramount factor in his achievements.

Faith of this order, leading always to fresh knowledge, leading always to further tests of faith, and thus to further knowledge, is sufficient for man to live a full life in the mortal realm and in the first resurrection heavens of being. Yet faith of this order is by its nature divisive, having many objects, and not least the self of a man himself, which brings him into conflict with others whose faiths have different anchorages of a similar order. The result, then, of faith expressed at this level is to advance man's knowledge and make him proud and powerful, so that he builds organisations of power which are at variance with, and antagonistic to, others built by other individuals and other groups. This is to be seen on earth today, not only in religious groups, but in racialisms and nationalisms and causes of every kind, which men have placed their faith in and have built up, by the power of faith.

Such conditions have no place in the second resurrection heavens, the first Organic realm of being. In that realm there is but one allegiance: to the Father, Jehovih, the I

AM, the All Light: under many names, but with one central meaning: The Supreme Being, the Whole Compriser, the Great Whole. All who enter the Organic realm of being do so because of their sincere desire to rise towards the place of everlasting light, and have learned to know that only through faith in the Father, the All One, can the progress in harmony required upon the journey be achieved.

In the Organic realm of being harmony is a ruling condition out of which, upon the base of love, wisdom and power, far beyond mortal conception, are directed to the elevation of all men, both to those within the second resurrection heavens and to those below them in the first resurrection heavens and on the mortal earth.

From this great realm of being comes to mortals all that is instruments in quickening talent, invention, discovery, the advancement of man's knowledge, and with this also the constant inspiration that he may, if he will, use all that he thus gains for the advancement, the emancipation, and the upliftment in terms of real values of himself and of all others. Here is to be found the source of the fountain of man's aspiration, of his desire to do good rather than evil, and his ability to distinguish the one from the other.

Through the line of the soul-light does such inspiration come to the soul of man, for the second resurrection heavens of the earth, the first Organic realm of being, are one in this with the ethereal realms of being which interpenetrate and surround the earth and with which man's soul is linked.

From the second resurrection realm come they who have the elevation, the guardianship and the unfoldment of all below them in their charge. It is a law of being, with which they are one that the higher forever lift up the lower. As those in the ethereal realms of being aid, sustain and direct all in realms below them, in this acting as the Father's instruments by His presence directly within them; as the Father is the mover and sustainer of all within the universe of His being; so, according to their measure, do they in the second resurrection heavens of the earth fulfil their part in raising up the earth's harvest. Forever they lift up those who stumble and fall; direct those who have lost their way; give courage and resolution to those who doubt; seek those who turn aside from the Way, following them even to the very depth of all darkness that they may be lifted up in the time of desperation; sustaining those who are borne down and despairing under the weight of their burdens. Yet more: when the times are ripe, they go to those who are ready for rescue, ready for aid, eager for release, and lifting them up to a place and a condition where the Father's light is as an overpowering presence, they present to them the proofs that each soul has awaited. In such times also are the burdens that are borne by the souls thus brought lifted from them, transmuted by the power of the Father's love, freeing them to go forward with the task of redemption and of overcoming.

In like manner, no less, are helped those who cannot help themselves; those bound in bondage of the darkness which they have gathered about them during mortal life or when within the heavens of the first resurrection; those also, too helpless, too

ignorant, to know of the Father or any realm other than that in which they find themselves. To them come they who are of great wisdom and power, and with a love beyond mortal conceptions of love, and they gather them in tenderly, and oft-times by strategy and great cunning that they may be delivered to fresh places, fresh plateaux in the atmospherean heavens, with guardians, physicians and teachers sufficient to unfold them, and heal them, and guide them that they may take their places on the path of overcoming, the path of everlasting resurrection.

## VII

### OF EVIL AND SUFFERING

With the Father, evil and good are terms without meaning. He is the Whole, the All, the Supreme Standard. In and by His Presence is revealed All Truth. But to man good and evil are terms that have meaning. They have reality to him because they speak to him of the real.

To travel from darkness towards All Light is called good, for by it, upon that roadway, the consciousness and the individuality of man expand and unfold in ever increasing wisdom, love and power, in every attribute and talent which the Father has given, in new creation, beyond man's imagination.

To travel away from the Father, whether knowingly or without one's knowledge, is called evil. It is as if a man were to turn his back upon the light of day and travel downwards into the deepening darkness of a cavern until the spark of All Light within him could no longer be held manifest, and had to be withdrawn from him, as from a vessel no longer able to contain it.

To approximate towards All Light, towards the Father, is the measure of goodness, and none may debar any man from it, if he so wills, either on earth or in heaven, for light has power over darkness.

The degree, in which a man turns aside from the way, preferring the path that leads downward, is a measure of evil, as men term evil. The degree in which men persuade other men to follow the same course downward is a measure of evil. The degree in which men create conditions by which others are incited to travel downward, or hindered from travelling upward on the path of All Light, is a third

measure of evil.

It will be observed, then, that good and evil are as directions of travel. All that leads or tends upward towards All Light is good, and all that tends or leads downward away from All Light is evil. Similarly, all that quickens and aids the growth of man's interior being, of the All Light within him, so that it permeates and possesses more and more the individual man, illumining him from within, is good. While, conversely, all that feeds the individual self so that the man grows more and more closed upon himself, upon the self that is himself, closing the door against the All Light within, is evil for that man.

Consider further this matter of direction as a measure of good and evil within the sphere of man's existence.

In the silence the Father's Voice spake, and yet speaks. In the stillness, from the stillness, of His Presence His thought goes forth with power, creating, setting all things in motion. The All Motion was and is and ever shall be His speech. It was as if the universe of being heard and obeyed the voice of the All One. His thought, going forth with power, was revealed in energy set in motion, given shape and form, pattern and direction, in orbits and rhythms beyond number. Thus came into being all the elements which man may know and measure, from the most primal to the most complex, aggregating, segregating, drawing together into areas and groups, and into bodies and combinations beyond number, driving them forth in orbits and roadways, moving as if held within the pulse of the thought of the Father within the ambit of His Person.

Such, in the weak language of words, was and is and ever shall be the way of creation, of the universe of being in whose great estates of consciousness man, first as a mortal, second as an atmospherean, and finally as an etherean, fulfills his existence. Such also is the universe which men see and measure in part, the universe of suns and stars, of solar systems, of galaxies, of new worlds forming, of old worlds going out of being, the whole in motion, endless, changing from one state to another, under continual transformation.

It will be seen that, even in this, motion may be discerned to have purpose and direction.

In the silence the Father spoke and yet speaks. It was as if He said: Let there be others, persons within My Person, who may share with Me this glory, creating, as creators under Me, by virtue of My direct presence in them. That they understand all things, they shall be brought into being at the farthest limit in which My consciousness is manifest, and travel thence towards Me, towards the summit of All Knowledge, enriching themselves with all experience upon the way. Thus, when man was brought into being, he too had a direction, to follow which was life without limit and to deny which was and is to fall out of being.

That life might be thus manifest and developed to become conscious, capable of self-knowledge, capable of individuality, conditions were created as wombs in which life might be engrafted. It was and is to provide such conditions on the frontier of light and darkness, between consciousness and non-consciousness, at the zero of entity, that innumerable worlds, such as this world, were and are brought into being, of kinds and natures beyond man's imagination. For the earth is not the sole place in the universe through which life springs into existence. It is but one of countless others that have been before the world was, and of others unending that shall come into existence after the world, the mortal earth, has fulfilled its purpose, yielded up its last harvest, and gone into dissolution.

The nature of creation has already been touched upon: First, the creation of conditions, the womb, as it were, at the farthest from All Light, in which life should be manifest; second, when the womb thus formed was ripe, the engraftment within it of life, as the Father's thought taking shape, with power over the elements, moulding, creating, setting them in motion, so that the primal forms of life were established; following this, the transformation of these forms into new forms, ever more complex, ever more capable of becoming the vehicles of consciousness; finally, the arrival, through this creative process, of forms of life able to be crystallized into separateness out of the group-life, given individuality, becoming persons. The third stage was and is the engraftment of the capacity for everlasting life, of the ethereal ray of being, the soul-light, within the vessels thus provided. Then man stood upright on the earth.

Because man was crystallized into separateness and had become a person, with individuality in his own right, he had and has liberty to choose his own direction. Such liberty belongs to no animal on earth, for they are held within their order. But man has this liberty and he cannot escape from it.

For a time man, thus brought into being in every division of the earth, many in number, was held, as it were, under the shaft of a directive light that he might know how to live, and might not, by losing his way in the intricacies of existence, take the downward path without knowing, and thus fall out of being, losing his identity. For at this time man's hold on the heritage of everlasting life was but newborn and very frail.

Came the time when man, prospering thus under direction, was capable of advancing towards greater responsibility, new experience, by which he might ascend with strength and knowledge, not led wholly as a child, but as one grown able to know and choose between light and darkness, thus commencing, for himself, his conscious ascent towards the Father.

How shall the child not make errors when left to prove himself? How shall those who stand with but one foot on the threshold of wisdom not go astray? How shall they who are given the freedom to develop themselves, responding to their surroundings according to their desires, not find their desires overpowering them at

times; finding, too, the desire to make themselves yet more sovereign in the exercise and development of all that their desires prompt them to do? In this way error and evil and what men call sin came upon the earth, and grew, being fed, by virtue of the creative thought thus built up by millions, as they essayed all the roads of experience, including those that led downward.

Thus deprived, by their own actions, of the ability to hear and heed the voice of All Light within them, men created on earth, and in the lower heavens of the earth to which they rose after death, conditions of great darkness. These conditions held man in bondage. Nonetheless at no time was the way closed against those who were ready to rise, ready to be aided, ready to reach upward toward the second and higher resurrections.

The conditions, which thus held men in bondage, were partly those created by man as a mortal and as an atmospherean in the exercise of his liberty to find his direction, and enter into experience, living life, as he desired to live it. Such was and is the nature of the darkness and bondage upon man on earth in this day and upon those who have ascended into the heavens of the first resurrection.

Let it not be thought that the suffering thus undergone is without reason or benefit. By man's experience, by his entering upon it, he is strengthened greatly in soul, made resolute, built up in courage, in patience, and in persistence, by his overcoming of it. Step by step he builds up within himself the power to discipline and rule over his own thoughts, words, acts, and desires so that, little by little, he becomes truly capable of knowing the right path and travelling upward upon it. More, he becomes capable, both in wisdom and in strength, of pointing the way to others and of helping them upward. Forgiveness, compassion and love grow greater within him, and he stands upright, enriched by all he has gone through.

Nor is this all, for on the pathway of his overcoming he has perforce encountered and been engaged in much that was not of his creating, nor of his desire to enter, but which belonged to time past, being created by others before him; even, in some measure, by others who were brought into being on some other world before the earth was. In this act of transmutation, as he travels upward, he becomes, though he knows it not, a very redeemer, taking upon himself the bondage of others and, by his overcoming of it, making it as if it had never been.

## VIII

### OF THE REDEMPTION OF DARKNESS

The destiny of man is to travel upward forever towards the All Perfect, understanding all below him. He travels from ignorance towards All Knowledge; from darkness towards All Light; from helplessness towards All Power; from love turned inward, nurturing the self that is himself only, towards love turned inward towards the Father and away from self, and outward towards all beings and all things within the created universe.

Before man can do this he must first know the opposites. How can he know wisdom, save he has been bound in ignorance? How can he know strength, save he has first been helpless? How can he know love, save he also know hate? How can he know kindness, save he know cruelty? How can he know sympathy and compassion and tenderness, save he has suffered under indifference? How can he know bliss, save he has known suffering and sorrow? How can he know joy, save he has known grief? How can he know justice and mercy, save he has suffered the deep wrong of injustice? How shall he know courage save he has felt fear? How shall he know the power of love, power proceeding from love, moved by love, healing, creating, lifting up, save he know power set in motion by anger, hurting, desiring to destroy? Above all, how can he know the difference between All Light and the darkness of man's judgment; between the power of the All One, the Father, and the power of man deeming himself to be self-sufficient, unless he shall have pursued the course of his self-will to its limit and found himself utterly insufficient, his reason helpless, as before a blank wall, all his powers at nothing before the power of that which he knows not, but is greater than himself?

Were man to be told of these things they would not be truly his knowledge. The time would come when he might have reservations, perchance even disbelieving their existence. Were he to be taught of them by inspiration of so strong an order that he experienced them subjectively, they would still not be engraven upon his experience. His knowledge of them would be subjective still. This knowledge must be made objective in man, part of his very being and indissoluble from it, before he can become in full measure the vessel of the Father's wisdom, love and power. Were he to enter etherea without this knowledge he would be as one who did not know the foundations of existence. He could only say, if asked: "I have been told"; or, perchance, "I believe that these things are so." Thus all men must gain this knowledge at first hand for themselves in the experience of their own beings.

That this might be was the earth created as it is, and man given individuality within it and liberty upon it to exercise his will and to pursue it to whatever limit he desires. Thus does he learn also another truth, which was and is that the Father has set sentinels upon every side of the way which leads upward, that man may know when he diverges. Among these sentinels are pain, disease, suffering and sorrow, all of which man encounters in growing measure if he turns aside from the Way, the path that leads upward.

Thus pursuing his way according to his own will and desires, and according also to the pressures upon him –those into which he entered at birth and those which surround him, both of earth and of atmospherea, all the days of his life—man enters deeply into the redemptive burden of the earth. If he is of high grade he adds little to that burden; rather he relieves it. But if he be of less grade, so that he is subjective to the darkness, he will increase the burden while on earth and also when he enters atmospherea, doing injury to others, both directly by his thoughts, words and actions, and indirectly because of the power of the conditions which he is instrumental in creating or setting in motion.

It will be understood that men on earth and in atmospherea can be placed in three categories at any one moment. Of these categories, two embrace those who are victims of the acts of others, while the third category comprises the inflictors of injuries.

Those who suffer injury may be divided into two classes: of the first class, those who, being strong in spirit, grown in grade, are not ruled over by the injury, but rule over it. The injury does not turn them downward or aside from the Way, the upward path; rather it strengthens their resolution to travel it. They suffer under the injury but to transmute it.

When such a man enters atmospherea he does not linger in the first resurrection. His grade swiftly takes him beyond it, to the second resurrection, the first Organic realm of being. In due time, when the time is ripe for aid to be given, when it can be effective, he will be instrumental in helping upward those who injured him. The link between him and them remains in the memories of both, even though seemingly forgotten over long periods of time, for it is of the nature of love, the love of All Light, and is revealed as such in due time.

Consider now the case of the man who is injured, whose grade and growth and strength of spirit is insufficient to enable him to transcend the injury and its effect upon him. The result in the case of that man is to place him under bondage according to the nature of the injury done him and the conditions it created. It may be he is turned aside from the upward path, travelling downward for a season into the darkness, thereby imposing upon himself added burdens which make yet more difficult his return to the upward path. Or, perhaps, he is already travelling the downward path, in which case the injury done him will increase the darkness of his condition, holding him more deeply in thrall to the bondage in which he is labouring, and which perchance, had he not been thus injured, he might be on the point of commencing to overcome.

Such men, thus injured by the thoughts, words or actions of others and by the conditions they have set in motion, exist in sufficient numbers on earth, but in very great numbers in the lower grades of the atmospherea heavens of the first resurrection. Such men, so bound, so handicapped, by anger, by injury, by ignorance, by error taught for truth, by countless such causes and combinations of



them, cannot rise of themselves; they must be rescued.

This is the task of great companies, oft-times many millions in number, from the second resurrection heavens, who find means to reach them and take them away, either with or without their knowledge, to places where they can be restored. Here they are healed, taught, trained, given employment with great delight, developed in their faculties and talents, so that they become strong and full of delight. There, too, are they disciplined in the rule of life in those Organic heavens, which is that none labour by themselves, of themselves, for themselves, but all labour in the name and under the will and direction of the Father, whose voice there is heard and known within the soul. By this means do those who dwell there, and those who are brought there, learn to develop themselves in every possible way in working for the elevation of others, the while overcoming the limitations which had been theirs ere they were brought to that place.

Of the injured, thus rescued, this also shall be said: that if those who injured them are yet below the second resurrection heavens, either in atmospheria or on earth, they who were thus injured will be among those who, in time to come, shall lift up those who injured them.

The third category may now be considered, namely those who injure others by their thoughts, words, or acts, or by the conditions these create, or which are by them set in motion. In this it matters not whether the injury done is by intention or is done without their knowledge, for the effects in each case is the same. Nonetheless, where injury is done by intent, the burden upon the doer is greater, being engraved deeply upon his experience. Whereas in the case where injury is done without knowledge, the knowledge of it will not come to the doer perchance till long after. But come it must.

Such a man, or such groups of men, thus doing injury to others, entail no less like injury upon themselves. They, too, travel downward in the grades, for they have turned aside from the Way in their self-seeking, or by reason of the conditions of darkness to which they themselves are subjective.

As has been said, these conditions may be of many orders related to the past heritage of man on earth. They include both the negative darkness of ignorance and darkness in its positive form of thought-forces founded upon error, built up by the indulgence of angels and mortals in the dark opposites.

Thus do those thus pursuing their course pursue it to the end, that is, to the point at which they become broken down in sorrow and misery and helplessness and failure amidst the ruin of the objectives for which they had striven. They, too, cannot rise from the conditions in which they have thus bound themselves, for the farther they travelled away from All Light on the path that leads downward, the less were they able to discern or to respond to that light, or even find the capacity to believe that such a light exists, still less to call to the All Light, the Father, for rescue.

Nonetheless their condition of sorrow, of anguish, of darkness, uttered its own call ceaselessly, so that it was recorded in high heaven. Then, when the time is ripe for aid to be given and received—when rescue is desired above all else, in deep humility of soul—then is help sent. They, too, are carried up to a place prepared to receive them, a place prepared by millions of the Father's sons and daughters in the second resurrection heavens. To this place they are brought, and held within the healing light of the Father's living presence, there held and revealed in great power.

Under this light they see themselves for the first time as in truth they are. The whole of their past lies open before them in the magnitude of its darkness and in the consequences that have flowed out upon others through all that was done. Then are they broken down utterly, in the pride that had been theirs. Then is the faith in All Light, whose existence they had mocked and denied in their lives on earth and in heaven, made real within their beings. For such is the light thus held in that place that proof of its reality and its power is rendered with such majesty that none can gainsay it, or could find the desire to gainsay.

So purged, so held, in the light of that place, they know the Father and hear His Voice speaking to them in the silence of their souls.

It is as if the Voice has said "Come, my children. Long have you been awaited. Long have you tarried in the darkness on your way to me whom you knew not. Yet, though you knew me not, I knew you. By virtue of my life in you did you draw from me the power, in capacity, in judgement, and in will, to do what you did. Though you knew it not, in this you were my servants after all. You were as quarrymen who entered deeply into the darkness of the past, carrying it upon your shoulders and bringing it with you to me when your career in the darkness had ended. Now, in this holy place, I absolve you by my love, and through my very presence I lift from you the burden of the darkness, into which you had entered, all unknowing, in my service. And when you are purged of it and stand clear, you shall be aided and instructed in how its whole burden shall be undone, transmuted, dissipated, till it is as if it had never been. Thus you shall go forward, tempered in experience, purged in the fires of great sorrow and great trial, to become great workers to lift up your fellows who have suffered under your actions, that they may be set and raised on the upward path of my resurrections."

In answer to the Father's Voice it was as if one spoke within the great light of that assembly; one as if bowed down in the majesty of that light, yet emboldened and enabled to speak by the power of the Father's love."O Father, we perceive thy wisdom and thy love, which were hidden from us in those days when we went forth to do our wills as we conceived them, believing ourselves to be our own to direct as we wished, not knowing we were thine, nor knowing that thou art. Had we known then, O Father, what we know now, we could not have done what we did. We perceive that in thy wisdom and thy love thou has enabled us to become thy labourers without our knowing it. When we had thus gone to the limit of our capacity to endure, thou didst rescue us with thy mighty power. And now thou hast

raised from our shoulders all the burden that was our burden, which we now see was thy burden in us, and thou hast absolved it forever by thy love. Nevermore shall we turn aside from thy path, O Father. Thou hast proven thyself to us, revealing thyself in the light of thy presence and in thy transcendent wisdom, love and power, and thou hast revealed to us also what it is to know thee and be one with thee, in thy hosts in this place, labouring for thee. And thou hast placed us among them and shown us the Way. Now will we travel it forever, O Father. Now will we join in the great companies of thy children who labour for thee in thy light, moved by thy love, revealing thee forever as thy presence grows greater within us.”

In such manner is the redemptive work undertaken and fulfilled within the earth and its atmospherean heavens. By this means is the darkness of the past forever being penetrated, transmuted, dissipated, that where darkness was in dominion All Light may rule. Thus is the redemptive burden which the present is adding also being dealt with, a process which will continue till, in the cycles of time, all the redemptive burden has been lifted and the great light of the second resurrection heavens, of the Organic realm of being, draws very close to man on earth, so that he lives and grows and fulfils free of the bondages, free of the consequences of error and ignorance which now entail upon him disease and suffering and premature death.

In this labour, never ceasing since the earth was and man with the heritage of everlasting life came into being, it is possible for mortal man to take a conscious and effective part. Of this more later.

Let it be known that this law of being holds good, in the atmospherean heaven even as on the earth: that if a man injures another, whether by intent or not, to that other he is bound. In time to come, whether that time be long or short, that injury must be redeemed. In this, as has been shown, oft-times the injured is the redeemer, being among those who rescue, lift up and release him by whom the injury was done. And in that time when the two meet face to face, without shadow between them, then is that which had been done as if it had never been. Its past is blotted out forever, without power to hurt, or to cause sorrow, or pain. More, it has become a cause of joy, for that link which lay between the two, the injurer and the injured, has become a link of love, a proven bond of great power, whose glory shall unfold in time to come.

Let this also be known and ever remembered. Man, of himself, does nothing, accomplishes nothing, in the realms of the real, nor does he redeem the darkness of himself or by himself. It is the Father, by His presence in him, His direct presence working, moving, acting, that redeems and absolves by His love, all that was, is, or ever shall be of shadow.

## IX

### OF REASON AND OF INSPIRATION

Within man's being are two attributes so central that by the degree of their growth relative to one another they rule in large measure over the expression of all other attributes he has. These two attributes are to receive and to impart. They are known by name as Om and Na: names held in reverence by all who are entrusted with that knowledge, not lightly to be spoken.

To speak of Om as the feminine principle and of Na as the masculine principle, or of the one as negative and of the other as positive, is but to approximate only in small measure to the greatness of these two attributes, which stand as two central principles within the universe of being. Great is their power within all creation, far surpassing the comprehension of man, or of angel within the heavens of the earth.

By the power of Om put forth is the power of Na drawn forth in manifestation, the one as it were setting in motion the other. From which it will be understood that, in manifestation, Om has priority, setting in motion the power of Na. Yet both are, in fact, co-equal and complimentary, one within a single whole, and their presence pervades all things in which life and motion are manifest.

In man the attribute of Na is normally transcendent. In women the attribute of Om is normally transcendent. In every person the powers of Om and Na relative to one another are determined by the pre-natal conditions governing his or her birth. The state of relative imbalance thus resulting may endure even up to the summit of the second resurrection realm of being, though in lessening measure as the grade of growth advances.

At entrance into etherea the balance of Om and Na in the being becomes complete. Thus the man or woman becomes a complete being, as he or she was not complete before. Nonetheless the man remains a man and the woman a woman in their completed, etherean form.

By the presence of Om in man is he capable of receiving inspiration and of distinguishing the real from the unreal, seeing and feeling and knowing beyond the surface appearance of things.

By the presence of Na in man is he made able to reflect, to reason, to analyse, to compare, to proceed deductively and inductively, to express logic. When the presence of Na is superabundant in a man his reason is dominant. His powers of

logic and analysis become very great. He can deduce powerfully and accurately from the data his exterior senses have assembled. But, having little insight, he sees little below the surface of things and his judgment is superficial. He can take account only of the facts he can see and know. He is ill-equipped to take account of the facts and conditions of which he does not yet know, notwithstanding that these may be the decisive factors in his undertaking and may even make valueless, because unreal, the whole edifice of thought which he has by reason and logic and analysis thus erected.

If such a man is a scientist, or historian, or philosopher, or in government, or in business, or simply fulfilling his function as a parent, he will be at best superficial, lacking insight, unequal to developing the fullness of the tasks which are his.

The man in whom the power of Om is well developed so also his capacity to receive inspiration. Because of this he has insight. Thus he is able to see beyond the apparent facts, more nearly to the root of the matter; to discern the cause behind the appearance; to distinguish also more sharply what is significant from what is not. When his reason, working upon the facts presented, the data assembled, can proceed no further, the presence of Om within him enables him to perceive a line of advance.

It will be understood therefore that the power of Om and the power of Na are as twin powers upon the unfolding pathway of discovery, no matter what the field in which the advance of knowledge is sought.

The more interior the nature of the study, the more the data transcend or lie beyond the field of man's external senses and their capacity to analyse, to measure and record, the more must man, if he will advance his knowledge, proceed by inspiration, seeking to develop in himself the power of Om, which is there within him awaiting development. For it shall be said that though man cannot attain completeness of being before he enters the ethereal estate, he can, even while on earth, approximate closely to the balance of Om and Na within him.

It may be understood therefore that as faith and knowledge stood as the twin instruments of man's advance towards the Father upon the path of spiritual unfoldment, so too do the powers of Om and Na within him stand as the twin instruments by which he may advance in his exploration and knowledge of the phenomenal universe without end or limit.

It shall further be understood that as faith had the initiative in respect of each advance towards spiritual knowledge, towards knowledge of the real, so also does the power of Om hold the initiative in every advance in man's understanding of the universe in which his being is set.

In this day man's reason, working through the analytical method, the disciplines employed by reason in deduction and induction, has grown to be a giant. Those who wield it with great power have assumed priority of place as the arbiters of man's understanding. There is, they say, nothing that reason cannot solve, and that those

who would advance into realms beyond man's capacity to reason and measure are pursuing illusions and are prisoners of fancy and of superstition. Thus man's progress in all those realms of knowledge which are beyond the reach of man's powers of reason, and in which causes lie beyond man's capacity to analyse and explain with his external senses, are discounted and held in abeyance, much to man's detriment.

The time is now come when man's needs are such, when the pressures upon him are such, both upon individuals and upon his societies, that the balance must be redressed, so that the powers of inspiration and reason stand co-equal, side by side, as the twin instruments of man's advance in the art and science of living.

The first and most important step forward is to be enabled to distinguish clearly between the grades and origins of man's inspiration. For the inspiration that comes to man is of many orders and from many sources. Were man to treat them all as of equal merit he would presently be overwhelmed in folly and darkness. It is because this came about in past times that reason has gained its present rule and pre-eminence. That man may distinguish sharply between the different kinds of inspiration upon his these words are written.

The inspirations that come to man may be marshalled in five orders, according to their source of origin.

The first order of inspiration comprises the impulses that man receives through the living mechanism of his own corporeal body. Among these are hunger, and sexual desire, and pleasures of all kinds derived through the impulses excited through the senses of hearing, sight, sound, smell and touch. Of these the greatest and strongest inspirations are the impulses of appetite, sex and, in this day, narcotics. Many men are ruled by these to their detriment, for while thus ruled over by their bodies they are blind and deaf to reason and to the higher orders of inspiration.

The second order of inspiration is that which man derives from all things and persons around about him. From all these he receives inspiration according to the development of the power of Om within him. By virtue of the power of Om he draws from them the inwardness of what they have to give, meaning by inwardness of what they have to give which lies deeper than form or colour or speech as such, and is of the impact of the real nature of the object upon his senses. In this, reason has little part to play, for the impulse of the inspiration thus received stands outside and beyond the power of reason to analyse or evoke. Examples of this are the inspiration received from music and from all sounds, from the beauty of flowers and birds and all created things, and from the words of others and from what they communicate, as by painting and writing and dancing.

All these express, in fact, the power of thought. All the objects of nature from which man draws inspiration are the Father's thought, manifest within them according to

His infinite invention and the wonder of His purpose revealed in their functioning. Thus from all these man received inspiration indirectly from the Father. All that he receives as inspiration from his fellow man is also of the nature of thought, given form, made objective in words, or in act, or in behaviour.

In the matter of inspiration from the creations no man can go far wrong. It will enlarge his understanding; magnify his awe and his love for the Almighty. But the inspiration man received from his fellow man should be judged as to its value by whether it leads him forward on the upward path, the path of overcoming, or leads him aside from the Way, or upon the downward path, increasing his bondage. It is not hard for man to distinguish between one and the other, once he has had the Way set before him.

The third order of inspiration to which man is open and subject is the inspiration received by him from the first resurrection heavens, the lowest heavens of atmosphere. This inspiration is ever present with him in all that he thinks, speaks and does, by night and day, waking and sleeping, for this realm of being presses closely on man, so that he is never apart from it while in mortal form.

As has been said, within the lower heavens, adjacent to the mortal realm and interpenetrating it, are to be found all the accumulated thought-forces of the past that are still undissipated and unredeemed, together with those thought-forces of a mass order which are continually being added and built up by the thoughts and acts of men in this day.

Within this realm is little truth and much error; little of the real, much of illusion; little of light, much of darkness; little that lifts man up on the path of overcoming, but much that will entice him downward on the path of declension. Yet man is not bound to heed this inspiration or to obey it, even though he cannot wholly insulate himself from it while still in mortal form. He has within him the most potent fact of his existence—the light of his own soul. He has also the capacity, according to his grade of growth upon the upward path, to receive and respond to inspiration of a higher order. This, if he will heed it and give it power within him, will hold him free from that which is of a lower order. He has also, according to his grade, angelic guardians and inspirers, of which more shall be said later. If they are of the Organic realm of being they have power to shield him from the impact of the inspiration and of the impulses of the lower heavens, provided he is willing to heed them.

For man to stand free of the inspiration of the lower heavens, aware of its impulses perchance, but ruling over them by virtue of the grade of growth of his being, is a first potent step upon the path of overcoming. In this matter it is of great service to man for him to know of the existence of the atmospherean heavens of the first resurrection, to know of the inspiration that comes from it to him, and to be able to distinguish it clearly whenever it impinges upon him.

As a guide to him to distinguish, this may be said: inspiration from the lower

heavens is directed to the satisfaction of the self in man, of the self that regards itself as sovereign, that seeks its own satisfactions and aggrandisement, and desires to glut itself with experience pleasurable to its senses. Inspiration of this order also magnifies and adds power to the inspirations which come to man through his corporeal body, and in particular from those of a self-indulgent order which are thus urged to excess.

Inspiration of this order is also directed towards the maintenance, the spreading and the growth in power of every kind of teaching or so-called knowledge which holds man in allegiance to the provably unreal and to that which has power to hold man back from the Way by holding him in allegiances which have no place upon it and which are repugnant alike to man's reason and to man's freedom. In combating these man's reason is a powerful instrument, becoming always more so as man's real knowledge advances.

Within this order of inspiration are comprised the thought-forms and thought-forces of all those religions which divide men from one another, and are in conflict with one another. Of this order of inspiration also is all that leads man into destruction and conflict with other men as individuals, nations or races; which condones or justifies the dealing of death and destruction, and the discrimination of man against his fellow man, by which they are injured, denied dignity and development.

The fourth order of inspiration is that which comes to man from the Organic realms of being: that is, from the second and higher resurrections. Of such inspiration this book is an example. Such inspiration may be distinguished from all others by all who have grown to be responsive to it even a little. It is directed always to the elevation of man. It is directed always from the base of love, by which none are harmed or sacrificed, but all are aided and strengthened. It reveals wisdom greater than man's wisdom, giving him insight and understanding where before his knowledge and comprehension had faltered.

From this realm come those impulses, which strengthen man, to reject inspiration of the lower orders and overcome those impulses, which feed the self in man and lead him downward.

From this order of inspiration comes inspiration leading man to advance in every field of discovery, and inspiring him also, if he will but heed, that he may develop his discoveries and apply them so as to raise all men upward, ameliorating the burdens of ignorance, want, poverty, and error, which weigh upon them.

Such inspiration ever leads man towards peace, order, harmony, co-operation, sympathy, and understanding; towards sacrifice, where need be, for the elevation of others. It leads man away from domination over others to his own advantage. It leads man to desire to set others free, rather than to hold them in dependence or subservience. Above all it reveals, to all who are willing to heed, the knowledge of the presence and supremacy of the Father, the All One, the Creator, and it reveals also the Way, and the discipline, which leads man upward towards Him.



The fifth order of inspiration is the highest of all. It is the voice of the Father as it speaks within each man's own soul. When man is young, on the pathway of his growth, he calls it the voice of conscience and records it as a faint impression of whose origin he is ignorant. But as man advances on the Way, and his interior being more and more illumines and penetrates his consciousness, he hears the Father's voice with growing certainty and power. Comes the time when he has so grown, and the Father's presence so illumines his being from within, that the Father's voice is ever present to him. It is as if he lived with the Voice, which directs his steps and opens all things before him to his understanding.

## X

### OF THOUGHT

Man, having understood somewhat of the nature of existence, of his place within it, and of the path before him, asks yet this question: How, and by what means within my control, can I find power to travel upon the upward path thus laid before me? The answer is: By the power of thought.

Through the power of thought is, and was, all that is created throughout all the estates of life-consciousness. Through the power of thought is energy made manifest, given purpose, shape, motion, direction. Yet it shall be remembered that the power of thought can be used either towards All Light, or away from All Light in the direction of darkness.

Through thought wrongly used have sorrow, suffering, and all that is of darkness and evil, of error and falsehood, come into existence upon the earth and within its atmospherean heavens. Through the same power are they being added to even now. Through the power of thought wrongly used are the limitations of birth and surroundings maintained or increased in their power upon a man.

Through the power of thought rightly used is darkness illumined, all that is of error and falsehood is dissipated so that its power is as if it had never been, and through the same power are the limitations of the individual lightened and ultimately overcome.

Through the power of thought rightly used is man enabled to travel upward on the

path of overcoming. Thus is he enabled, by virtue of the Father's presence in him, to become in very truth the architect and accomplisher of his own destiny, which is the Father's purpose in him, revealing itself in ever-growing splendour. That this may be the better understood, consider again the nature of man.

It has been said that man is a dual being, expressing within himself both Na and Om: the power to conceive, to create, to project through the power of thought: the power to receive and, by virtue of receiving, to bring about the conditions through which creation takes place and projection is set in motion.

It has been said that man's being is dual in this also: having a corporeal body and an atmospherean, or etheic body, the counterpart of the corporeal body, the two wholly interpenetrating one another, the two together being the vehicle of life and indivisible while life is present in that man. As Na is to Om within the man, so is the corporeal body to the atmospherean, or etheic counterpart. Within both, at the centre of entity-consciousness, is the etherean ray, the soul-light.

Thus man on earth is both dual and triple in his nature, the whole forming a single, unitary vessel in which his consciousness is manifest, with power to think, power to create, power to project.

Through man's etheic body, his atmospherean body, does the life within that man enter into, energize, and manipulate every element and function of the corporeal body. Were the etheic body or counterpart not present, the whole body would fall apart into its constituent elements. This is what takes place at mortal death, when the etheic body withdraws from the corporeal body and, as man says, the cord of life is cut.

But during life the interpenetration is complete. Through it the mortal body of the man is guided and developed in the whole cycle of its growth, through the pre-natal stage, through puberty, through maturity, to the process of ageing, and finally to mortal death when, if not prematurely brought about, the man's life-cycle as a corporeal is complete. The cause of these rhythms and cycles in all their complexity lies not with the corporeal body and its constituent elements, but is to be sought for in the etheic body or counterpart which regulates the whole in response to conditions which must ever remain beyond man's power to probe.

Through the etheic body or counterpart is the health, rhythm and balance of the whole body established and maintained, unless the physical body be so damaged, whether by drugs or physical means, that the etheic counterpart cannot effect repair and restore the balance, in which case death will ensue.

The presence of the etheic body in man can be detected in the activities which characterise the ductless glands, the plexus centres and the nervous system, all of which are, as it were, the control points and the transmission lines through which the etheic body regulates, sustains, and develops the corporeal mechanism.

Another point at which the presence of the etheic counterpart may be recorded by man and by his instruments is in the seat of consciousness in the physical brain, where the activities and impulses of the etheic part of man's mechanism are exteriorly manifest in terms of impulses of an electrical, or etheic, order. Through the presence of the etheic counterpart interpenetrating and energizing the physical brain is the bridge made and maintained between man's body and the man himself, the individual consciousness, his  
I AM.

It is within the seat of consciousness, located in the physical brain and its etheic counterpart as a single, yet ultimately divisible mechanism, that the power of Na in man, the power to conceive, to reason, to judge, to decide, and to project his thought creatively, is held during mortal life.

The consciousness of man while in mortal form thus has at its disposal two sets of senses: the physical senses, and their atmospherean counterparts within the etheic body. By the former he receives from the mortal world, and through the latter, according to the degree of their development, he receives from the atmospherean world, which includes the lower heavens of being adjacent to himself. For the most part, man in the day being unaware of the existence of his etheic body, his atmospherean body, is also unaware that he has atmospherean senses which, in consequence, remain in large measure undeveloped. Nonetheless he receives through them just the same, only without knowing whence the impressions come. So complete and perfect in a man in good health is the function of his etheic being that it maintains the whole physical mechanism in action by virtue of the power of Om in that man and without the man himself being conscious of it or being required in any way to regulate it by the creative power of thought which is his. Indeed it is evident that man in this day, were he to attempt to intervene would do so for the most part only to the detriment of his body. Nonetheless it remains true that, because of that, because of the interpenetration of the physical brain by its etheic counterpart, the individual, if and when he is trained to project direct and control his thought through the power of Na within him, is capable of ruling in substantial measure over his physical body, through directions given by him through his etheic body.

Thus it may be seen that the time will come when man, when confronted with injury or disease caused by unbalance within the rhythms of his being, will be able to heal himself, or be healed by others, through the power of thought directed creatively through his etheic being. There are already on earth many healers who have this understanding, some healing direct by the power of thought thus described, others healing through the potency of the etheic or atmospherean counterparts of the drugs or medicines they are using, or by both employed together. The principle is in each

case the same, namely that the treatment is directed to, and is effective through the ethic body of the patient and not, in the first place, the corporeal body and its organs as such. Thus the time will come when man on earth will be able through the power of his thought to heal injury, to banish disease, to maintain health, and to avert premature ageing and death in a measure undreamt of in this day. And this is no small part of what is required that man shall be able to develop his life in fullness upon the upward path.

It has been said that man is a centre upon which inspiration presses, being received by him from all sides: from the impulses of his own body, reaching his consciousness through his ethic being; through his corporeal senses; and through his atmospherean senses, these last being open to the atmospherean conditions which surround him and press upon him. Were man, as the animals are, without the power of Na developed in individuality, he would be ruled over wholly by the most potent of these inspirations. He would be as a ball tossed upon a stream, borne this way and that, according to the wayward play of forces. He would react to, be subjective to the predominant powers in his environment, including those of the lower heavens and of the redemptive heritage of man's past and present. As a result of this he would be carried on the downward path, as if drifting in the ocean of being.

But man, having the power of Na within him, the power of thought, of judgment, of decision, is not thus at the mercy of the inspirations that reach him. If he can summon the will to do so, he can distinguish between them and rule over them, rejecting or accepting, ignoring or responding, as the grade of the interior light within him shall inspire him. Thus, by virtue of the power of thought which is his, of the power to judge and to distinguish, to reject or to accept, all inspiration which comes to him from whatever source, whether on earth or from the lower heavens, man is able to direct and hold his steps upon the upward path. He is not the plaything of blind forces, either outside himself or within his own being. Nonetheless this should be remembered; man on earth is as a child taking his first steps beset by forces of great magnitude in comparison with his, as yet, ungrown powers. The voices of earth and of the lower heavens are close and clamorous, so that, were he left to himself it would not be long before he would succumb. But at no time is he left to himself, once he has shown and given proof of a sincere desire to travel the upward path. From that time forward, he is aided by those who live in the Organic realms of being. They do not abrogate his free will. They do not interfere with his desire for experience. But they inspire him to distinguish the real from the unreal, the upward path from the path that leads downward. They inspire him with love where anger was, with wisdom where folly was, with understanding where ignorance was. Such inspiration comes to a man through the line of the soul-light and it reaches his corporeal consciousness with growing power and certainty as his interior being is awakened. Thus is he powerfully aided in distinguishing and overcoming all that would halt him on the path, or turn his steps downward.

Yet, in all this, be it observed that the inspiration thus received, though it is indeed decisive in its aid to man, is at no time, and in no way, a substitute for the power of

his own thought put forth from within him by virtue of the power of Na which is his.

The directions in which such thought should be exercised have been made clear: in the first place, in the affirmation of faith in and love for the Father, beyond that, in the direction of all that raises man upward, both himself and all others within his life-circuit; also his desire to serve and work for others, think for the benefit of others, do good to others, give joy to others rather than to or for himself.

It will be found that as a man begins thus to direct and control his thoughts, travelling as a consequence upward on the path of overcoming, he will find the inspiration upon him from the Organic realms of being becoming clearer and more constantly with him. He will find his own thoughts grow more potent in creative power to rule over his own being, both over his own physical being and its impulses and over impulses that come to him from all other quarters. He will find himself increasingly able to rule over anger, over fear, over discouragement and doubt, even over sorrow. He will find himself able, little by little, to remain serene in all places, strong and powerful in faith, able even to create and maintain happiness within him, no matter what the conditions under which he is labouring. Such a man becomes indeed a very master of life on earth. With each advance, his powers increase as his thought becomes more potent, more attuned to the real; and with each such increase he advances yet further.

When a man attains to be constitutionally grown in his ability to direct and control the power of his thought in the direction of light, and in the service of others, and in faith in the Father, he stands at the threshold of the second resurrection, even though these qualities are developed only in small degree compared with what they will be later.

When the man, thus entered in the second resurrection real of being, has attained yet further in his capacity to control and direct his thought, so that to think, speak and act from the base of love has become constitutional within him, then does he stand at the threshold of the ethereal estate, the third resurrection. Then is he a living symbol of the three great attributes of being in harmonic balance—of the love which sets thought in motion with power, creating, and of the wisdom which ever directs all power from the base of love, in the revelation of All Light.

## **XI**

### **OF SEERSHIP**

Because man has a physical body and a spiritual body, blended as one unit as the seat of his consciousness, he has within him, by right of birth, the capacity ultimately to hear and see and know in the unseen as in the seen, while still in mortal form. This capacity is not of a supernatural order; it is of the natural order of man's being. Yet it is also of an order which depends upon what may be termed transcendence of corporeity which, in man of this day, lies for the most part almost wholly undeveloped, thus leading those who do not have it to disbelieve and deny even the possibility of its existence.

This capacity, when developed in a man, may be termed seership. The degree of its development, or the absence of its development, lies, in the first place, in the nature of the birth and the lines of the heritage through which the man is brought into being. Nonetheless the capacity, even when not thus naturally manifest, may be developed later in mortal life, if the man is placed under suitable conditions.

A man with this capacity fully developed from birth has the capacity to see and hear one-time mortals, dwellers in the atmospherean heavens of the first and second resurrections, if they manifest themselves to him. He is able to see and hear at a distance that which has been done, that which is being done, and that which is about to be done. He is able to record from objects or places with which he is in contact the formative conditions which have governed their pasts. He is able to read and know the contents of books or sealed matters placed before him unopened and even, in some cases, when unknown to him and at a distance. He is able to measure and weigh objects with precision without instruments and without touching, and to know their compatibility or otherwise for the uses intended. He is able to communicate with others, irrespective of the distance or the conditions ruling between him and them, if he is in tune with them and they with him. Such communications may even be in words heard clearly, as if spoken within him. He is able also to know, in some measure, what is about to come to pass, because he records the unseen cause of the event, the conditions which are shaping it, which are already present to those who can record the, before the event itself becomes manifest. In this way he is able to foresee danger to himself or to others linked to him, and even, on occasion, to intervene to avert it. A man thus developed would indeed be a complete man, developed to live and act in full and in due balance, corporeal and spiritual, while still in mortal form.

As far as man in this day is concerned, such a state of development, of capacity in transcendence of corporeity, remains a goal in the far future.

There are in this day, however, not a few in whom one or more aspects of seership are developed from birth onwards in less or greater measure. Among so-called primitive peoples is such seership more frequently found, for the lines of its development have been held in them and developed as a natural part of daily living over many generations. Moreover they have not, as have so-called more civilised

peoples, placed themselves so deeply under the tyranny of the intellect, which denies reality to anything that cannot be proven to the mind in terms of reason and logic.

It may be observed that man is by nature prone to run to extremes: on the one hand to extreme credulity leading ultimately to superstition and to illusion of all kinds, as a result of which he places himself in large measure under the dominion of the unreal. When man runs to this extreme—and he has done so on earth in many cycles of the past—he abdicates his powers of reason and judgment and the control of his life and being through the power of disciplined thought, and subordinates himself to a multiplicity of recordings and impressions, many of which are illusion and error. He also, in this extreme, opens the way to his own domination by thought—forces and thought-forms and by a variety of powers within the lower realms of being which he may encounter, or which may have an interest in appropriating him to their service in furtherance of their objectives. As a result of this, a man becomes robbed in great degree of the true development which should have been his, and is used, or misused, as servant or slave, by the conditions in the lower atmospherean realms to which he has thus unwittingly been led to give his allegiance.

In such a case, a man thus robbed of his full and true development as a mortal, master of his thoughts, able to rule over his surroundings, enters the first resurrection at death as a man whose opportunity for growth in mortal life has been largely taken from him. Such an extreme in reality find expression in a man whose capacity in seership, even though but little developed, is not balanced by the development of his corporeal judgment.

The opposite extreme, in which the intellect and the corporeal senses rule supreme in a man, and all capacity in seership inhibited by disbelief and denial, has effects scarcely less limiting. In this case, the man is one whole outlook and capacity are wholly material. He is as one dead to the things of the spirit. He denies ever the possibility of inspiration, though, in fact, he uses it and makes most part of his advances in knowledge because of it, since he attributes it to thoughts which he has generated with himself.

Such a man is but half a man. Nevertheless, it is to him a less damaging extreme than the other. For though it limits him grievously in his advance to wider knowledge and inhibits almost completely in him the power to perceive the real causes at work in almost every matter, he is able to develop his stature and talents as a corporeal to the full. He is able to become powerful in judgment and in reason. His intellect becomes a keen tool. His capacity to control and to direct his thought has become highly developed and disciplined.

It may be understood, then, that while balance between the two sets of man's faculties—between reason and judgment, on the one hand, and seership on the other—both developing together is best, man is wisely safeguarded in this day against any widespread extension of seership prematurely developed; prematurely, in that any widespread extension of seership prematurely developed; prematurely, in

that the grade of spiritual growth necessary to safeguard the man has not yet been attained.

Consider, for example, what would happen were capacity in seership, even in a small degree, to be developed in the self-serving man, the man who seeks above all things his own gain, pleasure and position, or who is ready and willing to exact vengeance on those who injure, thwart, or disagree with him. Of such men there are in every land very great numbers. Moreover their numbers would increase even more, were the opportunities and temptations provided by even a small development in seership placed at their disposal.

Millions would pursue their own gain and the satisfaction of their own wills and desires at the expense of others even more effectively than at present. Great numbers would be the more prone to fall under the dominion of groups within the lower heavens of the same grade as themselves. Thus would millions be turned downward, away from the path that leads upward, even many who were capable of the latter. Thus the redemptive burden of the earth would be increased instead of being lightened, and great numbers would be added to those crushed beneath the burdens they had gathered and who must later be rescued.

Consider also those men of a criminal tendency, had they the gift of seership even a little, and the uses to which they would put it. And consider also the like effect on those forces of order which oppose them, only scarcely less violent, and the tyrannies that would develop.

Thus it may be understood that the development of seership, whether in one man or in many, is not lightly to be sought or undertaken, for it is accompanied by great hazard, and even by great danger as already mentioned, including also the no less grave dangers of mental unbalance, and even of obsession.

Wisely indeed has man been provided with the powers of intellect, reason and judgment, all that are of the power of Na within him, by which he may maintain the balance of his being. It is wise therefore that man in this day should not seek to develop seership, but concentrate rather on raising the grade of his being and of all his faculties through spiritual growth in the manner elsewhere outlined, striving in this to reach, as he may while still on earth, the grade that secures association with the Organic realms of being.

When this is done, and not until this is done, can the development of seership go forward, as along is wise, under guardianship of unquestionable power. For this shall be said: that while a man, by virtue of his spiritual grade, is still within the dominion of the first resurrection, pressing close upon earth, development of seership within him is frequently to his detriment, drawing power from his and sapping and depleting him deeply, and developing him in ways which suit others and which limit or even preclude his own natural development. On the other hand, it is a truth, capable of proof by many who have experienced it, that a man being developed in seership under the dominion of the Organic heavens is demonstrably fed and



strengthen in every aspect of his being. He is developed in the fullness of his own natural bent, neither too fast nor too slow, and every attribute in balance.

Thus it may be said that those who would seek seership or who, having it in part, desire to develop it, should first of all and above all work and aspire with their whole beings so to live that they may travel the upward path and gain objective association with the holy and the wise of the Organic heavens of the second resurrection.

Under such conditions, seership shall be regarded rightly as a sacred trust, a high responsibility, placed in a man's hands by the Father, and for use in His service alone and for the elevation of all men. Thus is forever precluded the possibility of its misuse in the seeking of wonders, in its harnessing to private gain, or in the creation of conditions by which error and illusion are multiplied and harm done to others.

Under the conditions of the Organic heavens of the second resurrection is seership manifest under the most powerfully guarded conditions, and the powers of the seer and his being are rigidly safeguarded against misappropriation by forces of whatever nature, on earth or in the lower heavens.

Under such conditions, thus safeguarded, the development of seership in a man, even in a degree limited by his inexperience and tender growth, is a potent means by which the Real is revealed, and by which great numbers are aided, both in the seen and in the unseen, to rise from darkness towards All Light.

## **XII**

### **OF THE SERVICE OF ALL LIGHT**

The service of All Light is to lift up others towards the Father, the One All Light. To reveal to man the Word; the revelation to man of the universe of all being, within which the Father, the All One, the All Person, stands as the centre and the circumference of all things, indivisible yet boundless, everywhere present, doing by virtue of His presence, the Life within all the living; Whole presence revealed to man and angel is the Standard of All Truth; to know Whom is to know all things, the consciousness of man and angel thus expanding in new discovery without limit forever.

To show others the Way, the path that leads upward, and to reveal the disciplines required by those who would travel upon it.

To do this, not in words merely, but in example also, in the life lived, in all that is thought, spoken and done.

To aid man to attain to the strength that will carry him upward on the path of overcoming, through ability, growing step by step, to rule over his thoughts that they may be creative within him, overcoming and transmuting all limitations as the will to do so is put forth.

To reveal the true meaning of love, when it is turned outward from the self: towards All Light and to all the Father's living creatures, and to men and women in particular, whether weak or strong, good or ban, without distinction of race, creed, country, caste or colour.

To aid others to establish within their beings the place of silence, of stillness, the place of peace in which, in each living soul, the All Light may shine and His voice speak.

To do all these things without abridging the liberty of others, without assuming responsibility for their decisions, without seeking to proselytise or convert them, yet to awake in others the desire to rise in knowledge of the Father and of His presence in them, so that it becomes in time greater than all other desires. And, with this, to awaken the will without which no man can overcome the obstacles on the path and the voices that would turn him aside.

To do all these things, not in words merely but in example also, yet knowing how to use words that they may be potent to quicken and to inspire, and how to reveal example in such a way that its speech may be without confusion and with power.

To stand in this as a beacon light illumined by All Light, revealing the Father and pointing the way to Him.

In all countries, in all nations and races, among those within all religions or with none, shall be found many who express, according to their measure in the service of All Light, such attributes as these. They may not stand in high places nor be known to the multitude, but they are known in high heaven, for they stand like stars. They are not found in the places of power nor at the head of mortal affairs, yet they do not stand alone, for they are one within the living tree of All Light on earth. They may seem isolated and apart, yet they are, in truth, of the Brotherhood of All Light, and when they meet they meet as brothers who recognise and know one another. The pathway of their travel, of the redemptive heritage, which was theirs at birth, may have carried them through this religion or that, this group or that, so that they appear to be within them. Yet in truth, these are but as gardens in which they have lived and laboured for a time, to pass beyond their limitations, which no longer have power to hide from them the Real, the One All Light.

Were the religions and the sects and the groups of one kind or another, which claim to show man the way that leads to All Light, of the same grade as such men as these, all that is within their doctrines, their creeds, their catechisms and their clauses which divides one from another, dividing man from man, would quickly be cast aside.

Among that which was thus cast aside would be the worshipful names of prophets, saviours, and teachers claiming exclusive revelations as the sole road to All Light. These would be discarded, swept aside because of their divisive power, thus made plain to those who had attained to know the meaning of All Light and who discerned in consequence the essential unity between all His children, and who desire above all things to give it reality.

Such would indeed be an ecumenical movement of the whole world. Such a movement lies within the power of men to make, when they have attained the desire to make it, and every step forward in such a direction is to be valued, since it reveals a quickened understand of the true harmony of being.

Nonetheless, those who consider that it requires but a few words for these divisive matters to be swept away, do not understand the nature and the diversity of man, or the power of the thought-forces over the generations of mankind built up through the centuries. Nor do they understand the nature of the bondage thus established, or of the redemptive effort required on the part of those who were responsible in the past for building these spiritual empires.

For so long as men desire to enter these spiritual edifices, and to keep them exclusive against the claims of all others, they must continue to exist and to be thus defended, until the time comes when a greater light prevails; until their power to attract is outworn, and there are no longer those who desire to entrust their spiritual lives to them.

Those in high places in such religions, sects or spiritual groups claiming exclusive revelations of reality and of all truth at variance with those of others, would, were they wiser, be glad when they see their adherents falling from them and the supply of new adherents falling away. For by that they would know that the bondage of the past is losing its power over men; that their own responsibilities are drawing to an end, leaving them free to seek the Place of Everlasting Light, in which divisions and distinctions, such as they were led to maintain before, no longer have meaning.

Today there are millions throughout the world, both young and old, who are finding the religions of their forefathers too small for them. They can no longer believe in the reality of the claims that are made. They become impatient with the divisions, which divide man from man, and they desire to find a new way of life, which will transcend past divisions. They observe that the foundations of the past are no longer tenable; that they have been discredited even by man's own advancing discoveries, as well as by the flowing tide of inspiration directed constantly to all men from the

Organic realms of being.

Such men fall within two classes: of the first class are those who welcome their freedom from their spiritual pasts in order to follow freely the path of materialism, of intellect and reason triumphant, of man himself as his own all highest; of the second class are those who are true spiritual seekers. They desire to find, to build, a new brotherhood on earth founded upon the realities of the spirit. Such a brotherhood could be called in truth the Brotherhood of the One All Light. Such a brotherhood awaits only the coming together of those who truly desire to establish and build it. The way is open to them now, and none holds them back. Nonetheless, the first step is to know that such a possibility exists. It is part of the purpose of this book to reveal that it is so.

Man on earth is not capable now, nor has he ever been capable in time past, of creating, of and by himself, a new religion. All the religions and spiritual groups upon earth, including the various sects within them, have been the result of inspiration from atmospherical realms, the lower heavens of the earth. From these have come the impulses, which have called men together in great numbers. From these have come also the companies of those who, one time mortals, now dwellers in atmospheres, in the first resurrection heaven, inspire their mortal converts with energy and power.

So also, but from a source of a very different order, comes, and shall continue to come, the inspiration required to give reality to the Brotherhood of the One All Light on earth.

Such inspiration is already powerful, for great numbers are responding to it, though as yet they know not whence it comes. It comes, in fact, from the heavens of the second resurrection, from the Organic realms, in which no division exists, nor can exist, founded upon race, or colour, or creed, or any allegiance whatsoever that has or had its place among men on earth or dwellers within the lower heavens of the first resurrection.

In the Organic realms of being, the allegiance of all is to the Supreme Being, the Father, the One All Light alone. Faith in Him alone rules in each one. His voice within the soul, and in the great Organic companies of heaven, directs all with the light of His presence, inspiring and illumining all that is undertaken. In a realm of such an order it will be understood that all that is done is from the base of love, and that harmony is a ruling condition.

It follows then, that those who would aspire to become, while on earth, members within a Brotherhood of the One All Light, or under any other name of similar tenor and meaning, shall first attain within themselves the sincere desire to match the requirements in however small and embryonic a degree, of the Organic realm of being. For only thus could such a brotherhood be held free of conflict from within, and become a true vessel in the service of All Light.

Such brotherhoods are even now in existence on earth, although as yet but small and few. In time they will grow. Those who sincerely desire to find them, and will seek without ceasing, in faith in the Father, can rest assured that, at the right time, they will be led to such centres of His service, where identification with the Organic realms of being can take place.

Such identification will require three things of him who seeks it, and three things only; a readiness to lay aside and abjure allegiance to all gods, lords, saviours, teachers, prophets or powers which stand between man on earth and the Father, the Supreme Being; a true desire to affirm allegiance to the Supreme Being, the Supreme Creator, the One All Light, under whatever name or tongue applies in that place; sincerity of purpose and the will to follow the Way, the upward path, in the service of All Light, first and last.

Such is the doorway through which the seeker enters who desires to affiliate and work with the Organic realms of being while still in mortal form. Observe in this that within such an order no allegiance whatever is or should be demanded or given to any but the One All Light alone, whose voice and presence within the individual soul remain supreme. Where such conditions are not freely met, let the seeker beware lest that which he desires to enter prove not to be a true brotherhood of the One All Light, sustained by the Organic realm of being.

In all ages and in all lands, in every religion, whether sustained from the Organic realm of being or from the realms below, the same requirement has held good; that conditions have been established by means of which mortals on earth may unite with those in the unseen realms above. The means by which such conditions are established are known as rites. In the case of those of an Organic order, they could be known as rites of the One All Light, or by any other name of similar tenor.

Whether devised and sustained by the Organic realm of being or from realms below, the function of such rites is ever the same. It is to create a bridge between those on earth and those above, under due safeguards, and with sufficient power, so that the two may work in concert for the furtherance of that spiritual order.

In the case of rites thus held under the name and symbol of the One All Light however known, the purposes are manifold. One such purpose is to teach and sustain mortals so that they may the more surely travel and unfold upon the upward path. Another purpose may be to unfold and direct, under right conditions, the development of their spiritual beings in capacity to receive inspiration, to distinguish the real from the unreal, and thus to travel upward on the path of overcoming. Another purpose may be to heal; another to establish conditions of such purity within and about the place of assembly that all that is of darkness may have no place or power within it. Yet another purpose may be the building and projection of thought-impulses of a most potent order, directed to the illumination of darkness and the dissipation of bondage and error.

Beyond this it is no part of the purpose of this book to speak. Rest assured that further functions associated with rites of the One All Light are of orders far transcending the imagination of mortal man, even though he may have grown capable of taking his place—his indispensable place—as a mortal in a Lodge of All Light upon the floor of earth.

By means such as these, those who enter, as mortals, the second resurrection realm of being are enabled to take their places upon lines of service to the One All Light which are powerful indeed. Those who desire to undertake such labour, and are willing and stable in their acceptance and fulfilment of the covenants exacted, become, in truth, workers and builders in the service of All Light. No longer are their lives their own, for, of their own free will and desire above all else, they have placed themselves in the service of the Father for the elevation of all men.

### **XIII**

#### **OF THE POWER OF CHOICE**

Man was not brought into being to be automation, or to be made good against his will. Man was brought into being that he might find his own direction and that he might, in so doing, find within himself the desire and the will to rise towards All Light.

Man's individuality is his especial treasure; unique in him: no two alike. Its development in wisdom, love and power, in every talent and attribute that is his, upon the upward path of everlasting life, is his most glorious gift.

With individuality man was given choice. Without choice individuality cannot be developed; it is as if it were not manifest. By the power of choice the individual unfolds himself and all his talents and, as he thus grows, so does choice develop within him in ever-greater creative power.

The greatest choice before man is the choice of his goal. The lowest of goals before man is to love and cherish himself. The greatest of goals before man is to attain to love of All Light; the highest of which he can conceive under whatever name; the All High without limit.

From that greatest choice of all once made, affirmed, pursued with man's whole will, what wonders stem as that love grows. The love of All Light within that man illumines his vision, of all he sees about him. Loving the Father, the All Light, he sees His presence in all men and women, good and bad alike, and in every living thing. The whole universe speaks to him of the wisdom, love and power of All Light. Thus, wherever he looks, upon whomsoever he looks, he looks with love and great is its creative power.

Because of his love for All Light, his love for all others is increased, and yet it binds him not as men are bound by their loves when these are not embraced and held within the higher love.

A man whose love thus reaches up towards All Light above all else finds anger and hatred falling from him like a garment he has shed. Gentleness fills his being and surrounds him with its power, so potent that in his presence conflict will cease and violence cannot take place.

In the man thus learning to love All Light above all else, fear for himself or for others has no place. For in that love he has lost all thought of self and he has faith in that love that its power surrounds and will sustain all to whom, by that love, he is linked.

Such a man, thus growing, forgetting himself in love of All Light, can find no desire to labour for himself or for his own gain or advancement. The love that is in him for the Father, for All Light, flows outward through him to all others, whom he constantly desires to help; to do them good; to give them strength; to give them courage. To see their joy is his delight.

Such therefore, is man's greatest goal, his overruling choice.

It is said that, since a man's destiny is known even before his birth, how can he have freedom of choice? The answer is that man's destiny binds not his choice. Rather is it true that it is by the creative power of his choice that a man's destiny is created and unfolds. His destiny does but place before the man the conditions by which his choice is called forth.

It has been said that, since man was given, even before his birth, the elements of the individuality which is his, how can he have freedom in what he makes of himself? The answer is that it is by the power of choice, continually exercised throughout life on earth and in the heavens, that man's talents and attributes find their fullest development through the pathways of experience.

It is said that man, being beset on all sides with forces greater than his own, in both the material and the spiritual realms, can have no effective liberty and that his choice is but a mockery, as of a man bound hand and foot. This also falls far short of the truth. For while man is thus indeed hemmed in by forces of all kinds which are

formative, upon him in multitudinous ways, nonetheless, weak as he may be, because of the power of choice within him, he need not be their plaything or their tool. Consider, as an example, the most extreme of cases: that if a man were in a boat, without oars or sails, upon a swift river, which he did not choose. Could it be said that that man has no choice? To say so would be untrue. He still has within him the most potent choice of all: to accept his presence in that boat and his destiny upon that river, or to deny it and reject it, rebelling against it with his whole will and power.

If he chooses the latter he has, by that creative act of choice, placed himself at variance with all that is about him. He has plunged himself by that act of choice into discord, despair, frustration and sorrow.

If he chooses the former, choosing to accept, to affirm his presence as he finds himself and the yet unknown possibilities that open before him, his choice at once becomes creative within him. His being is filled with gladness and delight, and, as he travels on, his affirmation embraces with joy every fresh unfoldment.

Thus is it with man in his daily life. If he puts forth his choice with power to accept himself even as he is, as the groundwork of his unfoldment, and accepts also the conditions and circumstances which seem to be his destiny at that time, a great wonder happens. His limitations begin to fall apart. He begins to have power over them, to transform himself and them. What seemed at first to limit him and hem him in proves no more than the chrysalis form, which his individuality rises, and advances, growing in power?

It will be understood therefore that the power of choice, which is within every man, is a potent instrument with which he shapes himself on the ever-upward path.

The power of choice is thus creative in the man even when he has entered and travelled far within the ethereal estate, and when he has become as one with the All Light within him. For each act of faith called forth by each new task and adventure calls forth the renewed affirmation of choice—choice to accept the task assigned; choice to embrace the leap forward in faith, the unfoldment of the Father's presence within him, in ways beyond his experience.

Thus it may be understood that it is no part of the purpose of this book to limit the exercise of man's choice as an individual in any direction whatever; rather it is the purpose of this book to arm man's choice with knowledge that will make his choice more effective on the path of his unfoldment.

Thus it is no part of the purpose of this book to tell man how to think, or what he shall believe or not believe. In all these he shall have full liberty to choose. Those who would abridge this liberty, whether they are individuals or governments or Churches, or any organization of whatever form, do violence to man's birthright and will be led in due time, as love grows within them, to make good what they have



done.

It is not the purpose of this book therefore to judge or to condemn any belief, or religion, or body of a spiritual order open to men on earth. Man himself shall judge them by his own growing knowledge and by the inspiration, which he is capable of receiving from Organic realms.

The man who has made the central choice, making the attainment of love of All Light, under whatever name, the goal and aspiration of his soul above all else, has nothing to fear from any spiritual group or religion of Church, in which he may find himself because of birth or which he may enter later by choice. If it falls short of his ideal, imposing limits upon his love and knowledge of All Light, his remedy is simple: he has the power to choose; he may leave and find another brotherhood through which to serve and seek the Father.

Consider next the governments and countries in which a man lives. In time past, great numbers of men have left, and leave even today, one land or system of government in order to go to another which they deem more suited to their spiritual aspirations and their unfoldment as individuals. This choice is still open, but there is also another, which has also long been exercised, and which shall in the future be exercised with growing power and effect. This second choice is to form a community within the greater community of the nation or country in which the man lives. Among such communities are those that have been called in this book the brotherhoods of All Light. Under whatever name, their objective is the same: to found an Organic community, separate from that of the government of the country, in which men of like mind, working and building together, may put into practice their highest conception of how man should live.

There are those who say: Let us reform the government, so as to bring it more nearly in line with our aspirations. Those who say this are, except in small matters, being unrealistic, for the governments of man, even though they contain many great and good people, are none the less limited by the grade of those they must serve and those they must cope with. Their laws and regulations and the whole fabric of the State must necessarily be fashioned to take account of men's weaknesses and of their lack of growth in self-discipline. Whereas the brotherhoods of All Light, under whatever name, build wholly, if they are truly of that order, upon the strengths of their members. The weaknesses of their members are subject in each member to his or her self-discipline, all aiding one another, through their love of All Light, in overcoming their limitations.

Thus it will be understood that the two kinds of community are separated by a wide gulf. The government of any country, no matter how high the individual grades of those who serve within it, works and is bound by the lower light, the lower law, and man's law. Whereas the brotherhoods of All Light, under whatever name, live by the higher light and are ruled by the laws which are of that light, and which are wholly directed to man's elevation.

Such communities as these, living within and under the government of a country, must needs obey its laws and make their contributions to it, wherever these are demanded, except in one field only: for those who have entered a brotherhood of All Light, under whatever name, those in whose the love of All Light has grown even in little, and whose goal is to attain it in ever-growing measure, can neither aid, nor abet, nor take part in any act, whether by arms or by economic means, which would take the lives of others. For it should be known, and in the most civilised lands is so acknowledged, that such men in conscience cannot take part in war, or violence, or conflict of any kind whatever. The nature of their covenant to the All Light alone, and the love of All Light growing within their beings, makes such courses impossible to them. Their choice has been made, and it is absolute upon them. Though they were faced with their own death they could not take the life of another, even though it might save them, or save some other person. The love that is in them would cause them rather to sacrifice their own lives were such a choice before them.

In other respects such communities as these are among the best of citizens, obeying the laws of the land more scrupulously than most, and living indeed by more exacting standards of behaviour, and contributing by their services to the utmost of their power to the welfare of others. Such communities are a great strength within a country.

Let it not be thought that because the members of such communities cannot take part in wars or in violence their country is the weaker. Men have yet to learn the power that springs from the spiritual grade of a people. They think only of power as power, because they have not yet experienced, in any great measure on earth, the power of great wisdom and the power of the love of All Light against which lesser powers cannot and do not prevail, even in men's affairs. Men have yet to learn the extent to which man's malice, so puny before All Light, though it may seem great to him, is thwarted and turned aside, and destruction averted

This also may be said: that any country in which brotherhoods of All Light, or similar communities of whatever name, having the same allegiances to the higher light, have grown numerous, shall be a country not easily moved to war or to any actions inimical to other countries. Rather they will be the best of neighbours and will be among the most ready even to sacrifice themselves if need be for the benefit of others. Thus may it in truth be said that the brotherhoods of All Light, though few in this day, will, as they become more numerous springing up in every land and race as man's spiritual grading advances, become most powerful instruments for advancing the brotherhood of man.

## XIV

### OF THE PRESENCE OF ALL LIGHT

This book does not put away the past; it reveals truths ever present, and points the way on which all men may advance, and in time will advance.

Of the thousands of millions on the earth and in the lower heavens how few are ready to receive this book? Yet these words are written for them. They are as children who rise before the dawn while others are sleeping that they may look upon the rising sun. They are those who long to live and strive to live constantly recollected in the presence of All Light, in the presence of the Father.

They are those who discern His hand upon them, shaping their ways; who know His love sustaining them; who see His wisdom directing them, by His voice within their souls, through the presence of His holy ones of Organic realms of light, and through all things around them in motion.

They are those who know the place of peace, the still centre of the soul in which the Father speaks to all who will hear. They are those who in the multitudinous ways of life have proved their power in Him and have learned to know His power in them growing greater and greater with each step forward in their growth.

They are those who strive constantly to attain purity of being in response to All Light: purity, not as man conceives it as simple abstinence from the sexual act, for in this day men and women who are pure in spirit are among the Father's chosen vessels for bringing into being heirs responsive to His Organic light; purity rather to be conceived as a polarization of a man's being, so that it is in growing measure attuned to All Light, at one with All Light.

Such as these heed no voice save the Father's Voice; for them there is no word with power save His Word. Living in the light of His presence they are filled with joy, as the sunlight dances on the water; joy which neither pain, nor sorrow, nor trial can shake. Thus to those in sorrow or in trial they are as a refuge and a strength, able to comfort, able to heal, because their words have power, being from the Father.

They are not withdrawn from the world. They live in the world and they serve in the world. They are known for their balance, for their integrity, for their capacity unflinchingly to do all things well, which are entrusted to their keeping.

They shun fame and applause among men. They are hidden away. Yet all who know them love them and desire their presence because of the love and the wisdom, the light and the joy, which shine through them, and because their thoughts are ever for others rather than for themselves.

They are those whose feet walk the earth and, above all men's, are most surely planted, but whose home, the base from which they live, is in the Organic realms above.

It is for those who desire to join and work and build, without thought of self, in the company on earth of such as these, that these words are written, for they are the incentive by which man on earth may work as a volunteer, albeit only as a child yet, with the great hosts and companies of everlasting light.

Note well the discipline involved: freedom from self; faith in the One All Light alone; love for the One All Light above all else; power to control and direct thought always from the base of love, to use power only from the base of love.

It cannot be expected that man in this day shall have attained to these; it is enough that he shall have chosen them as his goal above all else, and desires and wills with all his strength to advance towards them.

Such a man seeks not the light and its power, nor seeks he the Voice with its wisdom, for any purpose of his own. He seeks them only that he may grow more serviceable as the Father's son, revealing His presence in him with growing clarity and power.

It has been said that in this day such men are few on earth compared with the thousands of millions who find in the earth and its goals, and in the satisfaction of their desires, all that they ask of the fullness of life. These will travel towards the same truths in their own way and time.

Nonetheless, though few, those of whom these words are spoken are not weak, nor useless, nor isolated, nor alone. They are one with millions beyond millions of beings high raised, now long-risen in the light. With these companies and hosts of the Most High they are privileged to work, and the power of these hosts is, in measure, their power also, and they have their share in what these hosts accomplish in the heavens and on earth. Nor is their share small, for it is their task as corporeans to hold the great Organic lines of light on the floor of the earth, standing in this as the mortal terminals of that higher power; at first symbolic workers only, but, growth comes, workers and builders with knowledge and with power, even the power of All Light in them—for the Father does all.

The way to work of such an order, within the conjoint Organic companies of heaven and earth, is not hidden away where none may find it. Let the seeker cease not from seeking. In the right time he shall be led to a door, beyond which the path of his fulfilment begins. There he shall find that the voices of the unreal have no power, that personalities have no place, that limitations laboured under are lightened, and that the service of the One All Light does indeed come first and last.

<http://www.SocietyOfTheOneAllLight.com>

---