

VOHU ESFOMA

The Voice of the Signs of the Times:
Being a series of Addresses on the Visible
and Invisible Universes in Relation
to Man with certain Questions
and Answers on Light
and Darkness



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Foreword

THE decade immediately following the commencement of death and destruction on the continent of Europe in the summer of 1914, has manifested a hitherto undreamt-of hunger for light regarding the Unseen side of Life.

Unfortunately, when called upon to produce evidence of the securities claimed for their spiritual aspects, no great religion extant has manifested capacity to do so, and there can be no doubt that the practical powerlessness of much that stands for good amidst the chaos of war's aftermath is very largely the inevitable outcome of a recognition of this inability.

Now India with its teeming millions has in various ways manifested contact with the Unseen impulses called forth. Thus it comes about that the meaning of the terms *vidya*¹ and *advaitam*² are slowly undergoing change and the unrest so active elsewhere is also operative in that country.

¹ <i>vidya</i> , meaning knowledge. ² <i>advaitam</i> , meaning the underlying spirit of unity.

Slowly yet surely, too, it is being more frequently recognized by the multitudes who find the where-with-all, that the deformities and voracity of numerous ambitions, carried out under the erroneous belief that they serve utilitarian ends, only express an incapacity for comprehending that all real creative effort is based exclusively upon the fulfillment of great laws of harmonic activity, ceaselessly at work. These form the deeper, greater, and truly illuminative modes of speech, through which the real Unseen speaks.

Answers were everywhere desired to the following two questions: —

- (1) What is the true function of man in the scheme of Creation and to what end does it lead?
- (2) This knowledge gained, what are the essentials whereby man may learn how to fulfill that function and so secure the heritage which is his by right of being?

It may be said that these questions cover a great part of the riddles the answers to which are

already being sought by the philosophies taught or otherwise embraced within the various curricula of religious education. If so, then the best that can be said is that the prevailing systems are undoubtedly incapable of dealing with the problem, nor, judged from the evidence to be found on every hand in every land, can the solution be obtained through any prevailing form of academical or vocational training. On the contrary indeed, experience teaches beyond all question that the way of attainment is *na medhayá, na bahuná srutena*.¹

¹ *na medhayá, na bahuná sruten*—meaning, not through the intellect, nor any vastness of academic learning.

Others again may assert that the answers sought for never can be known in this life because it is not intended by a wise dispensation that they ever should be. To this we ask, in all humility, whether it is conceivable that the Creator would, as it were, place man on the lowest plane of Life, *in so far a response to a willed and inspirational intelligence is concerned*, without placing a key somewhere available for him to find and utilize?

Since the finding and proper utilization of such a key leads to a greater unfoldment in the destiny of the world, it follows that the labor of centuries may be either advanced or retarded by a recognition or non-recognition of the principle involved.

Now experience, for which we can never express sufficient gratitude to the Creator, has taught us to *know* that such a key is available for all who are capable of the labor for which the finding of it calls. Also, that it cannot be found unless one is ready to respond to the unlimited forms through which it manifests itself.

This also we *know*—regardless of belief or unbelief on the part of others—that the key only can be found when whatsoever is expressed in life has its inspirational activity called into being through association, conscious or otherwise, *with the labors of the dwellers in the Organic Heavens of the Earth*.

It will rightly be asked how we were led to find a channel through which this new, yet immensely ancient knowledge could be obtained.

After much labor and thought, it was decided, regardless of the bondage both of custom and tradition, to investigate the truth of those Movements in the West, which claimed to have attained to a *knowledge* of the Unseen side of Life; and on the 31st March, 1923, a number of citizens, comprising

members of both the Hindu and Parsi communities, met in Bombay and founded the Indian Spiritualistic Society.

This decision was largely due to a refusal in many quarters to think properly on the subject at all, coupled with the confusion of thought prevailing in the East with regard to it, and this despite attributed evidence available and which was accepted by reputed European and American authorities in the realms of physics and metaphysics.

At that time, however, the leaders of the Society, zealous though they were, labored in the dark and, beyond a very elementary acquaintance with the old familiar planchette operation, possessed little or no personal experience of the proper conditions (learnt subsequently) whereby communication with the so-called dead could be established. Nor knew they then anyone competent either to direct their efforts, or to afford them instruction provably to be relied upon, regarding the educational essentials by and through which a true knowledge could be gained.

This lack was recognized by a number of members and a search was therefore organized for the purpose of ascertaining whether anyone capable of acting as a Teacher could be found. This search, governed entirely by an inspirational impulse, consumed some time, led to strange places and contained episodes of an uncommon order, rightly to be told on a future occasion.

It suffices to say that, when a Teacher was found, the direction given regarding the manner under which communion with the so-called dead had to be established, if dangers, particularly those of obsession, were to be eliminated and impersonations avoided, proved so definitely opposed to the methods and beliefs held by some members as necessary on the one hand and as personally desired on the other that a split resulted, a number of the original members resigning rather than continue associated with a course which they were then convinced (apart from the dangers it held) contained, so far as they could see, little hope of any advancement in higher knowledge.

The immediate outcome of this development was the disappearance from active expression in Bombay of the Indian Spiritualistic Society, and the inauguration of the Esean Community of Bombay (renamed in 1926, for purposes of expansion, the Esean Community of *Vind'yu*¹). The formation of the Community took place on the 7th day of August, 1923, with the aim and object of attaining a greater knowledge of the continuity of life after so-called death, *through a sincere and true desire to make manifest the greater and higher relationship which always has held good, and always will, between man and his Creator.*

¹Vind'yu—synonymous with the present area of India and immediately

adjacent countries.

As will readily be recognized by those competent to judge, this definition of aim and object differs considerably from that which is generally understood to represent Western methods of investigating the unseen side of Life, but it must not be overlooked that, psychologically, India is not the West, and that many things practiced today in the West would entail grave consequences if introduced in the East.

In practice, we have found angelic communion of the order experienced to be such as precludes all bondage to personalities; it admits of none, nor does it provide any foundation for establishing conditions provably common to what the West currently terms the séance room.¹

¹ *The name 'séance room' does not convey the sense of reverence we attribute to angelic communion held under proper conditions and, in the light of our experience, the holding of stances, more often than not, constitutes a doorway to spiritism, which is to be strictly avoided if the true roadway to Light is to be attained.*

Oppositely, and more surely than any other mode of which we have either seen or heard, it provides a roadway whereby a return becomes possible to those ancient conditions, under which the Great Oriental Teachers fulfilled their labors.

Let it suffice to say that, through the presentation of the teaching associated with the definition, a hitherto undreamt of knowledge has arisen regarding the oldest and the most modern of Oriental sacred records, their origin, authenticity, and mode of revelation. Moreover this knowledge proves that, many ages ago, India was in very truth a land of inner wisdom by virtue of the grade of its spirituality; a spirituality, be it noted, which, lost over long periods, has, in this commercial age, become more or less entirely obscured.

Shall this continue to be? It should not, for this knowledge, available for all true seekers—world-wide and the monopoly of none—emanates from sources where least to be expected, uncovering much that formerly lay hidden and, slowly, according to our growth in capacity to understand, unfolds to the vision a conception of life not hitherto conceived of, and throws entirely new light on the seeming riddle presented by the conditions of both the past and the present.

Through this teaching and illuminative guidance we have learnt that true spirituality is forever indissolubly linked and associated with the highest Unseen side of life and that on its expression hangs the destiny of nations and races, though they may now be blind thereto.

Recognizable proofs of this are, however, to be sought for in the daily experience and development of individuals, communities, nations and races, but such evidence can only manifest its highest attributes when the motive behind all thought, speech and action is free from selfish ends and from all forms of antagonistic expression.

This also we know to be true, that *never*, under any conditions, can advancement into the higher realms of the true Science of Being be obtained through the aid of such material means as planchette and 'ouija' boards.

The great seers and prophets of the past never used such means, yet they found the truth of the Continuity of Being beyond question; and the great intelligentsia of India, many of whom, it cannot be doubted, are true and earnest seekers, will one day awaken to a knowledge of how much they have lost through their own failure to look below the surface of things. We pray that all may seek for guidance on the true interpretation of the hidden wisdom of our races.

How long will it be ere it is realized that great knowledge lies round about, ready to be gathered, if only the Law which says: Seek! Brother, Sister, Seek! is but heeded.

The wealth of personal experience in connection with life after death has clearly and definitely established not only its truth but, of far greater importance still, *the reason* for it. So truly indeed has this been made manifest that we have no hesitation in asserting that the remedy for all the present evils and unrest in India, and *elsewhere*, lies in disseminating a greater and higher conception of man's true relationship to his Creator. Who is there ready and willing to assist in this labor? Have we fallen so far below the ancient spirituality of the great races from which we spring, that none now recognize their responsibility thereto? If this be true, then do we not indeed deserve to fall into an obscurity whence there is no resurrection?

It is safe to assert that none of the members or visitors who attended the lectures and classes held at the K. R. Cama Oriental Institute and elsewhere anticipated so elevating and illuminative a series of instruction-classes as those of which the outcome is the series of addresses embodied in the present volume.

Originally the addresses were published separately in booklet form but the addresses are now presented in a combined form, revised to include considerable explanatory matter found essential in the light of subsequent classes that were held. This course was adopted with the view of placing what is believed to be an advanced method for entering upon the serious studies embraced by the subject matter at the disposal of other students located elsewhere.

A glance at the contents page will show that the addresses cover a very wide field and, to date, we have neither read nor heard of anything published which covers so wide a field in a corresponding manner. The book *Oahspe* is a truly wonderful publication, but this does not mean that it is the *only* book on the subject—far from it.

Nevertheless, after most careful investigation, we are able to assert in all sincerity that through a knowledge of the truths presented by *Oahspe* the roadway to Light is made easier, and that through effort to apply its doctrinal exposition *into the daily* life does growth come, while it gives an ability to comprehend the ancient sacred books of the East which is not otherwise attainable.

To those prone to criticism of a destructive order, we commend the following extracts from the sayings of Tsieng Samdup: —

'My son, the wise are few; for wisdom very seldom pleases, so that they are few who seek her. Wisdom will compel whoever entertains her to avoid all selfishness and to escape from praise.

'We should ascend out of perversity, even as we ascend a mountain that we do not know, with the aid of guides who do know. None who sets forth on an unknown voyage stipulates that the pilot must agree with him as to the course, since manifestly that would be absurd. The pilot is presumed to know. The piloted does not know. None who climbs a mountain bargains that the guide shall keep to this or that direction; it is the business of the guide to lead. And yet men have guides for the spiritual journey, of which they know less than they know of land or sea, and stipulate that the guide shall lead them thus, and so, according to their own imaginings. Moreover, instead of obeying him, they obstruct and denounce him, should he lead them otherwise. This is the essence of perversity.

Adverting to Part Two, the questions and queries which are dealt with therein represent enquiries directed to the Teacher of the Eseau Community of India and afford a field of enquiry which should be of considerable educational value to the true Seeker of Light.

Bearing in mind the difficulties which not only the Student labors under but, of equal importance, those which the exponent of Light also encounters, it has been suggested that their presentation in this form may meet a need and at the same time serve to remind the Student that first steps in the realm of this knowledge call for an ability to comprehend properly what is meant by spiritual understanding.

True spiritual understanding is the Science of Being and is to be known through the growth which enables man to comprehend his true relationship with his Creator, a matter which, regardless of contradiction or of unbelief, is provably manifest as only attainable through a clear recognition of the conditions which govern and direct the function of Life through the Unseen or Invisible.

The Recorder, hereunder named, will be pleased at any time to answer further enquiries by which light is sought for the purposes of higher knowledge. Such seekers, however, will do well in the first place carefully to peruse this volume and ask themselves whether the Light manifested, *which* is *world-embracing*, awakens, or does not, a deeper realization of their individual or collective responsibilities to the Creator from Whom they derive the gift of Life and its wonderful heritage.

If such Light is not seen or felt, then they may rest assured that they are not ready for it, which should not (in error) be interpreted to mean aught derogatory, antagonistic, or in any way reflective from a personal aspect. Even as there is a time of birth, of maturity, and of death, so is there a time for responding to the Light which is ever present, but none can hasten its call.

Unto Eoih – The All-Highest Creator —
to Whom our Being and from Whom emanateth
All Wisdom, Love, and Power —
be all adoration & glory forever.

Introduction

WHO is there that has not seen a clock with a hundred wheels and the eye of its maker over-seeing every part in harmonious motion? And this forms but one of the smallest of the wonders in the midst of which we dwell. Yet are seekers continually baffled in their search to attain such knowledge as will bridge the abyss which seemingly separates the finite from the infinite; daily do they strive to eliminate the great enemy of Faith named Doubt and ask themselves where may be found the knowledge of those absolute principles by whose unceasing operation the obvious equilibrium of the universe is sustained. If endless philosophical profundities regarding Life and multitudinous contradictions in the realm of its experienced realities fail them, to whom shall they turn for guidance? For science leads them astray, reason confuses, and attributed revelation is lacking in corroboration. It must first be learnt that dogmas which admit of being grouped as thought-expressions, designed for acceptance or belief without question on the part of multitudes, have existed in all ages. Likewise, for purposes which many see not, have rituals, both of an exoteric and esoteric order, ever found an active expression. Thus have the senses been lulled into a false security and a fixity of belief which are productive of bondage under various names.

Efforts to escape, under many guises, are self-evident to the true recorder, yet the seeker cannot learn too soon that stability can only be attained by those who acknowledge there is but One Supreme Creator, Who needs, in this day, neither Saviors nor World-Teachers as commonly conceived, and Whose Will, through the labor of uncountable legions of angels, is made manifest in the functional activity of all of which we are conscious, and in the great work which has called our very selves into being.

Then press onward, ever endeavoring to respond to the Light unceasingly flowing from above downward, secure in the knowledge that an infinite intelligence ever and unfailingly directs the selfless laborer.

In the gradual unfoldment of man's capacity to manifest and establish more positive proofs of his definite relationship to an INVISIBLE SOMETHING recognized as being more potent than himself, there comes a time when it is well to pause in order to consider whether the position offered to the children of this age is all that is to be desired.

Paradoxical as it may appear in view of the prevailing world-chaos, the present age is an era of

Light, and the greatest proofs of this truth are to be seen in the manner in which the foundations of all the great religions and mystic orders of the day are being investigated, many errors exposed and ancient truths uncovered.

To such an extent is this development slowly yet surely permeating all leading sections of humanity that there now threatens to be cleavage or breaking away in many quarters hitherto considered as indissolubly united. Usually there exists, on the one hand, a school of thought associated with leading religious or mystic movements, markedly hostile to the acceptance of ideas which involve changes in old-established ceremonial or in subject-matter of instruction sincerely believed by many to have originated through what is termed Divine authority. Moreover, many members of such schools (in error) consider it bordering upon sacrilege even to harbor thoughts of doubt or unbelief regarding the particular tenets, creeds or doctrines expounded. Opposed, on the other hand, to this fixity of position is a minor school, whose members as a rule have had greater facilities for increasing their knowledge and field of investigation than have those of the older school. In addition, and of far greater importance as an element incessantly active for change, the members of this latter group either consciously or unconsciously manifest a greater responsiveness to inspirational direction from *unseen* sources than was the case with the adherents of the older school *at a similar age*.

It is greatly to be regretted that modern psychology has so far failed to realize what an immense part is played by the activities referred to. Now it follows that, in common with all human elements in conflict, both schools of thought will and do make errors. Who is there indeed that can claim entire freedom in that direction? The errors of the first group arise either from a misplaced sense of adherence to untenable ground or from a refusal to recognize that a blind adherence to beliefs or tenets chiefly based upon a dead past cannot, without proved ability to manifest truth, chain any longer the generations of this age.

Errors of the second group arise either as the result of the seeds of doubt and disbelief which ever follow the elimination of error, or from an ultimate realization that the foundation of much hitherto regarded as unassailable rests, in truth, upon a very insecure if not altogether false basis. This chiefly originates through the expression of widely divergent views held by those who are commonly accepted as authorities.

Clearly, all the leading authorities responsible for the dissemination of knowledge throughout the world and the elimination of error have not only a great responsibility but also a great burden, and, as the authenticity of ancient literature and the truth of evidence presented on behalf either of history or religion

is of the highest importance to all mankind, both now and hereafter, it follows that no effort should be spared by which a proper consideration may be given to all the sources from which knowledge is obtainable. The application of this reasoning to all authorities primarily responsible for the giving of religious instruction to the rising generations has therefore a significance of particular importance if such teaching is to exert any real influence in the practical life.

All seekers for initiation into a true knowledge of Life as related to those aspects which have existence outside the realm of the merely physical (as commonly understood) — and their name is legion—KNOW, after a time, that the conditions to which attention has been drawn are but the outcome of little-recognized activities in the ordinarily unseen plateaux of Life surrounding our beings.

More often too than not, such activities are purposely designed to focus a greater attention upon the necessity for ascertaining how original truths were given, the manner in which spurious records, intentional omissions, interpolations or alterations have at times unquestionably been ventured upon, and their peculiar significance in relation to the prevailing chaotic state of world-thought.

Now the methods whereby the majority of earth-dwellers in this age have endeavored to gain a greater knowledge of themselves and their relation to the VISIBLE universe, by the aid of research, recorded observation, and mental processes (believed in many cases to be entirely original and exclusively individual) are too well known to need any recapitulation here.

Suffice it to say that, in general, the oldest records of people and their doings appear in two forms, capable of classification as SACRED and PROFANE. In the case of the former, it is as if they emanated from an onlooker located outside and above the world—that is, speaking from above downwards; in the latter, the position is reversed—that is, they emanate, as it were, from below and progress upwards, ever searching in an outward manner for a solution to the so-called ‘riddle of the universe.’

Sacred records obtainable in the former sense only appear at definite intervals and such periods coincide with a need of the times. Furthermore, they are always adapted to the era in which they appear and in this connection are usually found to convey a complete refutation or contradiction of the accumulative labors of the *second* type of production (the ‘profane’), with its illimitable confusion.

In brief, when the world's people are in a maze, not knowing what to think nor what to believe, nor what is truth, new sacred records come into being. These provide a seemingly new starting point from which all who so desire may regain poise and spirituality. Changes of this order are invariably signs of the dawn of a new cycle in the earth's history and, at such times, or in its early days, truth is made manifest, error laid bare, and the past again revealed.

Now ability, under proper conditions, to build and maintain direct communion with the Unseen people was, *without exception*, a common and uniformly-expressed manifestation of all the great Teachers of the past. The greatest paradox of the age, then, is the prevailing acceptance of this truth and yet the general reluctance, almost bordering upon disbelief, to accept its possibility to-day. Manifestly, deceit and darkness have sown a full measure, which is being garnered in this age.

The mode of operation or particular form under which such communion became possible was, however, determined by the Unseen Rulers, and it follows that the conditions produced were those which best served the requirements of the particular time and place. Moreover, such conditions were frequently produced at coincident periods through Teachers located in widely separated parts of the world and who did not know one another, in a personal sense.

The conditions most commonly manifested were those under which the Teacher possessed the capacity for either of the following: —

- (a) Permitting the media of consciousness (which link up the physical or visible body with its spirit or invisible mechanism) to be utilized objectively; or
- (b) Allowing, *at will*, during specified times, the visible mechanism to be utilized *subjectively* by high-grade beings of the Organic Heavens, for the fulfillment of a special function.

Both conditions were associated with angelic labors of the highest humanitarian order, the purpose invariably being one of setting in motion *constructive* activities of the highest Light.

Now history shows that equal facilities, but of an opposite character, held good. These provided for a manifestation of *destructive* or dark activities, and it is the power associated with ‘pasts’ of this order (and which is linked still with many phases of present life-expression) which has held up and delayed a greater development of the Light activities in the life of the present age.

Today this barrier is rapidly breaking down, and the ignorance and credulity of centuries comparatively recent is fast becoming a matter with which man of this age can hold no common cause. It follows that association with much that is ordinarily termed ‘occult,’ including *all* that can definitely be classified with individual or collective growth-expressions which do not yield to nor recognize the supremacy of the Highest Good, is to be avoided at all costs if true growth is the sincere desire.

Moreover, where definitely established conditions either for the retention or extension of darkness are known to exist (and it cannot be recognized too clearly that they do exist) the Seeker of Light, having reached a certain stage of growth, may nevertheless go forward without fear, secure in the knowledge that

an infinite intelligence guards and directs the pathway to be traveled, if the WILL to remain steadfast is positively expressed.

Furthermore, it cannot too clearly be recognized that practices of a mental or of a physical nature (or a combination of both) designed to promote selfish ends, either individually or collectively, will NEVER provide conditions of permanent stability, balance, or security. Let the seeker who doubts this truth investigate the history of numerous dead and sleeping organizations which, more often than not, while originating through inspirational activity of the highest grade, finally fell through causes entirely under human control.

It is wise at all times to remember that *active* darkness is, after all, but Light manifesting from the earth upwards, as distinct from the expression 'Higher Light,' which, it is well to point out, must never be confused with that which admits of coming within the category of the misleading term 'New Thought.'

Having rendered what cannot appear otherwise but in the nature of a digression, the seeker learns that (to express it simply) the Teachers of the past possessed ability to enter what is often termed the trance state *objectively*. Under this condition, among other things, the vocal organs were used by controlling agents for the delivery of speech. Sometimes these agents were visible to the observers, but more generally they were invisible, which applies equally in the present age.

A similar condition often referred to as the *subjective* trance state also exists, but in such cases the conditions governing the visible and invisible mechanism both of the individual and of the environment are not the same as those which rule during the objective state.

At this point it should not be overlooked that, in common with many other terms of nomenclature, the word 'trance' has become a misnomer and consequently, more often than not, is wrongly interpreted. Correctly interpreted *and without reference to its cause*, the name 'trance' currently understood, applies to the condition where under an individual is incapable of manifesting the *normal* sense-expression of the life-consciousness.

Physiologically considered, true trance is recognizable by a state of seeming sleep, in which the nerve centers of the body-mechanism prove incapable of responding to sensation as ordinarily recognized. Such sleep or trance may last for days and (in abnormal cases) continue, intermittently or otherwise, over much longer periods. The term, however, is often used indiscriminately in connection with conditions of hypnotic suggestion and, again, in connection with certain after-effects of such powerful drugs as are associated with the names opium, hashish, etc. Yet again the term is commonly associated, regardless of

the necessity for qualification, with both ordinary spiritualistic and spiritist experiences, together with much that is frequently attributed in error to the mystical.

Now, both from a Seen and Unseen aspect, there exists a great difference between the conditions currently referred to as of the trance state and those which are to be understood as forming the objective and subjective trance states manifested by the Great Law-givers and the minor Teachers.

In the more common conditions referred to, the physical well-being has to be watched carefully, for either temporary exhaustion or a creeping depletion of vigor is a common reminder of the limitations labored under, and, as might be expected, where this is not properly recognized and guarded against, the tendency to unbalance in the mental may become very real.

Contra wise, the objective and subjective trance states previously referred to under (a) and (b), produce precisely opposite after-effects, inasmuch as an increase of both physical and mental vigor results, for which reason all conditions of trance which provably manifest that their directive activity emanates from the Organic Heavens should more fittingly be termed 'transcendence of being.' In reality, it is an elevation of the spirit-mechanism over the body-mechanism, during certain intervals of time, to a degree which manifests in an ability to break down limitations provably confined to the normal life-consciousness.

Differing entirely from the foregoing, a second method also exists. This method is one of direct unseen inspiration, responded to consciously or unconsciously by the individual. The subjective conditions outlined may furthermore express themselves through developed capacity for transmitting subject matter through the medium of writing, drawing, painting, or music. Yet a third method is one where the individual *willingly* admits of being used subjectively, *without expressional inspiration* of a personal character. In such cases, the service rendered may call for the mechanical transmission of language, as is exemplified by the use of a typewriter. Now the methods outlined do not necessarily require any special intellectual culture or scientific knowledge as generally understood, and the seeker will learn that certain types of purely intellectual culture and scientific training actually form a great barrier to progressive growth, inasmuch that, whereas the child recorder having naught to forget or reject may be likened to an empty reservoir, fully receptive to the storage of knowledge, so, contra wise, growth towards maturity often implies the existence of a self-imposed responsibility of maintaining a reservoir of intelligence which, maybe, is believed to be filled already to its utmost capacity.

This condition associated with maturity is creative, more often than not, of an unwillingness to let go of much whose nature is prohibitive to true growth; nevertheless in an era like the present, the seeker

should the most readily respond to the Light who possesses an inner knowledge of the physical aspects of life and its environments, supplemented by an ability properly to interpret the great truths ever being revealed.

Experience teaches moreover, that the function in question manifested by the great Teachers, can *never* come about *unless* an anchorage or foundation is established between the visible and invisible workers. Furthermore, unless these conditions exist by virtue of the purity and spirituality built up and developed in such anchorages as a whole, the *high-raised* workers of the invisible NEVER make manifest their presence and no labor, in the sense referred to, is ever carried out by *them*; for the labor done is, always, in exact correspondence with the grade of those through whom it is expressed and built up. Too much attention can never be given to this all-important point, for neglect and indifference to its demands have been responsible for innumerable and calamitous failures.

At the same time we should never fail to realize that the liberty or freedom of action, about which man is so prone to boast, is never interfered with if he will but learn how best to link himself up with the Organized Unseen communities who labor WHOLLY for his elevation. Here again, experience in the practical life will teach that there is NO other way whereby freedom of growth may be maintained. All else tends to bondage, either in this life or in the next; hence the necessity for ceaseless and untiring effort in a world full of chaos and conflict such as ours at present.

Know, too, that all who labor consciously or unconsciously for the HIGHEST they are capable of conceiving, in all things thought, said, and done, are assisted by the Organized Workers throughout. When this is not the case, the influence of the *Unorganised* (meaning thereby the angelic throngs who are bound to the earth, as distinct from those who are not) becomes predominant, and this may even result in descent in grade, to a stage at which the efforts of the ORGANISED no longer produce any effect; at this point the latter withdraw.

In cases where definite and conscious effort is made to effect communion from this side—and such efforts are legion—those minor sections of the Unorganised which are not in bondage to powerful major organizations within the ‘bound’ heavens, make their labors most manifest through the media of imperfectly developed centers.

More often too than not, the original aim of such sections as these we have mentioned is to attain to a point of growth in grade which admits of ultimate affiliation with the higher or Organic Heavens. The advanced seeker, however, will recognize the labor which lies before the angelic throngs having this aim in view, for, always, one of the chief difficulties lies in the founding and building up of human

anchorages in which the necessary stability and adherence to the laws of affiliation with those who labor in the Organic Heavens, can be secured through positive expression.

The history of the present (Kosmon) era shows innumerable efforts have been and are being made to build up such anchorages. Nevertheless, up to the present, to found or establish anchorages on a large scale have been successful, nor will the laborious road to success become easier until a greater influx of Light permeates the whole earth.

Pause here for a moment and reflect upon the lab the pioneers in this Cause, both those of atmosphere and of earth; consider the difficulties which confront all endeavors to establish proper conditions where none but manifestly unsuitable material is available; consider too the still greater labor presented, even granted good material moulding to have responded to the call to labor in early days of Kosmon, by efforts to produce that degree of organic growth necessary for the production of organized effort as will be successful in manifesting its power in the practical life of the communities in which dwell.

It follows that a primary essential for all who are eng on pioneer labor is one of readily recognizing the differing conditions which invariably accompany communion will dwellers in the Organic or the Inorganic Heavens of the earth respectively. Without this faculty, the door to deceit, malpractice, and other evils can never be closed.

Nonetheless, setting aside antagonisms, prejudice, ignorance, and deceit, *whether emanating from within or from without*, the original great 'spiritualist' movements of Europe and America are extremely active forces leading to ultimate good, and great is the AWAKENING and QUICKENING which has yet to follow. Lack of knowledge, however, regarding this most vital distinction IN CONDITION which exists between the ORGANISED and UNORGANISED sphere activity, to which attention has been drawn, is largely responsible for opening the doors of human intelligence to much that is of an obstructive order, in so many communities seeking to develop spirit-communion and higher mystic research work. Thus it is that many conditions highly detrimental to true progressive effort have obtained a footing, even where least to be anticipated.

Let the seeker who has never attempted spirit-communion therefore learn that it is inadvisable to attempt it without first securing positive association with the Organic Heaven conditions. Those who have advanced their knowledge through the medium of the Inorganic, solely because there existed no other means, and find that it did not give them what was expected, may take new courage, for, armed with

the higher knowledge, it is within their power to bring about conditions helpful both to themselves and to Unseen workers who (maybe in ignorance of a higher condition) would welcome the knowledge of it *from below*, in contradistinction to a response to it from above. The attainment of such knowledge constitutes an advance on the part of these workers which implies a cessation of the conditions of their manifestation with mortals which were ruling prior to the change.

Finally, unless the individual conditions of birth, growth, and environment manifest evidence, in some aspect or other, of an *upward* order, spirit communion should NEVER be attempted; otherwise a base may be formed for the development of highly undesirable, if not indeed dangerous conditions.

Let the seeker pause at this point and ask himself whether or no he will ever be open to the accusation of dogmatism, should he accept the Oahspean teaching *as the result of positive experience regarding its Light*.

Learn herein of two things, about which there can be no question and which none can assail with impunity.

Firstly: the manifestation of Light, as hereafter to be recorded, rests on no authority. Nor is any such needed, for it is an unassailable truth that without this All-Sustaining Light none have ever been, are, or ever can be. It follows that lacking all else IT is, even as the I AM THAT I AM of ancient days, by virtue of ones own consciousness. Therefore no mortal can question ‘THAT’ which he cannot comprehend and from which he derives the source of his being. It follows that where the All-Highest Creator is concerned there can enter in no question of arrogance, nor, without rendering itself foolish, can the highest possible expression of mortal reasoning (bound as it is to a limited life-experience), though taken in a mass sense, ever assert that a thing is not true solely because (again taken as a whole) a particular experience or set of experiences, lies outside the boundary either of the before-said reasoning or of its associated experience.

Secondly: if the seeker truly grows in Light, he cannot fail but to attain, after a period of time, positive experience of an individual nature, for the organs of the spiritual (unseen) sense-mechanism will surely manifest truths in the realm of conscious life-expression, which none can contradict. Learn moreover that of ones own self nothing can be accomplished—which applies to all, whether or no they believe it. Nevertheless, up to a point liberty is accorded us to act in the dynamic aspects of life as we see fit, and we cannot complain if that which we set in motion fails to obey us, by reason of the power imparted to it. Always behind us, laboring with us, are those whom we do not see, and behind these,

again, again and yet again, in order endless in extent are others; finally, back of all, lies the Great Source of Origin, to Whom, at the appointed time, all render their account.

Then persevere, ever endeavoring to remain but the humblest child where knowledge is concerned, for know that even the highest of Gods and Goddesses—one-time mortals either of this, or of some other planet—have their Guardians of a still higher Unseen, even as does the lowest of mortals, yet do each and all manifest power in accordance with the function exercised and only by virtue of the growth in Light attained.

Mankind has yet to comprehend that, in contradistinction to the prevailing beliefs of man with regard to Saviors coming into the world at intervals to redeem mortals, the truth is that millions of beings—dwellers in the invisible plateaux of Life surrounding the visible world—labor to redeem their own ‘pasts’ through mortals; ‘pasts’ in relation to which, from a time aspect, the life of a decade of generations in this day is but a small fraction.

Now this redemptive labor is only possible in its full measure through the coming into being of mortals. Yet be mindful that this statement is not erroneously interpreted to imply that the production of children in as advanced as possible a stage of *physical perfection* covers all that is required of mortals.

That is far from being the case, and great is the darkness which has arisen from the fostering of beliefs on the subject of sex-function, aimed to place woman in a constant position of subjectivity regarding it; for, looked upon thus as a whole, huge populations can only create bondage for the living on earth with a continuance of bondage for millions in the atmospherean heavens.

The road to freedom lies in recognizing clearly *that this particular phase of the labor of redemption* is only possible through the coming into being of mortals *with capacity for subsequent elevation into regions of the highest spirituality*, and not until this truth is understood will the key to the great riddle of the seeming inequalities and injustices of life be grasped and the true heritage of man revealed.

Turning now to the book *Oahspe* (with which we be dealing subsequently) the original context records of the book were transmitted by the angelic workers of the Organic Heavens, through the human agency of Dr. Newbrough, during the year 1881, the method of mission being the third or mechanical one referred to previously.

It should not however be overlooked that somewhere all communities on earth, are, and always will be found and women who possess capacity for manifesting the truths presented. Moreover each successive generation hence coming into being will manifest a degree of unfoldment to the highest

attributes of its relationship to the Creator, pared to which that expressed by mortals in this day appear but as does the growth of an infant to that matured individual.

Nevertheless let all step forward full of courage, secure in the great key to Life, which teaches: —

Whoso ruleth over his own earthly desires, pass actions, words and thoughts, being constantly watchful for the highest light and greatest good, is on the right road. And if he persist in this till it hath become a constitutional growth within him, then shall he hear the Voice.

Should the seeker faint upon the way, grow weary or distraught, then let him seek for that which shall come to him by virtue of the power he may have attained capacity to draw into himself, through the transcendental voicing of the following song-extracts from the Heavenly Records: —

'Praise be unto Thee, O my Creator! Who can search out the completeness of Thy creation? Or know the magnitude of Thy places, Thou Almighty! And Thy endless inventions? Thou shalt be My theme forever, to find the far-seeing devices of my Creator, the work of my soul. I was alone in the world. Angels and men fed not my soul; I was hungered and in gloom. Then I turned to Thee, Thou Almighty. And Thou gavest me a new growth, a fruit of life in fire! Which grew brighter and brighter. And my vision was recovered, and Thy heavens were opened as a book is opened. And I drank of Thy waters, and ate of the tree of the resurrection to Thy everlasting kingdoms. The secret of Thy Wisdom, O Jehovih, was uncovered; the way of Thy Mightiness made imperishable forever! Because Thou gavest into mine own hand to exalt myself, O Jehovih! For perpetual resurrection shapedst mine every part before I knew the way of the Almighty! Praise be unto Thee forever! Saith the Faithist! Because Thou providedst from the ancient times for Thy Mighty word. From everlasting Thou hast provided prophets to know the way of the Omnipotent! To reveal the unseen heavens created by Thee! Because Thou hast kept alive the line of Thy Majesty in mortals! Built a house for Thy chosen, wide as the world! Faith in Thee above all things in earth or heaven. Saith the Faithist! When all the world beside faileth, Thou, my Creator, standest before me Mighty and full of love. Thou One Alone, imperishable forever, and just and merciful. Praise be unto Thee, Jehovih, Who art greater than All!

Herein, O Seeker, is contained the *base* for which the world of today calls, a universal 'at-one-ment' for the production of Peace and Goodwill among all castes, communities, nations and races. It presents nothing new, it does but uncover that which was in being ages before the religions and philosophies of today had a source of origin, yet, more than aught else available in the world to-day, does it point out a common roadway upon which the adherents of all religions may, *without interference of expressional attribute*, meet together to the end that all may gather of the Light revealed by the wondrous structure of Creative Design.

The time is coming for thought of the highest order, for the trials which yet await the world's peoples will call for its expression more than ever before.

That each solar traverse may bring each seeker nearer to the Path of Attainment, and into closer unity with those who labor in the Organic Heavens of the earth for the raising of humanity to a true realization of its birthright, is the sincere desire of

The Teacher.

March, 1927.

A.K. 79.

— LET THERE BE LIGHT —

PART ONE:
ON THE VISIBLE UNIVERSE AND ITS
RELATION TO MAN

§ I. First Address

It is a symbolic aspect of good import that the first instruction class to be held should, without any premeditation, take place in these surroundings¹ and at a time when the birth anniversary attributed to Zarathustra or Zoaraaster is commemorated.

Now the Zarathustra here referred to is not to be confused with modern conceptions of the Teacher known as Zoroaster, and the student should obtain a copy of '*Some hitherto little known records on the earth-life of Zarathustra—the great Law-Giver*'² for further information on the matter. A careful study of this publication will throw much light on subject-matter hitherto regarded as 'lost' or unattainable. From the evidence available, he was the earliest of the Great Oriental World Teachers.

¹*This refers to the fact that the first of these addresses was delivered in the reading room of the K. R. Cama Oriental Institute, Bombay, which contains some of the most valuable manuscripts and volumes on Oriental religion anywhere to be found.*

²*This relates to a small publication obtainable from the Esean Community of India, Bradbury Wilkinson & Co. LTD, London, E.C.2.*

Records, available from the libraries of the heavens, show that he lived his earth life about eight thousand nine hundred years ago and in addition to being one of the earliest of human teachers, he was also one of the greatest.

For the benefit of those who are unaware of the fact, it may be stated that, differing only in form and character, libraries exist in the heavens even as on earth. Under proper conditions and during certain seasons, mortals are enabled to recover from these records valuable subject-matter regarding the origin and history of man on earth, and his destiny in the heavens of the earth into which he passes after the episode called 'Death.'

Now all the innumerable elements known to man in the visible universe express, in reality, but two things, namely Light and Darkness; and all things in the world, whether Seen or Unseen, have a place somewhere on the long line of gradation which connects the highest condition of Light with the deepest darkness.

Darkness may therefore very properly be defined as an absence of Light and should invariably so be understood. The first stage of growth thus commences with a gradual unfoldment of conditions designed to bring about a true comprehension of Light. It is the lack of this knowledge, more particularly when reference is made to its *highest* aspect, which is largely responsible for the numerous and varied conditions of darkness which prevail at the present time.

Now just as a child may enter an infant school and commence scholastic life with immense inherent possibilities for growth and development, none of which at *that* stage are in any way apparent, even so it is with the student of mature age, who for the first time consciously enters the pathway leading to Light. There is, however, this and highly important difference; the infant child may be likened to a garden with virgin soil for cultivation, whereas (owing to limitations labored under) the seeker of Light will present a more or less contaminated soil which will demand a corresponding amount of labor to purify good growth is possible.

No human being is free from this aspect, from which it follows that a student in this Movement must be prepared to face many and varied conflicting elements, not only expressed in the invisible thought-world, but made manifest more definitely in the visible world, and rendered self-evident in the conditions and associations of the everyday practical life. Furthermore, as growth results and a greater comprehension of the Inner Being is attained, so will the experiences and episodes in the daily life make themselves apparent as tests of a disciplinary or capacity order, always designed to guide and direct the individual into a true comprehension of Light. This, however, can only be realized through a development of the higher understanding.

Now all mortals enter the world under physical limitations of birth which come from their

progenitors; they also grow and develop in and under conditions of definite environment during the period of life. These limitations further circumscribe the life-activities in numerous ways and, in the majority of cases, are of an order tending to retard or obstruct efforts made to advance in the real spiritual realm. We therefore learn that it is necessary, before any true knowledge of the Unseen can be obtained, to ascertain, to some extent at least, the limitations of birth and environment and the methods to be employed in overcoming them; for it cannot be realized too early that the Supreme Creator has given every developed man and woman freedom of action to break down these limitations in order that full spiritual stature or maturity may be attained.

In accordance with the ability manifested in the effort to rise above the limitations both of birth and of environment and by the sincerity of purpose expressed in the elimination of 'Self,' so eventually will the individual capacity be revealed and its direction made clear. Nevertheless, steps taken over an unknown roadway, filled with rapidly moving traffic of an unseen order, are always fraught with the elements of risk and danger; so much so that rapid advancement into too bright a light, before the organs of higher vision have grown accustomed to the conditions, may be even more obstructive to progress than a continued dwelling in darkness would be.

Recognition of such elements as we have mentioned above is to be found in the measures adopted for controlling entry into this Movement. These measures consist of a simple admission-procedure in the presence of others and are of a nature which the unenlightened seeker, the self-interested, the curious-minded, or the unconsciously obsessed, might consider unnecessary, of no value, or even actively foolish.

Let no error be made, experience is the most truthful of teachers. If you are seeking knowledge through this Movement for SELF only, you will never gain it, and you are advised to postpone your entry into it unless you have realized that the great unseen forces behind all that relates to the invisible universe will inevitably demand something from YOU for the knowledge given. This is a universal principle; its operation is inescapable and in absolute measure of equity.

The student soon discovers in the course of progress that behind all the seeming order of even the most highly-developed mortal sections of humanity, there prevails a chaos of purpose and a continuous conflict as between communities, nations, and races. The political, the religious, the industrial, and the social conditions of the various divisions of humanity reveal a constant warfare for supremacy through the medium of thought-forces directed to dominate.

So deeply rooted is this state of affairs and so clearly manifest are its effects to the properly

developed vision, that the student will find it is at first very hard and difficult to believe (let alone to grow to realize) that at the back of all, shrouded by the mist of our ignorance, lies a unifying *constructive* principle, always active and constantly endeavoring to make itself manifest through all the confusion of interests presented.

It is thus easy to appreciate how there may well appear to be no directing forces or agents whose influences can be said to bring either relief or change of an upward nature to struggling millions. With such a view, the questions may well be asked: Are all men incapable of rising above the gross, the sordid and the material? Are all rulers and all teachers or masters of religion, law, science, art and economics, knowingly representatives of error or darkness? Finally, is humanity so decadent in a world past maturity, that it is incapable of any further growth?

In answer we may say assuredly that such conclusions are entirely false, for they are contrary to the principles of BEING. The reason for the state of affairs we have outlined is to be sought on different lines. It lies in man's failure to realize that the Visible in the Universe is, always has been and always will be subordinate to the more potent Invisible. In order that man might learn his true function, the Creator's high-raised angels have from time immemorial instructed man regarding the mechanism of the world he dwells in. This instruction teaches and enables man to prove that the Unseen is potent and the Seen impotent. That is, we learn that Life (the Invisible) alone is potent, while that *through which it is expressed* (the Visible), is of itself impotent.

The Visible or Seen, as we know it, has a beginning and an end; but the Invisible or Unseen from which it originated is of endless duration. The corporeal man belongs to the Seen; but the so-called spiritual man (which is the Unseen part of him) is everlasting. All life manifests as the result of the Unseen, and that which is visible or seen by the normal vision of man is but an expression of the activity unceasingly at work through the Unseen's wonderful mechanism.

Through grasping at shadows, humanity has lost the power either to visualize or to realize where the substance of life lies, and there now exists, as a direct consequence of this, a preponderating section of people who erroneously consider Light to constitute an actual menace, since it stands for Change accompanied by great Labor. Thus it happens that there are many who labor under erroneous beliefs or are entirely devoid of knowledge regarding what is implied by seeking the Higher Light under proper conditions, and who belittle, condemn, or more actively oppose all efforts made by others to cultivate a greater knowledge of the Unseen side of Life.

As one result of this thought-activity, numerous beings have controlling powers thrust upon them

before they have attained, through growth, a corresponding capacity to manifest any real consciousness of the constructive aspects of such powers. Ability to take responsibility with right understanding does not come in a day nor in a year; it is a growth-process in which the limitations both of birth and environment play very definite parts.

A very little thought is necessary to realize that the rulers of any fabric, assembly or order (whether national, political or industrial) have great responsibilities; and if they climb or are pushed into eminence by a process of personality, or through its association, rather than by a true comprehension of the Science of Being as made manifest in their own growth, those who placed them there or allowed their elevation cannot very well complain at any failures or short-comings that may appear in consequence.

What then is to be done? Will these conditions continue to be? The first step, is one of organizing and laboring together for a greater comprehension of what is really meant by Light, so that its absence, Darkness, may be more clearly recognized.

The second step is one of learning the inner meaning of Limitation; firstly as related to the individual; secondly as related to the environment; and thirdly as related to the aspects of time and place. This accomplished, the next step, is one of cleansing the personal self from Darkness, always realizing, that perfection is the ultimate aim of Life.

The necessity for developing as early as possible a recognizably direct association with a great 'organized' and normally unseen life-expression is coincident with these periods of growth, and the lines on which it should be undertaken are calculable from the conditions presented during each step as it is made. To accomplish this is by no means easy, for it demands in the first place a greater test of Faith in the Creator than is ordinarily understood. Secondly it demands from the individual an ability to obtain freedom from antagonisms of all and every nature, and such freedom, moreover, must be real and permanent if true growth is to be assured.

The student making progress on this highway soon reaches a point at which is given some definite conception of the inner meaning of affiliation on organized lines, and rapidly learns that growth conducted on the principles laid down reveals much which formerly lay hidden. At the same time it must always be borne in mind, that the inspirational motive behind all labor must be founded upon Constructive Good, and every student who keeps this great objective continually in view, regardless of what others may say or do in opposition, is bound ultimately to be assisted upward and raised above limitations which may have held good at earlier stages of his growth. For, consciously or otherwise, such an individual becomes a unit

with an organized angelic company which operates ceaselessly to assist all humanity to a greater, higher and more pure conception of the destiny of life.

Truly it is a great labor; nevertheless those who live today and generations yet unborn, both of believers and of unbelievers in an Unseen side of Life, will eventually be compelled to realize, through the experience borne in upon them, that the road we have been depicting is the only one to a permanent and established condition of harmony, power and the prosperity which goes with both.

It must be realized that there is but *One* Supreme Ruler and if those whose influence counts for most with the great masses of humanity deviate from the service required by the Giver of Life, it is largely because they have lost touch with the higher forces always operating for ultimate good throughout the Universe. Wandering into byways and sidetracks, they have left the broad highway which eventually carries all humanity onward and upward, regardless of race, color, creed, or caste, and (in giving a false power to effects) have lost sight of the cause.

The need of the age then is SPIRITUALITY. Not the mistaken spirituality of so-called saints or of religious enthusiasts, nor yet the spirituality claimed for the ascetic, or for the visibly pious and joyless, but a spirituality which, *by virtue of a true recognition of the relationship holding good between man and his Creator*, will slowly yet surely break down the limitations and barriers found in evidence all over the world as the result of chaos in the realm of human thought.

This relationship can never be revealed in its full greatness, wonder and beauty, until a proper recognition is given by all educational authorities to the necessity for a more clear comprehension of the Unseen and its function through the Seen. It follows that freedom from all bondage to materiality is a primary essential of true spirituality, and the secret of the latter's growth lies in a perpetual giving out. It was a true saying of the ancient days that 'He who would grow in wisdom, must give out wisdom; he who would grow in love, must give out love; he who would grow in spirit, must give out the power of the spirit.'

There is only the one form of 'spirituality' which admits of practical application in the daily life, and that form is entirely independent of the existing religions which endeavor to exert an influence over the great masses of mankind today.

Life is, in the absolute, unfathomable to man, which truth, a very little thought teaches is as it should be. Life may, however, be defined as 'that' by which the Creator is manifested in all organic beings, whatever may be their form or function. It may be stated, further, that it is not possible to

express Life in the material form of a physical body except through the medium of its associated and ever-present unseen or so-called spiritual or immaterial side.

It is also true that not even the highest-raised angels can create Life. It rests with the Supreme Creator alone and is solely His prerogative, expressed throughout the universe in forms and gradations beyond all computation. Nevertheless, the actions and reactions which are set in motion through the multifarious thought-activities of both mortals and angels have very definite responsibility in regard to many things which determine the nature of the expression manifested by numerous forms of life. In particular is this seen to have a bearing upon many forms of organic life whose activities are deemed to be inimical to the welfare of man.

The Great Universe embraces all that is and contains innumerable world-systems, indefinable in dimensional expression by the mind of man, no matter how highly advanced he may be in any realm of the knowable. Some of these are worlds coming into being and yet uninhabited by mortals; others, in a state of maturity, are inhabited by mortals highly developed in intelligence; while again others are in a state of old age, approaching rapidly the stage of dissolution.

The earth's heavens existed over long eras prior to man coming into being on earth, and in these labored millions and millions of angelic beings, volunteers from other heavens. The Rulers of these mighty throngs directed and controlled the great cosmic forces essential to the production of conditions in, on and over the earth which were necessary for safeguarding the welfare of man, not only during his earliest days, but equally in those of the present and future too.

When the time came whereby man and woman became joint procreators of heirs capable of life everlasting, the first angelic Rulers in the earth's heavens (designed for the reception of the spirits of the dead) taught man, inspirationally, to name the seen worlds 'Corpor' and the unseen worlds 'Es.' Thereafter the inhabitants of Corpor were called Corporeans by man and the inhabitants of Es by such various names as Es'eans, angels, and spirits, which nomenclature remains to this day.

Now speaking entirely from a cosmic point of view, all that is embraced under the name Es is divided into two great divisions named respectively etherea and atmospherea.¹ Within etherea are comprised the regions to which man (as angel) can ultimately rise, if he expresses continually in will and deed the highest attributes of the Creator; in addition, its regions provide the cosmic elements from which atmospherean and corporean worlds are evolved and built up. Atmospherean worlds (that is, the regions of atmospherea) form an intermediate condition betwixt etherean and corporean worlds and, where they are in association with any particular habitable world (such for instance as the earth)

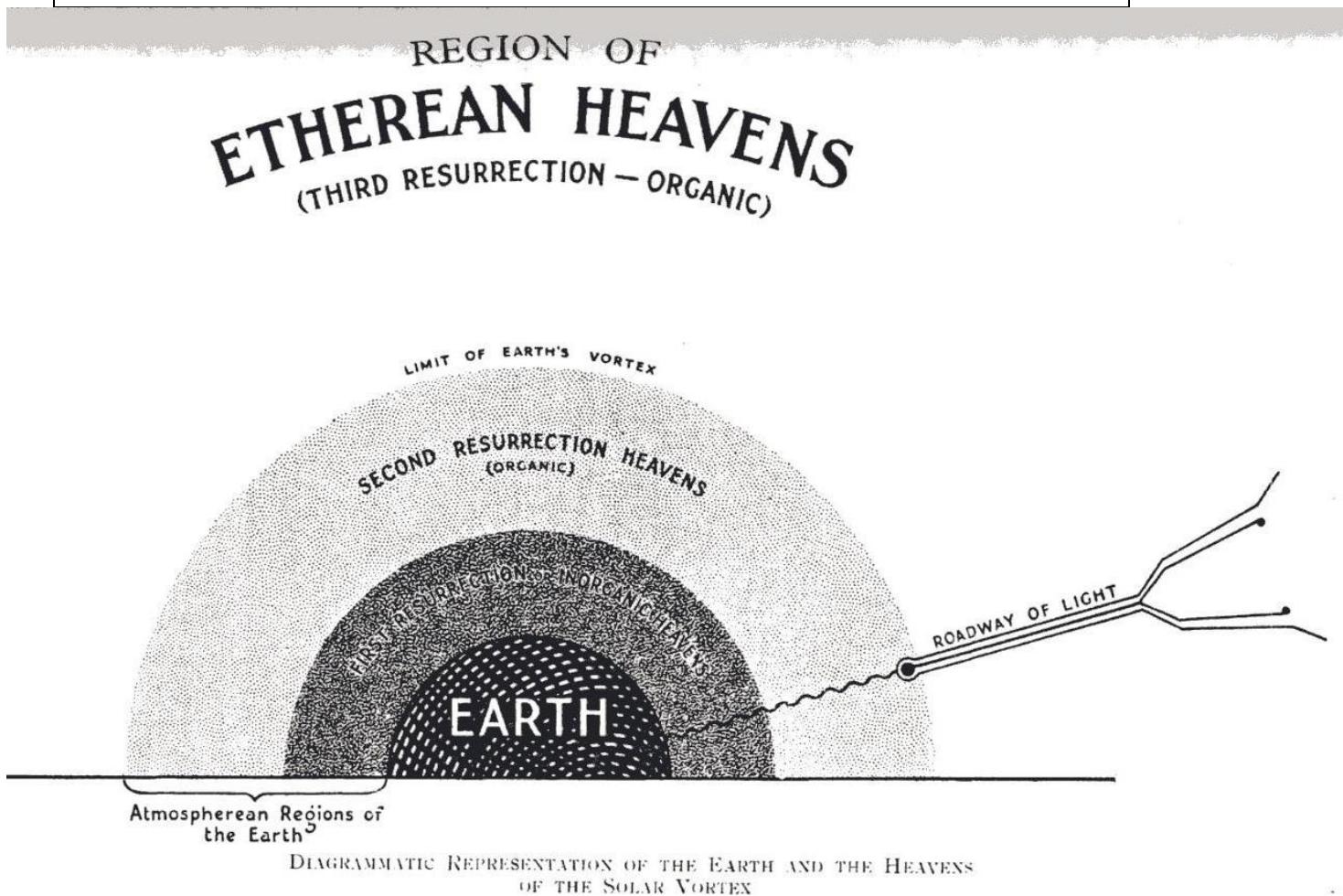
they are generally referred to as the heavens of that world.

LIST OF ILLUSTRATIONS

PLATE 1 THE EARTH ENTERING THE ARC OF KOSMON

PLATE 2 DIAGRAMMATIC REPRESENTATION OF THE EARTH AND THE HEAVENS AND THE HEAVENS OF THE SOLAR VORTEX .

¹ See Plate 1 below.



We thus learn that there are three kinds of worlds in the boundless Universe, in, over, and about which labor millions and millions of beings; when referred to in mass, *and without functional or positional qualification*, the dwellers in atmospheria are often termed atmosphereans, and those in ethereal, ethereans.

The heavens of the earth form numerous spheres or plateaux surrounding it and rotating with it as a

centre. These plateaux extend outward from the surface for thousands of miles, limited only by the invisible mechanism of the earth's sub-vortex. This sub-vortex has its being *within* the master vortex of the sun and, even as is the case with all the planets, cannot exist separately. Dimensionally, the master vortex of the sun embraces the entire solar phalanx of which the earth is a member, and this again is contained within and is subject to the still more powerful vortical activity of cosmic arcs, comprising sections of the ethereal heavens, and which link up numberless solar phalanxes.

The ethereal arc or (as interpreted in the light of astronomical science) small zone of stellar space through which our solar phalanx passes, is very minute when compared to the vast depths of stellar space of which we are enabled to conceive from current ideas of light-years or our knowledge of cosmogony.

Man on earth, being extremely limited in the range of his experience, is ordinarily only conscious (and that but in a relative manner at best) of the visible world in which he moves and concerning which alone he has the means of verifying evidence. In brief, the boundaries ordinarily recognized are held by many to be those imposed by the limitations in recording capacity to which the so-called sense-organs of the physical body are subject.

When the greater mechanism of the creative design properly understood (which cannot be until numerous faulty educational systems are replaced) then will come into being an entirely new aspect of astro-physics and allied branches of physical science; moreover, the folly of man in vain endeavoring, in his present stage of growth, to establish communication with other planetary bodies contained within the master vortex to which the earth is attached, will be rendered self-evident.

True wisdom cries out that it is of far greater important to learn in the first place how to recognize the functioning the great invisible which presses so closely upon the consciousness of man. This done, one of the greatest steps for advancement ever made in the world's history will have been accomplished—a step far transcending aught else ever conceived of by the mind of man. Beside an advance of such magnitude in relation to the destiny of man, our most brilliant achievements in telephony or television will appear but as matters of the commonplace.

It may be mentioned in passing that the phenomena, both of telephony and television (wireless or otherwise) are base upon the qualities of '*Ethe*' a substance which traverses and penetrates all things, whether they be visible or invisible. The word '*Ethe*' as used here should not be interpreted to be synonymous with that somewhat elastic term '*ether of space*,' currently used in subject matter coming

under electro- and astro-physics. For the present it must suffice as explanation of this term to refer the student to the following extract from the heavenly records: —

‘For the substance of My ethereal worlds I created Ethe, the Most Rarefied. Out of Ethe I made them. And I made Ethe the most subtle of all created things, and gave to it power and place, not only by itself, but also power to penetrate and exist within all things, even in the midst of corporeal worlds. And to Ethe gave I dominion over both atmospherea and corpor.’
[Oahspe, Book of Jehovih, II:5]

To return to our theme. We may take it as understood that all mortals having the heritage of everlasting life ultimately become dwellers in the Es world and that therefore no surprise need be felt at continuous effort being made (whatever the method or motive), both from this side and from the other, to re-establish links broken by the episode called death. Moreover when mortals, through the act of death, become dwellers in atmospherea, they do not pass immediately into the realms of etherea, but remain in atmospherea (*located according to grade*) until the function which called them into being as mortals is fulfilled.

This Movement aims to present light upon the essentials of this function so that all so desiring may not only pass through the gates of death with that knowledge, but may, in addition, obtain the great advantages which follow all effort made to fulfill some of the labor for which that function calls, while still here in a corporeal body.

To the child of Light having this knowledge no aspect of Life is therefore a riddle. It is a riddle only to those who vest intelligence or power in the material side of life, and it cannot be grasped too early that all bodies or beings, whether small or great, only manifest Life they do not control it; nor, where man is concerned (as distinct from lower grades of organic life) do they determine the length of its existence.

Centuries ago the brown man of India, the red man of America, the yellow, the black, and the white man of other continents had established links with that same organized Unseen of which little or nothing is recognized by modern civilization. Much the same conditions obtained then, however, as at present; for the undergone but little change in the meanwhile.

In all recurring cycles of time, the same light aspects operate, but man's own growth and effort always have determined (and always will determine) the FORM in which its activity will be manifested;

yet man will not give heed to the lessons continuously held out for his guidance and each successive failure makes the labor of future generations so much the more difficult.

Consider from this viewpoint the task which awaits a people who have grown, over long periods of time, in dark and unhealthy conditions. The awakening of such a people to a condition which will free them from preconceived ideas of an erroneous nature, and from prejudices age-long in duration, is evidently a task of no mean magnitude, requiring great patience, forbearance, and tenacity of purpose.

Ordinarily it is easy for a parent or an instructor to teach a healthy child to swim, It is easy Largely because of confidence in the teacher and the absence of the element of fear in that the child feels that the teacher is watching over it. *Thus out of an experience born of faith, arises knowledge.* To take a further example: A number of the senior boys in a large school regularly swim in baths provided for the purpose. The junior boys, though entirely devoid of experience, will follow the senior boys without hesitation, because of an inborn courage combined with a conviction that they but try, they have the power to do likewise. *Thus out of an experience born of courage and faith arises knowledge.*

Now consider an example which supplements these attributes of courage and faith with a recognition that knowledge and experience of others provides an avenue through which further proofs of growth can be demonstrated. Ten men can now fly in the air in the machine over which they themselves have labored and which they have at length learned to control. Their faith proves justified by the experience gained, and, as a result, hundreds of others are now willing to learn to operate and control mechanisms with little or no initial knowledge of their construction. Advance yet further. It is confidence, or faith in the continuity of proved experience which enables man to utilize electricity—the highest manifestation of energy yet known to man—with safety. Improperly controlled it is a highly destructive form of energy, but properly controlled and directed it is the most flexible, reliable and safe agent in illimitable ways, that humanity has available for meeting its own needs.

Whether dealing with visible solids such as earth, with visible fluids such as water, with measurable yet invisible gases such as air, or with the immeasurable and invisible Ether which comes into play when electrical energy is made manifest, it is very necessary that before one can deal with impunity with any of these forces, some pre-knowledge should be obtained of the laws and conditions governing their use.

Such ruling applies with even greater reason to all the forces operating in the Great Unseen, and, unless one is prepared to walk with care before attempting to run, it is better to remain in a fixed, though maybe faulty environment, rather than to rush into contact with forces of an unknown character, over

which, unless one is attached to the 'Organized' Unseen, control may be impossible. To operate with the right conditions always predominant is not easy, yet it must be accomplished if permanent progress is to be made.

The student of this Movement must, therefore, recognize at an early stage that the Unseen or normally invisible conditions of Life exterior to himself, contain elements of the highest conceivable power, combined with the highest potentialities for manifesting energy in every conceivable shape and form. Every step calls for care and, rightly, no dabbling is permissible, for if one plays with fire in ignorance of its capabilities as a master a penalty is exacted. Safe conditions can only be attained when the elements of which they are founded are designedly aimed to manifest the highest objective. This must be the aim, and, although the pathway may seem one too difficult on which to maintain a footing during first experiences, individual limitations must not be allowed to predominate.

Joint and positive effort of the right kind will eventually break down all barriers, if only it is maintained over a long enough period of time. Millions of people have striven, and are still striving, to gain a knowledge of the Unseen through material aids and contrivances, and others again strive to attain the same thing through beliefs in concentrative development of a purely physical order. In all such practices, they can only get a little way on the road and invariably find out later, with increasing dissatisfaction, how far short it falls of what they really anticipated or desired. This truth will readily be understood by all who are acquainted with the history of numerous mystic and so-called occult orders whose activities have been expressed both in the East and in the West during even so short a period as the last three hundred years.

Nevertheless, for many, it is through such beginnings that the inspirational desire arises for something better and higher and which, in the inner consciousness, they feel does exist, and it is when this stage is reached that this Movement may prove of real value. As judged by the manifest conditions in everyday life, the visible is full of conflict, of struggle for change both upward and downward, and as the result of such a degree of confusion no permanent and secure anchorage exists from which the constructive forces for good can operate. Such anchorages can only be formed when man's true relationship to his Creator is better understood. The achievement of such an understanding forms the primary aim of this Movement. Therefore the student's first labor is not one of intellectual advancement, but one of eliminating darkness in the individual sense, and progress will readily be recognized by sure and definite changes in the individual being.

Consider now, more closely, the relationship of man to the visible universe of which he forms but

an infinitesimal fraction. Without doubt the highest profession which touches man in civilized life is that of the medical fraternity. Sickness, or darkness, of the individual being may express itself in two ways; it may be purely physical in its nature and so self-evident as readily to admit of diagnosis; or it may be attributed to the ('mind,' and (presenting no visible foundation on which to place its cause) fail to provide any physical evidence of its existence. Moreover, there are conditions of physical darkness which, though manifesting a similarity of expression, originate from entirely different causes.

Happy indeed then should be those members of the medical fraternity who have learnt (in relation to the physical) how to recognize, from experience, those manifestations which are directly traceable to causes outside the boundary of the physical, and which, therefore, are more or less recognizably unseen. Many there are also who unknowingly practice by direct inspiration; others again, who, having faith in an unseen, labor none the less without a knowledge of its true function. Both groups will contain many who have not yet attained the degree of growth (only attained by a few in each cycle of time) which allows that manifestation of capacity which is designated by the name of miracle.

Clearly, the cortex of the forebrain does not contain the 'mind;' it may, however, be looked upon as the physical central control-station, through which the light of the mind primarily makes itself manifest. When this light is entirely withdrawn, that which is called death ensues. The brain then, considered apart from its widespread control function in the physical, may be likened to a camera with an unlimited number of photographic plates all organized (in the healthy individual) so that the owner can consciously (and even unconsciously) and without reference to time, record things and events, both *Seen and Unseen*. To enable the camera plate to record, it must be exposed to light, and, according to the degree of sensitiveness employed, the conditions of exposure and the skill manifested by the operator, so will be the result. Even so, in analogy, is the function of the human brain, only on a far higher scale; in addition, and in contradistinction to the camera (whose limits are known), the brain is not limited, owing to the fact that its ability to record forms a direct function of its organic being.

It must be realized that the universe as a whole has no dimensional limit, and no phase of mathematical profundity nor advanced science will ever succeed in placing a limit on that which, in addition to its being 'illimitable,' must, very properly for all in this *formative* stage of existence, ever be inseparably associated with the 'incomprehensible,' in so far as all that is conveyed by an Absolute is concerned.

As a knowledge of the higher Unseen extends and ability to comprehend the majestic and

wonderful creations of the Supreme Ruler unfolds, so will the student learn that there are endless ethereal universes in existence, through which numerous solar systems (including that to which the earth itself is attached) pass at their appointed times. Such universes are of a major and a minor order, the sum of all making up the Grand Mechanism of the Universe as a whole. Governing and directing all throughout are raised beings.

It must always be borne in mind that the Seen is indubitably associated with the Unseen. In truth, whereas the latter exists in innumerable expressions of activity *without a Seen, as we know it*, under no circumstances can the Seen manifest aught that is conveyed either within or through the realm of consciousness (as comprehended by mortals) without the agency of this same Unseen activity. Then observe all things and examine all experience in this wise, and, as time passes and increase of knowledge comes, so will it be found, with ever-increasing wonder and joy, that all things—organic or inorganic—SPEAK. All act as Recorders and, as such, indicate their place and function to those with ability to read.

If, for example, the student sits alone in a quiet hour with closed eyes, consciousness does not cease to be. From whence arises this proof of recordership termed the consciousness? It arises from a responsiveness of the Seen to that in the Unseen which is external to itself, yet not separated there from. This responsiveness is manifested *via* the mechanism of ‘that’ which we term the mind, and the activity thus expressed may be entirely original (in an individual sense) as a result of conditions governed either by function or environment; or, since we have from the time of coming into being, ever been recorders, firstly, in the ‘unmanifest’ of the episodes of travel; and secondly, in the ‘manifest’ of individual thoughts and actions, it may be a scene or act, reproduced through the medium of the Invisible Self which envelopes and permeates the physical body; or, going still further, it may be the result of Light, purposely directed from the Unseen, of which the recorder may or may not be cognizant and which, as a search will prove, is not to be found at the present time in the curriculum of modern biology, physiology, psychology, or physics.

In order to prevent confusion of thought it should be noted that the term ‘manifest’ denotes the period reckoned onward from the time at which birth as an individual entity in a physical body takes place. Prior to that time, however, and supplementing the period known as pre-natal, there existed (in so far as relates to all who come into being with the heritage of everlasting life) an Unseen part of the entity—the Soul. This part of the entity has its origin in Ethereal Heavens afar off and during its journey down to enter the sphere of the ‘manifest’ on earth, it records evidences of environment which speak in due course. This is the period referred to as ‘unmanifest,’ but under no circumstances must it be deduced

there from that there is any truth in the doctrines of physical re-incarnation. As will be shown on a later occasion, *man has but one period of physical expression*, as humanly conceived, and that is the formative stage represented by the soul's incarnation in the 'manifest.'

When it is realized (as it yet will be), that the beliefs in re-incarnation held in this day entail an undesirable bondage in the next life and that, moreover, such beliefs and theories are the outcome of conditions established ages ago in certain localities of the 'bound' heavens, *mainly that the continuity of these heavens might be assured*, then will enlightenment follow. This enlightenment will be of an order reacting profoundly upon the destiny both of man on earth and of those angels in the 'bound' heavens who share with man its rule.

§ II. Second Address

Now let us turn attention more closely to clearly defined evidence which should lead all thoughtful observers to KNOW that the unseen or invisible rules the seen or visible in the universe of man's consciousness.

No more striking object lessons in proof of the foregoing statement exist than those presented by the realization, which sooner or later comes to everyone, that all things material (including physical man himself) undergo continuous processes of integration and disintegration from the time of origin or birth.

As normally visualized, these processes, common to all matter, organic and inorganic, in reality form but stepping stones or guides to far greater functions played by ever present yet invisible elements; even as the coming of matter into actual Being is itself expressive of other activities. But what of the ruling forces continuously in operation, so *clearly* designed to bring about that which is made manifest? Does man visualize *them*? Can he measure them, or even reach to a true conception of their CAUSE, without being first actuated by 'inspiration'—which itself is manifestly external to himself in origin? The answer is in the negative.

To whom then shall we turn for the solution? To the chemist, the physicist, the biologist, the metaphysicist, or the psychologist? Again the answer is in the negative, which must not be misinterpreted as an attempt to belittle, underrate or otherwise decry their efforts; for no true seeker of Light ever belittles the efforts of others, aimed to obtain a greater comprehension of Life for the good of humanity. In truth, all such efforts or advances express, in some form or aspect, changes which lead to an ultimate manifestation of Light.

In all things to which humanity gives form, much that is false is inevitably mixed with the true; nor can it be otherwise, so long as man allows his limitations to render him unwilling to direct his growth through SPIRITUALITY of the highest order.

Remember that, as distinct from knowledge of a positive order, the theories held in this day regarding the multitudinous functions of Ethe¹ under the names of heat, light, electricity, the ether of space, chemical association and disassociation, are not even a century old, which (as time counts in the history of worlds) is but a moment. Although many may refuse to accept it as true, it is nevertheless only in comparatively recent times that the man of *modern* history has begun to manifest conditions which

mark the dawn of a new era or cycle of Light. Change is the order of the moment, and it cannot be recognized too clearly that theories and speculative expositions held, up to the present, to account for the growth of man and his relation to his Creator cannot hold sway much longer, for they cannot stand the critical faculties which generations coming into being under the new era of Light will bring to bear upon them. It is a truth also that great and startling changes, affecting the social, political and economic life of man, *are even now in a formative stage.*

¹ See page 32.

Here it is necessary to warn the reader against falling into the common error of thinking that knowledge of this order is or can be claimed by but a few select and specially chosen individuals on earth. It cannot too strongly be realized and *pondered over* that man has a source of Infinite intelligence always seeking and waiting to direct him on the pathway of life, if he will but give heed to its call. No monopoly of wisdom ever has existed where man has developed sufficient courage consciously to manifest his ability to act as a Recorder of Light. The steps to this roadway have already been pointed out, but it can never be traversed, unless a *continuous* endeavor is made to obtain freedom from all the multitudinous influences which create and maintain secret enmities, mistrust, open antagonisms, or selfish ambitions. *Constructive good* alone is the means to ultimate stability and prosperity, and, if this principle were realized in its proper relation to Life, all would be joyful instead of mourning when called upon to render unto Caesar that which is his due.

Periodically the World-Press seeks to startle the peoples of the earth with the news that some great discovery has been made and a new law of nature laid bare; oft-times, too, such news is of a national alarmist nature, and this is so in particular should the alleged discovery come within the category of offensive destructive weapons. Yet it is self-evident that all such laws must have existed throughout *all* time and therefore have been available equally in all ages.

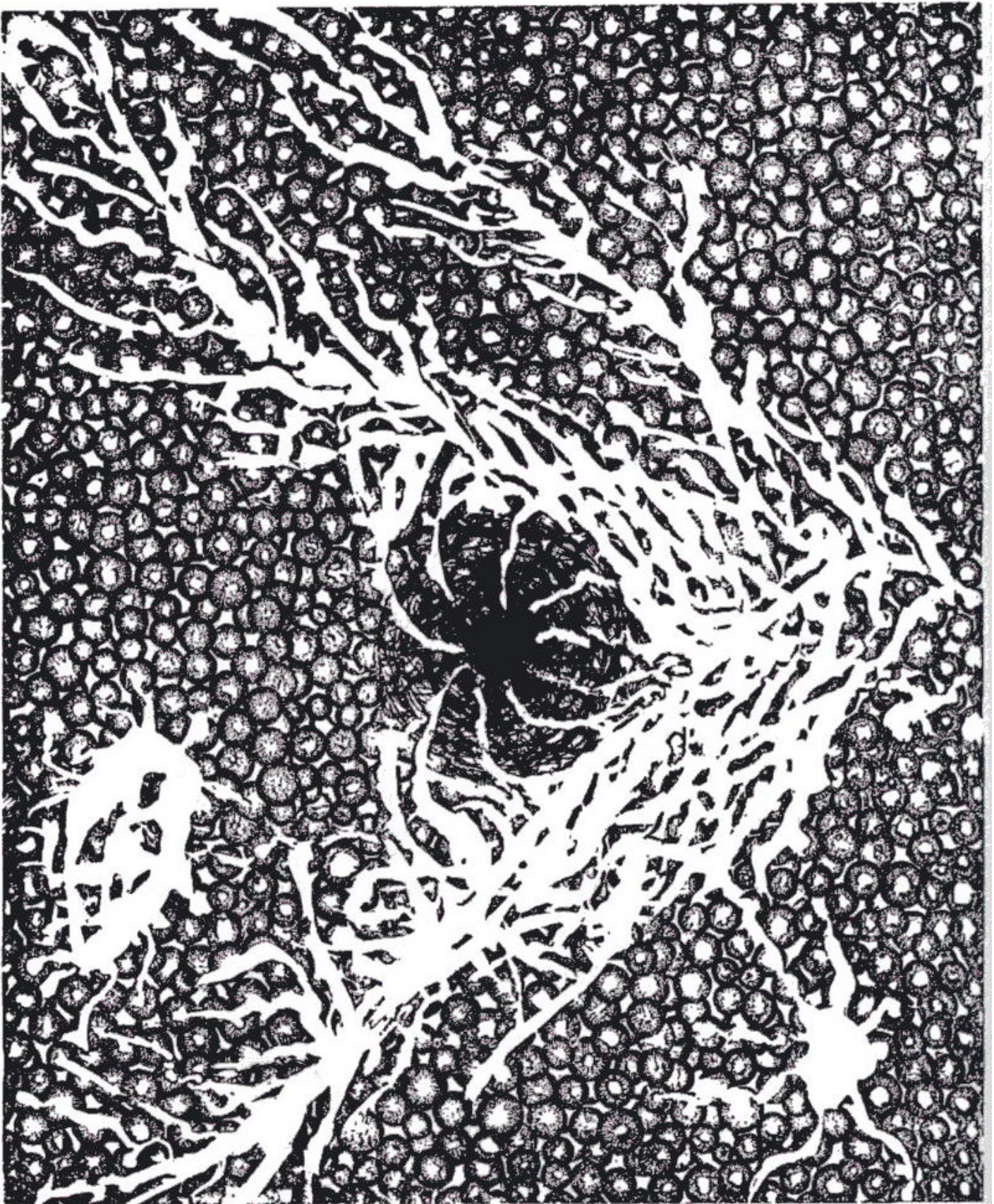
Nevertheless, who is there that can yet give an answer in terms of the Absolute to the enquiries ‘what is matter, space, time, or motion?’ It is merely asserting a truth to state that we know nothing at all of absolute motion, or the (to us) invisible energies which envelop all bodies in space; for the consciousness of man can only recognize those states (of relativity) which his growth on the scale of life enable him to comprehend through the realm of a limited objective experience.

We speak, for instance, of a train traveling at a certain speed. In such a case the movement of the train is supplemented by at least three other *known* motions. First, we have the movement of the earth as a result of its diurnal rotation; secondly, its annual movement relative to the sun, and, thirdly, a cyclic movement of the entire Solar Phalanx through the realms of etherea. At present the Solar Phalanx is slowly unfolding itself within a major section of ethereal known as the Arc of Kosmon.¹

Working in the dark, man has erroneously attributed a power to matter which it is incapable of possessing, overlooking the evidences continuously manifested which prove that all masses of matter within our purview have their origin and physical expression in SOMETHING of less weight and density than the Seen. How strange appears the simple belief in a three-dimensional earth frame-work, built up from the elements of space, time and matter. Stranger still, the mental perturbation caused in many quarters by the theory of relativity so recently propounded in the realm of physics.

Every thinker worthy of the name knows that there is nothing new in Relativity; it speaks so loudly for itself, as is borne out in the brief references made to consciousness and ability to recognize states of motion. However, the new theory presents an extended dimensional frame, in contradistinction to the old three-dimensional base and, in its attempts to formulate the elements of space, time, matter, velocity and directivity from an interrelated, qualitative standpoint, a distinct step forward over current preconceived academic ideas has been made. To this extent the advance represents Light; nevertheless it still expresses the limitations which result from a lack of knowledge regarding Unseen controlling elements—a knowledge very necessary if many yet unexplained complexities are to be properly understood.

¹ See next page.



ARC OF KOSMON

If we enter the realm of physical forces, in their more commonly recognized forms, other remarkable distinctions are to be found. We are used to thinking, for example, of pressures in terms of

thousands of pounds to the square inch, or in terms of inch- or foot-tons, but we know little or nothing of the vast pressures exerted through stellar space, the magnitudes of which must represent stupendous values.

What lessons are conveyed, for example, by the realization that densities and cohesive forces exist, associated with molecular aggregations on the one hand and with micro-organisms on the other, beside which those developed through the objective knowledge of man are but as the light of a candle to that attributed to the sun? Let the student never forget how small are the combined multifarious activities of man in comparison with the stupendous manifestations of dynamic forces throughout the boundless Universe operating under the highest conceivable Organic direction.

Centuries ago it was known to chemists that the formation of successive elements was attended either by the generation or by the release of energy in large quantities. Today, the physicist and chemist endeavor to build up the visible stellar systems of space out of about ninety elements, some of which in proper union are capable of manifesting enormous energy. The invisible gases, hydrogen and oxygen, form a good example of the latter class.

Endeavour to conceive what would happen if, for example, the unknown and invisible forces controlling the molecular constitution of water over the entire earth broke down, and the energy contained in that water was released? Under the existing conditions of organic structure in the mechanism of man, human life (as at present known in the physical sense) could not exist. Manifestations of energy exist everywhere throughout the Universe in a multitude of conditions, but of the thing itself nothing *can* be known, until it is realized that the Unseen is alone potent. Going further, what can be said, for example, of the metal iron when under the condition whereby it responds to magnetic attraction and repulsion? No exact explanation of this condition is yet forthcoming through the medium of ordinary physics, nor, as previously stated, can there be such, until it is realized that the Unseen is alone potent.

As a further example, consider the wonderful possibilities unfolded through a greater and more extended knowledge of the phenomena of 'absorption spectra,' in its bearing upon providing a method for the sure and rapid identification of constituent elements in matter; and this solely by means of the activity, and therefore free of the complexities and liabilities for error which hold good in chemical analysis as ordinarily applied. In a little while all chemical reactions will be visualized from an entirely different standpoint to the present, and a great step forward will have been made when it is realized that the visible color-changes, so generally apparent with all reactions, indicate the work of very definite activities in the *unseen*.

Now step into a still more interesting domain, namely, the sphere of X-rays and ponder well over the lesson conveyed to man when the so-called knowledge was forced upon his consciousness that the solidity of matter was after all but a relative condition, and that a medium existed capable of penetrating with ease many elements hitherto looked upon as absolutely solid or opaque.

Numerous, varied, and wonderful are the lessons conveyed by the advances in knowledge made within the memory of living man, and yet how deep-rooted still is Unbelief. Example after example could be shown and hours spent in reviewing discoveries in the field of radio-activity until the INFINITESIMAL was brought a step nearer; or the vastness of the INFINITE in space might be glimpsed, just faintly, by a dissertation upon bodies in stellar space whose distance is so great or their constituent elements so fine that, while their influence is manifest through indirect and complex aspects, they have, nevertheless, no provably direct objective functional relation to man.

In relation to the matters we have been considering, let us ask, each of himself, this final question: Am I prepared to make the effort to GROW and so respond to the Light which is always available, to the end that I may contribute in rendering life a matter of joy to all? As conclusion to this address let us study carefully the following extracts of wisdom from the libraries of the Heavens.

‘O my Creator, what am I that I should supplicate Thee? Know I mine own weakness, or understand I the way of my thoughts? Thou hast placed before me most wonderful creations: They impress me and my senses rise up in remembrance of the Almighty. Wherein have I invented one thought but by looking upon Thy works? How can I otherwise than remember my Creator and out of Thy creations, O my Creator, find rich food for meditation all the days of my life?

And yet, though I have appropriated the earth unto myself, I am not happy nor perfect withal. Misery and crime and selfishness are upon my people.

What is my weakness that I cannot overcome it? Or what is my strength that I succumb to the desires of the earth? I build up my belief and courage in Thee; but ere I know the way of my weakness, I stumble and fall. Am I made that I shall be for ever a reproof to myself and a censure to my own behavior? How shall I say to this man or that: Be thou pure and holy O man! Are not my flesh and blood proof that man cannot be without sin? O this corruptible self, this tendency to fall from the right way! Thou O my Creator, hast proven before my senses, every day of my life, that Thou alone art mighty in purity and truth.

O that I had a starting point where from to estimate Thy wonderful decrees, or could find a road in

which I should never stumble! But yet O my Creator, I will not complain because of the way of Thy works. Thou hast invented a limit to my understanding, whereby I am reminded of Thee, to call upon Thy Name. I perceive my own vanity; that whereas were knowledge mine, I should become less beholding unto Thee.

Man hath faith in Thee only; Thou alone wast sufficient in the olden time: Today, Thou alone art sufficient unto Thine own creation. Speak Thou O my Creator!'

§ III. Third Address

Now consider the evidence continuously manifested before the eyes of all people through the visible organism of man himself. Apart from all to be found elsewhere, this alone should ice to prove to all thoughtful observers that the unseen invisible rules the seen or visible.

What lessons, for example, are conveyed by the main mechanism which directs the internal blood system and its subsidiary mechanisms of respiration, secretion and excretion? Pass on to an even more exquisitely balanced part of mechanism—the nervous system. Of its physical properties as a regulator which dominates the entire mechanical system, much is known, but its association with and response to *invisible* activities directing it, is little if at all recognized. In this recognition lies the key to knowledge of great benefit to mankind.

Workers in the field of modern pathology have undoubtedly made great advances, but the major part of their labor is as yet carried on under the limitation of too great a belief in the purely visible. Reflect for a moment upon the marvelous mechanism of the muscular system as made evident in visible movement or posture, and then consider how little is the recognition given even to the POSSIBILITY of Unseen elements being responsible for man's ability to set in motion and direct the stimuli of activity. A man or an animal will stand erect and still. The posture itself and its relation to stability present an extremely useful object-lesson in mechanics. Now call for movement in response to thought-forces which express a desire necessitating motion. This may mean a partial or complete turning movement; a bending, a forward or a backward motion of the whole body, or of a part only. It may, furthermore, be a slow or a swift motion, calling for the co-operation of many separate muscles in many parts simultaneously; nevertheless, the consciousness which originates the motion has a still higher velocity and, as a result, the entire process is more or less automatic, instantaneous, and harmonious. Immediately a position is assumed which, by a lack of symmetrical balance, creates instability, so coincidentally do elements of the mechanism come into play, which endeavor to produce stability. Can one conceive of aught more wonderful?

As a further example, consider the organ of sight, the eye, and the delicate mechanism by which a proper perception of the vertical in space is maintained. Let anyone who has the time devote a little to an analysis of the axial actions and reactions which take place in the visual organs, either in relation to their own turning motion, or to that, say, of a bird; the lesson conveyed will be found highly instructive.

Many and great are the advances made in this age; but the more we know, so much the more clearly do the limits of the *still-unknown* open out to the perceptive vision. From which it follows that, with each advance, the proportion of available knowledge to that of which we can conceive as knowable, has relatively lessened; hence the need for true humility. Without this humility no progress is possible. The complexity of the greater aspects in the mechanism of man, moreover, is in no wise lessened by advances made in our knowledge in relation to complexities found in the lesser. Perhaps this is to be recognized most clearly by reference to those parts of the mechanism which constitute the motor and sensory nerves of the muscles and skin. When these cease functioning the result is a partial or complete paralysis; that is, either a partial or complete inability to respond to sensation. If, however, a severance occurs from any cause, the cut ends of the nerve fibers immediately start re-growing and will continue (despite all difficulties presented) to endeavor to restore the broken-down connection, To this, and to an unseen aspect, is attributable in large measure the great after-pain frequently experienced by those who have had a limb amputated.

It is widely recognized today that, in so far as the actual mechanism is concerned, all functional processes, whether cellular or connective, must co-ordinate for proper organic integration and operation. Departures from this principle, due to external causes, are invariably productive of limitations which experience teaches cannot be overcome by ordinary means.

What is meant by this statement? Simply this; all complete organic mechanisms, *capable of free and independent motion*, have a dual, though not (where man is concerned) identical existence; one visible, the other invisible. Moreover, the former (the visible) may to all appearances be entirely inactive, as when an insect, a bird, an animal, or a human being lies asleep; whereas the latter (the invisible) is, for the *higher* gradations of life, never wholly inactive. Furthermore, the higher the grade the more definite and complex is the interdependence which exists between the seen and unseen mechanisms.

Consider how multitudinous cell-lives, of microscopic proportions, having individual existence within the visible organic body, provide for and make up the physical integrated entity which normally comprises one individuality. Nevertheless, this individuality can only express itself through an ability to respond to a consciousness greater than its own. This greater consciousness is external to the individual and linked to it through the invisible, the form in and through which it manifests being entirely dependent upon the *place and function* of the individuality on the line of Life. Truly the creations of the Supreme Ruler are matchless in beauty and immensity!

It must be realized fully that all things SEEN have a beginning and (consequently) an end, but that

the UNSEEN from which they spring, ever changing in form, dimension, color and position, is *endless in duration*. How great then is the measure of man's responsibility in so perfecting his growth that no distortion or fall in gradation shall result! A true understanding of this responsibility is essential to man if he is ever to comprehend his highest labor here on earth.

It is frequently postulated on behalf of physiology that the seen or visible body of man is built up out of water, salts, carbohydrates, proteins, fats, and such like, and that these substances must be present in such proportions and quantities as will suffice to make good the body waste and provide the re-vitalization and renewed energy necessary for a proper maintenance of its activity. Physiology cannot, however, explain how this process comes about, nor the reason for it, but it is known that when the compounds mentioned are taken separately they will *not* maintain life. It is known, furthermore, that man-created prototype chemical compounds will not alone suffice for the maintenance of life if persisted in, as, for example, in the case of an enforced diet.

Too early a recognition cannot be given to a realization that no humanly-created chemical substitute food-supply, can ever replace that derived from the fields of Nature. There is a 'something' in natural foods, such as cereals and milk, which man cannot artificially create or make; *neither is it intended that he shall have the knowledge until less of SELF predominates*.

Diseases which affect the growth of young children, lower the vitality of innumerable workers and make old age a misery are commonly attributed to the lack of just those elements which so-called Nature provides against malnutrition; and if more attention was given to simple, yet ever-present, invisible elements at work in relation to food values, the gain in health derived would render the lives of millions much less arduous. For example, it is recognized today that the fine milling of cereal foods, such as wheat and rice, greatly reduces their nutritive value, and this is particularly the case with highly-polished rice and finely milled white flour. Beware also of vegetable fat margarines, for, in such compounds, the essential 'something' is practically absent. Truly has it been written: 'The foolish man hath said, the blood is the flesh and bones, and that the flesh and bones are but a state of blood; but he seeth not that the Creator maketh not flesh out of blood, but out of that which the blood carrieth.'

Let the mind endeavor to grasp, however dimly, the magnitude of the wonder presented by the visible physical functions of individual existence. After conception, a child is quickened into life through the physical mechanism of the mother without any effort on her part; is born into Light with a wonderful organism, over which at this period it has no control; grows and increases in dimension and finally

reaches maturity, having, may be, accumulated an immense amount of knowledge and experience regarding itself. Yet *normally* no more is known at the end of the physical life experience than at the beginning of THAT which continuously maintains, sleeping or waking, the functional activity made manifest through the more or less uninterrupted operation of respiration, digestion, secretion and excretion, contained within the mechanism given to the individual by the Creator. Finally, there remains the great enquiry of the so-called mind and the means of its connection with the mechanism of the body.

If all that has gone before is properly grasped, coincident with sincerity of effort in the daily life to attain at-one-ment with the Organized Unseen, the riddle presented by the scope of these enquiries to the physiologist, the biologist, and the psychologist will no longer remain unsolved. At the same time a field of labor for helping forward all humanity in its upward roadway will be opened up on a scale as yet undreamt of. For truly may it be said: 'Is not the Creator man's servant in all things of a CONSTRUCTIVE order?' Of a truth it is so; nevertheless forget never that the servant is not responsible for the master's behavior!

Now let attention be directed for a moment to another matter in the realm of the visible, of great interest to man; one also to which in every age much thought and speculation has been given, namely the problem presented by the differentiation of humanity into racial types, all with characteristics visibly distinct from one another. Numerous have been the theories advanced to account for the conditions found and such theories are in some cases strangely at variance with the evidence available; thus, even today, many still accept as true without question the Biblical account of the Tower of Babel; while deeper thinkers believe the problem to be solved through a theory of evolution, based upon the growth of man from lower forms of physical life-expression by a process of differentiation. Both these attempts at explanation are so inadequate that it is clearly unprofitable to consider them further. The problem is exceedingly complex, as indeed are all others which relate to the mechanism of man. It cannot, however, be recognized too clearly that man has not evolved from lower forms of animal life in the sense commonly accepted, but was brought into being as a special and distinct type of life-expression, for the fulfillment of the function in which he is even now engaged. One of the simplest proofs in evidence of this lies in the helpless state in which man enters life as an infant, devoid of the attributes essential to the maintenance of existence—attributes which are not lacking in other highly intelligent forms of physical life-expression. In prior addresses, particular attention was drawn to the necessity for realizing that the Seen in all cases

reflects an Unseen cause. The solution of the problem of race-differentiation is to be sought for in this truth.

Now the present is an age of Light, despite so many evidences apparently to the contrary, and your attention is drawn to conditions in the physical mechanism of man which are gradually being recognized as forming possible media through which the Unseen may operate upon the physical body. That such 'focus points' must exist in the visible mechanism is clear; to localize them and so gain indisputable evidence of their existence and function is not easy in the absence of a knowledge of how they act or what they are.

Even this knowledge would not of itself suffice, since it is still more important that man should seek to gain a knowledge of the Unseen, which, operating through primary and secondary media in the first place, maintains and directs those forces whose existence is so positively proved by the mechanism of man.

When biologists, pathologists, physicians, surgeons, and all others who labor directly in the sphere of maintaining life at a maximum degree of freedom from physical limitation, are enabled to prove by experience, through response to the Light, that their labors are simplified and the results magnified proportionately to the grade of the community in and about which they labor, then will the cause of much that today is obscure be uncovered. The future has yet to reveal how deep a correlation lies between the seen and unseen mechanisms of all physical entities born with the heritage of everlasting life (as distinct from those which are not), and this particularly in regard to the processes of assimilation and secretion, directly related to the blood and brain.

The media referred to here are closely associated with those obscure focus-points in the body mechanism, commonly referred to as 'ductless glands' and 'plexii.' At present, as provably related to physical changes in the body mechanism, the following have received the greatest recognition from the medical fraternity: The pineal gland, located in the skull; the pituitary gland, located in the skull; the thyroid gland, located in the neck; the suprarenal glands, located in the trunk mechanism; the interstitial glands, located in the trunk mechanism.

In so far as volume or weight is concerned, the complete focus-points referred to form but an insignificant fraction of the entire body; nevertheless, just as the cortex of the fore-brain may be considered as the physical central control-station for making manifest the expressed activities of the whole mechanism, so may these gland and plexus centers be looked upon as *local* control points for regulating sectional activities of the visible mechanism. Moreover, so highly important is the part played

by them that any injury or functional disorder which affects them is promptly followed by results of a most striking nature. The normal function carried on by the particular centre of the mechanism injured, or otherwise interfered with, may thereby be accelerated, retarded, or entirely suspended, to the serious detriment of other sections of the mechanism.

Evidence of these conditions is recognized by changes which affect the features, the skin and the hair; and is particularly pronounced in the case of giants and dwarfs. We thus have most wonderful object-lessons before us in the working of our own bodies.

What is it that, primarily, originates and animates the mechanism, or even the least complex organ of it? Without doubt, the answer must be sought for through a recognition that the true sources of all primal activity lie in the Unseen.

The body-mechanism also contains evidence which conclusively proves changes to have taken place in man's growth over very long periods of time, some beneficial, others detrimental; the latter so much so, that the uninitiated observer often wonders why so-called Nature appears deliberately and needlessly to have placed man under physical limitations of such an order. Here again the answer is to be found through a knowledge of the Unseen.

Let each one investigate carefully for himself or herself. Such a way is the only sure one to true knowledge, and to reach its doorway necessitates association with the Eseau workers belonging to the Organized Unseen who labor in the sacred name of the Supreme Ruler, variously named by mortals (in different parts of the world and at different times) as Eoih; Ormazd; Eolin; Egoquim; The Great Spirit; The I Am; The Almighty; The Eternal Father; The Great Architect of the Universe; The All Light—meaning in all cases The All Highest, unto Whom none can attain forever.

As a final object-lesson, full of deep interest in its striking Nation to the aspects of time, place and function, both seen and unseen, yet observable within the experience of an individual man, direct your attention for a few moments to that is commonly known to the entomologist as the seven-teen-year locust or cicada (*Tibicena septendecim*).

As everyone knows, the majority of familiar insects are annual seasonal visitors; others there are who form two or, maybe, three-year visitors, but this cicada, which undergoes such a wonderful transformation in its seventeenth year, presents a remarkable assembly of conditions from which, if he will, man may read much of great value.

Briefly, the infant cicada in question awakes to life in an egg secured in a tree. Upon hatching, it

either falls or is blown by the wind upon the ground. Immediately, in response to some inspirational order, it proceeds to hide itself in the earth, where it remains for nearly seventeen years, silently toiling in underground tunnels and quite indifferent (so far as is known) to any surface life above. In the spring of its seventeenth year (again in response to some inspirational order) it suddenly issues forth as a member in a community numbering thousands upon thousands. Then, if fortunate, it ultimately crawls to a point on the branch of a tree, where, after fastening itself securely, it is ready for a further stage of its life. This stage, as described by close observers, is a transformation, wonderful in its perfected arrangement. So perfect is it indeed, that it would appear as though a considerable portion of the seventeen years underground had been spent in getting ready for it, and thus what the observer really sees is, not the whole transformation of a burrowing and crawling insect into a flying creature of the air, but a small part of the process only, that is the abandonment of one dress, as it were, for another. This stage accomplished by the community, the air is soon filled with the sound of song made by the males, the business of mating and egg-laying rapidly proceeds, until trees and shrubs are everywhere pierced with punctures wherein eggs are laid. A few weeks later the swarm is seen no more; apparently they have fulfilled their function. Towards their offspring the parents exhibit no further sense of responsibility, this indeed being dealt with entirely by directing forces in the Unseen which are ceaselessly at work.

Ponder well over the lessons herein conveyed; such also may be found in the case of the bee, the ant and the spider. Endeavor to become a true Recorder, then shall these things not have been in vain.

Attention is also directed to the following extracts from the Libraries of the Heavens, which relate to subject matter dealt with in this address.

Saith the Creator: ‘I made thee that thou shouldst receive inspiration, not only from the world external to thyself, but inspiration from the members of thy body.’

Oration delivered by Hoab, one of the Heavenly Rulers in the time of Zarathustra: ‘And Thou createdst the honey bee, and bade him speak to me for mine own benefit. He said: Behold me, O man! I am a worker. In a community I live with my brothers and sisters. I shut my eyes to things sour and bitter, and store my house with sweet provender only. Soul of man, hear me! I am the voice of thy Creator. Behold the harmony of my house, and the provision I make for my new-born!

And Thou createdst the ant, and bade him speak to me for mine own benefit. He said: Behold me, O man! I am a worker. In a community I live with my brothers and sisters. Soul of man, hear me. I am the voice of thy Creator. Behold the industry of mine house, and the burdens we jointly bear into our stores.

And Thou createdst the spider, and bade him speak to me. He said: ‘Behold me, O man! I am one

with thy Creator. By the spirit of things I move; by the geometrical figures of the unseen worlds I build mine house. Think not that I reason or take lessons; I move by the spirit within me, and it moveth in concert with the spirit of things without. Hear me, spirit of man! There are two ways of knowledge before thee; one is by the soul of things, and one by reason.'

PART TWO:
ON THE INVISIBLE UNIVERSE
AND ITS RELATION TO MAN

§ IV. First Address

Having drawn attention in the addresses upon the Visible Universe and its Relation to Man to the vital necessity for realizing that the Visible only manifests the Invisible, we will endeavor now to obtain some measure of understanding as to how this comes about and as to what is meant by the term ‘Invisible or Unseen.’

Does the statement, that the Unseen rules the Seen, express a belief that man is a mere puppet in the hands of Unseen Intelligences, who rule him regardless of his personal will and shape his destiny without reference to his desires, no matter how these may be felt or expressed? That no matter how he may strive to overcome and eliminate so-called evil or darkness, he invariably fights a losing battle, in so far as his *personal* efforts are concerned? The answer to these questions is in the negative.

Throughout the world there exists a vast section of humanity who have no knowledge of an Unseen, *in the sense in which it has to be understood by the true seeker of Light* and, broadly speaking, this section permits of sub-division into three classes. The first of these comprises those who have no conscious knowledge of an Unseen at all, nor, being quite content with what the *seen* environment presents, does there exist within them any desire to labor for such knowledge. The members of the second class dwell at another level in the active expression of Life, and form a body of humanity in which a majority believe in an Unseen. This majority contains within itself a smaller division who strive in all sincerity and truth for a *positive* knowledge of the Unseen but, at present, the bulk of these seekers unfortunately never attain to a true knowledge of its operation and function, owing to limitations of a more or less self-imposed order. The third class within the section of humanity which is under consideration, is even larger numerically than the second. Its members express by their customs and habits a very definite acceptance of what is commonly called Fate. Such a manifest acceptance of a

‘what is to be, will be’ theory of Life, amounting to a form of predestination, is fatal to all true growth, being highly detrimental to that advancement into Light which is necessary for the happiness and welfare of the individual existence. Nor will a change of thought come until it is realized (as in time it will be), that the chief foundation on which the generally accepted doctrine of predestination rests is nothing more nor less than that which accrues from the strength of the body of belief held in it.

At this point it will be as well to state that it is erroneous to believe that stars rule all human destinies. Nevertheless the solar system, moving onwards in the vast spaces of etherea, passes through regions of very definite Unseen organized activity and man can learn, by close affiliation with the Organic Rulers of the earth and a proper utilization of intelligence, firstly, how the atmospheria of the earth continuously intercepts and absorbs ethereal elements of enormous dynamic power throughout every stage of the solar traverse and, secondly, how to take advantage of the knowledge obtained so that the best conditions for the maintenance of his physical well-being will follow.

The solar system to which the earth belongs is but one among an innumerable throng, yet the vortexial forces of all have direct and indirect influences upon each other. These influences are expressed as atmospheric, seasonal and cyclic changes which affect all things (both organic and inorganic) and as interactions and reactions, profoundly affecting the destiny of nations and of races, through all that is embraced by the realm of biology and psychology. Moreover, during every stage of its journey, each solar phalanx comes under the dominion of Cosmic Angel Rulers who direct and control all that is expressed by the broad term ‘cosmic activity.’

Such conditions as those outlined are in general given no recognition, nor will any information upon them be found in any extant text-book either of science or on life; nor can any advance be made in so far as relates to the large masses of humanity responding unconsciously to the functional activity expressed, until a greater capacity to manifest a higher degree of spirituality is rendered self-evident *throughout the whole.*

As one result, world-wide astrology is, in general, found to be lacking in contact with the Higher Sources of inspiration, from which alone a real knowledge of the dynamic forces operating in the vast stellar space is available. Endless conclusions and predictions, of an erroneous and misleading character, have accordingly been put forward and are accepted by many until time rules them out. This should not, however, be construed into a statement conveying a wholesale condemnation of astrology. Many of the greatest and highest of men and women in the past have pursued and do even now pursue the knowledge deemed to come under the name, but complete and full knowledge of all that is associated therewith can

never be acquired without giving a proper consideration to the function of the Cosmic Rulers and the conditions under which (as related to the earth) the God of the earth and his Lords perform their labors.

Thus we learn that Organic Beings rule the Unseen mechanism behind all the cosmic activity which stellar space presents, and not *vice versa*, but not until humanity comprehends the extent to which the Organic Rulers of earth's heavens labor to aid it on the great upward pathway of Life will man realize how he can (within certain limits) achieve consciously, and by effort of will, the conditions essential to his well-being.

It cannot be emphasized too strongly that all manifestations of Light, from even the smallest beginnings, demand remitting LABOR, if they are to be maintained and developed along proper lines. We must endeavor also to realize that all grades of passive subservience to thought forces of a 'negative' order form elements of inertia among masses of mankind which require even greater labor to eliminate than do the results of the more common 'positive' forces whose foundations provably rest in the tremendous unbelief so manifest on every hand.

Now a careful and understanding perusal of the preceding addresses should suffice to show conclusively that there exists now a careful and understanding perusal of the preceding addresses should suffice to show conclusively that there exists 'SOMETHING,' of an Unseen order, which directs the mechanism of the Universe and determines the function of all organic life; that, moreover, regardless equally of human unbelief and of failure to recognize the multitudinous evidence constantly demonstrating the truth of its existence, this 'SOMETHING' very positively rules—*by reason of its function*—the conditions which prevail at any time, not only between the heavens of this earth and its own spheres of activity, but also between multitudinous earth-type heavens located in stellar space, each of which has its own correlated spheres of influence.

What is this seemingly mysterious 'SOMETHING' and how can man determine what it is? In the past much knowledge has been given, for many messengers have spoken; in the present this knowledge still exists and is always available, in addition to the experiences peculiar to this age. Yet, to judge from the prevailing conditions, Man (in the mass sense) experiences the greatest difficulty in making the effort essential to that code of living which, on the one hand, leads to a greater comprehension of his true relationship to his Creator and, on the other, provides a base from which the truth of the *function of the continuity of Being* may be demonstrated. For far too long a time have many, whose influence could have advanced the conditions which multitudes would welcome, combated the influences to that end, and this, by reason of a lack of knowledge regarding the Unseen influences at work.

It cannot be realized too clearly that, if all the Sacred Records and Books for whose voice authority is claimed regarding man's relationship to his Creator, or on the subject of cosmogony, extant throughout the world, were today completely expunged and their memory simultaneously and entirely obliterated from the mind of man, on the morrow the Creator would again manifest His Supremacy and Love by demonstrating, through His Holy Ones in the Great Unseen, that man is never entirely disassociated from teachers who labor continuously in the Unseen for his elevation, and from whom the sacred records would be obtainable, in all their pristine purity and accuracy, whenever man chose to open the door to their reception.

Remember too that there is nothing *new* under the sun, for the elements of Being contained within the mechanism of the Whole derive their expression from the All Highest Creator — Who is Life, Motion, Individual and Person. Clearly then, all that is made manifest through the *present* has had being in the past and will continue to express itself in the *future*, too. Signs representative of this truth (which calls for great wisdom if it is to be interpreted correctly) exist *everywhere* in amazing abundance; yet, age after age, a more or less selfish struggle for material existence (whether individual, communal or national) to a greater or less degree obscures the Ever-Present and Changeless Light. Without sustaining Light, man would perish, sinking into oblivion through a slavish and yet, may be, unconscious submission to earth-desires and to those influences which operate for their perpetuation. The means for a successful maintenance of contact with this Light lies in a simple yet absolute FAITH IN THE CREATOR, ABOVE ALL THINGS in the universe and to few indeed, at present, is given an understanding of the magnitude and power which the development of such a thought-force represents.

Now examine the methods whereby the majority of earth-dwellers in this age have endeavored to gain a greater knowledge of themselves and of their relation to the Visible Universe, by the aid of research, recorded observation, and mental processes which they believe to be entirely their own. Underlying all there is a manifest refusal either to accept as true a belief that there *is* any relation between themselves and an Invisible Universe, or even to investigate the possibility of its truth under the guidance of the spirit of higher inspiration.

Each successive age, however, has flattered itself that it constitutes an advance upon preceding ages and, in the main, refuses to a great extent to consider the possibility of a constantly ascending and descending growth-operation. The *acceptance of descent* necessarily demands a recognition for *devolution* equal to that which is today given to theories of evolution.¹ Failure to realize this all-important aspect has been productive of grave errors, for truth and falsity have been so interwoven that little or no

progress will or can be made unless the investigation of these subjects is undertaken with a true spirit of humility and real willingness to be guided by the higher intelligence so manifestly active in the Unseen.

¹The term 'evolution' is here used in the erroneous, but commonly accepted sense of an 'upward growth,' while the word 'devolution' is intended to convey the meaning of a growth tending downwards.

In every age, however, there always have been *some* Children of Light who have never lost touch with the great forces of Being made manifest, and thus movement after movement has come into play, designed to uncover Error and dispel Darkness.

Let us now consider the more common methods in vogue and ascertain what they have accomplished. In general, the earliest records of people and their doings appear to have been handed down by oral traditions and legends. These were learnt, memorized and passed on from generation to generation; on the way, the so-called imaginative and mystical faculties find full play, and thus the separation of truth from its exaggeration becomes increasingly difficult as the record grows in age. Peculiar as it may appear, all the great social virtues throughout the world have a foundation established upon legend, and it is very little realized how widely the beliefs accepted by credulous communities, living in ages free from the manifold complexities of our own time, still govern many present-day motives.

All great nations have passed through the traditional period and have their Cabala and mythology accordingly, some of which has been wonderfully set out and colored by historians and poets. Egyptian, Hindu, Hebrew, Persian, Arab and Greek lore is saturated with evidence of this nature; likewise that of Non-Christian Europe, north of the Alps, including the folklore of the British Isles. The Chinese, the Japanese, the island- and forest-dwellers who inhabit the numerous islands which lie east and south of the Malay Peninsula, the Primary Tribes of North, of Equatorial and of South Africa, all of these too have manifested the same basic attributes; and from these fundamentals have emanated the most fabulous recitals and many philosophies which, to this age, seem absurd.

Now history as viewed by the light of that which is called REASON, is considered to have its true beginning with the evidence of written authentic accounts, and this period is not the same with all peoples. As is well known, numerous, varied, and even at times grotesque speculations and theories have been and are extant regarding the origin of peoples, their religions and philosophies. Persian, Hindu, Egyptian,

Hebrew, Chaldean and Assyrian records, for example, differ in detail, in coloring, and in attributed era of production, yet have definite links in common. The evidence as to time however, even as relates to legends associated with the origin of worlds, of geological formations and of peoples, although supplemented by the most modern views, rests upon so insecure a ground that new and more reliable evidence is continuously being sought. In this field, our ability to interpret the signs and symbols of the past with greater accuracy is making such progress that it is quite certain that the present cycle of stellar space will see great and far-reaching changes made in that part of the educational side of life, which embraces all so-called spiritual understanding and the relationship of the PAST to the PRESENT, and again, of the PRESENT to the FUTURE. This aspect of growth is in accord with cyclic changes known to be in a formative stage today, and of which much information will be available during the next few decades.

Proper interpretation is the first great essential and, thus guided (apart from other sources of an informative order), it cannot be doubted that peoples existed long ages ago whose intelligence and knowledge of the *higher and ruling activities of thought* far transcended any that mankind possesses at the present time. The present cycle is slowly, yet surely, leading upwards to a recurrence of this condition, as a means to the fuller realization of man's true function.

For the purpose in view, the development of peoples between the beginning of authentic history and the end of legend is therefore of peculiar interest, by reason of its educational value. True, the primitive condition lacks the complexity common to the more highly-developed present and, therefore, the elements essential to the understanding of Life in the former condition were, so far as the individual was concerned, comparatively simple in nature and few in number. Does not a knowledge of primitive society however, present, as in a mirror, a picture of education in its most elementary form? Does not the primitive process admittedly contain all the essentials operating at the present time in the higher growths of culture?

A little thought will show how the conditions created by the Great War of 1914/18 compelled in no uncertain manner a recognition of these common elements in the lives of nations, by subordinating all else to its demand, and enforcing a compulsory limitation of individual requirements from which no active participant could escape. The means whereby the individual was either assisted or obliged to conform to the general requirements operated very largely as the result of unconscious environment, for such conditions more or less formed the principles to which he must yield in order to live with others. In

addition, influences (as distinct from relations of a general nature) had, of necessity, to be applied in a direct sense, and many seeming contradictions in present-day life had their origin in this wise.

No system of schools exists for the study of this subject, since no general body of knowledge or of subject-matter is as yet available by which a comprehension of the conduct of life could be acquired. With the barbarian races only one method exists at the present stage, and that is one of simple, unconscious imitation. Methods of instruction only make their appearance in the highest stages of primitive life, where the latter passes from the greatly barbarous to the point to which historians are fond of referring as 'the dawn of mind.' (This incidentally they do quite regardless of proofs to the contrary which require that the use of the term should be given a relative qualification.)

Consider for a moment at this point, what it is that constitutes the predominant characteristic in the educational process of any people. Upon examination, one remarkable bond of unity is seen and no contradiction of this one common link between the races of mankind ever has been found in any extant records of any family, tribe, or nation. On other grounds and in other respects, racial characteristics may show extreme and definite evidences of diversity, such, for example, as exist between the dwellers in the Orient and the dwellers in the Occident. This common link referred to is the understanding of that part of the environment which (paradoxically) has been termed the Animistic.

Expressed briefly, all the underlying ideas which gave rise to a belief in separate spiritual existences arose from animistic conceptions of life, and from this inspirational base have sprung all fundamental religious organizations. For, strange though it may appear, the history of almost all primitive peoples discloses the fact that the more illiterate the people, the more positive was their attempt to interpret life in its relation to the Unseen—this, be it understood, without any real knowledge of the latter, in the sense attainable by the true seeker of Light.

The primitive peoples, as the result of a more natural response to invisible powers than is evident today, took for granted that (without regard to its aspects of ascension or declension) there must of necessity be an invisible power behind all material existence and apparent reality. This took the shape in their minds of a spiritual entity, or double, which alone controlled the material object, was responsible for its being and its frequent apparent opposition to the will of man; finally, as their own human powers were extended and limitations overcome, this spiritual entity was looked upon as being the abode of a consciousness similar in kind to that possessed by themselves.

In his dreams the primitive man experienced, with all the vivid reality of his waking hours, the

excitement of the hunt, the foraging raid, the escape from dire peril, and many other forms of activity. When his companions convince him that his body has not moved, he feels assured that his spirit or double has been in other places. Moreover, the range of his experience in life proves to him that he is liable to various forms of insensibility such as arise from illness, emotional stress, the use of drugs and other incidents common to the daily life. Such incidents but serve to demonstrate to him that the double may leave the body and return at will. Idiocy, temporary insanity and epilepsy furnish still further evidence that the body and double are separate entities and, in such cases, it is considered that a foreign or hostile 'Something' (that is, spirit or double) has taken possession of a body not its own.

To his dog, his horse, his canoe, his weapons, or his tools, he attributes a similar double, for does he not see and use them in his dreams? Do they not cast shadows in a similar manner to himself, and do they not at times seem to oppose his will, as though endowed with hostile intelligence? Finally, in so-called DEATH, he sees an indication that the double is either unwilling, or does not possess the power, to return to its original abode. When this occurs, his dog and his horse are killed; perhaps his canoe, or even his wife is burnt, and his weapons and tools placed with his body, in order that their doubles may still serve his double as of old. Offerings of food and other imagined necessities of the double's life are moreover made to it until such time as the remembrance of him is lost in the worship of a multitude of ancestral spirits, which, in a short time, are thus believed to throng the air or inhabit the sensible objects forming the world of the family or tribe concerned.

Thus, did the PRIMITIVE man endeavor to explain the processes of the world around him, and little surprise need be felt that every object, organic or inorganic, was endowed by him with a similar consciousness to that which he possessed himself. To him all things were double, and all the ordinary processes of nature were explained accordingly. Extraordinary occurrences were accounted for in a similar manner, only, if good, then friendly spirits were held to have intervened and, if bad, then hostile ones.

It is not difficult to realize that, although the primary objective in life was, *even as in this day*, the Acquisition of means for satisfying the wants of the body, forms of worship soon evolved owing to the necessity felt for obtaining the assistance of good spirits when in distress, or of placating them after the commission of a fancied wrong. In a similar manner, it was thought possible to invoke the assistance of evil powers against ones enemies.

Now, since all material objects were supposed to possess a double of some kind, the simplest

needs in life were thus often clothed with a terror outside that experienced in the present age, and hence arose procedures affecting the routine of life which, even yet, have not disappeared entirely. To learn of such procedures constituted the theoretical education of those times, and this explanation of things, on the basis of ANIMISM, was, for the primitive man, religion, philosophy and science, all in one. Through it was his understanding cultivated and from the power imparted to these Thought-Elementals, has evolved many present-day inspirational efforts, represented by much that clings to visible environments.

It follows, as a result of the dominance of tradition and custom, that the primitive man possessed little or no individuality. This trait exists also today in many phases of life and has operated as a barrier to true progress over vast periods of time.

The primitive procedures outlined in the foregoing, coupled with its consequent conduct of control over life, gave rise to the wizards, soothsayers, thaumaturgists, sorcerers, exorcists, medicine-men, ju-ju workers and shamans, with whom all students of ancient history and literature are familiar.

From the Patriarchal Father arose the Prophet-Interpreter. The growth of a special priesthood followed and in this stage is reached the formation of the first teaching class, out of which arose the earliest schools having definite methods of instruction. This instruction followed two clearly defined lines. The first was a PUBLIC, OPEN or EXOTERIC form, designed to meet all requirements of a general application, while at the same time inculcating *some* idea of traditional history and the Master Laws, and in addition provided for a retention of power, aimed to aid in governing the people (either directly or indirectly) through an appointed Ruler. The second, was a SECRET, HIDDEN or ESOTERIC form which taught the mysteries assumed to surround those aspects of Life and its allied sublime subjects over which man had little or no control, and at the same time formulated special conditions for the right of admittance to receive this knowledge.

Treated as SACRED, this latter knowledge was usually passed on to but a select few, and then only under bonds that were deemed to form most solemn obligations. During the early ages of such knowledge (owing to illiteracy and other factors making for instability) it was never possible for the multitude to learn aught of this inner knowledge, in the sense in which educational aspects have rendered it possible today. Furthermore, as such knowledge was nearly always deemed to have been given by special revelation or inspiration, those possessing it were frequently credited with powers under the name of supernatural, which, more often than not, were non-existent in reality. It follows, from a consideration of the foregoing, that all systems of symbology had an origin in the difficulties which are inseparable from

the language of speech and, as one result there from, symbology still plays a great part *both in the Seen and Unseen* and must continue so to do until such time *as a universally spoken tongue finds active expression throughout the world.*

§ V. Second Address

We now reach the period at which, with primitive peoples, the foundations for producing a written language are formed. The first earth language was a picture-language such as that which, with differences of form only, is retained by the Chinese even to this day. Gradually the priesthood studies pass from the purely animistic to a partly metaphysical interpretation, occasionally assisted by what in this age are termed scientific principles, of a form applicable to the time. As regards method, none but that of blind imitation prevailed in the first stages, and it is not until we reach the period at which a definite priestly class arises that enquiries are instituted into the causes and reasons for all that lies behind the objective realm of Life.

During the early ages of this period, the greater part of all instruction was passed on by verbal and pictorial methods to the rising generations prior to their admission into a full membership of the clan, the tribe, or the nation, after passing through what chiefly constituted ‘ordeals of puberty.’

Never before this period of life was reached was the esoteric side of communal or tribal existence (*as known to the imparters thereof*) passed on. As related to the youths who were qualified for manhood, it was usual in some parts of the world for them to spend a period of time in total darkness; in addition, complete silence often was imposed, until a day finally arrived when it was considered propitious impart to them in ceremonial form the wisdom of their pie, as illustrated by means of their attempts to interpret *this life, through its relation to the spirit world.*

In this wise arose some of the earliest INITIATION ceremonies ever practiced and, as will readily be recognized, principle of passing from darkness to light, symbolical of passing from a state of ignorance to knowledge, remains fundamentally unchanged to this day.

From the cultivated ability to reflect upon observed experiences, an advance only rendered possible by the permanent evidence of *visible* records, arise conceptions of the laws of uniformity, cause and effect; also, the energy of ‘thought’ now (unconsciously) assumes a definiteness not hitherto possible, and a vision of the world results which was undreamt of before this stage.

In close association with the changes outlining the transition from the primitive to higher stages of the *theoretical* side of life are others no less fundamental in their relation to the *practical* side. The

patriarchal family adopts a fixed abode; social organizations, based upon territorial relationship and the occupation of land, become more and more prominent; and, gradually, the original blood ties of a purely family relationship in the patriarchal sense disappear.

Thus does the genetic character of communities become POLITICAL, and from this time forward does the formation of groups under the Heading of CULTS or BROTHERHOODS originate, demonstrating in the success of their activities the advantages of joint effort for common ends. Ancestral worship becomes replaced by a worship of natural forces or of objects such as the sun and moon. Later on, the deities of fire, earth, air, and water, are superseded gradually by the gods of war, industry, love, hate, and other similar *immaterialities*.

From all that has gone before it is not difficult to see how the various mythological creeds of the primitive peoples, though differing in the forms and ceremonies particular to each, may nevertheless all be traced and correlated to a common origin.

The building of Temples for the safe-keeping of the Gods and for their worship followed soon, the *highest* craftsmanship available being utilized for the purpose, and this to an extent only realized today by the evident true love of beauty in structure, made manifest by symmetry of form combined with strength, to be seen in the building; the whole being so built and designed in relation to itself and its surroundings that a harmony and perfection of blend in color and form was produced, when viewed from a distance, which modern conceptions have so far failed to equal.

It must be borne in mind that the priest and philosopher were at this stage united in the same person; also, that the high priests retained (as exclusive to themselves) *certain sections of the esoteric doctrines*, which embraced what were then considered as representative of the so-called Divine Nature, including as they did beliefs held regarding the immortality of the soul or spirit, between which no distinction was generally recognized. The teaching of these doctrines, veiled in allegory or other means, and their most scrupulous preservation in as perfect a state as possible of what was deemed to be their original purity followed naturally.

Conditions have, however, always existed in various parts of the earth (coincident with all these periods of development on the part of primitive peoples) in which the mind-development of certain sections was not primitive. Among these were individuals who, by their purity and manifest ability to express a far deeper and more comprehensive knowledge of man's relationship to his Creator in their daily lives than the case with the majority of dwellers in the same community, became conscious

Recorders or (as is more commonly interpreted) mediums for giving expression to Life in its higher human aspect. In the fullness of time, such individuals were accepted as TEACHERS, and those whose ability to manifest wisdom and power on what, for the age, formed phenomenal lines, terminated their labors as LAW-GIVERS.

In general, the first teaching was of an oral order, but the highest teaching was written and preserved in the form of sacred writings or records which, as time, place and condition were deemed to require, became modified, distorted even at times were either totally destroyed or re-written for purposes of authority-control, in a form which (while containing semblances of truth) nevertheless conveyed erroneous assumptions and wrong interpretations.

The student will justly ask, what proofs exist for making such a bold statement. The answer is that no TRUE record or history relating to the function of man is ever *lost*, and when the student, through development, reaches that condition of growth which brings about a *recognized* condition of direct relationship to the great and ever-present Organized Unseen, then will an unfoldment follow. If, furthermore, this unfoldment is directly correlated with the labor of a base-anchorage, it will be found that, during its early stages, enlightenment upon records and histories belonging to the past, forms a primary part of it.

The table on page 53 indicates the names, the country, where the chief labor lay, and the period during which a number of *known* Law-Givers performed their services:

That seven out of eight of these known Law-Givers should perform their labors east of Alexandria should *not* (as so often is the case) be taken as an indication that the highest spiritually-minded peoples have been more or less confined to the countries where these great Teachers performed their function. On the contrary, it indicates quite the reverse state of affairs, for, had no necessity existed for these exceptionally great Teachers to come into being, then their labors would not have been called for, nor would the great civilizations, which are known to have existed in those days, have perished as they did, nor would their influence in the formative life of today have ceased to be. Let all who seek for positive proof on this matter endeavor to interpret one aspect only, namely the riddle presented by the great deserts of the world.

Name	Country	Time
Zarathustra	Persia	8,000 to 9,000 years ago.
Abram	Arabia	5,800 to 5,900 years ago.
Brahma	India	5,800 to 5,900 years ago.
Po	China	5,800 to 5,900 years ago.
Eawahtah	North America	5,800 to 5,900 years ago.
Capilya	India	3,400 to 3,500 years ago.
Moses	Egypt	3,400 to 3,500 years ago.
Chine	China	3,400 to 3,500 years ago.

It follows from a careful consideration of the foregoing that the greatest number of the greatest Teachers, of whom records are available, have had their being in countries where materialism and darkness were most predominant, and claims to heights of spirituality, *because of the presence of these Teachers*, therefore need careful examination if wrong conclusions are to be avoided and if the cultivation of faulty instruction-systems for youth is to be eliminated.

It must be realized that TRUTH is *always* capable of demonstration in all lands and its Light is, and always will be, made manifest among all peoples; moreover, the past provides ample evidence that this fact has been demonstrated when necessary at coincident periods of time, in localities of the earth widely separated by distance.

Let us now consider how these great Teachers went to work. Can it be proved that they ever attended, for instruction purposes, schools of anatomy, physiology, science, art, law, or psychology, finally graduating with degrees in each, any, or all of the subjects named? The answer is that no such proof is possible; on the contrary, it is truth to state that their teaching covered and dealt with subjects which, prior to their teaching, were either unknown, totally ignored or but imperfectly understood by the peoples among whom they lived. Finally we learn that much of their teaching involved a comprehensive knowledge of the laws governing the *continuity* of Life, and this moreover to an extent little realized even by the people of this age; for the power and wisdom expressed by their teaching was manifested primarily as the direct result of a *spiritual genealogy* which enabled them to maintain direct communion with the angelic companies of the Organic Heavens.

Ability to build up and maintain such direct communion was, *without exception*, a common and

uniformly expressed manifestation of activity with all the great Teachers of the past. Its mode of operation or particular form was, however, determined by the Unseen Rulers who produced those conditions which best served the requirements of the particular period.

Now all modern religions *in some way*, either in their exoteric or esoteric teachings, give recognition to the possible existence of a FUTURE condition of life for all their particular adherents and, however paradoxical it may appear, all the predominant religions of this age are based mainly upon an acceptance of records for which (in most cases) an absolute infallibility is claimed and in which an amazing faith is demanded from adherents.

When, however, innumerable instances and incontrovertible evidences are brought to light as proof that the Creator works today even as yesterday, the majority of the most highly developed among mankind immediately assume an attitude of definite opposition to all effort aimed to prove the truth of the continuity of Life. This paradoxical state of thought is attributable largely to an unconscious bondage to limitations of both a visible and an invisible order.

This opposition may be grouped under four heads:— (1) That which objects to any methods of so-called investigation which admit of deceit being practiced on ignorant or credulous people. (2) That which objects to methods of investigation which convey a liability to set up mental disturbance in the minds of many who practice them. (3) That which is *organized* in forms such as enable them readily to be recognized as forces for the maintenance of darkness, and are therefore of an order which necessarily objects to anything which will either eliminate itself or uncover its position. (4) That which, although *unorganized*, nevertheless actually opposes Light, on account of a fear of what may spring there from, and which is mainly attributable to lack of true knowledge regarding what Light is.

Opposition found under the first two heads is justifiable wherever found; that coming under the third and fourth heads is not justifiable and demands incessant labor and constant effort to counteract or overcome.

Now a very little thought is required to show that man cannot really test his relationship to the Unseen unless he has some authentic knowledge of what lies beyond the Visible. To obtain this under right conditions is not easy, and would never be possible at all if it were not for the provision, by the Unseen people themselves, of channels through which a close touch with mortals may be maintained for definite purposes. Many are conscious of this condition in a greater or less degree, but the majority of people identify themselves so closely with the immediately visible and all that it conveys that the capacity which (in all beings) gives a consciousness of an Unseen is submerged until, finally, the individual is

unable to call it forth even if desirous of so doing. As a result, *unbelief* comes into being, and this unbelief, paradoxical as it may appear, is carried into that second stage of life-growth which follows the episode called death.

At this point of our discourse, it is advantageous to give you chapter and verse from certain Records received in this age,¹ the sources of which are available to *all* seekers of Light, regardless of race or color. Truths of the kind presented may readily be tested by serious endeavor, collective experience and organized effort. Let us, therefore, weigh carefully the following words and be mindful of our judgment, realizing that the true seeker must learn to look INWARD from the beginning of his search. Only thus will 'That' which is called the VOICE be heard, or the PRESENCE from which it emanates be made manifest.

¹The Records referred to are embodied in the book *Oahspe*.

'These are the words of Tae, in Kosmon: I am Light; I am Central, but Boundless, saith Jehovih. I give thee of My Light; and when thou hast received, thou criest out: Behold, I am wise! Thy corpor I made, in which to localize thee; to mature thy entity. Without Me, thou hadst not come to life. Thou art as the end of a ray of light from My Person. And thou art focalized in thy corporeal body. I am to thy spirit, as is the sun to a ray of light. I am the Light that illuminateth thy soul. The ray of light that goeth out of Me, taketh root in mortality, and thou art the product, the tree. Thou wert nothing; though all things that constitute thee, were before. These I drove together, and quickened. Thus I made thee. After the manner I made thee corporeally, so made I thee spiritually, intellectually. As out of corpor I made thy corporeal body, so, out of My Light, which is My Very Self, I built thee up in spirit, with consciousness that thou art. Thou canst not add one jot or tittle to thy corporeal self, of thine own will and exertion. It is by and through Me, that the process of absorption by the blood addeth unto thee. Thy blood floweth in thy veins because of My quickening power upon thee. When I withdraw My hand, thou diest. Life and death are of Me. All thy corporeal part is, therefore, of Me and through Me. Even so is thy spirit of Me also. And as thou canst not add a fraction to thy corporeal self, neither canst thou add a fraction to thy spiritual self. Out of Myself groweth thy spirit. Neither canst thou, of thine own self, manufacture or acquire or take unto thyself, one new thought, nor idea, nor invention. All thought and knowledge and

judgment which thou hast, I gave unto thee. As the whirlwind gathereth up dust, and driveth it toward a center, so is the plan of My universe. Thou art as a center; all things come to thee from without. Thy knowledge, as well as thy corporeality, came to thee from without, from that which was external to thyself.’ [Book of Inspiration, Chapter 1]

§ VI. *Third Address*

If what has gone before expresses truth, it follows that there must exist, somewhere in the world, individuals who, at the PRESENT TIME, are capable both of hearing ‘That’ which is called the Voice and of manifesting to others that the continuity of Life is indeed a true element of being, and not, as many hold, a mere *belief*, put forward the great religions of the day, on the one hand as comfort to those who mourn for the dead and, on the other, as an influence for good over the living masses left behind, through the hope of a future re-union.

Endeavour to realize that, at some time or other, every community throughout the world, regardless of race, color, creed or caste, will and *does* (whether knowingly or not) possess such individuals. Moreover, all who claim a monopoly in this direction can only do so in error, for everyone manifesting Life with the heritage of its everlasting experience possesses capacity, in some form or other, for proving the truth of its continuity. The exact measure of its expression is, however, the resultant condition which arises from a triple set of determining factors. These factors are: firstly, the limitations of birth; secondly, the limitations of environment; and thirdly, the degree to which an individual expresses growth of an UPWARD nature during earth life. No two individuals, anywhere in the world, have precisely the same characteristics; nor can they stand (as it were) in exactly the same place.

Now reflect that, of the millions who pass daily through the gates of death, every type, grade and condition, is represented. The infant, the child, the matured, the aged; the physically and mentally fit and unfit. The clean and the unclean; the ignorant and the wise. Those only to be driven against their wills and those willing to be led, whether in error or otherwise. Those who provably manifest a responsiveness to Light which admits of no question and those in whom a positive expression of its activity is hard to find.

All are taken at some period or other, and it cannot be realized too clearly that their new condition of life-consciousness is changed ordinarily but little from the old, after the transformation called death. That which they take away with them is the record of life-consciousness which was gathered and built up through the period of life in the physical body, and change is barely perceptible in many cases for long periods. Furthermore, just as the three determining factors mentioned previously very largely govern the

life-function of the individual during the term of earth life, so will the resultant sum of the effort put forth during that period largely determine the function of the individual in the immediate future after death. Ponder well these matters; for a proper understanding of them provides a key by which many doors may be opened. The solution of a problem so complex, and one so full of conflicting elements, is admittedly difficult, yet, eventually, it will be comprehended quite clearly by all seekers who truly respond to the highest Light.

It must be realized that chaos and discord in the family, the community, the nation, or the whole world, as made manifest through the *visible*, has its counterpart in a parallel condition of disorder manifested in those atmospherean plateaux of life which lie immediately adjacent to the children of earth, and press most closely upon them. So to manifest Life on earth as to induce a desire to rise amongst the dwellers of these adjacent atmospherean plateaux is the true labor both of angels in the higher plateaux and of those mortals on earth whose capacity fits them for it.

It may well be asked what is the objective of this Death which plays so important a part in the scheme of Creative Design? The answer is that death is but the opening of a gateway, entrance through which, under proper conditions, leads onward to a greater unfoldment of the function of man. Mortals do not, and cannot, pass suddenly into a so-called paradise or condition of endless bliss, as is thought erroneously by many. Such teaching has no truth, and great is the awakening which awaits those who believe in it. It can never be made too clear that man's earth life is but a formative experience-process, and not, as many believe, an endless process of physical re-births. Nor can man pass through the gateway of death into the realms which exist for his higher elevation unless, during earth-life, he has complied with the conditions which are necessary for admittance therein. This ruling operates throughout every stage of growth. Moreover, no one should commit the grave error of voluntarily entering the spirit-world prematurely, as does (for example) the suicide¹ who was not afflicted either by an unseen obsession or an uncontrollable physical derangement; for premature birth into the spirit-world normally brings about far worse conditions than does premature birth into the physical (or formative) condition of earth-life.

¹All cases of suicide constitute premature births into the spirit-world, but in the case of those who commit the act under obsessional influence, or manifest physical derangement, the responsibility has a far wider application than that which is confined solely to the individual.

In this aspect the taking of human life, for any reason whatever, reacts very seriously upon growth.

War therefore cannot but be looked upon as one of the greatest causes of future bondage for which it is possible to be held responsible. Punishment by death, for any reason whatever, is likewise a matter which it is highly advantageous to abolish, wherever in vogue. The history of nations and the annals of crime very clearly prove, moreover, that the existence, of liabilities of death does not act as an effective deterrent against the continuance either of wars or of crime. It should be realized that (as entirely distinct from the established attitude of the world of to-day toward what must continue to form an exceedingly complex problem for some time to come and, looked upon from a world-wide *aggregate* stand-point), premature births entail great labor on multitudes of beings in atmospheria who are deputed to carry out the great work of transporting, and otherwise aiding, those who enter the spirit-world in this manner, and who are found more or less entirely incapable of adjusting themselves, unaided, to their new condition of life—a most common feature of death by violence.

The further man travels in his upward progress, the less do the claims of earth have power to hold and bind him down. To manifest the knowledge obtained through growth of this order, in its highest practical aspects, is to build (either consciously or unconsciously), and whilst still living in a physical body, a spirit habitation of the greatest value. Millions have passed over in the light of this truth and, not *being bound*, have passed through the lower plateaux where dwell the Unorganised. Led on by the sustaining Light of the higher heavens, they have reached those regions, in atmospheria, the very admittance to which, of itself, brings about their incorporation in a great and ORGANISED body which labors without cessation for the production of Peace, Harmony and Good-Will among all grades of those who dwell in both the Unorganised Heavens and upon the earth.

Now a little thought will serve to show that capacity to manifest the continuity of Being will not necessarily be confined to those obviously spiritually-developed individuals who express, in the daily life, those attributes which indicate that they follow the ascensional, or higher path. In the natural order of things (and according to purpose) those who follow the lower, or declensional path will and do manifest this capacity equally with those who follow the higher, or ascensional path. For such capacity is an attribute for *all* grades, and, however paradoxical it may appear, is (expressed in diverse ways, and is found more frequently among the lower grades than in the higher.

It should not be overlooked that whereas the terms 'higher' and 'lower', as applied by mortals, are but relative expressions used to indicate the grade of growth attained by an individual, a community, a city, Country, or nation, such distinctions are not recognized in the labors of the angelic companies of the Organic Heavens. Both angels and mortals who dwell *below* the plateaux in which these angels labor are

recognized solely by the degree either of Light or Darkness that they express. In the light of this ruling, the labor of the angelic workers in the Organic Heavens is governed by a recognition that the growth of Light on earth is largely dependent upon the success of *their* efforts to increase the capacity of both mortals on earth and of angels in the *inorganic* heavens, by the establishment of terms of equality which shall provide opportunities whereby all may rise above the limitations of birth and environment. Such a labor requires an immense knowledge of the reactions which are continuously called into activity through the limitations in question and, when the Seeker of Light comprehends (however dimly) only a few of its demands, many seemingly inexplicable conditions in life will be rendered clear. Nevertheless, it should never be forgotten that (taken generally) even the least of those who have passed the bars of death necessarily stand higher in certain experiences than the mortal living.

Endeavour to realize, moreover, that the grades in the Visible normally manifest that which *most closely* over-shadows them in the Invisible. As may be easily understood, definite efforts to establish links between the two are ordinarily only productive of conditions reflecting the grade of the originator. When, however, the grades in the Visible attain capacity to manifest a positive transcendence *over and above* the influences exerted by the massed Invisible normally adjacent, the growth expressed opens up avenues for the direct manifestation of Light not otherwise possible. Thus ‘black,’ or dark influences can never link with nor produce ‘white’ or light conditions. Inability to appreciate this truth has led many to think otherwise and great has been the deceit practiced as a consequence.

The manifestation of ‘dark’ conditions is invariably associated with highly undesirable and objectionable features such as have been associated, from time immemorial, with such manifestations as have been (and even now are) variously referred to as wizardry; witchcraft; black magic; ju-ju; or stigmatized as the work of the devil, of jats, of jinns, etc.

None the less, since no two individuals present the same characteristics, it will be obvious that conditions of both light and darkness will be manifested in very various ways, for which reason none should be so hasty as to pass judgment on another. In every age, at some period or other, has a greater or less degree of recognition been given to dark influences such as those referred to, and so greatly has this been the case that there exist in every prevailing religion certain rites and ceremonies, formulated for the exorcism of so-called evil conditions on the one hand, and, on the other, for affording a believed protection from their manifestations.

It is the lack of true knowledge regarding the Unseen, coupled with a *fear* of the unknown, which has been, and still is, largely responsible for the inability of Man as a whole to maintain a closer and more

comprehensive relationship to his Creator than has hitherto been the case during the present age of civilization. Unfortunately, too, for themselves at the present time, the great religions of the day, while professedly giving recognition to an Unseen, have never been able to present evidence of an indisputable character (whether exoteric or esoteric) regarding its formation, conditions or functional activities to the general body of their adherents. In view of the foregoing, the pronouncedly hostile attitudes of ruling religions to movements which have endeavored and continue to endeavor to cultivate a greater knowledge of the realities of the Unseen appear as extremely inconsistent with their own teachings.

An excellent example is afforded by the markedly antagonistic attitude (*now undergoing a change*) of many sections of Christianity in Western countries to the Spiritualist Movement. Consider how contradictory this is: for what else is the believer in a future existence but a 'spiritualist?' Should not this term rightly include, without differentiation or reservation, *all* who (lacking positive knowledge on the matter) believe in a future life, whether or not they may conduct investigation with a view to proof? Notwithstanding the relatively laborious progress which the Spiritualist Movement has made in the course of its existence, that Movement presents an undoubted advance which all investigators of truth in the West would do well to give some attention, for, *behind its higher activities*, exist potentialities for the ultimate elevation of mankind, to which all opposing or antagonistic elements would be well advised to accord a proper measure of respect.

Students of this Movement (that of The Eseau Community of India) will, however, perceive in time that the inability of the Spiritualist Movement to advance more rapidly as a whole, and *so become a vital instrument for aiding in bringing about permanent changes of an order leading man upward*, is primarily attributable to an almost universal absence of knowledge regarding the *all-important* distinction which exists between angels or beings (one-time mortals), who are BOUND to the *Unorganised* Unseen and those of the *Organized* Unseen. One direct result of this state of affairs is a lack of knowledge regarding the true function of the episode called death on the great roadway of Life and the position has, in many cases, been made more difficult by the development of unwise methods for attaining such knowledge through angelic direction. It is regrettable, too, that many of the methods adopted have reacted prejudicially upon the Spiritualist Movement as a whole and must therefore eventually call for change from *within* the Movement. Indeed a careful investigation will show that signs of such change are in a progressive stage at the present time, which is all to the good.

Let us turn now to the distinction referred to as existing between the Organized and the Unorganised sections of the Unseen. It cannot be recognized too clearly that, no matter what form the

activities expressed may take, the ORGANISED endeavor solely to fulfill a labor both with the Unorganised in atmosphere and mortals on earth, under the direction of the God of the earth, his Council and subordinate rulers. All of these are appointed for a season of authority by higher placed Rulers from yet higher heavens, in accordance with the Will of the All-Light. Moreover, even as a ruler on earth is today ordinarily responsible to a higher Council, even so is the God of the earth responsible to the Creator, through a Council higher than himself and of the Highest Attributes, located in the ethereal heavens¹, and possessing a far greater comprehension of man's relationship to his Creator than any who dwell in lower plateaux elsewhere, even though these be Gods.

¹ See Plate II.

When it is realized, as it yet must be, that, *under proper conditions*, direct communion with angels or so-called spirits of the dead is intended during this age to form an actual part of the great scheme of Life, with a definite purpose in the advancement of man's true function, consider how great a change will have been effected. Now visualize the potentialities for advancement which would be revealed to man if the great religions of the day would but look *inward*, and investigate for themselves the true relationship holding good between man and his Creator. Contrast such *organized* fort with the fruits of a continued insistence upon a blind adherence to tenets which, manifestly powerless to further peace and prosperity which all peoples inwardly desire, consequently fast becoming unacceptable to multitudes spending (consciously and unconsciously) to an Unseen activity calling for change. Consider the results which would follow the putting into practice, by all the current great religions, of principles recognized *without exception* by those very Law-Givers whose greatness they accept; add to this, the building up of instruction-systems designed meet the needs of a new age; and, finally, supplement the whole by an organized effort, on the part of all, so to live that definite co-operation with the great Organized Unseen becomes a recognized function in life. No language could express, nor could the present generation visualize in its entirety the changes of a *constructive* order which would follow there from. All that we need to say further on this point is that man would realize his birthright and his destiny to an extent but little understood to-day.

On such lines is the student of this Movement called upon to render service, and it cannot be

realized too early that the undertaking of this labor in no way calls for the acceptance of established dogmas, theological profundities, ambiguous creeds, of beliefs in alleged Divinities or other so-called supernatural entities; nor indeed have any such a place within the scheme.

If what has gone before is considered carefully, it will be seen that the people of the world may be grouped broadly under three heads:

- (1) Those who live for SELF only and are bound by the flesh environment, with all that such bondage entails; these have neither a belief in, nor a desire for knowledge of an Unseen. This group provides the best anchorages for the lowest plateaux of the 'First Resurrection' or 'Bound' Heavens—both forming terms which are synonymous throughout these addresses with the words 'inorganic' and 'unorganized.'
- (2) Those who believe in an Unseen yet nevertheless are bound, either knowingly or unknowingly (that is, with knowledge or in ignorance of any other higher grades) to the *Unorganised* angelic sections of the Unseen and to the limitations which are inseparable from such attachment.
- (3) Those who have faith both in an Unseen and in a Supreme Creator and are consciously or unconsciously affiliated with the *Organized* angelic sections of the Unseen comprising the 'Second Resurrection' Heavens. (These last-mentioned sections, taken as a whole, make up the organic heavens of the earth).

Judged from the conditions apparent at the present time, the third section are greatly in the minority, a condition which is sufficient to account largely for the continuance of chaos and discord on large scales. The labor of students in this Movement is one of qualifying themselves for direct affiliation with the *Organized* section and experience will prove that such affiliation is the ONLY PATHWAY by which man's true relationship to the higher functions of Life can be made manifest.

It will naturally be asked what proofs are available in support of these statements, seemingly so strange and even maybe apparently preposterous; statements, moreover, which may appear to be at variance, in very many ways, not only with current theories on this subject, but also with much that is commonly accepted as true in other realms of accredited knowledge. The answer appears simple and

incontrovertible if the requirements laid down in the first two addresses given on the Visible Universe and its Relation to Man are studied earnestly under the inspirational light of purposeful endeavor. Remember you are not asked to believe. All you are asked is but to practice such development in your daily lives as the lines laid down indicate. It will then be found that changes are being manifested in the daily life as a result of constitutional growth—slow maybe—but nevertheless sure, which convey definite and conclusive evidence of the truths presented.

Turning to individual growth, some will develop rapidly and in a manner easily apparent; others will experience great difficulty in realizing that any help is received from an Unseen at all, or that they are making advance even in a knowledge of it; others again will *feel* growth, but lack capacity to express it to others in any definite sense. Let all persevere. Through constant practice do we learn some measure not only of our individual limitations *but of the effect of them on others*, and in the process of growth is attained the knowledge which, *when applied to the experiences of the practical life*, creates a confidence never before experienced, to break down barriers and overcome obstacles. Finally let all endeavor to realize, however dimly to begin with, how great and wonderful is the privilege of the child, whose parents can control and direct his or her early foot-steps on the pathway of Life, by a right utilization of this knowledge. More wonderful still will be those children who may have for parents such as are affiliated with the great Organized Unseen.

Let each student feel, in his or her own way, the greatness, the grandeur and the majesty of the Creative Design, stupendous in magnitude and marvelous in its complexity, yet orderly and purposeful in every phase. How can a fraction of such endless wisdom and love as is made manifest throughout the Seen and Unseen Universes be expressed by words emanating even from the highest types of man?

We have now reached the point at which it is permissible to digress a little upon the manner in which direct communication with the Organized Unseen may be established and maintained. The first requirement is a group of students, who endeavor seriously and purposefully to manifest Light. These must be directed in growth by one or more Teachers, in whom it is essential that they shall have previously acquired a knowledge of the conditions necessary for forming such communion.

This group of students in the course of time develops into a larger movement capable of division into two sections. One of these (the primary one, *during pioneer days*) may be termed the outer section. When proper conditions have provably been established, the time for meeting a second requirement has arrived, and this calls for the formation of an inner section which, when regularly established and built

up, provides a base or anchorage through which the angelic companies of the *Second Resurrection*, under Esean Directors, manifest their presence. In this manner do these angelic companies provide for a system of direct instruction and labor of a recognized order which, in *all* cases, is given in the form of spiritual Light in the Name of the Creator.

As a rule, the first instruction given is in relation to some ceremonial or rite, founded upon symbology, and which has a special significance and value to the work which the particular base or anchorage in question may be called upon to carry out. Assemblies of this order (which must not be confused under any circumstances with ordinary exoteric spiritualism, and never with spiritism) become directly affiliated with Esean¹ organizations who are directed solely by angels of the Second Resurrection Heavens. Each has a special function to perform in the world's activities, the objective being identical in each case, namely, the upliftment of mankind on earth and of angels in the First Resurrection, through the manifestation of Light.

¹*Esean: meaning in this instance angels who have transcended corporeal desires and earth-bound attributes.*

As, however, each member of such an assembly is bound to possess limitations and expressions of activity in some combination exclusive to the individual, no *general* rules can exist for developing *individual* capacity or ability to manifest the presence of the Organized Unseen. A little thought will show that this is as it should be, for a spiritual growth which admits of attainment by means of rules, regulations, or even by the continued daily practice of *mantras*, clearly could have no value whatever. True growth is attained through a response to the highest impulses, coming through the INTERIOR BEING only. It expresses itself most positively when the members of an assembly, such as that outlined, are capable of proving (however dimly) the true sources of power which lie behind all consolidated effort to produce an at-one-ment of purpose that is based exclusively upon the production of right thought, right speech and right action. This power should be felt not only when assembled for the special purposes for which affiliation with the Organized Unseen calls but, even more especially, on every occasion that such endeavor is applied with equal purpose in the daily practical life of each individual.

It is the ability to manifest these dual efforts of corporeal and spiritual growth *simultaneously*, and in a balanced manner no matter how arduous or difficult the requirements of fulfillment may be, which forms the key to all Light activity of a permanent order. Moreover since (for a season at least) the

manifestation of growth on the lines indicated infallibly brings about experiences calling for a greater degree of faith, forbearance and fortitude than was operative before, the advantages of affiliation with others will render itself self-evident. .

Each member of the assembly we are considering will, however find a definite function within it, which, as a rule, at the beginning, is developed in an unconscious manner; for those of the Organized Unseen know man as he can never know himself, nor them. It must also be recognized that no one will ever claim the right of affiliation unless the potent Unseen originates the call for it, which renders unnecessary all missionary work as ordinarily understood. Moreover/when such a call compels the seeker to awake from slumber, it will be found that the function he or she will be called upon to play in the great scheme of Life, cannot be undertaken prematurely, nor is it possible for undue haste to be made.

Turning to assembly-labor, it will be found that, *once proper conditions have been regularly and provably established*, the methods of operation will differ but little between bases or anchorages operating in the same country, *provided always* that a similar growth of grade and of function exists in each. Rarely, however, is this the case (as will readily be understood). Hence numerous schools of an esoteric order exist, each for the purpose of giving expression to different functions which, however, have a common, definite and purposeful design, when viewed in relation to the manifested activities of the whole. No matter in what continent labor is conducted, the objective will be invariably the same, namely, the elevation both of mortals and of angels. As the result of limitations, due in most cases to the past (even as those which rule man to-day must of necessity react upon the future) the methods of ‘overcoming’—a truly REDEMPTIVE labor, will of necessity vary in different lands. The method adopted by the affiliated Unseen workers will, however, always be conducted in such a manner as to leave no doubt, in the minds of those who have attained to the right of participation therein, regarding the grade of the Light manifested and the function of those in the Unseen with whom the communication is established.

During all assembly-labor, it should always be remembered that the *Organized* Unseen, in their relations with mortals through the channels of angelic communion, NEVER, *under any circumstances* give power to personalities, nor yet do they express individual preferences or local attachments as ordinarily understood, no matter how high the function performed may be. This attribute has a symbolic significance of the greatest importance to the true recorder and, as will readily be recognized, the labor carried out by these angelic workers could not be properly performed were the conditions otherwise than as explained. Finally, it should never be forgotten that a great distinction exists between the meanings implied by the terms ‘spirituality’ ‘spiritualism’ and ‘spiritism.’ Many errors creative of misinterpretation

and confusion of thought will be avoided if it is constantly borne in mind that the loose thinking and ambiguity of nomenclature common to the age is apt to use these terms without the necessary qualification.

For example, ages ago, India was provably a land of *spirituality*, but it was NEVER a land of *spiritualism*, as understood by Western interpretations of the term. History shows, however, (a truth corroborated by the Eseau Directors, under proper conditions), that periods of *spiritism* have at times held sway in India, and it was chiefly during these periods that the major portion of the true wisdom of the East, delivered by the Great Teachers Zarathustra, Po, Brahma, Capilya, Chine, Sakaya and Kayu¹, was lost or variously distorted. The results of this loss are manifest today in an inability to trace the authenticity of commonly accepted sacred records; in power accredited to Divinities provably nonexistent; in the wide-spread belief in a physical-body reincarnation; and in other conditions, productive of caste barriers and supine submission to much that comes under the heading of 'Fate.'

¹*Kayu: synonymous with the Western name Confucius.*

With all due respect to its exponents, it cannot be too clearly recognized that current Western spiritualism is not, in any aspect of its manifestation, either suited to or capable of adaptation to Eastern conditions. At present the great danger which is associated with its introduction into India is that, as yet, and considered as a whole, it lacks that degree of spirituality which is absolutely essential to the East, if a reversion back to what constitutes more or less pure spiritism, with all its attendant openings for the propagation of darkness, is to be avoided. Let none, however, be hasty in judgment, but let anyone who doubts the foregoing wait patiently and watch carefully the trend either of teachings or of revelations which purport to emanate from the spirit world under the conditions in question. The results will speak for themselves in an unmistakable manner.

Now SPIRITUALITY means expressed ability in an individual, a community, or a nation, to manifest an unfoldment of the highest Creative Attributes for good. It is the monopoly of none and is to be found among the adherents of every religion, school of philosophy and mystic cult throughout the world. To its power, indeed, is entirely due the freedom from an even greater darkness than that at present everywhere experienced, and every good thought, word and action, manifested throughout every gradation of life, forms a positive expression of its reality in the consciousness of Being.

Spirituality thus exists, quite apart and independently of any *direct* knowledge of an Unseen side of life in the consciousness of mortals and, indeed, there have been periods of growth in past eras of the world's history during which angelic communion with mortals was expressly forbidden by the Rulers of the Organic Heavens and the conditions for its establishment and maintenance disallowed. Such a ruling has invariably followed periods in which the desire for spiritual food (as associated with angelic communion) has tended to become a bondage and has therefore interfered with the *redemptive function* for which man is primarily called into being: on this earth. This ruling does not exist today. Nevertheless, the tendency to bondage on the part of mortals, when devoid of balance, is always present, for which reason every care must be exercised in safe-guarding and providing proper conditions during all objective intercourse between angels and mortals.

As stated elsewhere, every believer in a future life is of necessity a spiritualist in the wide sense, but the present special implications of the expression 'spiritualism' have developed more especially in America and Europe, until the word has been generally accepted to cover all that is associated with the spirit communion in the movements associated with that name. Such movements commonly recognize the attributes of an All-Highest Creator, but do not, as a whole, give a uniform recognition to the special claims put forward on behalf of World-Teachers or Saviors, whose origins are attributed to a Divine Source from which others are excluded.

The fundamental difference between the meanings of the terms 'spiritualism' and 'spiritism' lies in a non-recognition, on the part of the latter, of any necessity for rendering either allegiance or reverence to an All-Highest Creator, or to teachings based upon that aspect. No advance ever can be made under such conditions, and it is clearly unnecessary to enlarge upon them to an audience with real knowledge of the Unseen conditions peculiar to the East.

Let the Seeker of Light ponder well over these all-important differences of expression, and tread the roadway which he or she has to travel, with all due care and humility, and yet with steadfastness of purpose, ever remembering that powerful and subtle indeed are the methods employed by the forces, incessantly at work in this age, whose aim is in opposition to the development of true spirituality and all its Light aims to accomplish, for the elevation both of angels and of mortals.

In conclusion, let us consider further extracts from the book *Oahspe* — a work which calls for close and more careful attention.

Book of Inspiration (Chapter Five)

Two kinds of voices have I, saith Jehovih: The silent voice and the audible voice.

All men I created susceptible to one or the other of My voices, and many to both.

One man heareth My voice in the flowers of the field, and in the scenery of the mountains.

And yet another feeleth My inspiration; and he skippeth up the mountain side, and tireth not on the way. He that neither seeth nor feeleth My inspiration, goeth up the mountain in great

labor. In proportion as man is clear in his corporeality and in his spirit, so discerneth he My inspiration. And if he have great purity as well, then he shapeth my Light into corporeal words.

These I taught man to call My revealed words. Nevertheless, no corporeal man created I perfect;

neither can any man reveal My words perfectly. But I created the way open unto all men, to try to

reveal Me. According to man's approximation to perfect manhood, so reveal I unto him, by My

Presence and My words. According to man's imperfection in manhood, so doth not My inspiration

manifest on his senses. Perfect manhood created I possible, in equal corporeal and spiritual senses.

Strong corporeal senses and weak spiritual senses detract man from My Presence, and make him infidel to My Person. Such a man denieth My inspiration and the inspiration of My angels. He is little more than a forest tree, which hath a trunk and many branches, but moveth not from its place.

Thou art the existing one; nevertheless, the understanding and the sight of mortals cannot attain thine existence, nor place in thee the where, the how, the why. Thou art the existing one, but in thyself, since no other can exist beside thee. Thou art the existing one, before time, and beyond space. Thou art indeed the existing one, and thine existence is so hidden, and so deep, that none can discover it, or penetrate its secret.

Thou art the living one, but not in fixed and known time; thou art the living one, but not by spirit or by soul; for thou art the Soul of all souls. Thou art the living one; but not living with the life of mortals, that is, like a breath, and whose end is to give food to worms. Thou art the living one, and he that can attain thy mysteries will enjoy eternal delight and live for ever.

Thou art great; before thy greatness all other greatness bows, and all that is most excellent becomes imperfect. Thou art great above all imagination, and thou art exalted above all the hierarchies of Heaven. Thou art great above all greatness, and thou art exalted above all praise. Thou art strong, and not one among thy creatures can do the works that thou dost, nor can his force be compared with thine. Thou art strong, and it is to thee that belongs that strength invincible which changes not and decays never. Thou art strong; by thy loving-kindness thou dost forgive in the moment of thy most burning wrath, and thou showest thyself long-suffering to sinners. Thou art strong, and thy mercies, existing from all time, are upon all thy creatures. Thou art the eternal light, that pure souls shall see, and that the cloud of sins will hide from the eyes of sinners. Thou art the light which is hidden in this world, and visible in the other, where the glory of the Lord is shown forth. Thou art Sovereign, and the eyes of understanding which desire to see thee are all amazed, for they can attain but part of it, never the whole. Thou art the God of gods, and all thy creatures bear witness to it; and in honor of this great name they owe thee all their worship. Thou art God, and all created beings are thy servants and thy worshippers: thy glory is not tarnished, although men worship other gods, because their intention is to address themselves to thee; they are like blind men, who wish to follow the straight road, but stray; one falls into a well, the other into a ditch; all think that they are come to their desire, yet they have wearied themselves in vain. But thy servants are like men of clear sight traveling upon the highroad; never do they stray from it, either to the right hand or the left, until they are entered into the court of the king's palace. Thou art God, who by thy godhead sustainest all beings, and by thy unity dost being home all creatures. Thou art God, and there is no difference between thy deity, thy unity, thy eternity, and thy existence; for all is one and the same mystery; although names vary, all returns to the same truth. Thou art the knower, and that intelligence which is the source of life emanates from thyself; and beside thy knowledge all the

wisest men are fools. Thou art the knower, and the ancient of the ancient ones, and knowledge has ever fed from thee. Thou art the knower, and thou hast learned thy knowledge from none, nor hast acquired it but from thyself. Thou art the knower, and like a workman and an architect thou hast taken from thy knowledge a divine will, at an appointed time, to draw being from nothing; so that the light which falls from the eyes is drawn from its own centre without any instrument or tool. This divine will has hollowed, designed, purified and moulded; it has ordered Nothingness to open itself, Being to shut up, and the world to spread itself. It has spanned the heavens, and assembled with its power the tabernacle of the spheres, with the cords of its might it has bound the curtains of the creatures of the universe, and touching with its strength the edge of the curtain of creation, has joined that which is above to that which was below.'

Extract from the poem 'Kether-Malkuth.'

§ VII. Current Ideas Regarding the Creator as Viewed in the Light of Oahspe

In every age, in every land and in every community there have been men and women who have asked themselves the following questions: From whence does man come? For what purpose does he come into being? And whither does he go after passing through the gates of so-called death?

From originally inspired activity in the mental realm, through and by which man became conscious of an Unseen Intelligence higher than himself and operating behind all things visible, the mind of man has passed in the course of ages through innumerable evolutions and devolutions.

In the present age the eschatological and cosmic sciences of great races and of nations are replete with efforts made to solve the so-called riddle of the universe which, primarily and rightly, was deemed to call for a knowledge of man's Creator. The fundamentals of all religious ceremonials and rituals bear witness to this truth, even as do the mythological beliefs extant all over the world; yet, as is well-known to every seeker of Light, no single objective of the mind of man has (from time immemorial) caused more dissension, discord and doubt, than that which is associated with attempts to fit ideas and beliefs regarding this Creator into man's *practical* life. Judged from the conditions presented by the world to-day, the result is 'babel' for where can any authorized system of education be found which teaches what the so-called human soul is; its relation to the physical body during life; its dwelling-place after so-called death; or (most important of all) its relation through the media of environment, seen and unseen, with man's Creator?

There is indeed, at present, no such system or school upheld by any State or other recognized authority, yet the day is fast approaching when much that is old must give way to that which, *though older still*, will nevertheless appear as new to the age of its presentation. How many have ever pondered over the ease with which traditional beliefs in religion are accepted by multitudes age after age, or have devoted a little consideration to the tremendous importance attached to purely speculative thought of a philosophical order? How many attempt to analyze the symbolic aspect presented by much that is paradoxical in the realm of science or, yet again, endeavor to ascertain even dimly what is behind the growing problem of

the age, presented by the increasing inability on the part of the older generation to exercise influential authority over the younger?

Wide apart though the first and last of these questions may appear, they nevertheless have a connecting factor; for the first is largely attributable to an inertia which aims to obtain knowledge *at as low a price as possible*, and the last arises from the inspirational activity of an Unseen which, continuously at work, is organized *against a continuance of the first state of affairs*. It is impossible to conceive of any greater loss to humanity than the *total* severance of those Unseen atmospherical conditions which are permeated through and through with the full attributes of the Creator's Presence. Unless, however, man on earth makes the effort essential to the foundation and maintenance of suitable anchorages, through which these attributes are capable of expression, many a calamity and a continuance of much woe is inevitable for the peoples of the world.

The question is often asked: why then, does not the Creator prevent this or that calamity happening, and is not His apparent unwillingness or inability to do so but a proof that there is, in truth, no such thing as an Illimitable, Omnipotent All-Highest? As will be proved later, whoever thinks or speaks thus does but express the grading of his own growth and the depth of the blindness which shrouds his inner being. The hardest lesson, which all who come within this group have to learn, is the simple one of being able to distinguish between the true and the false, a question which obtrudes itself directly *a doubt about the stability of their true position arises*.

Let us then ask ourselves what are the essentials for growth in Light, and follow up the question by an examination of the extent to which these essentials are manifested in the personal practical life. The answer will determine one's place and grade on the roadway of *function*, which should never be confused with the direct problem of earning a living. Only thus can man realize how deeply he has shrouded his inner being—the unseen, divine part of himself—with the selfishness which comes from too close an association with the gross, the sordid and the material. It follows also that an avoidance of undesirable conditions lies in a refusal to wallow in the ditch of loose thinking, in the pool of blind belief, or in the slough of despond.

Turning to the realm of knowledge, all matters are found to be broadly separated into two classes, namely, the knowable and the unknowable. Moreover, all living men and women express this truth, conjointly with a condition of relativity ranging in its sphere of application from the lowest to the highest types of humanity. As the latter advance in knowledge, so must they more readily and surely realize the truth of the saying 'the more one knows the less one knows' for the field which continuously opens

up with every step is stupendous and grand in its unfoldment. The attainment of a stage of growth which recognizes even this, however, calls for the exercise of extreme caution, for the present age is a critical one; one also which is over-prone to boast about its practicality and exposure of much that in truth it cannot comprehend. The maintenance of as perfect a balance as is possible between the capacity to comprehend knowledge truly and the desire to attain it, must therefore ever be kept to the fore-front, if one is to avoid being classified with dreamers, cranks and others who, through a lack of balance, limit not only their own growth, but also, indirectly, the growth of others, through reactive effects not at present fully realized by modern psychologists. Thus forewarned, it is advantageous, in so far as our purpose is concerned, to make a brief analysis of that which is called knowledge. In its personal application, all knowledge admits of grouping as follows:—

THE DEFINITELY UNKNOWN

- (a) Exemplified, IN THE CONCRETE, by the lack of knowledge regarding the habitability of the planetary bodies nearest the earth; the age of the earth, etc.
- (b) Exemplified, IN THE ABSTRACT, by inability to define matter, time, or space, in terms of the Absolute; the structure of the invisible mechanism from which electrical energy arises, etc.

THE DEFINITELY KNOWN

- (a) Exemplified, IN THE CONCRETE, by the conscious experience that ice is cold, or that fire burns.
- (b) Exemplified, IN THE ABSTRACT, by the conscious experience that happiness brings joy, or that sorrow brings gloom.

THE ASSUMED, or that which passes current for actual knowledge,

- (a) Exemplified, IN THE CONCRETE, by the general acceptance of press news related to countries, peoples, or fields of war; all representative conditions widely separated by distance.
- (b) Exemplified, IN THE ABSTRACT, by the general acceptance of historical claims, or of religious claims as to whose truth, in reality, *we know* that we do not know.

THE BELIEVED, *or that which, admittedly unknown, cannot even be assumed.*

- (a) Exemplified, IN THE CONCRETE, by an acceptance of either exoteric religious ceremonies or esoteric mystical rites, *where carried out to represent a literal transmutation.*
- (b) Exemplified, IN THE ABSTRACT, by an acceptance of the doctrine of reincarnation, etc., *when interpreted to mean re-birth in a mortal physical body.*

Each of the eight groups above is capable of further illustration, if time is devoted to its definite analysis. The purpose is, however, sufficiently served in focusing attention on the colossal poverty which exists where the realm of *real knowledge* is concerned and in making clear the need for true humility in all that appertains to claims under that head. A true appreciation of this also enables us to comprehend with greater clarity the measure of understanding called for in connection with the subject of man's Creator, hence the necessity for this apparent digression from our main theme.

Now it cannot be emphasized too strongly at this point that the terms Creator and God are *not* (as is so generally accepted by many) truly synonymous. The statement is made in all sincerity, and with a sure knowledge of its truth, that erroneous interpretations on this seemingly most simple matter have caused millions of people to pass through the gates of death in an appalling state of mental darkness regarding the Creator. Nor can it be otherwise until man realizes it is not possible to investigate that which is higher than himself without first placing himself in the position of being amenable to the guidance of those beings in the Unseen, who labor as angels of wisdom in Light. Many there are, too, who accept even this statement without reservation of any kind, and yet nevertheless limit their growth by imposing a boundary of their own making on the 'knowable.' Others, again, fall into the same error through a refusal to consider anything knowable which is not sensibly material; this they will do in spite of evidence to the contrary within their own beings, of which their personal blindness alone renders them unconscious.

Two things are sure: The door of spiritual understanding cannot be opened through the use of any key provided by worldly wisdom: Doctrinisms which owe their origin exclusively to intellectual processes, can never lead to a knowledge of the 'knowable' in its higher aspects, and the further the path of argument is followed, the harder does it become to let go that which has been gathered, when the error of procedure is recognized and a desire for real growth takes its place.

Having reached this stage, attention can now be given to the more direct aspects of current ideas

regarding man's Creator and to the loose thinking which is associated with many attempts to interpret in terms of language all that is implied therein. For this purpose you are asked to give a close scrutiny to a number of extracts relevant to the question taken from the writings of world-wide commonly accepted authorities and the works of well-known authors:—

(1) A MODERN and as yet little-known MUSLIM PHILOSOPHY endeavors, in its highest thought conceptions, to postulate the Creator or God aspect as a Primal Absolute Light-Essence on which is based the ultimate principle of existence and whose essential nature is looked upon as one of perpetual illumination.

(2) ENCYCLOPAEDIA BRITANNICA (11th Edition)

It is significant that no definition is to be found for the name 'Creator,' but, that under the name 'God,' the following excerpts apply:—

GOD.—The common Teutonic word for a personal object of religious worship. It is thus, like Greek and Latin proto-types, applied to all those superhuman beings of the heathen mythologies who exercise power over nature and man and often identified with some particular sphere of activity and also to the visible material objects, whether an image of the supernatural being, or a tree, pillar, etc., used as a symbol, an idol. The word 'God' on the conversion of the Teutonic races to Christianity was adopted as the name of the One Supreme Being. The Creator of the universe and the Person of the Trinity.

(3) NEW ENGLISH DICTIONARY (1893 Edition)

CREATOR.—The Supreme Being who creates all things. One who, or that, which creates or gives origin to.

GOD.—A superhuman person who is worshipped as having power over nature and the fortunes of mankind; a deity, (chiefly of heathen divinities; when applied to the One Supreme Being, this sense becomes more or less modified, ect.).

CURRENT IDEAS OF MAN

(4) ENCYCLOPEDIA OF RELIGION & ETHICS (1913 Edition).

CREATOR.—No reference.

GOD.— Under the sub-head (Primitive and Savage) is to be found a direct recognition of the idea of the All Father, which is so obviously associated with the highest of religious conceptions.

(5) SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES

This work by Mary Baker Eddy forms the authoritative text-book of the Christian Scientists.

EXEGESIS—GENESIS (page502).— In the beginning God created the heaven and the earth. The infinite has no beginning. This word *beginning* is employed to signify *the only*—that is, the eternal verity and the unity of God and man, including the universe. The creative Principle—Life, Truth and Love—is God. The universe reflects God. There is but one creator and one creation. This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and for ever reflected. These ideas range from the infinitesimal to infinity and the highest ideas are the sons and daughters of God.

GLOSSARY (page 583). Under CREATOR. — Spirit; Mind; Intelligence; the animating divine Principle of all that is real and good; self-existent Life, Truth and Love: that which is perfect and eternal; the opposite of matter and evil, which have no Principle; God who made all that was made and could not create an atom or an element the opposite of Himself.

GLOSSARY (page 587). GOD.—The great I Am, the all-knowing, all-seeing, all-acting, all-wise, all-loving and Eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence.

(6) MAHARASHTRA BRAHMA POSTAL MISSION

PUBLICATION NO. 3 OF 1903 states the Faith of the Brahma Samaj. *Excerpt definitions are:—*

GOD.—The First Cause of the universe. God is spirit, not matter, lie is perfect, infinite and eternal. He is omnipresent, omnipotent, omniscient, all merciful, all blissful and holy. He is our Father and Mother, Preserver, Master, King and Saviour. He is one without a second.

SCRIPTURE.— *In this definition, the word Creator appears interpolated with God. The particular reference reads: — The wisdom, power, love and mercy of the Creator are written in golden letters on the universe.*

(7) SUBODHA PATRIKA

PUBLICATION NO. B 131 OF 1923 states cardinal principles of the Faith of the Prathana Samaj. Excerpts (1) and (5) are:—

GOD.—The Creator of this universe. He is the only true God, there is no other God besides Him. He is eternal, spiritual, infinite, the store of all good, all joy, without parts, without form; one without a second, the ruler of all, all pervading, omniscient, almighty, merciful, all holy, infinite in love and the savior of sinners. God does not incarnate Himself and there is no book which has been directly revealed by God or is wholly infallible.

(8) DR. A. R. WALLACE

GOD.—Is the Supreme Mind of the universe.

(9) SIR OLIVER LODGE

GOD.— The Supreme Being—the most essential element in Christianity is not God apart from the universe, but immanent and actually incarnate in it as life and will.

(10) HERBERT SPENCER

GOD.—Is the Infinite and Eternal Energy from which all things proceed.

(11) DIVINE LOVE AND WISDOM; SWEDENBORG

A philosophical work considered by many as supreme

GOD.—The inmost of all things, without all things being God; He is space without space; in time without time; in matter without being material; the life of all things that exist, yet never to be confounded with the things which manifest His operative presence and which exist for Him alone.

(12) THE ENGLISH BIBLE (authorized version).

This work, first published in 1611, was the labor of forty-seven scholars during a period of seven years. The following expressions are of interest:—

PENTATEUCH.—Authorship attributed by Jewish tradition to Moses, the Law-Giver.

Genesis I, 1st verse.—In the beginning God created the heaven and the earth.

Genesis II.—In this chapter the word God becomes Lord God.

ECCLESIASTES.—Evidence of authorship admitted by best authorities as too vague to allow even of attribution:

Chapter Twelve, 1st verse.—Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.

ISAIAH. Authorship attributed to the prophet named.

Chapter Forty, 28th verse.—Hast thou not known, hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding.

Chapter Forty-three, 15th verse.—I am the Lord, your Holy One, the Creator of Israel, your King.

ROMANS. Authorship attributed to St. Paul.

Chapter One, 25th verse.—Who changed the truth of God into a lie and worshipped and served the creature more than the Creator who is blessed for ever. Amen.

FIRST EPISTLE GENERAL OF ST. PETER. Authorship attributed to St. Peter.

Chapter Four, 19th verse.—Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well-doing, as unto a faithful Creator.

(13) IN THE ISLAMIC FAITH is found a belief in God who is without beginning or end, the sole Creator and Lord of the universe, having absolute power and knowledge and glory and perfection.

(14) THE BHAGAVAD GITA

In this beautiful sacred lay of Hindu philosophy, of which the authorship and time of origin are unknown, are to be found the following excerpts:

The Holy One spoke:—He who knows Me, as unborn and without beginning, the mighty Lord of the world, he of mortals is undeluded, he is freed from all sin. I am the source of all things; the whole (universe) proceeds from Me; thinking thus, the wise who share my nature worship Me,

Arjuna spoke: Thou art the Supreme Brahma, the supreme abode, the best purification, the Eternal Creator, Divine, First of Gods, Unborn, the Lord.

(15) THE UPANISHADS. (*Authorship and time of origin unknown.*)

Him may we know, the ruler of all rulers.
The god of gods, the lord of lords, the greater
Than all the greatest, the resplendent being,
The world's protector, worthy of all homage,
Of him there is not cause nor yet effect,
He is the cause, lord of the lord of causes,
None is there like him, none superior to him,
His power is absolute, yet various,
Dependent on himself, acting with knowledge,
He the one god is hidden in all beings,
Pervades their inner souls and rules their actions,
Dwelling within their hearts, a witness, thinker,
The singly perfect, without qualities,
He is the universe's maker, he
Its knower, soul and origin of all,
Maker of time, endowed with every virtue,
Omniscient, Lord of all embodied beings.

(16) THE PURANAS. (*Authorship and time of origin unknown.*)

Hail to the mighty Lord, all potent Vishnu
Soul of the universe, unchangeable
Holy, eternal, always in nature
Whether revealed as Brahma, Hari, S'iva—
Creator or Preserver or Destroyer—
Thou art the cause of final liberation and
Lord of the universe, the only refuge
Of living beings, the alleviator of pain,
The benefactor of mankind
Show me thy favor and deliver me from evil.

(17) THE ORMAZD YAST of the Zoroastrian Records.

The Twenty Names of Ahura Mazda, as therein depicted, will be seen in the following extract:

Then Zarathustra said:

Reveal unto me that name of thine O Ahura Mazda! that is the greatest, the best, the fairest,
the most effective, the most fiend-smiting, the best healing, that destroys best the malice of
Daevas and men.

Ahura Mazda replied unto him:

My name is the One of whom questions are asked O holy Zarathustra!

My second name is the Herd-giver.

My third name is the Strong One.

My fourth name is Perfect Holiness.

My fifth name is all good things created by Mazda, the offspring of the holy principle.

My sixth name is Understanding.

My seventh name is the One with understanding.

My eighth name is Knowledge.

My ninth name is the One with knowledge.

My tenth name is Weal.

My eleventh name is He who produces weal.

My twelfth name is Ahura (the Lord).

My thirteenth name is the most Beneficent.

My fourteenth name is He in whom there is no harm.

My fifteenth name is the Unconquerable One.

My sixteenth name is He who makes the true account.

My seventeenth name is the All-Seeing One.

My eighteenth name is the Healing One.

My nineteenth name is the Creator.

My twentieth name is Mazda (The All-Knowing One).

Worship me O Zarathustra, by day and by night with offerings of libations well accepted.

Of the foregoing seventeen references quoted, it is interesting to note that positive evidence of the source of origin exists in eleven cases (Nos. 1 to 11), of which no less than ten (Nos. 1 to 10) have found active expression *since the year 1848 A.D.* This date coincides with the era of Light known, in the higher heavens, as KOSMON and is so-named because it embraces both the present and the past.¹

¹The current year 1927 is therefore 79 A.K.

Eight of these eleven cases enumerated have been formulated by representatives of the Occident (seven in Europe, Nos. 2, 3, 4, 8, 9, 10 and 11; and one in North America, No. 5): three have been formulated by representatives of the Orient (one in Persia, No. 1; and two in India, Nos. 6 and 7).

Of the remaining six (Nos. 12, 13, 14, 15, 16 and 17) the Orient claims all the sources of origin. Although absolutely positive evidence of the actual time and source is lacking. In regard to time, the claims date back many hundreds of years. Of far greater importance, however, than questions either of time or personality in origin, is the evidence traceable of direct inspirational activity of unseen, yet widely divergent orders expressed behind references 1, 5, 11, 13, 15, 16 and 17. Equally important too is the *homogeneity of attribute* flowing through the older examples and reproduced in the more modern *inspirational* expressions. This homogeneity is easily distinguished if a comparison is made, for example, between Nos. 1, 5, 8, 11 and 15, whereas it is seen to be entirely lacking in the *intellectual* expressions conveyed by Nos. 2, 3 and 4.

Now a careful consideration of the foregoing evidence will show that there exists, throughout the

whole, a common basis of agreement regarding the terms 'Creator' and 'God,' inasmuch that, whether it be the consciously inspired worker, the prophet-interpreter, the metaphysicist, the physicist, the naturalist, the philosopher, the theologian, or the purely intellectual worker, *all* (either directly or indirectly) give similar attributes to both expressions. At the same time, although the position of man in relation to the scheme of creation is viewed from practically opposite standpoints by the Orient and the Occident, *all* express a similar weakness in attempting to explain the Infinite Essence of Being on the basis of an inferential law of causation. A standpoint so limited as this is shown to be, by the very attitude adopted to the contingent character of universal phenomena, cannot possibly produce a foundation from which truth can be drawn.

Nor does this attitude recognize the necessity for looking beyond a visible external, with a view to learning of an Unseen—*which alone is potent*. Still less does it realize that all things (*man more than any other*) express themselves as the direct result of the Unseen's activities. No advance can be made until the limitations arising from this erroneous standpoint are broken down.

Now, since it is indisputably true that all things, by reason of positional and functional relativity, are conditioned invariably by a power external to themselves, it is obviously impossible to define from a finite standpoint matters which, originating from an infinite source, operate throughout illimitable dimensions of life, wherein man forms but the foundation of a structure linking up the Seen with the Unseen.

Human experience, both past and present, has also demonstrated quite clearly that a knowledge of that which to man is 'knowable' cannot be attained through any analyses or syntheses, (however elaborate or deep) such as are so frequently the product of human mentality and become built up into educational fabrics, under the illusion that they can justifiably be termed authoritative. No, the solution must be sought on other lines. All beliefs which originate through purely philosophical or theological schools, as distinct from spiritual growth of a nature provably linked to the higher (Organic) side of unseen life, are fundamentally incapable of overcoming by any known mode of exposition the barriers of their own making. Both as related to themselves and to present humanity as a whole, the schools referred to present so blind an eye to the ever-present and potent Organic Unseen, from which alone true revelation can emanate, that the more they attempt to explain their position the more hopeless is the confusion created. At the same time, paradoxical as it may appear, evidence is not lacking of their attributing power of an invisible order to numerous phases of activity throughout which an absence of Light is provably manifest. Clearly the weakest point of all the evidential ideas enumerated lies in the resultant formulation of a

datum or base which, by its very inability to express the 'knowable' of 'that' termed God in the *practical* matters of life, has led invariably to a breaking away in every age.

It is well to ponder over these things and to ask ones self why, during the recent and present centuries in particular, there has been such an unprecedented enlargement of knowledge concerning the mechanism—not of this world only—but of the vast and limitless universe lying beyond the boundaries of the great solar phalanx carrying the earth and its satellite, the moon; a knowledge which reacts profoundly upon existing conceptions regarding Divinity, Divine origin, etc. Slowly, yet surely, the foundations of much that is false and erroneous are being undermined, a step, *be it noted*, very necessary to prepare the peoples of the earth for revelations of the true Science of Being, which, though seemingly new, yet are older than the hills. Now of all revelations available at the present time, no book extant anywhere in the world presents the same opportunity for human intelligence to glean knowledge and commence a new field of investigation as does the book *Oahspe* (otherwise known as the *Kosmon Bible*). In explanation of its name, students should refer to Verse 26 of the opening chapter of the book which reads:—

‘Because this light is thus comprehensive, embracing corporeal and spiritual things, it is called the beginning of the KOSMON ERA. And because it relates to earth, sky and spirit, it is called *Oahspe*.’

The acceptance, however, of any book embraced within the category of accepted ‘Bible’ or sacred writing, usually implies the recognition of an authentic revelation from a special messenger or group of messengers acting under an authority either believed or known to be higher than the recipients. A grave error inherent in this view lies in imputing absolute infallibility to such teachings, one outcome of which is that a foundation is provided for undesirable and erroneous claims to a monopoly of truth, always liable to abuse by the over-zealous or fanatically inclined. Such claims are, moreover, particularly objectionable when productive of conflict with earnest students of other ‘Bibles.’ Therefore let the *Oahspean* student be all the more cautious accordingly, being most careful never to overstep the boundaries of liberty in and among all communities, wherever and whatever they may be. In any Oriental or other new editions published, it would be wise to expunge from the title-page to *Oahspe* the words: ‘A new Bible’ and substitute ‘A revelation from the Heavenly Records during the thirty-third year of the *Kosmon Era*.’ The adoption of this suggestion would express a truth forming no infringement or distortion of the records received and would ever serve to remind the student of the necessity for maintaining as perfect an accuracy of statement as possible on the one hand, together with a freedom from monopolistic tenets on the other.

In contradistinction to most works of a similar character, *Oahspe* lays no claim to authority, nor does it claim to infallible or immaculate, for it is the expression manifest in words and thought-pictures of the labor of many discarnate beings, active in more or less close proximity to the place of its production at the time, the fruits of this labor being finally rendered available through the co-operation of one incarnate man, who, having capacity for it, *fulfilled the requirements necessary for angelic labor to be made manifest in a visible and material manner.*

Also, and in further contradistinction to other work extant and commonly accepted without question by multitudes, *Oahspe* does not presuppose the existence of a God who is never explained (and still less argued out) but boldly states who and what the term God stands for, as distinct from the Creator. To those who read it under the influence of a true desire to KNOW, and are able to make the effort necessary for the attainment of *organic* growth, it furthermore fully answers the questions asked at the commencement of this address, namely:—

From whence does man come? For what purpose does he come into being, and whither does he go after passing through the gates of so-called death?

It does away with speculations, theories and arguments, and teaches man how to attain to a direct knowledge of his Creator, while still living in a flesh (corpor) body here on earth. Moreover, through the wisdom of its revelations, is rendered available a higher degree of understanding regarding the great law of affiliation for the upliftment of humanity than is obtainable elsewhere. At the same time, its single volume presents this age with more food for thought (seemingly new, yet most ancient) than all the literature elsewhere available throughout the world.

The light obtainable from the use of this volume is of such a degree that, through its proper use *as a key to knowledge*, much that has hitherto been hidden or rendered obscure becomes clear, the most ancient records available through other hands and means become more easily understood, and an entirely new light is thrown upon many modern (or comparatively so) interpretations which are provably of an erroneous order. Finally, we learn that in truth there is and always has been a ‘chosen people’ in the world, but that this capacity to be chosen, so far from being distinguishable or provable on the lines of any material or immaterial conception of biological, physical or psychological sciences, is, on the contrary, *the monopoly of no race or people now inhabiting flesh bodies.* IT IS THE BIRTHRIGHT OF ALL, regardless of the limitations commonly associated today with race, color, caste or creed; nevertheless, ability to manifest individual right to claim this birthright is a great labor, calling for great tenacity of purpose and sincerity of effort.

Now in order that the term Creator may be fully understood as distinct from the term God in the Oahspean revelations, it is necessary first to explain that the earliest races of mankind did not use the term Creator as we know it; instead, yet having the same meaning, they used the word Jehovih (*never under any circumstances to be confounded with the Jewish word 'Jehovah'*) a derivation of speech-limitation fabricated from the sounds set up by the great winds. These sounds were originally reproduced from the prolonged notes E-O-IH and from syllabic utterances contained within the derivation Jehovih itself; in addition, the four letters have a hidden significance, of a value easily to be recognized by all students who have consciously entered the interior pathway of fulfillment.

When a book gives us information of things of which we are not aware, it should also give us a method of proving that information to be true. *Oahspe* covers that ground for which reason it really matters little *how* it was written. Nor is it a destroyer of old systems or religions; it reveals a new one, adapted to the present age, one also within which all men can be as brethren if they so desire it.

Now consider, in the light of all that has gone before, with all due care and reverence, the following extract (*Oahspe, Book of Discipline, Chapter One*), with the assurance that, in contradistinction to the 'assumed' or 'believed,' corroboration of its truth is available in this day even as in the ages past, under proper conditions and by the only sure means of organic revelation.

God, speaking from the organic heavens, revealeth who he is:

'Hear the words of thy God, O man—I am thy brother, risen from mortality to a holy place in heaven; profit thou in my wisdom, and be admonished by my love. For as I am thy elder brother, so shall it be with thee, to rise also in time to come, and look back to mortals and call them to the exalted heavens of the Almighty. To Eoih all adoration and glory, forever, Amen! By and through Him is all life and motion, and power, things seen and unseen. Nor is there an angel in heaven so high, or sufficiently wise to comprehend Eoih in His entirety, nor to see Him as thou seest thy fellow man.

For He is within all; beyond and over all:

Being Ever Present in all places:

Doing by Virtue of His presence:

Quickening all the living:

Adorable above all things:

Even as the sun is to the light of day, so is Jehovih to the understanding of all the living:

Whereon to contemplate is the road of everlasting life, rising in wisdom, love and power forever.

Hear thy God, O man, and distinguish then that the twain, God and Jehovih, are not the same one; nor more is thy God than what thou shalt be in time to come. First, mortality, then death, which is the first resurrection; such are the spirits of the dead—angels dwelling with mortals upon the earth, where they abide, some for a few years, some for a hundred and some for a thousand or more years.

Second, angel organization in heaven and their abandonment of mortals, which is the second resurrection. As a kingdom on earth hath a king, and the king is nevertheless a mortal, so in like manner is the heavenly place of thy God a kingdom of angels, and the chief over them is God, an angel also. Howbeit the kingdom of thy God embraceth all the heavens of the earth. So is it also with all the corporeal worlds and their atmospherean heavens—a God and organic heavens belonging to each and all of them. Nor is this all; for there is a third resurrection, in which the angels rise still higher in wisdom, love and power, and are sent by thy God into etherea, mid-way between the planets—the highest of all heavens—over which there are Chiefs, who are also Gods and Goddesses of still more comprehensive attributes Therefore I am as any other spirit of the dead, a one time man upon the earth, even as thou art in this day; but one within the organic heavens of the earth.’

This beautiful and lucid exposition of what is so universally conceived to be a mystery is wonderfully illuminative to the thinker in whom there is a predominant desire to be of service in the world through the attainment of inner wisdom, and it would, therefore, be presumption here to attempt to add to or more adequately render it. It suffices to say that, even as the highest grade angels can never comprehend the Creator in His entirety, still less can the ablest and wisest of men on earth do so, mere babes as they are in so far as a real knowledge of the ‘knowable’ is concerned. Nor (even were it possible) is it necessary to have this highest of knowledge when there is so much of vital importance to individual growth on the roadway of Light, which must first be comprehended, if errors and the acceptance of falsities are to be avoided. Then let us endeavor earnestly to comprehend more clearly each day that there is, in all truth, an unseen side of Life, which, without restriction of a liberty very imperfectly understood by man, unceasingly rules and measures out the *self-created* destinies both of races and peoples. Everlastingly at work to aid in this unfoldment, labor millions of beings, one-time mortals on this or on some other habitable earth, whose knowledge of the triple attributes—WISDOM, LOVE, and POWER—far

transcends aught of which man can conceive.

This destiny, moreover, is not one of predestination, nor yet one bound by man's conception of Time. Two roadways are open to all, one leading upward and onward for ever, into regions of Light; the other, leading downward into great affliction, pain and regions of Darkness; the question which the present and would-be rulers of all countries have to solve, *whilst there is yet time to avert disciplinary calamities*, is one of deciding, by the activities manifested, which roadway the peoples entrusted to their charge shall travel. Let the students of this Movement, therefore, persevere unceasingly in the endeavor to become organic, so that, by refraining carefully (either directly or indirectly) from all that sets up or aids destructive or antagonistic forces and influences, the great task of promoting co-operative rule for universal upliftment is rendered easier.

To this end, let us make it a daily duty to thrust aside all thoughts and associations which the higher intuitional part of ourselves most surely advises will but negative the true organic labors, once a foothold is given them. Let us never forget that, whereas in the Science of Being we are (as dwellers in the flesh) triple composites, in Life-expression we nevertheless have capacity for manifesting a duality of form and personality, combined with multiple functions. Let us realize as early as maybe this two-fold expression: one, the visible or corporeal-self; the other, the invisible or angel-self. When the latter predominates, or has, through trial, affliction or other adjuncts of growth, reached the highest it is capable of expressing, then in truth does that man or woman become Godlike in attribute.

This simple statement cannot convey anything of value to those whose unseen part is obscured by the depth of corporeality in which they may be immersed, nor yet to those who refuse to recognize the truth presented. Let us endeavor to comprehend, even if but slowly to begin with, that, as the individual body of Light organically built up gradually increases in extent and power, so will the truths unfolded be made more and more manifest in the *practical daily life*, and this is its surest foundation, for there are none who dare assail its expression with impunity, or contradict the value of episodes in growth forming the outcome of personal experience.

A careful interpretation of the foregoing will also clearly indicate why missionary labor (as generally understood in connection with orthodox religious systems) is rendered unnecessary in this Movement; it must always be borne in mind that the acceptance of *principles* enunciated in Oahspean doctrinal teachings is a matter of individual desire and growth for the attainment of a fuller understanding. Moreover, to be of real value, such teachings must ever be expounded with a perfect freedom from the type of dogmatism which leads to bondage. Also, the elements of both *time and growth* must be given a

most careful attention, in the manner of attempting to apply Oahspean principles into the communal life of today is to accomplish what it is intended to do. There is a time for all things, to learn to know this time, in matters high in Light, is the attainment of great wisdom. One of the first lessons to be learnt thereunder is that many things in the past cannot apply to the present, nor yet can the *full* principles of the Kosmon Era be applied until the future has redeemed errors of both the past and the present. It therefore follows that, in attempts made to apply principles, truths provable and demonstrable only in the Here and Now should be labored with and mastered.

Above all things, when knowledge is acquired and the plea of ignorance no longer holds, let us ever avoid falling into the common and age-long error of giving worship to book, or man, or woman, or angel, or God, or Goddess; or ritual, or in any mere form of ceremonial; for that way leads away from stability and security. Let us worship by the activities manifested throughout the daily life—in spirit and in truth—the Supreme Creator alone, Who is the Life of all life and the Soul of all souls.

Without this clear vision of reality there is no true resurrection of being, nor can the errors and poverty of knowledge surrounding the terms Creator and God ever be dispelled. Of a surety will all be tried in the Great Scales of growth, yet though the way of this day seems dark and oft-times drear, we must not weary in well-doing, for, is it not the way with all peoples too quickly to desire to reap the harvest and merely to contemplate upon the labor of tilling the ground and of sowing? Persevere, and there shall come a time when all will of a truth hear the refrain of the angelic throngs: —

Unto Eoih be all adoration and glory forever!
Not ours the glory but Thine!
Unfold within our beings the attributes of Thyself,
That we, the children of Es, may not fail!

§ VIII. The Revelations of Oahspe and their Purpose

A discourse on the limitations under which the Student labors and suggestions as to how the revelations should be studied and the Light conveyed therein developed.

BEFORE proceeding to the main theme of this address an apparent digression is essential, by way of introduction. The Kosmon Era, which commenced in the year 1848, represents the beginning of an age that will bring about startling changes in the world; changes wherein much that can be termed as ‘the established’ in the life of the present generation will disappear as if it had never been, and in which much of the prevailing doubt and unbelief in the reality of an Ever-Present Creator, operating through the ministrations of millions of high-raised angelic throngs, will be replaced by a belief in all these points. At first this belief will run to an unwise extreme, opening the door thereby to much confusion and conflict.

After a time, however, races of men will be born who will possess capacity for manifesting Life on a far higher plane of active expression than anything at present believed in (or even deemed possible), for a marked feature of the generations of the new age will be a receptiveness to the guidance of the Lords of Wisdom which the present age is, in a mass sense, incapable of comprehending. One of the leading aspects of this future age will be the replacement of all the present-day leading religions by a new—*yet world-old*—universal comprehension of the Creator and His Creations, in a form rendered acceptable under common and world-wide similarity of attributes, capable of manifesting activity according to the special requirements of every land, yet linking up all peoples in indissoluble bonds.

Long before this development arises, however, millions of present-day mortals, having passed through the doors of that called death, and having qualified in Esean training-schools for the labor called for, will enroll as volunteers in great angelic throngs, organized for that end.

One of the purposes for which the revelations of *Oahspe* were given to the world in the year 1881 was that the peoples of this age might learn something of the labor called for, and all that it entails, while still living in corpor bodies.

Now it cannot be disputed that we live in an age in which illiteracy (one of the greatest limitations of the East) is fast disappearing, and each successive generation will prove more and more unwilling to be chained to traditions and customs which are founded mainly on ‘believed in’ dead pasts and which, in

truth, cannot produce a particle of evidence that they are knowable and positively associated with the demands of the age, under the directive activities of the highest intelligences, who perform the service of the All-Highest Creator in the Organic Heavens.

Consider, then, how the book *Oahspe* should be studied and the Light conveyed thereby so developed that fundamental truths contained therein may be investigated and tested, through the experiences of the daily practical life, to the end that the inherent mortal limitations of all men may be overcome. Now the revelations in *Oahspe* cover so extensive and varied a field that the serious thinker into whose hands the book falls is apt, at first, either to be at a loss as to how they should be read and interpreted, or to get so confused with much that is seemingly contradictory or inconsistent in statements conveyed through the revelations themselves (in addition to them being utterly at variance with many present-day generally accepted thought-conceptions) that the individual labor of testing and sifting out the shrouded truth is found to be too arduous and difficult a task for all but the most tenacious and persevering. Furthermore, little or no advance in comprehension can be made unless the seeker is actuated (either knowingly or unknowingly) by the true desire to attain knowledge whose functional activity derives from the same inspirational Light as that which originated the conditions for rendering the revelations; that is, the Light of the Organic Heavens.

Be not then surprised to learn that the revelations are but little known and are, at best (in so far as relates to the esoteric and cosmological sections), understood only in a most elementary degree and by but proportionately few of those who possess a copy of them. Moreover, many who have had opportunities of perusing them either simply dismiss the subject-matter as forming fantastic or even grotesque conceptions devoid of proof, or express destructive criticism regarding them, of which the less said the better. Let it suffice that a complete understanding of them cannot fall to the lot of this generation, for it is not the labor of one man or woman, nor yet of isolated groups of people dwelling in one place, to attain such growth, but it is the conjoint labor of properly organized and correlated anchorages encircling the whole earth. Obviously, the pioneer labor is an immense one, full of difficulty, trial and doubt, for opposition has to be faced from every side, and will be evident in the highest of places as well as the lowest, both in the Seen and the *Unorganised* Unseen.

This, however, is all as it should be, for without such experiences, the truths revealed could never be made provably manifest; in addition to which individual and grouped capacity for organic growth and expression, in any anchorages formed, would never be properly developed. Nor is there any aspect which calls for a greater ability to respond to the higher intuitions of true organic growth and sound judgment on

the part of anchorage founders, than does a clear recognition of all that is implied by the statement just made. *Avoid error in the early days at all costs, no matter how trying the conditions may be*, for over-zeal and refusal to recognize realities of responsibility are elements full of the most detrimental forms of negativity to which it is possible to give expression.

Now since the issue of the original edition of *Oahspe* (dated 1882) numerous isolated efforts have been made in various parts of the world to establish anchorages for the following purposes: (a) Communal life settlements; (b) Kosmon Church centers; and, (c) Student Movements. To date (*viewed exclusively from a corpor aspect*) one cannot find any existing settlement or anchorage, in countries where such effort has been made, which can be positively stated as operating successfully—that is *manifesting, before the eyes of all peoples*, such an absolute unanimity of purpose and concord of activity *throughout every phase of growth expressed* as, without further investigation, at once convinces the seeker that the power of the Light expressed is all that he or she may have been led to expect. Nor, indeed, is this yet to be looked for. Consider that far more has been accomplished by the earliest efforts made to establish settlements and anchorages, even though they were self-evident failures, than is or ever can be visualized, and all honor must be paid to the pioneers in such, who have endured and labored patiently through innumerable difficulties, with the utmost Faith, courage and tenacity of purpose.

This one knows to be true; in the pioneer stages of all things, much of an empirical order necessarily has to be performed with a view to the gradual elimination of imperfections and, since that which applies here in the expression of life is very largely but a reflection of limitations labored with in the more potent Unseen, it follows that many activities expressed will not infrequently partake of the nature of trials whose direct function is to test the conditions and capacity for growth in a particular base or anchorage associated (maybe) with a particular or locality. Now supplement the conditions briefly to upon by an inability, as yet, to establish and link up an organic manner isolated groups striving to respond (each in their own way) to the Kosmon Light as it slowly penetrates those channels through which it can most easily find expression. The reason why the revelations are, to a large degree, either unknown or disregarded by thousands, will then be self-evident.

It must be realized, also, that the year 1927 is but the year 79 A.K., which means that the *first* generation to into being under the light of the Kosmon ethereal arc is (in the present decade) barely able to express the effects of that condition in even an elementary degree; yet, as everyone knows, great have been the changes on every hand and in every land.

If, moreover, as related to both the past and the present, a survey is made of the limitations, visible

and invisible, under which all the great peoples of the earth labor, it will quickly be recognized that all the advances made in sciences and arts, coupled with the incessant demands for *change* so manifestly in evidence today all over the world, are *all* the outcome of the Kosmon Light, operating behind the scenes to the end that man on earth may awaken to a true knowledge of his function on earth and his birthright in the heavens. Now, although the present state of affairs in the world clearly indicates that many so-called calamities yet to come about and much consequent woe will have labored through, each successive generation will respond to and consciously express this Light in a continually increasing degree, thus bringing an age of *real* Peace, Love and Wisdom so much the more near.

Every student therefore has an opportunity of assisting in this great work and should endeavor so to grow that efforts to attain organic growth, far from forming a labor full of difficulty, associated with an ever unsatisfied hunger, shall become an every-day expression of activity, full of increasing wonder and beauty.

Having traversed this ground-work, we are now in a position to indicate more clearly how the revelations may be studied to the best advantage. At the same time, it cannot be too strongly recognized that no general law or rule exists in the matter, since it is provably true that the present age is not yet ready for putting into practice even a tiny fraction of the conditions provably necessary for the attainment of organic expression.

Turning now directly to *Oahspe*, we find the revelations are comprised within the following main sections:—

- (a) A DOCTRINAL SECTION, which presents an entirely new — yet old-exoteric philosophy of life.
- (b) A SACRED HISTORY of the dominions of the higher and lower heavens of the earth, for a period of twenty-four thousand years before Kosmon, with a brief history of the organic habitation of the earth and its atmospherean heavens, for cycles of time preceding the former period of fifty-five thousand years.
- (c) AN ESOTERIC SECTION, which *being of value only to those who seek to enter the actual field of labor called for through a realization of function*, is incomprehensible to the purely intellectual aspirant, the curious-minded, or the dweller in darkness.
- (d) A COSMOLOGICAL SECTION, which appears revolutionary in character when compared with present-day generally accepted theories.

Of these sections, the most important to begin with is the Doctrinal Section, and its component Books should preferably be studied in the following selective order:

- (1) Book of Inspiration; chapter for chapter in conjunction with the Book of Discipline.
- (2) The Chapter entitled 'The Voice of Man.'
- (3) Book of Judgment.
- (4) Book of Jehovih.
- (5) Book of Jehovih's Kingdom on Earth.
- (6) Chapter entitled 'Oahspe.'

The historical sections may be taken at the interim periods as time conditions may permit, but the first-mentioned section (*a*) should be thoroughly mastered in *principle* before touching upon the deeper aspects. In regard to order, the historical section should be preferably be taken in order from the beginning, all Oriental students giving *special* attention to those sections of the history which relate to the Great Teachers of whom a table is given in Address V on page?? of this book.

Following this labor, students whether Oriental or Occidental, will find that the explanation of many things more particularly applicable to the present time (and apparently inexplicable) is revealed by a careful endeavor to comprehend the revelations to be found within the following:

- (1) Book of Wars Against Jehovih.
- (2) Book of Lika, Son of Jehovih (contemporaneous with the Book of the Arc of Bon).
- (3) God's Book of Eskra.

Great care should be given to noting the distinction which exists, both in attribute and function, between the 'upper' and 'lower' books, in such editions where this grouping exists, for the former (invariably identified by the name of a Son or Daughter of Jehovih) treat of the doings in the *upper* heavens, whereas the lower (identified by such titles as the Lords Book, the Book of God's Word and God's First Book) treat of the contemporaneous doings in the *lower* heavens and on earth, in so far as relates to the particular localities dealt with.

Before the student has completed his first serious reading of section (b) it is highly probable that he will have endeavored to extract knowledge from the esoteric section (c). This it is advantageous to study in the following order:

- (1) God's Book of Ben.
- (2) The first eight chapters of the Book of Divinity.
- (3) Book of Saphah, which treats of languages, rites and ceremonies.

Little or no headway will be made, however, with *this* section, unless the student has become affiliated with an organized movement or community which has developed to a stage which admits of regularly-maintained angelic communion on lines which are in agreement with the principles of guidance laid down in the Book of Discipline, chapters two and three and the Book of Judgment, chapters two, twenty-four and twenty-five. In addition, as a special esoteric significance is attached to the songs Esk, Roe, Yad and Son to be found in Bon's Book of Praise, students are well advised to form the habit of reciting them morning evening daily, in the order given, and with the highest reverential attribute. Finally, if the student has an inspirational incentive thereto, section (*d*), the cosmological section, which contains the Rules of Prophecy, may be taken up. In the light of this section, an entirely new outlook on the mechanism of the universe is revealed for consideration.

Now it cannot be realized too clearly at the outset that, unless one is a real seeker for truth and light, for the service of the All-Highest Creator (*as distinct from self*) it is useless even to attempt to understand the philosophy revealed in *Oahspe*. By no stretch of imagination, academically attainment, or power of concentration, can the man or woman who lacks the perceptive light (which is only associated with those who manifest a true desire to develop the highest spiritual senses) ever attain to a comprehension of these revelations, for it was not intended, by those who were responsible for their transmission to mortals, that the knowledge contained therein should be put to base ends.

This is and always has been, from time immemorial, the main reason which calls for an *esoteric* section of labor; an esotericism against which many high-grade people have a rooted objection, on the grounds that it should be unnecessary, or that the necessity for it opens the door to much of an undesirable order. These grounds express Light, and are sound, *provided always* that man has developed to the requisite stage of spiritual growth. That the latter is not the case at present is made evident by the prevailing conditions of spiritual darkness, reflected on earth in the material insecurity and mental instability which exist so generally all over the world today.

Man's aim must be a continuous effort to cultivate a state of life which will eliminate the necessity for the protective aspects represented by esoteric labor. *At present the conditions do not exist which permit it*, nor will they have been achieved until (speaking figuratively) the lion and the lamb, the tiger and the goat, can lie down together in harmony and without fear.

As Light comes and knowledge is acquired, so will it be found how many are the possible errors of interpretation. The limitations of language are more readily grasped and the far too common worship, both of personalities and of ability to expound on matters which cannot be proved, is replaced by an inward illumination whose definition is beyond the reach of the most subtle human mental analysis. It follows that the greatest of care must be exercised to ensure that *at all times* only the highest of ones intuitive and receptive intelligence is called into service, if errors are to be avoided and the truths of the past and the present revealed.

Endeavour to realize that (provided the conditional laws are obeyed) the intelligence of Beings having thousands of years of experience, both here and elsewhere, is ever endeavoring to aid one's efforts, according to the degree and function of activity manifested. Think not, however, that such beings are within our power to call and order at will, or to make our servants, nor yet that they will, on their part, ever attempt to make us their servants. *All* labor for one end only and this in an organized at-one-ment rarely to be comprehended even by the best and highest of men.

Touching again upon the esoteric section, many, prone to hasty judgment, will say that the view just given is manifestly associated with pure spiritualism and is therefore undesirable. Learn, that such a statement implies a lack of knowledge regarding what is meant by the term 'spiritualism' which, the seeker is again reminded, should never be confused with the term 'spiritism' — a vastly different matter. It is not difficult to prove that every true believer in the Oriental and Occidental sacred books, both ancient and modern, must of necessity come within the wide category covered by the term spiritualist, if such meaning includes *all* who believe in an unseen progressive growth for mortals after passing through the doors of death.

The objection clearly has its root in an inspirational motive having its origin in a far deeper aspect than which, at first sight, would appear to express a merely terminological difference. As the growth of Light proceeds, and the prevailing ignorance regarding that most vital distinction which exists between the Organized and the Unorganised Unseen is replaced by knowledge, so will it be found that the objection disappears. This will bring in its train a demand for more Light, out of which new and more exact terminology will arise. A function associated with present growth is therefore one of opening the door the true seeker, who will of a surety be led to the place of affiliated labor.

Looking further, shall we feel dismayed or discouraged that, as yet, but little is known of the labor of mighty legions of Ethereans (one-time mortals on corporeal worlds) who endeavor unceasingly, in obedience to the Will of a Council, directed by the All-Highest Creator, and located

in a heaven far remote from the earth's atmospherean heavens, to engender an inspirational activity within realms under their control—an activity whose objective design is to call world-races to rise upward and to seek thereby for a greater comprehension of the relationship holding good between man and his Creator?

Passing strange and varied to our vision are the ways of the Rulers, and often will the Light be found where the surrounding conditions contradict the corporeal judgment. Hence despise none, nor ever think that a monopoly of intelligence exists in any one place throughout the boundless universe. Is not the greatest of wisdom that which ever expresses the highest intelligence with the greatest humility? Nor can such humility ever be contaminated with the kind of servility or bondage so mistakenly deemed necessary by many in the conduct of corporeal affairs.

It must be realized, despite all contempt, ridicule, indifference, or antagonism which may fall to one's lot, that ALL, the believer and the unbeliever, the wise and the unaspiringly ignorant, sooner or later, alike must return to those regions through which the *unmanifest* soul-light passed on its primary journey into corpor life-expression. Lo! Time passes and the student finds, to his surprise, that slowly, ever so slowly maybe, a stage of mastery over the corpor-self is being reached which coincidently places those who have capacity and strength to maintain its growth upon an eminence from which that which is missing in the revelations is revealed. Later, and at the proper time, this step is productive of still further revelations, whose wonder, immensity and beauty cannot ever be associated with the profane. Then of a truth will the seeker KNOW that man on earth awaits in vain World-Teachers—in the sense that such will be recognizable or acclaimed by the multitude. Blind to the Light ever shining in a darkness largely of their own making, the great masses of humanity struggling for existence do not yet realize the great truth revealed in the. words which follow:

‘And I provide for them in their darkness, saith Eoih, for I bring the earth into a light region in the firmament above and I send My Holy Angels to deliver them out of darkness and bondage. In My Name raise they up men with eyes to see and ears to hear and I proclaim unto the nations of the earth.’

In conclusion, let us be patient and forbearing, and ever avoid dogmatism and schism in interpretation. Let us never forget that what applied to the generations of the past will not apply to the present and will apply still less to the future. All things suffice, in their entirety, only for the age to which they are revealed; nevertheless, remember *at all times* the song of the angelic throngs who but wait the call to aid us in the great labors it should ever be our joy to enter into and fulfill:

‘Not ours the Glory O Eoih! but Thine!

Unto Whom be all Adoration and Glory for ever.’

PART THREE:
QUESTIONS & ANSWERS ON LIGHT AND DARKNESS

O Child of Light, in the morning, when ye first awake, pray to the Creator, Ormazd, praying after this manner: Glory be to Thee, Thou All Light! Because Thou hast created me alive; I Will strive with all my might to be upright before Thee; I have faith Thou createdst me wisely; and I know Thou Wilt show me the right Way.

Make my eyes sharper to see into my own soul than into all else in the World, I will discover its dark spots and wash them clean. Seal Thou up my eyes from the sins of others, but magnify their goodness unto me, that I may be ashamed of my own unworthiness before Thee.

Preliminary Notes to Part Three

IT should NEVER be overlooked that the book *Oahspe* cannot possibly be comprehended or understood, if read as an ordinary historical or philosophical treatise. To comprehend its revelations, and extract the jewels it contains from the limitations inseparable from its production through human hands, it is absolutely essential that the doctrinal principles of life as laid down in the sections on Inspiration, Discipline and Judgment should be at least dimly grasped by the student¹.

¹ * <i>See Address VII</i>

In this connection it is noteworthy that not a single one of the ‘Queries’ contained in §11 of this Part gives any evidence which may indicate recognition, on the part of the enquirer, of the vital principles of study laid down.

Seeker! Seest thou not how all things speak? Yet Light comes not in a day and great is the labor called for, if thou wouldst advance. No escape nor evasion of this truth is possible, nor can any man, community, people, nation or race circumvent its operation, for it is based on a principle above the control of mortals.

The Questions appearing under §1 may at first sight appear entirely irrelevant to the subject of Light, more especially to those who have little or no knowledge of the Oriental mode of thinking and the depth of introspection brought to bear by the learned and wise in the East upon corporeal aspects in life. Careful reflection upon them will, however, indicate that the outlook presented is full of an earnest endeavor to correlate the immense complexities provably manifest in the lives of persons and nations and, at the same time, to endeavor to ascertain how the *present* is, or can be, the resultant of a *past*; a past about which little is, in truth, really *known*, and in relation to which the limited nature of man's vision is invariably manifested by a questioning of the Creator's methods of Rule.

It will be observed by those who have already responded to Light, in the sense to be understood, that the enquiries collected under §11 (all of which refer to extracts from *Oahspe*), although termed ‘Queries,’ do not, in the majority of the references, form queries at all in the true sense of the word, being indeed merely the result of a lack of grasp of the true meanings of the points presented in the extracts

referred to. Often, too, they unfortunately tend to convey a judicial commentary which, by its very nature and for so long as it exists, is bound to prevent its exponent from exercising the latent powers within, from which Light comes.

Having regard to Part II as a whole, it matters not at all from whom the enquiries were received, nor whence they came. It suffices to say that they emanate from Seekers of Light in the East, the West and the South. What DOES count is *the spirit of enquiry manifested and the expressional desire for Light that is shown thereby*.

Let the student then watch himself carefully, for of all pitfalls which tend to negative the labor of true growth few can produce the results which (as experience will teach) are ever associated with the giving of undue weight to personalities, nationalities and racial divergences. It must be understood clearly that the angelic throngs of the Second Resurrection do not recognize such attributes, and no real progress can be made in Light without the utmost effort being made to obtain freedom from the limitations through which such attributes manifest.

The Student should consider such of the enquiries and replies thereto as bear upon these aspects, in the light of subject-matter designed to test the position of *his own* growth; by so doing, that which it is desired to convey may be comprehended to the full.

The replies throughout Part II were given with a full recognition of the limitations and difficulties labored under by the *matured intelligence* which finds it difficult to think clearly and with freedom from the bondage of much that the recording apparatus of the mind has absorbed in the past.

Students of *Oahspe* should ever remember that the teacher can do no more than point out the roadway to travel. No Teacher can impart knowledge—it were idle to think so—and students must, therefore, practice their own highest light, in the interpretation of what is presented by the angelic revelators, and never overlook the difficulty presented by the giving of the revelations in the *English* language or mode of thought-expression.

Since the English language is, in a large degree, essentially built up out of all others, and is tending to become more universal in its application than any other, a purpose may be discerned behind this choice that is not apparent at first sight. The correct fulfillment of this purpose calls for the utmost care and circumspection in interpretation, especially when such entails translation into other tongues. This point has a special significance in the case of Oriental languages and, unless those who attempt to translate the revelations into Sanskrit, Persian, Chinese, etc., possess a high spiritual outlook, as distinct from purely scholarly attainment, it will be impossible to translate rightly.

Very great care should also be exercised to avoid confusing the angelic revelations in *Oahspe* with foot- and terminal chapter-notes, inserted by the mortal compilers during publication. It is suggested to possible publishers of the work in other tongues, that, to ensure this, footnotes or other commentary manifestly not associated with the revelations proper should (*if retained*) be presented in the form of an appendix, and placed at the end of the volume.

§ IX. Questions of an Exterior Aspect

QUESTION 1.— *If a person ruins a married woman's life by bringing about a permanent estrangement between her and her husband, by which the husband does not become unhappy because that is to his liking (that is he wanted to avoid the wife), while the wife's happiness is completely shattered, how would the wrong-doer be punished in the next life by way of retribution?*

ANSWER.— The conditions stated are common ones in every land and illustrate that primarily, where marriage is concerned, insufficient thought is given either to suitability or desirability. Too often material interests are allowed to subordinate the higher and more vital aspects for which true marriage should stand.

The question commences with *a judgment*. Is that judgment correct?

No, it cannot be, *for what type of husband is it*, that permits an outsider to bring about a permanent estrangement between himself and his wife?

If, as is also implied in the question, he becomes *accessory* to his wife's unhappiness, then is his *primary* error of commission rendered worse, by reason of his position as husband giving him the power to free his wife from the conditions in which she finds herself.

It follows that the husband cannot evade his responsibility nor can the outsider escape the penalty of association therewith.

In the next life, payment has to be rendered by a restriction of liberty and a compulsory association with grades of life which renders their lives joyless and burdensome.

This process goes on until they are compelled, through the agonies endured, to call for the aid of the angels of Light, who (dependent upon the grade) may, or may not, be able to come and give relief for a long period of time.

When they do come, relief and elevation can only come about by a labor of redemption, which again consumes a long period.

Finally, complete redemption cannot be attained until she who was injured *has herself risen to a grade which provides for her responding to the call for elevation*, and this step can only be attained by virtue of a love far transcending that which, on earth, was deemed essential for the conditions of marriage, but which, in the new phase, has no relation to the individual.

QUESTION 2.— *Big businesses and finance bring about criminal wars whereby millions of human beings pass out of this life prematurely; what is the retribution that would be exacted from these men of big business and finance? And what relief or amends are made to the widows and orphans of those millions?*

ANSWER.— Who is responsible for big businesses and finance bringing about criminal wars? Is it a truth that they do, or is it merely an assertion, based upon a recognition of the ability of the big businesses and finance to provide the wherewithal to carry on the wars? May they not be the unconscious tools of an Unseen condition? Finally, who is responsible for allowing big businesses and finance to have such a power; and of still greater importance, who is responsible for wars at all? Clearly, judged from the latter standpoint only, is there not something seriously lacking in the spiritual power manifested by all existing forms of religion?

The remedy lies in the hands of the people themselves and slowly, yet surely, they are becoming more and more conscious of it. Full relief cannot, however, be attained in a day, a year, nor yet in a hundred years, and not until a degree of *spirituality* is expressed by all humanity, on a scale as yet undreamt of, will changes of a *permanent order* be effected.

The power of ‘self’ in man is still strong. Does not the existence of armies, navies, police, gaols and the great mass of individuals throughout the world, who more or less depend upon the continuance of crime and law-breaking for a living, bear witness to its truth? Ascertain thou, then, where the power of ‘self’ resides, and how it comes about that man repeatedly fails, time and time again, so to subdue it that its influence may wane to a point of negligible effect?

No greater proof exists of the potency of the Unseen, and the enormous influence of *the lower plateaux thereof on the mental outlook of humanity*, than the aspect presented by those failures, which the conditions of the present age have proved so clearly do exist. The key to the riddle presented lies in recognizing that the change brought about by death alters but little, for millions, the mental outlook they carry over into the next life.

To create a desire to rise, in the minds of millions of dwellers in the ‘bound’ or First Resurrection Heavens, is the labor of both angels and mortals having capacity for this work, and such a desire forms the only avenue of escape from the bondage of ‘self.’

Retribution is a subject on which much could be written but, unless the power to comprehend it has been attained, little or nothing would be accomplished by a dissertation upon it. To grasp some of its aspects in even an element form, read, mark, learn and digest the principles enunciation in chapters six, seven, eight and nine, of the Book of Judgment in *Oahspe*. Therein also will be found Light on the mode whereby relief or amends are made to the widows and orphans; not, however, the mode as humanly conceived.

The great question for the *individual* to ask himself is: what labor have I done during life to combat the continuance of the hatreds, antagonisms or jealousies which lead to strife, in *my* environment or within the sphere of its influence? Secondly: to what extent have I *added* to their power either knowingly or unknowingly? Let life speak of *thy part* in the function of being, for truly shalt thou find thine ultimate place is of thine own making.

QUESTION 3.—*Great Britain forced opium down the throat of the Chinese Nation by waging a war in 1856 against the Chinese Government which, though otherwise an effete Government, had at least awakened to a sense of its duty to see that the Chinese were saved from the ruinous habit of opium-*

smoking. We know to what dangerous extent opium-smoking commits ravages on the health of the smoker by shattering his backbone in the physical as well as the moral sense. Do you think Providence has punished the Nation that thus allowed its Government to wage this unrighteous war, that obtained and does still use for its aggrandizement certain ports acquired by it and concessions acquired as the price of the treaty of peace entered into to conclude such a war; or that Providence has punished the statesmen in Great Britain and British India who advocated this war, or even the English and Indian Merchants who represented to the British Government that, unless such a war was waged, the British Empire would lose a lucrative trade? If you think they have been punished, what are the punishments?

ANSWER.—The question opens up the all-important subject of *nation grading*, and the resultant effect produced upon future generations of a nation by the actions of individuals, fitted or unfitted, as the case may be, who attain eminence or power in the national life.

History shows no nation has succeeded yet in producing the degree of spirituality essential to permanent stability, nor can the conditions for it come about, *until the 'past' of each has been worked out by redemptive labor in atmospherea.*

Now examine the question in its nation reference or personality aspects.

What, to begin with, is Providence? In truth it is but a term and has no value. The enquiry thus leads to far deeper issues than can be understood at first glance.

In the first place, what conditions rendered the Chinese unable to conduct their own affairs as they are stated to have wished in 1856? In the second place (as a comparable event on a large scale) what conditions placed the people of India in such a position that they ultimately accepted British rule when they did?

The answer to the first is the answer to the second, only the latter case called for more drastic treatment, hence the changes which followed.

The solution to all such problems lies in realizing that the Unseen conditions behind the destinies of the peoples concerned are directly correlated to *angelic redemptive* labor, whereunder (though they know it not at the time) the co-operation, passive non-co-operation, or active opposition, manifested by great nations and races towards each other, re-act and inter-play as part of an educational discipline. Viewed from a highly developed *human* standpoint, such schools have ever been hard ones.

The methods adopted always indicate the grade of the labor and the function of its purpose, too frequently however, the struggle for supremacy between light and darkness is productive of malformations of expression and attribute. Such a situation calls for 'restoration' as distinct from retribution and today, *less than a century of time* within the first cycle of the Kosmon era, what is the result?

Firstly, the awakening of an as yet unbalanced Chinese nationalism, which, reacting profoundly upon relations with the entire white race, expresses itself more positively on British section than on any

other, owing to the conflict of interests involved, the nature of them and the Unseen forces at work.

Secondly, looked upon from an Imperialistic point of view, British India today represents a lost dominion, one too in which a heavy penalty will be exacted, more, be it noted, by reason of what the British have *not* done, than on account of *what has been done*. Even so, forget not that interaction operates as a double-edged weapon.

Lo! but a comparatively short time longer, and it remains to be seen to what extent those anxious for power and eminence in the East will prove their capacity either to raise or degrade the peoples who will either place them in power, or submit to their direction, until necessity again calls for change.

Provided always that the great Eastern populations remain (during the present cycle) within the area of their natural environment, they have no longer anything to fear from aggression on the part of the white race, for the children of Europe have their hands full of their own unstable affairs, and future generations, of the British in particular, will have little reason to pay such attention to *material* changes, yet to occur throughout the East, as will justify national expenditures either of manhood or of gold. Ask thyself, then, whether, *as a dweller in the atmospherean heavens*, closely linked, through the activities of the mortal life, with the conditions which helped to establish their national power and predominance in the East, thou couldst, *with equanimity*, witness all that operates in this day to dissipate that power? Having formed a conclusion thereon, consider the numbers so engaged and the thought-forces generated therefrom.

Thy answer must speak for itself and the punishment, *granting for a moment that it is right to use the term*, will obviously be all that (using a term of error), the greatest 'enemy' could desire; for no greater punishment exists, for those who have either labored to attain power for selfish ends, or abused it when exercising authority, than that of being powerless to avert a compulsory yielding of it up, under conditions from which, creative though they may be of deep opposition, there is yet no escape.

As used in the question, the word 'punishment' is, of course, an error of expression and inapplicable.

Now who is qualified to sit on the throne of judgment, when it is realized that, primarily, behind ALL, lies the Source of Being, so highly organized, developed and perfected, that the mind of man cannot pretend to conceive of its organic mechanism, so surely and accurately is the weighing-up done? What, also, must be the qualifications of a mortal man to attain such wisdom that he possesses the capacity to express a true understanding regarding the doings of great nations and their effect upon racial destinies?

When thou hast answered this question, look around thee for such a one, never forgetting that each individual, community, nation and race judges itself, and thus does the PAST create the FUTURE with a certainty there is no gainsaying. Then endeavor, in the light of such knowledge, to utilize in the service of thine own community or nation the lessons conveyed thereby; then shalt thou (even though, maybe, but dimly at first) perceive some measure of the greatness of the responsibility which the as yet untried rulers of the East will be called upon to bear.

QUESTION 4.—*Do you think that the sufferings borne by the Belgians during 1914-18 were meted out by the Creator for the unspeakable horrors that the emissaries of this King of Belgium perpetrated upon the helpless negroes and negresses of Congo? If you think so, how did that go to make the slightest amends or recompense to the unfortunate victims?*

ANSWER.—This question further bears out the statement, contained in Answer 3, that the PAST of a nation unveils the UTURE, to those who are able to read.

Dealing with the latter part of the question, no such things as amends or recompense enter into the matter. Such phrases are strictly mortal in aspect and have no correlative place in the next life, for the phrase 'redemption' embraces all. A debt incurred on earth, for example, cannot be paid for in the next life *in the same form*, nor yet can the debtor, *as during life on earth*, make arrangements with the creditor as to either the form or time of rendering payment. A balance is called for, that is all, and no one who learns the inner spiritual meaning of the terms 'zero line' and 'balance' in atmosphaera has ever been known to complain, for it is recognizably waste effort to do so.

Finally, as related to the aspect to which attention is drawn in the question *and having precisely similar attributes*, though differing in form and ultimate function, ask thyself the individual part that thou mayest be called upon to play in the balancing process, operative through the following vital problems affecting the labor of mortals *now living*, when they pass into atmosphaera?

Hast thou ever directed thy thought-forces, in a constructive sense, to the abolition of spiritual caste-distinctions between multitudes whom the Creator universally, and without reservation of any kind, calls into being? Or likewise, ever directed thy thought-forces, in a constructive sense, to the necessity for elevating the position of woman, the sacred vehicle for expressing motherhood? Or, likewise, ever directed thy thought-forces, in a constructive sense, to the production of proper conditions through which child-life shall enter the world and be cared for? Or, likewise, directed thy thought-forces, in a constructive sense, to a realization of the necessities for change in that part of the educational side of life which relates to the spiritual training of children and those who are arriving at an age at which they are best fitted to respond to the higher impulses, ever being directed to elevate both mortals and angels?

Such questions apply to all, no matter who they may be, all over the world, but they have a *special significance* to those who can use their influence for good in the East. *All things speak*, and since all nations more or less live, as it were, in houses of glass, who shall dare to throw a stone with impunity? Reflect rather upon the measure of *thy* individual responsibilities; so doing will surely lead to an opening wide of the doors of thy Interior Being. Then, of a truth, shalt thou see the Light which, being the gift of Ormazd to all, is the monopoly of none, whether or no they here believe it.

QUESTION 5.—*To what sins of the German Nation or Bureaucracy do you attribute the sudden fall of*

the German Empire from its zenith in 1874 to an economic collapse and loss of all its valuable Colonies in 1918? If so, please also state how that went to make amends to the victims against whom the alleged sins were perpetrated?

ANSWER.—Here again the question opens with a provably unsound pre-judgment of conditions.

The German Empire, as such, was originally created, through a recognition of the advantages of affiliation, by a group of States, always (as shown by historical evidence) more or less otherwise open to aggression on the part of more powerful neighbors.

To solve the problem presented, it is only necessary to study the pasts of all the conflicting nations engaged in the struggle of 1914-18 and review the results which have followed to date. This will prove that the great weapon of darkness—militarism—was utilized by the Unseen ruling powers, to attain the following objectives: —

- (1) To set up a great cycle of CHANGE over the whole earth, necessary for a fulfillment of future *angelic* labor.
- (2) To create a desire, among all peoples, for a new outlook *on the spiritual aspect of life*, necessary to combat the growth of materialism.
- (3) To bring about new—yet old—thought-conceptions (*not the common and erroneous conceptions*) of the brotherhood of man, but the true ones, which recognize, in its proper place and function, a spiritual grading, which is independent of prevailing religions, racial, or national characteristics, and cannot be judged by any material standards. In reality, this principle is always more or less compulsorily active, and all the discipline wrought by national economic situations, and the deeper realization that none can stand alone at the present time, are but manifestations of its expression.
- (4) To render man more responsive to the Light ever flowing downwards, by a compulsory breaking down of physical life bonds on large scales, through the medium of death, a necessity for opposing the growth of darkness organized for the establishment of dominance and a continuance of selfish ends.

The speech manifested by all things indicates that a great advance has been made although the objectives have as yet *only been attained to the degree of a pioneer stage*.

The story of the past alone will show how great are the battles which have yet to be fought between light and darkness, and but an elementary knowledge is required to know that *the question of sin as related to individual nations* does not enter into the matter at all. Every nation has been the result of

growth. Ascension and declension are therefore the roadways all have to travel, and lack of prevision on the part of the temporal rulers does not necessarily make them so responsible, *as does the failure of those responsible for the spiritual development of a nation as a whole.*

Regarding amends; what amends on earth can ever give the widowed and the fatherless that which has been taken away? Or what payment of monetary debts, on the basis of humanly assessed damages, can ever restore conditions of (maybe) original prosperity and stability? Dost thou not perceive that all that serves as a reminder of the first and as bondage in the second only augments the dark situation and pays no regard to the future?

Nevertheless there are amends, not so apparent in the individual case, but manifest everywhere in two ways: —

- (1) A mistrust of good intent, and a general disbelief in religions which have failed to manifest any power.
- (2) A drawing together of peoples and a response to collective co-operation which did not exist before. Nevertheless, the latter, *pending coincident spiritual elevation*, cannot be said to rest upon a secure foundation.

These reactions are ever at work; revolutions, discontent and struggle for supremacy, in all its multitudinous forms, are evidences of its power and, as a collective result, the so-called amends are sure and certain, *although never in the form ordinarily deemed to be fitting and proper by man.*

An old saying is: 'Vengeance is Mine,' saith the Lord, 'I will repay!' It is true in every respect but, without a knowledge of the Higher Unseen, it is not possible properly to comprehend how the word 'vengeance' should be interpreted, or the form in which its activity will express itself.

Herein is a labor for all true Seekers of Light.

QUESTION 6.— *I take a concrete case in which the facts are within personal knowledge. A is an elder sister, B is a younger sister and C is their brother. A has a daughter D, B has a daughter E, and C has a daughter F; though E is much younger than D, E's betrothal takes place very early and A's family is thereupon seized with jealousy and therefore, while the betrothal is celebrated with some éclat and the music of a band, D pretends to fall ill on that day, and thus the playing of the band and the celebrations are abruptly stopped, an act which is regarded in India as an exceedingly bad omen, because such a thing would indicate a death and mourning in the family. E marries; her husband makes her life very unhappy, she loses three sons, two out of her three daughters side with their father and forsake their mother E, who is compelled to seek her parents' protection with a third infant daughter three years old, whom she brings up herself alone and who grows up to the age of 32. E gets her married in December, 1921 and she*

suddenly dies in her first confinement. Imagine F's disconsolate position, losing practically her only child) in whose welfare and growth she had learnt to forget the wrongs inflicted upon her.

Now let us turn to D and F, they take an active part in instigating E's husband to make E unhappy, and succeed, in bringing about a life-long separation between E and her husband. Both D and F get married to loving and considerate husbands, they prosper, their children prosper, nor has one of their children died or otherwise made them unhappy, and to this day they are happy and prosperous. Can you attribute such incidents to limitations of environment and are they reconcilable with that attribute of justice which our hearts always associate with Ormazd?

ANSWER.—This question presents a quite common set of ttractive (*i.e., emanating from the self*) conditions experienced in life. All ttractive conditions manifest through limitations either of birth or environment and it is an educational labor, over generations of time, so to master them that life for all shall be rendered a joy instead of misery. Such a road is long, very long, and humanity has itself to blame for failure to record, by the speech everywhere made manifest, what steps to take to eliminate darkness. The addresses delivered to the Student Movement (embodied in Part I) clearly define what is required.

The attributed *justice* of Ormazd does not enter into the matter at all. Has the Creator nothing better to do than recognize individual limitations, which He, acting as servant to those who give them power, *everlastingly pours forth guidance to overcome*, if they will but heed His Voice? There is no known case of so-called injustice in the whole world, *nor can anyone define one*, not even the worst case of maimed, deformed or crippled birth, which can be attributed to Ormazd.

Intensive investigation will invariably show, payment (or amends if thou wilt) is always being made, in some form or other, for the conditions that man struggles and labors through, and repeats over and over again chiefly because he refuses to exercise the WILL so to grow in Light that the before-said conditions (no longer finding an inspirational anchorage on earth) will of necessity be compelled to rise.

§ X. Enquiries Relating to the Oahspean Context

The following enquiries, termed 'queries' from the form in which they were received, unavoidably necessitate the use of a copy of OAH SPE for reference purposes. It should also carefully be noted that whereas the enquiries, either in part or wholly, in some cases merely ask an explanation of the relative extracts quoted from OAH SPE, without any comment or inference whatever, in others they form a direct enquiry or commentary, arising out of the interpretation put upon the same. In the former case, relative extract references only are given here; in the latter, both the direct enquiry or commentary and the relative extract are quoted.

QUERY 1.—Reference.—Synopsis of Sixteen Cycles, Chapter One, Verses 24 through 27.

Enquiry.—Explanation required only.

24. Because the l'hins have become a spiritual people and have prospered in peace and spirit, behold, they have degenerated in the corporeal body. They yield abundant harvests for My ethereal realms, but they are like untimely births.

25. Now will I bring the earth into a'jjiyan fields and forests for a long season; for I shall again reproduce the l'huans; and the time of a generation shall be thirty-three years. For my harvests shall be of fruit that is mature and full of ripeness.

26. And Jehovih brought the earth into new regions in the ethereal worlds, and covered it over with a'ji, east and west and north and south.

27. And it came to pass that many of the l'hins lost the generative desire and, so, brought not forth many heirs. But the brown people burnt with desires, and they laid hold of the l'hin women when they went into the fields, and forced them, and thus brought forth again the l'huan race, the copper colored, strong and bright and quick.

REPLY.—O Enquirer, the conditions presented in the reference extracts very clearly express the results of disobedience to the call of Light, the effect of same on the ttractive, or self impulses, and, arising there from, the increasing limitations under which angels of Light must labor in such cases.

Chapters One and Two of the Second Book of Lords, which immediately precedes this Chapter, will throw light on the entire subject, if carefully studied. Students should realize from the outset that ttractive impulses are the manifestation of such conditions as indicate the subjectivity of mortals, in a greater or less degree, to all the attributes of life-expression which manifest the self or beast.

Grouped as a whole, and without qualification of any kind whatsoever, such attributes represent what is term ttractive power.

When, however, mortals on earth so express the highest attributes (i.e. the ‘God’ or ‘Goddess’ part of their being in all thought, speech and action, that the daily practice thereof becomes a constitutional growth, in like proportion does the power of the ttractive impulses lessen, until point of negligible value is reached, limited only by the individual capacity.

QUERY 2.—Reference.—Synopsis of Sixteen Cycles, Chapter Three, Verse 7.

Enquiry.—Explanation required only.

7. Thereupon Sut'Loo said: O Jehovih, I have heard; I have beholden. Too prolific is the earth, the young daughter of heaven. Too prolific is the red star of the firmament.

REPLY.—O Enquirer, the statement very clearly expresses two things: —

(1) The ruling ttractive impulse and the origin of much that the peoples of earth labor with, *even in the present age.*

(2) The great responsibilities which are entailed upon angels during the early days of race-development.

QUERY 3.—Reference.—Synopsis of Sixteen Cycles, Chapter Three, Verse 6.

Enquiry.—Explanation required only.

6. Sixteen times have my etherean hosts redeemed the earth and her heavens from darkness into light, and yet ere the end of a cycle she falleth again, and her atmospherea with her. And now it hath come to pass that her heavens are filled with thousands of millions of spirits that know not Me

and My emancipated worlds. Speak, O ye Gods and Goddesses.

REPLY.—This, O Enquirer, refers to the labor of redemption, and serves to dispel the illusionary views held regarding a permanent Nirvana or everlasting haven of rest inasmuch that, even as mortals come into being so that atmosphereans qualified for redemption may be redeemed, even so, in fulfillment of an opposite function, do hosts of ethereans in higher heavens beyond the solar phalanx visit atmospherean heavens at certain times and seasons, that the fullness of the redemptive labor might be made known and that measures may be taken which are essential to its continuance for so long a period as is necessary.

QUERY 4.—*Reference*—Synopsis of Sixteen Cycles, Chapter Three, Verse 15.

Enquiry.—Explanation required only.

15. And as oft as they are raised up in light, so are they again cast down in darkness, because of the great desire of the spirits of the dead to return back to the earth. These druj return to mortals and fasten upon them as fetals or as familiars, and inspire them to evil. Go now to the earth, O My beloved, and find the division of the earth where most of these druj congregate, for I will uproot their stronghold; I will break them from their haunts and they shall no longer carry My people down to destruction.

REPLY.—O Enquirer, read therein the Creator's recognition that the God of the earth is in distress, and observe the reminder of the power *which declension on the part of mortals* gives to the tetracts, made manifest, chiefly, through the angels of the *first resurrection* or lower heavens.

QUERY 5.—*Reference*—Synopsis of Sixteen Cycles, Chapter Three, Verse 20.

Enquiry.—Is this not Propagandism?

20. And ye shall also proclaim unto the earth and her heaven that from the first, even in the ancient days, I proclaimed My three worlds unto all people, which are: My corporeal worlds and the lower heavens that belong thereto, and My etherean heavens which are in the firmament above. And I said: The first glory is of the earth, whereon is paradise when man obeyeth My commandments; and the second glory, which is greater than the first, I created for the spirits of the dead, but I bound the lower heaven to the earth that it might travel therewith, that the communion of the dead with the living might add a glory unto both. But the upper heaven I made the highest of all glories, and I filled the etherean firmament with countless worlds of their kind for the dwelling places of those that rose in the third resurrection.

REPLY.—Rightly propaganda, O Enquirer, in view of the darkness prevailing at that time. It should, however, be recognized that the propagandism here illustrated is not of earth (i.e. of mortal origin) but is exclusively angelic, and based upon the necessity, at that time, on the part of high-raised angelic throngs, for opposing a further spread of darkness by a special concentration of effort to achieve that purpose.

QUERY 6.—*Reference*—Synopsis of Sixteen Cycles, Chapter Three, Verses 27 through 31.
Enquiry.—Explanation required only.

27. And the rich valleys of Mai, with her thousand cities, shall be rent with the madness of men and women fleeing before the waters of the ocean. And women and children shall fall by the way and be drowned; and men shall go down in the water and rise not.

28. And the wide plains of Og, with her thousand cities, and with the great capital of Penj, and the temples of Khu, and Bart, and Gan, and Saing, shall sink to rise no more. And in the deluge, the air of heaven shall be filled with the screaming and wailing of millions of mortals going down to destruction.

29. I will rescue them from darkness; I will carry them to a'jian regions which I previously created for spirits of darkness; and I will appoint over them Gods and Goddesses to teach them of Me and My kingdoms.

30. And the earth and her heavens shall take a new start amongst My habitable worlds.

31. Thus have I provided labor for My high-raised angels in the places I created, saith Jehovih.

REPLY.—Observe herein, O Enquirer, how the labor of angels for the particular purpose in view is clearly defined, and note how the calamity, which *declension* brought upon the peoples of the earth, necessitated great angelic throngs being brought into the earth's heavens for the purpose of collecting, transporting, and otherwise fulfilling labor with the spirits of not only the existing lower plateaux torn away from their anchorages, but also of the newly-dead mortals (es'yan spirits), whose mortal, physical life-expression terminated under conditions of violence.

QUERY 7.—*Reference*.— Book of Aph, Chapter One, Verse 3.
Enquiry.—Their Savior? What does this mean?

3. To the atmospherean spirits of the earth, and to the spirits of the first, second and third resurrections, abiding on the earth, or near thereto, either with mortals or without; to their God and Lords, and to their

Savior, and to all holy ones by Jehovih raised up for the redemption of men and angels:

REPLY.—The statement, O Enquirer, indicates a recognition, on the part of the higher raised angels, that mortals and angels in the ‘bound’ heavens placed their trust in Saviors, even as in this day. It should not be overlooked that the words of Aph were very definitely addressed to all, irrespective of their manifesting Life as children of Light, or of darkness.

QUERY 8.—*Reference.*—Book of Aph, Chapter One, Verse 27.

Enquiry.— Why this paradox?

27. I cause the grain to grow in the field, and the day before it is ripe I send wind and rains and destroy it utterly. I bring forth man with shapely limbs and strong arms, but in the day of his prime I cut him down. I gave the passion of love to the mother, but I take away her first-born.

REPLY.—What in truth is a paradox, O Enquirer? Are not all things of a paradoxical order but manifestations of relativity, and does not the labor of the mathematician approach the Real more nearly than that of the physicist?

The conditions illustrated do but express a truth holding good even in this day. If properly interpreted, verse 28, which immediately follows, clears up the seeming mystery.

QUERY 9.—*Reference.*—Book of Aph, Chapter One, Verses 11 and 23.

Enquiry.—Not justified?

11. Remember them, O God, My Son, and ye, My Lords of earth. Have no pity, but be as a surgeon's knife upon them. Thou hast told them, O God: Jehovih liveth and reigneth: His voice standeth the All Highest. But they have mocked thee and thy Lords, and turned away after iniquity.

23. When they are short of My measure, I lengthen them out; when they run foul, I prune them to My own liking; for they are mine. Behold, the fool hath said: Jehovih hath made a failure! Behold, the Creator created a world for a certain purpose, but it run foul of His mark

REPLY.—O Enquirer, who shall be competent to judge, and who again shall be certain that the historian revelator is not here explaining why Aph did what was done in that day? Without a deeper comprehension

of the necessities of a case for which no known parallel exists, no proper base for even the judgment of angels, let alone mortals, can be found.

QUERY 10.—*Reference.*—Book of Aph, Chapter Three, Verse 8.

Enquiry.—Is not this an analogy of bloody war?

8. As a valiant soldier rusheth into the heaviest part of battle, and forgetteth himself in desperate contest, but ceaseth not to struggle on against all odds, even so for three thousand years hath My God, Neph, hoped to save the whole limbs of the earth (the continents).

REPLY.—O Enquirer, have not many good and great men perished, even as generals of armies, under the conviction that the wars they were called upon to wage were justifiable? Consider, for example, the causes and objectives, of but two incidents in the *era preceding that of Kosmon*:—

- (1) The wars against the Spanish inquisitional yoke, in the Netherlands of Europe?
- (2) The Civil War of the American States?

Whom then dost thou think, O Enquirer, is competent to judge on such matters? Learn thou, that the function of the true Child of Light is one of recognizing the power and function of limitation, and never in the passing of judgment, regardless of its accuracy or soundness, on matters which lie outside the objective of Light. Finally, never forget that, at times, wars rage in the heavenly regions of mortal inhabited worlds, with an intensity equal to that experienced by mortals, although with far different weapons and different results.

QUERY 11.—*Reference.*—Book of Aph, Chapter Five, Verse 6.

Enquiry.—Has this been fulfilled?

6. Hear My voice, O ye Gods and Goddesses; for as out of a contrary wind I give a mortal sea-captain a wholesome lesson; or as out of a severe winter I give a corporeal farmer a lesson in providing for his household; even so, on the brink of a wicked world, give I ye a lesson on the management of My kingdoms. For from this time forth the earth shall not fail; nor her heavens above her. Wherein, then, shall not My Gods rule over her in wisdom and power?

REPLY.—Ask thyself, O Enquirer, where reside thy powers of observation? Yes, this has been fulfilled for, dark indeed though many subsequent conditions have been, none have equaled the darkness which necessitated the pruning exercised during the time of Aph.

(See also observations on Query 27.)

QUERY 12.—*Reference.*—Book of Aph, Chapter Five, Verse 12.

Enquiry.—Has that time come?

12. But there shall come a time when mortals are capable of comprehending these matters, in which time their kindred spirits shall return at intervals from their holy labors in heaven, and see them and talk with them face to face.

REPLY.—Yes, O Enquirer, but not in its full measure. The present (Kosmon) era is but in its infancy, being less than hundred years old. For answer in full, see Plate I, showing the earth in the Arc of Kosmon in the thirty-second year of the Kosmon era.

QUERY 13.—*Reference.*—Book of Aph, Chapter Eleven, Verse 2.

Enquiry.—‘Of Mine Own Self I made each self.’ How can this be?

2. Hear ye My voice; as by My Presence and of Mine Own Self I made each self, and gave thereto power of words, so am I in Light manifest by soul words to My ethereal hosts. As to the Lords of earth, ye have provided ashars, and above them asaphs, and betwixt all My kingdoms allotted messengers, so shall ye also provide for barbarians, familiar spirits, who shall be subject to the order of the ashars and their Lords.

REPLY.—O Enquirer, learn to interpret the Source of thy Being. The statement is perfectly correct, for does not all life exist by virtue of the Creator's manifest Will and Presence? *Study the addresses in Part I. for the full answer.*

QUERY 14.—*Reference.*—Book of Aph, Chapter Eleven, Verse 2.

Enquiry.—Ashars and familiar spirits; why the two?

2. Hear ye My voice; as by My Presence and of Mine Own Self I made each self, and gave thereto power of words, so am I in Light manifest by soul words to My ethereal hosts. As to the Lords of earth, ye have provided ashars, and above them asaphs, and betwixt all My kingdoms allotted messengers, so shall ye also provide for barbarians, familiar spirits, who shall be subject to the order of the ashars and their Lords.

REPLY.—O Enquirer, the statement is quite correct, and recognizably manifest in this day also to those who have attained the necessary growth. Seest thou not how the Seen but reflects the Unseen, and that the speech of all things (including man himself) indicates, to those able to read, the place and function made manifest? Learn that ashars are the angels of Light associated with mortals for a specific purpose; the familiar spirits referred to at this particular period were angels of the 'bound' heavens, definitely associated with barbarian grades of mortals for purposes of experience essential to the long, long roadway of growth.

QUERY 15.—*Reference.*—Book of Aph, Chapter Thirteen, Verse 3.

Enquiry.— 'For herein will I reveal a great secret.' How can this be?

3. Behold, the time is come to appoint loo'is to abide with the barbarians. For herein will I reveal a great secret, which is that My chosen on earth cannot subdue it; for they are a harmless and defenseless people. Therefore, have I created the barbarian wisely; for he shall drive away and destroy all evil beasts and serpents; and the forests shall fall down before him.

REPLY.—This can only be truly understood, O Enquirer, when thou shalt have attained to fuller growth. It is a recognition that the ttractive powers are often, by virtue of positional elements, destructive to each other. It is thus clear that struggles for individual supremacy between the ttractive elements can only result in a hastening of their elimination, with a corresponding increase in the manifestation of Light.

QUERY 16.—*Reference.*—Book of Aph, Chapter Thirteen, Verse 4.

Enquiry.—I cannot understand.

4. For this purpose the loo'is shall select marriages with the view of raising up great kings and queens. But since, in the olden time, the kings depended on the prophets of God for counsel, and thus were advised against killing anything I had created alive, they quarreled; so in this time of the new heaven ye shall permit the kings and queens to consult the spirits of the dead with the talents I have given them.

REPLY.—O Enquirer, pending further growth, including a recognition of angelic redemptive labor, it is not possible to comprehend it. When Light comes, the Enquirer will express wonder at not realizing its meaning before. When an infant first goes to school, can it read and give meaning to recitations, from the Readers of the full-time graduate class? Even so, O Enquirer, is it with thyself at the present time in matters of this order. Labor thou then, that thy being may more readily respond to the Light.

QUERY 17.—*Reference*.—Book of Sue, Chapter Two, Verse 32.

Enquiry.— ‘Shall be given to you as slaves.’ What does this mean?

32. Behold, there are on earth, with the barbarians, hosts of familiars and fetals; whoever, then, of you will go down to the earth and bring them away to Hored shall have them for his slaves; and, whoever bringeth the greatest number, will I award the greatest kingdom. And if it be that ye can find emissaries to work for you in bringing fetals and familiars away from the barbarians, then shall such labor be accounted to your credit. And ye shall station around about in the corporeal cities certain angels, whose labor shall be to receive newborn spirits on birth-blankets and bring them to your kingdoms also, for they shall be your slaves.

REPLY.—Learn, O Enquirer, that Sue was a great SEER. Endeavour to comprehend what this means, and see verse 35 of same chapter for solution to the enquiry.

35. And the sub-Gods will desire to find favor in my sight, and so, teach their slaves, the which will cause them to emancipate themselves in time to come.

QUERY 18.—*Reference*.—Book of Sue, Chapter Three, Verse 12.

Enquiry.—Direct action?

12. For this purpose hath the earth been brought through the fields of Izaracha, and my hosts are come with music and wisdom. Hear, then, my decree, O God of earth, and thou shalt be the most blessed of Gods: Send thy messengers into all parts of atmospherea, proclaiming a recreation of ten days, of music and dancing and marching, with pageantry and feasting, to be in Hored in the first of the moon of Jaffeth.

REPLY.—Why not, O Enquirer? Is direct action to be the monopoly of man only? It has always been exercised if the necessity called for it and, if conducted with true wisdom, often proves more beneficial in the final results produced than do many conditions expressive of action under the law of compromise. Learn, too, that direct action which has its origin in the higher heavens is fore-seeing in its function and is not to be judged from the immediate results of expressed activity.

QUERY 19.—*Reference*.—Book of Sue, Chapter Six, Verse 1.

Enquiry.—Ceremonies?

1. So great were the words and music of the ceremonies that the people were entranced beyond

measure; the old and divided kingdoms, which were without unity and discipline, were now replaced by extreme sanctity and decorum.

REPLY.—O Enquirer, what dost thou seek? For solution, read God's Book of Eskra, Chapter Twenty-Eight.

QUERY 20.—*References*—Book of Sue, Chapter Two, Verse 15;

15. Presently the All Light enveloped Sue, and the Father's voice spake through him, saying: Hear the words of thy Creator, My son, and rejoice because I have not forgotten thee and thy people. Behold, this is the hour of thy redemption from the trials of tetracts, which are run abroad in My dominions.

The Lords Second Book, Chapter One, Verse 27;

27. For ye shall be an example of non-resistance for the sake of establishing the love of God in them.

The Lords Second Book, Chapter Two, Verses 11, 14 and 24:

11. Since it is not lawful for the l'hins to kill beast, nor bird, nor serpent, behold, their cities and mounds are invaded by all manner of evil beasts and serpents.

14. Servants shall the ground people and the Yaks be unto the l'huan. And the latter shall cast their servants, that they shall not multiply on the earth.

24. And it was so; the l'huans began to be carnivorous. But both the l'hins and the tribes of darkness ate neither flesh nor fish.

The Lords Second Book, Chapter Three, Verse 8.

8. But in course of time they began to war upon one another.

Book of Sue, Chapter Seven, Verse 22.

22. From this time on there was a decrease in the ethereal harvests for two thousand years, after which time there came great darkness on the earth and heaven belonging to it; and self-Gods filled all atmosphaera. And, as for Lords, there rose up in every nation on the earth thousands and thousands, so that men and angels knew not if there were a true God or true Lord in all the universe.

Enquiry.—But why so?

REPLY.—By reason, O Enquirer, of the redemptive labor *which has called man of this day into being*, and the nature of its demands.

QUERY 21.—*Reference*—Book of Apollo, Chapter One, Verse 9.

Enquiry.—How to compare Jehovih?

9. Remember, O man, the more thou puttest forth thy soul to give light and wisdom to others, the more thou receivest; wherein thou shalt comprehend in the reason of things everlasting life to the spirit of man. So also, to him that desireth to comprehend Jehovih, let him describe the All Highest constantly. To him that desireth to comprehend the ethereal worlds, the homes of spirits long risen in Nirvana, let him describe them. Fear not, O man, that thou shalt err; all the imagery thou canst devise is surpassed millions of times in the magnitude of the Father's kingdoms. Till thou canst shoot an arrow without striking the air, fear not for thy weak thoughts shooting amiss in Jehovih's worlds.

REPLY.—The statement is correct. The whole Chapter forms a very key to Knowledge of the Real. Seek, Brother! Sister, seek! Nought else avails! Learn that, just as there are none who can take away from thee that which the Creator gave thee, so must thou, of thine own volition and growth, unfold within thyself the attributes thereof.

QUERY 22.—*Reference.*—Book of Apollo, Chapter Five, Verse 17.

Enquiry.—Explanation required only.

7. And mortals were taught by the inspiration of angels how to make the images, for there were no corporeans sufficiently perfect for models.

REPLY.—Perceive herein, O Enquirer, a clear angelic statement which speaks for itself. Consider furthermore, at the same time, Verses 18 and 19 which follow, for the mind of man cannot express in language aught that can be more clear.

18. Behold the rose and the lily; they are perfect in their order. Being one with Jehovih, they painted not themselves. Let thy soul practice with thy Creator, and thou shalt become one with Him, even His Son. Find thou the symmetry of flesh, the symmetry of the spirit; the harmony of music, and

consider wisely thy behavior.

19. The star of Jehovih is within thy soul; feed it, O man, and thou, O angel of heaven, and it will grow to be a God! Rob it, or starve it, and thou shalt remain nothing. It is weak and dim in the vain; it is bright and of great power in him who forgetteth himself in laboring for others.

QUERY 23.—*References.*—

Book of Apollo, Chapter Four, Verses 1 and 2.

1. Hear me, O man, and angels; from my words learn to be wise and deep perceiving. He who standeth in darkness, seeth not; the time of Jehovih, none can comprehend. In the Light should be the delight of all men. But who practiseth to his highest knowledge? Before my days, time was no nearer the beginning of the universe than now. There were men who believed that with death all would be ended to every man; and Jehovih sent angels to prove them in their folly; and though they saw them, and talked with them face to face, many would not believe.

2. And in the lower heaven they were the same; they would not believe in a higher heaven. And though ethereans came to them to prove them in their folly, and talked with them face to face, yet many would not believe.

Book of Thor, Chapter One, Verses 11 and 12.

Enquiry.—Was it right to create such a bad people?

11. God said to Yathai: Behold, the earth and these atmospherean heavens are full of false Lords and false Gods. Yathai inquired how many there were? God said: More than thirty thousand Gods and one hundred and sixty thousand Lords. Behold, in every great city on earth is there a false God or a false Lord, and he hath a small heavenly kingdom of his own, even on the earth. And the spirits of the dead of that place are his slaves, for his own exaltation.

12. And in many of these heavenly kingdoms there are wars and anarchy (hells), where the angels torment one another endlessly. Nor will these false Gods and false Lords and their subjects admit that there are higher heavens than their own.

REPLY.—O Enquirer, why the apparent creation of the worm for the bird? Ask thyself why the harvests of the earth manifest their yields without any discrimination as to whether the harvesters reap and gather

for self or otherwise? Equally so doth the light of day manifest to the just and the unjust. Wouldst thou have it otherwise? Likewise do children of manifest Light and of manifest darkness come into being; both do so that man on earth and angels in atmosphaera might rise. The solution of so complex a problem cannot be understood until a knowledge of redemptive labor on the part of angels has been attained.

QUERY 24.—*Reference.*—Book of Apollo, Chapter Seven, Verse 9.

9. And these conditions follow all peoples on earth, and in the lower heavens. But the glory of the emancipated heavens, in etherea, lieth in the development of every soul into ripeness and bloom, with none too fast nor too slow, but all as one, and one with Jehovih.

Enquiry.—Why not this ideal on earth?

REPLY.—O Enquirer, who prevents it but man himself? Consider in what shrouds of darkness the great mass of humanity dwells. Who is responsible? Let him who is free from its trammels cast the first stone. Labor thou to recognize the ‘time aspect’ of the situation only and the function all are called upon to play therein.

QUERY 25.—*Reference.*— Book of Apollo, Chapter Eight, Verse 5.

5. Neither knew these mortal philosophers that they were under the inspiration of spirits of darkness; nor would they wait till the earth was full of people, to prove whether their philosophy was true or false.

Enquiry.—Then why blame them if they did not know? What about birth control?

REPLY.—O Enquirer, be not hasty in thy judgment. How much better do many in this day know what truth is, or how to distinguish between the false and the true? The statement is of historical value only; no blame is attached by the revelator, and the use of such a term as blame is out of place here. Nor does the question of birth control enter into the matter at all, but (assuming it did) in whom wouldst thou place authority to exercise such a function, and upon what section of the world's population wouldst thou endeavor to enforce such an interference with liberty? Learn that all such control, in order to achieve its true purpose, must needs be operative through spiritual elevation. There is no other road.

QUERY 26.—*Reference.*—Book of Apollo, Chapter Thirteen, Verse 9.

9. The Virgin bowed down; for her first-born was the Redeemer of the world. In stone, and wood, and copper, and gold, and silver, is he stronger than ten cities; and wiser than ten thousand men.

Enquiry.—Mysterious?

REPLY.—Naturally, O Enquirer, to thee at the present time, but not to those who have grown to comprehend the phrasing of the symbology of Higher Light. No mystery exists. In such phrasing—because man lives on corporeal worlds, corpor is called ‘Son;’ the Virgin ‘Mi’ is the mother earth which, at the appointed times, brings forth.

Apollo was a one-time mortal born on the continent of Pan and, at the time in question, had been called from his high estate in the ethereal heavens to return to earth for angelic redemptive labor, the Virgin earth being bowed down with woe and affliction. For the purpose put forth (as holds good today) the strength and wisdom of the first-born, risen to ethereal grade, is displayed to the understanding of the time in terms comprehensible both to angels and mortals.

QUERY 27.—*Reference.*—Book of Thor, Chapter Two, Verses 4 to 10.

4. Amongst these, even into the heavenly capital of Gau, alighted Thor and his thirty millions. And after due salutations, in the manner of Gods and Goddesses, a day of recreation was proclaimed from the throne of God; and thereupon the atmosphereans and ethereans mingled together joyfully.

5. Then ascended Thor on the throne of God, and he ordained as followeth, to wit:

6. One million constables to go to the false Lords and false Gods and arrest them, and bring them to Gau for judgment.

7. One million captors to possess the thrones and temples of the false Lords and false Gods, and hold them.

8. Eight million captors to gather in the angel slaves in all the hadan heavens.

9. Six million dispersers to overthrow and disperse the hells (heavenly battle-fields of spirits in chaos).

10. Six million physicians to disrupt fetals from mortals.

Enquiry.—Why was not that done, rather than submerge Pan?

REPLY.—O Enquirer, herein see an instance of the fulfillment of the promise referred to under Query 11. The answer to thy enquiry is that the conditions, being less dark, did not justify it.

QUERY 28.—*Reference.*—Book of Thor, Chapter Three, Verse 7.

7. So, also, as man buildeth these habitations in his soul on earth, how vain his effort for happiness in heaven! To teach him to undo all his past, and to make full restitution unto others, this is the work of Gods and Lords over spirits of darkness.

Enquiry.—Restitution by oppressing nations? Explain.

REPLY.—Learn, O Enquirer, that there is no escape from the payment of errors either of commission or omission, but man cannot determine the form it shall take. Thinkest thou he is yet capable of judging himself properly; if not, how then shall he determine either the form of restitution, or its value in the great scales of balance? The labor of redemption as angels is largely a labor of restitution, if it is permissible to use the word.

QUERY 29.—*Reference.*—Book of Thor, Chapter Three, Verse 9.

9. In three years of dawn Thor had prepared for ethereal ascension four thousand million Brides and Bridegrooms.

Enquiry.— So many centuries of darkness; how then came it about, that perfection was attained in three years?

REPLY.—O Enquirer, seest thou not how the perfection referred to was entirely and exclusively confined to the grades of angels who had previously qualified for the second resurrection heavens? Thinkest thou that there exists an ordinary mortal who can conceive of such elevation in grading? Yet, within the experience of the living of this day, it is known what four years of destruction can accomplish. Endeavour then to reverse the process and visualize the results obtainable from the exercising of a similar intelligence, energy and intensity of purpose, for construction. What degrees of limitation prevent such a consummation of effort and with whom does the remedy lie?

QUERY 30.—*Reference.*— Book of Thor, Chapter Six, Verses 4 and 5.

4. Jehovih said: All corporeal worlds pass through the age of too much belief. As I gave to man

judgment, that he might examine and weigh a matter, so runneth he into unbelief. Then My angels go to him and show him wherein he believed too little; but, lo, he goeth to the other extreme, believing all things, and not using his judgment.

5. God said: Why will not men and angels be patient, and wait till a matter is proven meritorious before they pursue it to extremes? The same sun shineth, the same stars stand in the heavens, and the earth traveth steadily on her way; yea, her winds blow, her summers and winters come as in the olden time, yet man setteth up that a great wonder is near at hand. And no wonder cometh, and nothing new is near.

Enquiry.—How helpless the state of man! Is there no remedy?

REPLY.—Apparently so, O Enquirer, but yet not so in reality. The necessities of the particular case were associated with redemptive labor and were applicable to the time. Learn that man, devoid of spirituality, is the most helpless of creatures where the production of permanent harmony and stability are concerned; oppositely, when responsive to its Light, then he is inspired, aided and guided more than anything else living.

Cannot man choose for himself which of the two roads he shall follow? Liberty is his; nevertheless, it requires great wisdom to create a common road, large and wide enough for all to travel on, free of interference.

The remedy, therefore, for all conditions of insecurity, discord, doubt and fear lies in the exercise of ability to respond to Light, seemingly simple, yet difficult to manifest under present conditions; and this implies a letting go of the realm of illusion (the unreal) and a determination daily to express the REAL in the practical life. Contrary to the limited vision of many, this condition admits of attainment through a knowledge of Balance, a state free from classification with cranks, dreamers, impractical extremists and fanatics. A need of the age is the WILL to climb by the path of ascension, regarding which there are no short cuts nor favored pathways.

QUERY 31.—*Reference.*—Book of Thor, Chapter Six, Verse 14.

14. And, save to the l'hins, the Light of Jehovih was shut out from men; thus ambition for improvement was at an end; they became as drones and vagabonds; and, when they died, their spirits continued to lie about in the places of their mortal life. And many of these spirits persuaded mortals to suicide, and they killed themselves by thousands and tens of thousands. Nor was there courage more amongst men to

endure anything under the sun. They wanted to be with the spirits of the dead, to talk with them, to see them,
and to be rid of earth trials.

Enquiry—Is the present condition of the world such?

REPLY.— No, O Enquirer, for the conditions related by the historian revelator were applicable to that age alone. No comparison with the present is possible.

QUERY 32.—*Reference*.— Book of Osiris, Chapter One, Verse 4.

4. Where toil and struggle My most holy God and his Lords, powerless to divert the terrible heedlessness of men and angels. Osire heard Jehovih's voice, and summoned swift messengers, well trained in the rise and fall of worlds, and bade them go to the red star, the earth, in masterly speed, a million strong, and survey
the affairs of mortals and spirits, and quickly report back to Jehovih's throne, in Lowtsin, promising succor to God and his Lords of earth.

Enquiry— 'Powerless to divert' etc.? Then why condemn those who take a pessimistic view of man, because of his inherent iniquity?

REPLY.—O Enquirer, seest thou not the object-lesson conveyed by the knowledge revealed? Herein is clearly shown the limitations under which the rulers of the earth's heavens labored in the time of Osire. Why was this? Because of the strength of the ttractive powers. Again realize what a wonderful thing is the knowledge vouchsafed in this day, awakening as it does a recognition of the tremendous redemptive labor of angels. When will man learn that he is brought into being that angels might be redeemed and that it lies in his power to aid them, and all for *his own ultimate advancement in grade*?

QUERY 33.—*Reference*.— Book of Osiris, The Lords Fifth Book, Chapter Four, Verse 11.

11. For man of himself evolveth only to power in evil; wherefore, O man, thou shalt behold my dominion over the races of men, to work righteousness and good-will.

Enquiry.—Explanation required only.

REPLY.—The passage is all perfectly true, O Enquirer. Man of the earth is normally inherently earthy, and so is more responsive to ttractive powers than otherwise. His salvation or escape lies in the orderly organic development of the angel-man, or interior being, which is the only roadway out. To teach this is one of the objects for which the Esean Community was founded, for it is exclusively through a deeper

comprehension of man's true relationship to his Creator that growth and power to eliminate the earthman is attained.

QUERY 34.—*Reference.*— Book of Osiris, Chapter One, Verse 5.

5. The swift messengers, with an arrow-ship, such as Gods, for speed and light work, use to accomplish Jehovih's will, shot forth through the ji'ay'an fields of darkness, midway between the Serpent's coils, and were soon deep hidden in the whirling atmosphere of the warring earth. Meantime, Osire called to council about Jehovih's throne, long-risen Gods and Goddesses, and told the Voice's words, that stirred his soul with compassion for those but recently quickened to life by the Creator's breath, who persisted in burrowing their souls down in hada, heedless of the call and persuasion of a loving God and Lords.

Enquiry.— 'Heedless of the call,' etc.? Why no such call or persuasion to us?

REPLY.—O Enquirer, the conditions expressed are applicable to much occurring on earth today. When man learns to read the form of speech which the call in question utilizes, then only will he attain power to comprehend. This call has gone forth in every age subsequent to that with which the historian revelator deals, up to *and including the present*. Ask thyself, then, O Enquirer, where thou art living that, as yet, thou hast not recognized its present note.

QUERY 35.—*Reference.*— Book of Osiris, Chapter One, Verses 11 and 12

Enquiry.—Is there any parallel to the Ghans in the modern world?

REPLY.—Judge for thyself, O Enquirer, and, from a record of races to be fabricated, see if thou canst determine the place of thine own race and its function, on the basis of the past. Lo! The key lies in thine own hand.

11. O Osire, Jehovih's Son, and ye Gods and Goddesses, as the All Light gave Voice to our far-seeing God of Lowtsin, so stand I here to corroborate, in Jehovih's name. The day of sweet persuasion to the earth-born, and their countless angels down in darkness, is done. Lo, the race, the Ghans, planned by Jehovih from the foundation of the world, now standeth triumphant on the earth. As Jehovih led the l'hins in paths fortuitous, by gentle words and love, but left them not strong before the warring elements, so hath He created upon the earth the masters who shall subdue it, to the triumph of Gods.

12. Not like lambs are the Ghans, but lions untamed, born conquerers, with seed to learn and reason toward all things, faith in mastery, but not faith in Jehovih. As a man having two sons, the one low-strung

and passionless, the other in ceaseless mischief and desire for havoc, because of the fullness within, so stand the twain, the I'hins and the Ghans, on the earth. And when they die, and enter heaven, the first, the I'hins, go like lambs, as they are directed; but the second, the Ghans, still full of inherent stubbornness and self-will, unheed the God and Lords, and mock at them. Back to the earth these well-formed and stately souls come, and set up heavenly kingdoms of their own, in darkness, and fain pursue with most relentless zeal their former enemies.

QUERY 36.—*Reference.*— Book of Osiris, Chapter Two, Verse 10.

10. Down he came to the earth with his fire-ship, and sped round about it, to learn its weak and salient points; and next rose up a little to view the atmospherean spirits who had presumed defiance toward high heaven. In the place where Gau had been (whose God, a most holy one, had learned to rule by love for eight hundred years, and was unappreciated by the crude boasters, the unlearned druj), there stood now, castles and mansions of the false God, Utaya, round whom a million of sentinels armed for battle were stationed to protect him, the false, and do his will.

REPLY.—O Enquirer, how many dost thou know who truly understand what rule by love stands for? Still less may they comprehend that, often, by reason of the demands for endeavor to produce harmonic rhythm in the conditions of discord and chaos, the highest type of rule by love necessitates the sternest discipline. From whence comes the finest fruit? From the cultivated, or uncultivated soil? O Enquirer, why give power to the limitations of iniquity? Rather shouldst thou proclaim aloud with joy that thou hast the knowledge in this day which, if practiced, will enable thee to overcome them and so unfold within thyself the attributes of Ormazd.

QUERY 37.—*Reference.*—Book of Osiris, Chapter Three, Verse 8.

8. Jehovih saith: Have I not said: The weakest king is he who hath the most soldiers; and the strongest nation, where none are required. How, then, may the false Gods, by evil deeds, fortify their thrones? Lo, My etherean hosts come unarmed, and by a breath blow away their mighty kingdoms.

Enquiry.—Then what about modern militarism?

REPLY.—O Enquirer, confuse not the issue, for the historian revelator is relating what held good in the earth's heavens and that which was then expressed remains yet unchanged. Hast thou not, O Enquirer, lived *to see its truth manifested in this day*, for what is the condition of the world to-day? Thinkest thou that European militarism has the same power as in 1914? Of a truth, no; nevertheless rulers, as yet

untried, will have to exercise great care if the East is not to exhibit a militarism of its own in the future which will awaken much of an undesirable order that is now slumbering. Learn, O Enquirer, how to read the signs of the times, and pray thou daily that a spiritual ascendancy shall prevail in, over and throughout the entire Orient, from which its rulers may draw forth true direction and wisdom.

QUERY 38.—*Reference.*—Book of Osiris, Chapter Eight, Verse 12.

12. Osire said: With the I'hins we have little to do; but as to the Ghans and the I'huans, they shall be converted into disbelievers of all spirits, save two, Jehovih and satan.

Enquiry.—Two spirits, Jehovih and Satan? How can this be?

REPLY.—The passage is quite correct, O Enquirer, for the terms (as used here) are purely figurative expressions of speech, meaning the highest Light and the deepest darkness. Are not the attributes of both manifested through mortal and angelic individuals, or persons? The former (Jehovih), represents the highest *angelic* conception of ascension; the latter, (Satan), represents the lowest *mortal* conception of declension.

QUERY 39.—*Reference.*—Book of Osiris, Chapter Ten, Verse 6.

6. But in all places the Great Spirit's name was made a secret; and it was commanded of mortals that His name should only be spoken in whisper, or low breath, because Jehovih speaketh to the soul of man silently. And these things were established; and this was the first universal teaching of the Great Spirit to mortals, save to the sacred people, the I'hins.

Enquiry.—The first universal teaching. Why not to us to show the way out of the babel of discordant voices, each claiming to be the Voice of God?

REPLY.—How canst thou affirm, O Enquirer, that the way out of babel hath not already been shown thee? Knowest thou not yet, how to determine where truth lies? Learn that the way is plain and is ever being shown, but that man cannot see the roadway of Light until he is ready to put away past assumptions and beliefs which are *provably devoid of foundation*, and thus render himself perceptive of *the tree of knowledge*.

QUERY 40.—*Reference.*—Book of Osiris, Chapter Eleven, Verse 27.

27. Fear not that man can be too unbelieving in spiritual things, in this age; Jehovih requireth even perfection in unbelief, in certain periods of time. And this is the founding of that era on the earth.

Enquiry.—Why?

REPLY.—In order, O Enquirer, that full provision might be made for future labor of redemption in subsequent eras, including even the present.

QUERY 41.—*Reference.*—Book of Osiris, Chapter Twelve, Verse 6.

6. For this rule followeth on all corporeal worlds; that with the culture of the corporeal senses, man becometh vigorous, strong, and independent; and with the culture of the spiritual senses in corporeans, they become weak, sensitive and dependent.

Enquiry.—Why so?

REPLY.—Because, O Enquirer, of the recognized tendency of man to express extremes, provably manifest through inability (in a mass sense) to maintain *balance*. Consider the lesson presented by but one aspect of the present age, namely, the confusion of political interest and the subordination thereto of so-called national ideals.

QUERY 42. —*Reference.*— Book of Osiris, Chapter Thirteen, Verse 2.

2. Jehovih had said: Some men I created to reason near at hand; others to speculate in far-off regions, with thoughts diverse and unlike in procedure. Think not, O man, that in high heaven such men become all alike; not so created I them, but to run in their various extremes forever!

Enquiry.—Is this not very strange?

REPLY.—Why very strange, O Enquirer? It would be more strange if all were alike in every respect. The function of Being is an endless expression of variety and diversity, yet orderly and organic in every phase of the highest, to an extent not to be conceived of by mortals. Do men progress alike either in ascension or

declension? No! Nor can the one take the place of the other, yet the mechanism of world systems neither runs riot nor goes adrift.

QUERY 43. —*Reference.*— Book of Osiris, Chapter Thirteen, Verse 1.

1. And thus was finished the dawn of dan, when great Osire had spoken, and to his God and Lords commissioned the harvesting of earth and heaven for another cycle. Order reigned in heaven and on earth, because a man, a God, had spoken. Men and angels had their eyes turned inward, to know of what capacity Jehovih had made them. And the earth and moon, and sun and stars, were shown in a new light to the sense of men; not to be shunned and despised, but glories given by the Great Spirit for useful purposes.

Enquiry.—But what God has spoken to man from 6,000 years B.C.?

REPLY.—O Enquirer, thou hast not read aright, still less hast thou comprehended what the historian revelator seeks to reveal. The Verse reads, “Order reigned in heaven and on earth, because a man, a God, had spoken,” but this does not mean (still less does it state), that the God, or the man, spake to mortals on earth in the sense of speaking as ordinarily conceived.

In further elucidation, read for thyself the Sixth Chapter of the Lords Fifth Book, Book of Osiris, and Verses 6 to 13, Ninth Chapter of the Book of Osiris.

QUERY 44. —*Reference.*— Book of Osiris, Chapter Thirteen, Verse 8.

8. Jehovih said: Man shall search all things in order to find Me; but I gave this labor not to one generation of men, nor to those of a hundred, or a thousand years, but to cycles. For, when I come in Kosmon, to found My kingdom on earth, man shall have the testimony of all speculation and philosophies before him, together with the fruits thereof. And he shall judge that which is good by the evidence of past practices.

Enquiry.—If philosophies and questioning are condemned; what then?

REPLY.—Ask thyself, O Enquirer, to what extent the pursuit of philosophies and reasoning has given thee satisfaction during life? Seest thou not how the statement, or more correctly, the prophecy of that day is borne out by the evidence of the present time? Learn that it is a part of the great redemptive labor that all that is false must be replaced by the true, *before* any permanent progress can be made. Man being

designedly slow to respond to the higher impulses, during eras which preceded Kosmon, all labor for change is long, arduous and full of pain.

Now endeavor to visualize the *present* labor of millions in the Unseen, who, in time past, propagated teachings originated by the false Gods. Wilt thou not then aid them to undo that which they subsequently recognized as erroneous, and upon which they now hourly strive to manifest Light.

QUERY 45.—*Reference.*—Book of Osiris, The Lords Fifth Book, Chapter One, Verse 4.

4. Thus came Evil from Good; but that Everlasting Wisdom should prevail with mortals and the spirits of heaven, All Light created Visvasrij (law, or natural law), as a creator to abide forever. Before this time there were two things in the world: Voidness was one, and Vachis was the other. Vachis vach, and the world was. So it came to pass that Voidness was divided into two parts, the seen and the unseen worlds.

Enquiry.—Evil from good; how can this be?

REPLY.—Perfectly true, O Enquirer, if thou wilt but endeavor to ascertain the aspect which the historian revelator here seeks to convey to mortals. In the first era of the world, so-called evil had no power, for no anchorages existed from which it could draw forth expression. Prior to the subsequent era, in which angels fell into declension, *with its resultant reaction upon mortals*, the angels of atmospheria held high estate in the grades of that termed Good-evil and good being but symbolic expressions of darkness and light, as referred to by mortals. It follows then, that the statement referred to is true here, *but may not be true under different functioning of its relative application elsewhere, and at other times.*

QUERY 46. —*Reference.*— Book of Osiris, The Lords Fifth Book, Chapter Four, Verse 10.

10. By the constant presence of my exalted angels, they were obsessed to righteousness, being restrained away from evil. They were my sermon before the tribes of druks and cannibals that covered the earth over; and, by virtue of signs and miracles, and by non-resistance, preserved I them.

Enquiry.—Druks and cannibals, who created them?

REPLY.—Knowest thou not, O Enquirer, that the creation of Life lieth with Ormazd only, the Supreme Creator? Yet thou hast to learn that the same truth does not apply, *in its entirety, to the form* in which the created Life shall manifest. Seek thou to comprehend the root from which all ttractive powers spring; it is as a key to much at present incomprehensible to thee.

Study thou with care, the Seventh Chapter of the Book of Osiris; may its Light permeate thy being.

QUERY 47.—*Reference.*—Book of Osiris, The Lords Fifth Book, Chapter Four, Verse 13.

13. For it is the fullness of light amongst men, when, without my presence or the presence of my hosts, they shall understand virtue and knowledge, practicing them of their own accord. In which time men shall perceive that righteousness, and peace, and love toward one another, are the foundation of the happiness of the spirit, and the only light of its resurrection.

Enquiry.—Millennium or Utopia; but when has it been so and how did it cease and why and when the fall?

REPLY.—O Enquirer, why playest thou with words? How little developed is the interior mind, that it falls into a veritable sea of surmise? The statement is one made by a one-time mortal, and as such expresses his highest light in regard to the position of mortals if they would but respond to the Ormazdian Light which is the heritage of all born with the gift of everlasting life.

QUERY 48. —*Reference.*— Book of Osiris, The Lords Fifth, Book, Chapter Four, Verse 14.

14. The Lord said: Think not that I came to one nation alone, leaving the others in darkness; I came not to one alone, but unto all the divisions of the earth. According to what was required for them at times, so held I my hand over them, and they accomplished that which was designed from the beginning.

Enquiry.—What was designed from the beginning? Therefore the false religions were also pre-designed? And what about man's responsibility at all?

REPLY.—O Enquirer, here again is a statement made by a one-time mortal. What was designed from the beginning was the production of corpor essentials, necessary for the bringing into being of world races and the associated conditions essential not only to *their* life-expression, but also to those by which the great labor of angelic redemption would admit of active manifestation *throughout every phase*, during the life-period of the earth. This, however, must never be interpreted as a groundwork for building up doctrines of predestination or fate, as applied to mortals. The key to a seeming riddle appears in the giving of liberty to mortals in the expression of growth, and the conflict of light and darkness revealed by the historian revelator is the outcome of these attributes, expressional throughout of the limitations of birth and environment. No angelic control is possible therein until the roadway of Light has been reached and the path of ascension is being trodden.

All born with the heritage of everlasting life enter the mortal formative stage on a zero line, which means, as associated with spiritual grading, perfect liberty to take either the left-hand path of declension or the right-hand path of ascension. Clearly, then, man is responsible for which of the two paths he shall take. Is not the Creator (from Whom he derives life and intelligence to comprehend it) therefore in truth but his servant, and shall the servant then be responsible for the master's behavior?

QUERY 49. —*Reference.*— Book of Osiris, The Lords Fifth Book, Chapter Four, Verse 15.

15. It being not the will of Jehovih that man should be forever led, because, forsooth, his Lord saith; but that man should ultimately have the light of practicing good works organically, from infancy up.

Enquiry.—That man should practice good works from his infancy up? How can this be?

REPLY.—O Enquirer, it appears that thou hast confused the infancy of the physical body with that of the mind. Is not even the physically matured individual, in the majority of cases, but as a babe, where spiritual knowledge is concerned? Lo! in the times which lie before thee, thou wilt that, more often than not, the most wise and learned of mortals, as viewed by many, is but as a babe where spiritual capacity to attain *organic* growth is concerned. Herein also read the responsibility of parentage, that children might grow up from infancy in homes of Light.

QUERY 50. —*Reference.*— Book of Osiris, The Lords Fifth Book, Chapter Four, Verse 20.

20. Not only did I leave the ruins of my cities which had no gates of entrance, and houses without doors of entrance, that ye might have testimony of the race of l'hins, but I have shown you that only by such procedure could the barbarians be induced to a higher evolution.

Enquiry.—Higher evolution of barbarians? This is not clear.

REPLY.—O Enquirer, evolution (*and devolution*) are conditions inseparable from life on this planet. In the case of the barbarian, the former refers to mental evolution and the slow response to higher spiritual activities. The evident expression of mental evolution exists on every hand, but even the barbarians of that era (the forerunners of races existing to-day) had no evolution from the 'mindless' animal world, still less were they the outcome of growth from a vegetable or mineral kingdom, over ages of time. [See footnote page??.]

QUERY 51. —*Reference.*— Book of Osiris, The Lords Fifth Book, Chapter Four, Verse 24.

24. Now, behold, I have left savages at your door, and ye raise them not up, but destroy them. Showing you, that even your wisest and most learned have no power in resurrection. Neither have I left any way open for the resurrection of barbarians, save by examples of Faithists (I'hins), who shall practice righteousness and miracles.

Enquiry.—This is not clear.

REPLY.—O Enquirer, the literal interpretation of the rendering was applicable only to the age to which it relates, nevertheless the limitations therein expressed, for the wisest and most learned, are equally applicable in this day. Do but look around and the evidence before thee, of caste injunction in ceremonial and social fabric, will provide plentiful proof thereof.

QUERY 52. —*Reference.*— Book of Osiris, The Lords Fifth Book, Chapter Five, Verses 10 and 11.

10. And there came a'ji on the earth, and it touched them with impotency, and they brought forth no more heirs; so the Lord took them home.

11. Those of Shem attained to six hundred large cities, and two thousand small cities, being more than two million souls. Neither had they any king, but served the Lord through the city fathers. And they retained their name, Shem, to the last; but the I'huans called them Sri-vede-iyi, signifying, people of the true light, woman-like. And impotence came upon them, and they disappeared, even as a drop of water in the sunlight, and no man knew when they ceased to be.

Enquiry.—Impotence came upon them; why?

REPLY.—Naturally, O Enquirer, as the result of an ascension in spiritual growth, from which arose a more or less uniform cessation of the desire for procreation. At such seasons, the position of woman is elevated, she is not so subject to the whim or will of man in the matter, and a greater degree of equality in function and of its Unseen aspect is recognized.

QUERY 53. —*Reference.*— Book of Osiris, The Lords Fifth Book, Chapter Six, Verse 22.

22. God said: Behold, I raised up great kings and queens on the earth; and I gave them pageantry,

and rites and ceremonies, after the manner of heavenly things. And these I made as an aspiration to the multitude, that they might learn to provide themselves with the luxuries of all created things.

Enquiry.—Aspiration, luxuries; what does this mean?

REPLY.—Herein, O Enquirer, is another statement made by a one-time mortal. Know, that the true interpretation of the words is not that attributed by the academical wisdom of this day. The word ‘luxuries’ here means plentifulness and, in its right place, aspiration for such is proper, since it tends to create peaceful and happy conditions, the converse of poverty and want. Seest thou not the terms are but relative? During hard economic times, many things become luxuries that normally are not so considered. Ask thyself why.

QUERY 54. —*Reference.*— Book of Fragapatti, Chapter Two, Verses 10 and 11.

10. These depleted the constant rise, and left our colleges, schools and factories vacant; for the hosts of es'yans, newborn from the earth, were stubborn in their much earthly learning, spurning wise counsel and association.

11. And there were born from the earth into atmospheria, millions and millions of spirits, who could not believe they were dead, but maintained they were confined in dark dungeons, howling and cursing day and night.

Enquiry.—How is man then responsible?

REPLY.—He is not, O Enquirer, nor is it alleged that he was. Herein read a further object-lesson in the great work of angelic redemption.

QUERY 55. —*Reference.*— Book of Fragapatti, Chapter Two, Verse 12.

12. For the seed of corporeal knowledge had taken root in the l'huan race. They had learned the motions, names and places of the stars, the moon and sun; and from these, prophesied the affairs of nations and men. And duly marked out, with maps and charts, the destiny of things, according to the dates of corporeal births and movements, attributing the highest central cause to the sun and stars in conjunction.

Enquiry.—Was that prophesying spirit true or false?

REPLY.—O Enquirer, the true and the false were mixed, even as in this day. Seest thou not why? How else couldst thou attain growth?

QUERY 56. —*Reference.*— Book of Fragapatti, Chapter Four, Verse 12.

12. Jehovah said: As I have created man to need relaxation at times, so have I carried the same conditions to be desired by My highest of Gods. Neither have I exalted any God so high but the most menial office is his glory. Neither shall the autocrat learn sympathy till he liveth with a beggar; nor the highest best man learn love and tenderness without taking a season in the depths of misery.

Enquiry. —How can this be without reincarnation?

REPLY.—Knowest thou aught, O Enquirer, of the labor of both Gods and angels in atmospherea? Learn thou that there are depths of misery, of trial and of degradation, beside which that of mortals is a small thing. It is to relieve this situation, and aid the angels engaged on the redemptive labor called for by these expressions of Life, that anchorages are needed. See the Sixth Address (supra) for further light on the subject of anchorages, and never confuse the matter with beliefs in a physical-body reincarnation. All such have no foundation in the realm of reality and cannot be proven. Learn, too, that claims made of a necessity for physical re-birth are not in accord with the true ideas of mukti (freedom). Refer to the words of Ihua-Mazda speaking through Zarathustra in the Book of God's Word, (Book of Fragapatti), Chapter Twelve, Verse 19. The following verse from *Isha*¹ may also give thee light: —

‘He who knows the truth of the infinite and that of the finite both united together, crosses death by the help of *avidyá*² and by the help of *vidyá* reaches immortality.’

¹ *Isha: the seeker should study the teachings of the Isho.panishad sacred writings and endeavor to grasp their inner meanings.*

² *avidyá, meaning ignorance; vidyá meaning knowledge*

QUERY 57. —*Reference.*— Book of Fragapatti, Chapter Thirteen, Verse 8.

8. To which Hoab replied, saying: I perceive that of myself I can do nothing but go down hill; or, at best, keep on a level road. As I now comprehend All Light, there is no one thing in all the universe that can rise of itself; but, by the external pressure of other things, all tend downward, even man. To attain

to be one with Jehovah is the beginning of the resurrection of the individual; but he who hath attained power to resurrect others is strong indeed. There are many who spasmodically resurrect others, but, alas, how few can keep them resurrected! Not only must he have the Light of Jehovah within himself, but power to make others obtain the Light for themselves. Alas, I am weak!

Enquiry.—All tend downward; is this correct?

REPLY. —Perfectly correct, O Enquirer, if the principles of growth *as a dweller in corpor* are truly recognized. Oppositely, if thou wast *a dweller in the high ethereal heavens*, then the tendency would be onward and upward.

QUERY 58. —*Reference.*— Book of Fragapatti, Chapter Nineteen, Verse 25.

25. And the lower plateau, being on the earth, shall be provided as a mirage, having everything spiritual in appearance, as they are corporeally on the earth. And it shall be provided with forests and lakes and rivers, and with all manner of animals and birds and fish, and of whatsoever is suitable food for mortals. And the lowest plateau shall be called Hochedowa, signifying, happy hunting ground.

Enquiry.—Animals, etc. for food; can this be true?

REPLY. — Why not, O Enquirer, for the statement relates to a labor in atmospherea, in the course of which *subjective* conditions were created to induce dwellers in lower plateaux to rise. Of necessity they then associated the animal conditions before them with the question of food, since the food of such dwellers in the lower plateaux is largely made up of the fumes and smells which arise from attractive mortal conditions below, to which they attach themselves. For further information on the question of animal food see Book of Apollo, The Lords Third Book, Chapter Three, Verses 4, 18, 19, 20 and 21.

QUERY 59. —*Reference.*— Book of Fragapatti, Chapter Twenty-four, Verse 13.

Enquiry.—Pre-natal sin; what is meant here?

REPLY. —Consider, O Enquirer, the lesson conveyed in this passage and learn that, if all that is implied by the term ‘pre-natal sin’ is to be minimized, then parents (both potential and actual) must exercise, before the physical expression of parentage is made manifest, the greatest care and watchfulness, in order

that they may maintain, by daily thought, word and deed, their highest light, for truly do all things speak.
Are not all recorders?

QUERY 60. —*Reference.*— Book of Fragapatti, Chapter Twenty-four, Verse 28.

28. On this earth, mortals were taught through stone and wooden idols; and afterward by engraved images. In some of the mixed tribes it will be necessary to teach them incarnated Jehovah in mortal form, and by sympathy for his sufferings, teach them to follow his spirit up to heaven. But all these subterfuges should be set aside in the Kosmon era.

Enquiry. —Why subterfuges?

REPLY.—O Enquirer, who shall pass judgment thereon? They were deemed by *one-time mortals*, wiser than either thou or I, to be essential for the success of *their labors* and the results have long since passed judgment on the value thereof. Thou wilt have observed that the verse follows with a statement that subterfuges will be set aside in *this* era. Dost thou not see why? Seek, Brother! Sister, Seek!

QUERY 61. —*Reference.*— Book of Fragapatti, Chapter Twenty-eight, Verse 41.

41. Thou hast said to mortals: Go not into the marshes, for there is fever; build not large cities, for there is sin; go not after lust, for there is death! But they go in headlong, and they are bruised and dead!

Enquiry.—How large cities?

REPLY.—What is wrong, O Enquirer? Is not the truth stated? Consider the evidence round about thee on every hand? Who is responsible for the herding together of mortals in large masses? Moreover, have not the results been such, as compulsorily to make man give a greater recognition to the limitations manifested than he otherwise would have done? Is not experience the most wise of teachers?

QUERY 62. —*Reference.*— Book of Fragapatti, Chapter Thirty-two, Verse 16.

16. The general Lords were called Ashem, with voice; that is to say, Ashem-vohu, Lords in chief, given for the kingdoms of the Sun, in the land of Shem. They were: Shnaota, Zathias, Mutu, Aoirio, Kaeshas, Cter'ay, Shahkya, Thraetem, Gahnaetobirischae, Habarshya, Paitis'gomya, Huiyus, Hakdodt,

Anerana, Tibalath, Kever, Darunasya, Hors, Maidoyeshemo, Runnas, Gayomoratischi, Ba'ahraya, Zartushta, Kai'boryawich'wich'toe'benyas and Cpitama. And Yima made these twenty-five Lords controllers of the

Voice, with mortals, to take the place of Samati after the death and ascension of Zarathustra, for which reason they were called the Ashem-vohu.

Enquiry.—Ashem-vohu; how so?

REPLY.—O Enquirer, the historian revelator here shows how Fragapatti *organized* conditions under which the God of the earth and his Lords could carry out their labors. Subsequent history shows how, in the course of time, Ctusk (afterwards known as Ahura) was largely responsible for the organization breaking down. See Book of Divinity, Chapter Ten, for further light thereon. [NOTE.—Ashem-vohu, meaning voice of the Council of Lords in assembly.]

QUERY 63. —*Reference.*— Book of Fragapatti, Chapter Thirty-four, Verse 18.

18. Be thou firm, therefore, in holding dominion over the es'yans, permitting them only to return to mortals under guard; and especially preventing them from teaching other than the Ormazdian religion.

Enquiry.—Ormazdian religion; how so?

REPLY.—O Enquirer, herein read the admonition of a great Etherean Ruler, regarding the necessity for prohibiting the return of esyan spirits to mortals, *save under guard*. This ruling possessed a value, highly significant at the time, in relation to the reduction of mortal limitations tending to prevent a response to the Light of the true Ormazdian religion, as revealed through the teachings of Zarathustra.

It should be noted that the ruling was given more than a thousand years *before* Ctusk (from whose wrong teachings the term Ahura-Mazda originated) fell into declension. From the activities set in motion by his defection, arose the causes ultimately responsible for the obscurity and confusion which today surrounds the true Ormazdian religion.

What then, O Enquirer, shall be *thy* function in the Light of this knowledge? Endeavour at all times to manifest the true Light, to the end that thou and thy community may dwell in the Highest of Places. [NOTE.—The wrong teachings originated by Ctusk were subsequently augmented by Kabalactes—the Triune God of Vind'yu—who afterwards assumed the name *Buddha*. The labor of

millions living in India today is one of providing channels whereby the remains of the false teachings of the past may be replaced by the true teachings of Ormazd.]

QUERY 64. —*Reference.*—Book of Fragapatti, Chapter Thirty-nine, Verse 10.

10. Gir-ak-shi called together his hosts, millions and millions. He said unto them: Form ye, in sacred circles, hundreds of thousands, and go to the places I will point out, and invoke the higher heavens in Jehovih's name. Cast ye a famine here; and a blight in the animals of the forest. Into the water cast ye imbrele, that the fish may die. Make mortals stop and consider.

Enquiry—Why innocent animals and fish?

REPLY.—Ask thyself, O Enquirer, why animals and fish came into being; and, since the earth was created that angels and mortals might rise, the function for which they continue to be called into being? When thou hast attained this knowledge, thou wilt see no riddle exists. The term ‘innocent’ is out of place when applied to the animal or fish world. Of what can they ever be adjudged guilty, by a departure from innocence?

QUERY 65. —*Reference.*— Book of Inspiration, Chapter Seven, Verse 15.

Enquiry.—I inspire the serpent to bite to death; for thus created I it? How so?

REPLY. —Quite correct, O Enquirer, and necessary for the purpose it manifests Life. The reason for this has to be sought through a careful study of the purpose for which original life forms of this type came into being. Read thou the Book of Cpenta-Armij, Chapter One, Verse 17, and the Book of Inspiration, Chapter Six.

QUERY 66. —*Reference.*— Book of Inspiration, Chapter Twelve, Verses 5 to 30.

5. And yet, both, birds and beasts, move by My inspiration, perfectly in the order I made them; the bird doeth her work, and the hare fleeth from the fox.

6. But the child of man will put its finger in a serpent's mouth, and the child will also eat any deadly poison.

7. Thus differently created I man from all other things on earth; but I gave him the foundation whereon

he might attain to perfection in all the attributes of My other living creatures.

8. And I said to man: Be thou observant of what thou shalt eat and drink, and where thou shalt dwell by day, and sleep by night.

9. For all things shall write upon thy soul the character and kind whereof they are made.

10. If thou wilt be gentle, like a lamb, and non-resistant and docile, so thou mayst obtain great knowledge, feed thou upon herbs and fruits and cereals.

11. And thy blood shall be pure and cool, and charged with food for thy spirit, in peace and love.

12. But if thou wilt be ferocious, like a carnivorous beast, then thou shalt feed upon flesh and fish, and thy blood shall be hot, and thy spirit shall be stirred with passion and anger and contention and tattling and war and jealousy and love of vengeance.

13. For whatsoever thou chargest thy blood with, shall be charged upon thy spirit.

14. Because thou canst not feed on fish nor flesh but through destruction unto death, even so, destruction unto death shall come upon thy soul.

15. From thine own blood shall thy spirit be inspired, even according to what thy blood containeth.

16. As through corpor thy corporeal part is nurtured, so through the gaseous, atmospherean part is thy spirit nurtured.

17. Woman said: Behold, I kill not any lamb, nor bird, nor fish. Others kill them, but I eat them.

18. To kill My lambs and birds, and whatsoever I created alive, is a simple act, saith Jehovih. Let no man waste much speech because of such destructions.

19. It is the contamination of the blood of man by carnivorous food, whereon thou shalt ponder.

20. Like unto like created I all the living. Whosoever maketh himself carnivorous, can not escape conflict and contention within his own members, soul and body.

21. Until the earth was circumscribed, I gave man carnivorous food; to-day, I make it poison to him.
22. And man shall turn away from it; and the smell of it shall sicken him; and the sight of blood shall fill him with horror.
23. The butcher shall be ashamed of his avocation; his neighbors shall say to him: Thou stinkest of blood!
24. Because thou gavest us flesh, we also drank to drunkenness.
25. Because thou gavest flesh, we also did smoke and take narcotics.
26. Because thou gavest us flesh, we are rotten with catarrh, and wasted in the lungs.
27. Because we feasted on flesh, Jehovih answered us in corruptible flesh.
28. Lo, we stink from the sole of our feet to the crown of our heads.
29. And our offspring are born into the world so helpless and corrupt that half of them die in infancy.
30. Jehovih said: When I command the nations of the earth to peace, behold I raise My hand above the carnivorant's head.

Book of Judgment, Chapter Thirteen, Verses 25 to 32.

25. Thy young spirit must remain within the atmosphere of the animal creation for a long season; like unto like, hast thou fashioned thy spirit to the flesh of thy body.
26. According to the atmosphere of things, as to the purity and sweetness, behold, thy Creator hath fashioned them in relative ascent above the earth. That which stinketh, resteth on the earth; that which is pure, is upward and high.
27. Consider the place of the hells of the spirits of the dead, and the weapons of warfare in their hands. As the corporean is to corpor, so is the spirit as to the atmosphere of the earth.
28. O man of the earth, consider what thou putteth into thy mouth, for the atmosphere thereof is the food of thy spirit. And the habit thereof will be entailed on thy spirit for a long season after thy mortal death.

29. If thou hast been a gross feeder on flesh, thy spirit will seek to linger in the atmosphere of gross feeders still dwelling on the earth. The slaughter-house and the cook-house and the eating-house shall be the places of thy spirit's resort.

30. And thy spirit shall feed therein and thereon; and thy companions shall be millions and millions of drujas; like vultures that flock to a dead carcass, and thou can not away; like a loadstone, are these haunts to the spirits of darkness.

31. O man, I have heard thee, in thy fullness, say: I must have my flesh-food; I must have my wine and beer and tobacco and opium.

32. I say unto thee, if thou hast not strength in this day, neither shalt thou have strength tomorrow. What strength shall thou gain by the loss of thy corporeal body?

Book of Judgment, Chapter Fourteen, Verses 10, 17 and 18.

10. If thou art a flesh-eater, a drinker of strong drink, and a user of narcotics, thy child shall come forth with thy contaminations upon it.

17. And their offspring come forth in darkness; they are void of su'is, void of heavenly aspiration, and dumb as to the voice of the Creator.

18. They go about, saying: I see no All Person! I hear not the Unseen! Nay, I believe not that any man hath seen or heard Him!

Enquiry.—Eating fish and flesh forbidden. Does the world's experience justify the prohibition? Does not England's or Europe's history falsify all this? What about the boast about John Bull's drink-bill and tobacco-bill running into several figures, and is not this boast considered everywhere to be a sure indication of his prosperity? And what about Lord —— enjoying his smoke whiff in the other world and sending us that message? Also, the Book of Judgment, Chapter Fourteen, Verses 10, 17 and 18. Is that really so much about the English nation, the most flesh-eating nation in the world?

REPLY.—O Enquirer, thou art here expressive of destructive *criticism*, though maybe unintentionally so. Learn that, until thou canst rid thyself of that which creates it in thyself, thou wilt never see clearly, nor yet canst thou even so much as verify, in thine own life, the truth of the Source of Being. Great nations, no less than individuals, judge themselves and years, yea, many years yet to come, will find thee realizing the truth, that light comes not to any in a day.

No matter what the *prevailing* conditions express in any part of the world, and even giving importance, for a moment, to all thou sayest of a nation which thou art far from being competent to judge, that constitutes no base from which it can be assumed (and still less proved) that *the doctrinal principles enunciated* are incorrect, or false in application.

Nor yet, by reason of the present-day conditions more or less appearing to preclude their successful application upon even small scales in the practical life, can it be deduced there from that they will never be, for great are the changes yet to come, and hard the disciplinary lessons yet to be learnt. The time comes when much that now prevails will not be, for change is the order of the day. Study then, O Enquirer, the measure of Light and darkness manifested in thine own land in the first place, then labor thou for the ascendancy of Light; so doing, thou wilt not see, nor yet respond to that which, at present, cannot fail but negative all thy efforts to see Light. Learn, too, that no nation nor race exists *in this age*, without its containing some whose leaven of Light and endeavors to combat the limitations of darkness maintain that which alone sustains the whole.

With special reference to the instance quoted of smoking in the other world, it suffices to say that it is irrelevant to the subject and, like all cases of a similar order, has no foundation in truth. Thy *personal* experience should have taught thee to have KNOWN this long ago. The foolish and the deluded exist in all lands, and cases of the type quoted can never present authentic positional evidence of the Unseen, by reason of the very nature of the limitations expressed.

Granted all else associated therewith to be representative of sincerity of effort, directed to establish what must inevitably form first-resurrection angelic communion, it follows that if those responsible for the conditions under which such manifestations alone become operative, knew what the conditions imply, nothing is more sure than that they would cease to provide an anchorage for them.

QUERY 67. —*Reference.*— Book of Judgment, Chapter Fourteen, Verse 26.

26. But dwell thou in a place of purity, and give unto them liberty and nobleness. They shall not be thy slaves.

Enquiry.—Show us the regions or families where these selections can be made?

REPLY.—O Enquirer, all over the world, in places where least to be expected and under conditions little recognized, exist mortals actively responding to angelic inspiration, for attaining the objective referred to. That they have not yet become so numerous as to influence the great masses of mankind, matters not at all. Such effort is continually being made under various names. India itself possesses many. That thou art ignorant of them is a loss to thyself, calling for remedy.

Seek, Brother! Sister, seek! And never forget that this age is *but the infancy* of the Kosmon era.

QUERY 68—*Reference.*— Book of Judgment, Chapter Seventeen, Verse 20.

20. I do not command, saying: Thou shalt believe, because I, thy God, hath said it, or revealed it in this book.

Enquiry.—No claim to the nature of *ipse dixit* in any book?

REPLY.—O Enquirer, do not destroy the perfume of the mind with impatience. Numberless instances where claims to *ipse dixit* are applicable do exist; that thou mayest not have found them matters not at all. The God of the earth is a one-time mortal, who has risen to a grade on the line of life, which render his assertions such as to command respect, by virtue of his ability to KNOW.

QUERY 69—*Reference.*— Book of Judgment, Chapter Twenty, Verse 24.

24. Neither shalt thou judge thyself by any sacred book, or any bible, in all the world; nor by the words within them purporting to be my words, or the words of any God, Lord or Savior.

Enquiry.—Then even this book (Oahspe) is not to be believed as containing Jehovih's work?

REPLY.—O Enquirer, art thou in truth one who purports to manifest capacity for sifting, weighing and balancing evidence? Where then is thy power of vision, that thou canst not see the necessity for the God of the earth so expressing himself that man shall not be satisfied or content with beliefs, expressed either through the medium of books or individuals? Man must so grow that he learns to KNOW, and this once

attained, as thou well knowest in the realm of evidence, positive personal experience cannot be contradicted, or gainsaid. The assertion clearly states a truth which may be stated thus:—

‘By thy works shalt thou judge thyself O man!’ Is it necessary to say more?

QUERY 70.—*Reference.*—Book of Judgment, Chapter Twenty-two, Verse 11.

11. I demand of thee, that thou shalt give up thy army and navy. Art thou prepared to say: To whom smiteth me on one cheek, I turn the other to be smitten also?

Enquiry.—Are you prepared to ask the British People to comply with Verse 11 of Chapter Twenty-two of the Book of Judgment?

REPLY.—O Enquirer, thy zeal for that by which thou art inspired over-runneeth thy sense of either prudence or proportion. Learn that the true Child of Light seeks to manifest his link with the Supreme Teacher, through a knowledge of the Real and not of the unreal. The pathway is one of illumination, creative in all its aspects of the highest and best. What thou dost put forward amounts to a severance of *avidyá* from *vidyá*, which could only be productive of conflict, entirely barren of good. Many have fulfilled the requirements laid down, but all such effort has been unproductive of result, by reason of a non-recognition of the truth that there is a time for all things.

No one with wisdom carries out work on a sea-beach with the tide coming in. Canst thou not see how the Unseen Powers, in obedience to the principle of the statement, have already brought about an economic situation, which, compelling nations in this age to seek for an international limitation of armaments, will, through uncovering all the fabric for which a continuance of armaments stands, eventually render it unnecessary to have them at all? Consider thou the time-element in all things and become a Recorder, by virtue of the wisdom of its speech.

QUERY 71. —*Reference.*— Book of Judgment, Chapter Twenty-three, Verses 23 and 24.

23. Neither have they power or wisdom to go to any other place; and they stroll about, like one that hath lost his master. Neither will they affiliate with other angels; but, in stubbornness and moroseness, persist in working out an individual identity, until they are broken down in sorrow and darkness, which may be in a few years, or it may be hundreds of years.

24. And, then, my holy ones come to them, and carry them away to my es'yan schools.

Enquiry.—Why not the direct action earlier?

REPLY.—By reason, O Enquirer, of the labor of angelic redemption, which has to be carried out in atmospherea. Realize, if thou canst, that there must of necessity be a condition whereunder what thou termest restitution can be made for errors and wrongs committed during the mortal life. If not balanced out during the mortal life, such labor is always carried out during a period as an inhabitant of atmospherea and NEVER, as is erroneously thought and believed by many, through a return to earth for another physical life-experience.

QUERY 72. —*Reference.*— Book of Judgment, Chapter Thirty-three, Verses 11 to 25.

11. And that, instead of making laws against him, thou shalt do the opposite of this, and throw open the place of thy habitation, and thy soul, and thy love, to receive thy brother, godlike, and with open arms.

12. Flatter not thyself, that thou canst turn aside, or set backward, the seasons of the Almighty.

13. Wherein thou dost this, affliction shall surely come upon thee.

14. Behold, I have made the heavens of the earth universal; and established heavenly roadways around about the earth, that the angels of the different nations and peoples may be as angels of universal heavens, to help one another.

15. Wilt thou make a law to incite the enmity of the spirits of the dead against thee? And open the door for still more aggressive wars?

16. Shall the laws of man interdict the march of Jehovih?

17. Now, behold, when Kosmon came, I said unto thee: Come with thy God; peacefully shalt thou knock at the doors of Chine'ya and Japan, and they shall open unto thee.

18. This, thou accomplished; and those who had been exclusive hundreds of years, turned from the olden ways to welcome Jehovih's hand in thy promises.

19. Now, I declare unto thee, I will not more have exclusiveness in any of the nations and peoples in all the

world.

20. Neither shall there be taxes and duties of one nation or people against another.

21. Behold, thou hast asked for the Father's kingdom to come on earth as it is in heaven, and I will give unto thee. As thou hast prayed, so will I answer thee, in the name of Jehovih.

22. Thou shalt not serve both, Jehovih and mammon. Neither shall the light of my heavens be with thee, save thou heedest my judgments.

23. I will have all the ports open and free, nor shall there be partisan taxation, in favor of one nation against another, nor of one people against another people.

24. It is not excusable for thee to say: Lo, the poor foreigner will come and consume my riches!

25. Thou shalt say the opposite: Welcome, my poor brothers and sisters! Whatsoever is mine, is yours also. Come ye, and dwell within my country; it is ample, and Jehovih will provide unto us.

Enquiry.—Does not the history of India show that the course recommended in Verses 11 to 25 of Chapter Thirty-three of the Book of Judgment was destructive to the Royal Moghul House and the family of the Nawab of Bengal?

REPLY.—O Enquirer, that of which thou speakest affords no parallel, nor canst thou find evidence anywhere throughout the history of the past thousand years, from which to find a comparison of conditions. Verse 8 tells thee '*In Kosmon I come.*' If thou dost look round about thee, the evidence is cumulative from all sides of the truth expressed for, even so recently as one hundred years ago, thou couldst not have traveled, spoken or lived with the same freedom that is thine *in this day*. Adverting to the conditions of India, had not their own rulers been oppressive, productiveness languished, internecine war and corruption been rampant, then that which happened would not have been. Who then was responsible?

QUERY 73. —*Reference.*—Book of Judgment, Chapter Thirty-two, Verses 29 to 32.

29. Behold, it is not sufficient apology for them to say: O, an evil king will come upon my country and possess it!

30. I say unto thee, O man: All countries are Jehovah's. Be thou His servant unto peace and righteousness, having faith in Him.

31. Behold, thy God hath come to put away old things, and to give unto you the kingdoms of Jehovah, as they are in His exalted heavens.

32. Heed thou the judgments of thy God; thou canst not stay the hand of the Almighty.

Enquiry.—Can you point out a single Englishman who is prepared to follow Verses 29 to 32 of Chapter thirty-two of the Book of Judgment?

REPLY.—O Enquirer, that which inspireth thee to speak thus, but uncovers the limitations under which thou dost labor.

Learn thou that very many there are *of all nations and races* who have passed the bars of death, supplemented by others still living, whose practical lives have expressed in the first and continue to do in the second, all that is implied thereunder. But why dost thou single out the Englishman for the evidence sought for? Has the English race ever afflicted thee or thine? Has the English race ever professed to produce great spiritual Teachers? Knowest thou not that the power held by the greatest of nations is but an episode of time in the history of worlds; that the revelator of the Book of Judgment singles out not one man, one nation, nor one race, but *all* that none can afflict thee or thine with impunity; nor yet, contra-wise, *canst thou afflict, or even think of others in terms of darkness*, without eventually, either here or hereafter, rendering payment therefore; and, finally, that great spiritual Teachers have ever been the outcome of those localities on earth wherein darkness has tended to become supreme.

Ponder well, O Enquirer, over the truths placed before thee and then let thy higher self speak in the silence; thus mayest thou attain such growth as will enable thee to aid in the great work which lies before *all*.

QUERY 74.—*Reference.*—Book of Judgment, Chapter Thirty-two, Verses 22 to 28.

Enquiry.—Do you admit that Nelson, Wellington, and the Austrian General who saved Europe from the alleged withering influence of Islam, by defeating the Turks before Vienna, are undergoing the punishment mentioned in Verses 22 to 28 of Chapter thirty-two of the Book of Judgment; and are the British, Germans,

Americans, Austrians and South Africans suffering those penalties?

REPLY.—O Enquirer, the admission upon which thou dost seek corroboration is based upon a reasoning of thine own, which, by reason of its association with personalities, lies outside the range of educational value. The law which says: ‘that which a man soweth, that shall he also reap,’ is sure and infallible. Read Chapter Twenty of the Book of Judgment with care. Then ask thyself, what is the grade of attainment which has to be reached before one can see even the measure of the darkness of personal environment, an essential to the end that thou shouldst KNOW these things without enquiry.

QUERY 75. —*Reference.*— Book of Judgment, Chapter Thirty-two, Verses 21 to 25.

Enquiry.—Why should the Austrians, etc. be punished for transgressing Verses 21 to 25 of Chapter Thirty-two of the Book of Judgment, if they have never been informed of the same?

REPLY.—O Enquirer, who is it that dost punish? Canst thou say? And the purpose thereof, canst thou trace its CAUSE? Know thou, that in the realm of the All Highest Light, there exists no such thing as punishment. It is an expression created and endowed with reality through the attributes of darkness only, and oft-times has birth through the erroneous belief that it is an essential to deterrent measures. Knowest thou of any other school, which exists for the dissemination of information, capable of expressing the same degree of Light as that acquired through the school of experience? Yet how few pay heed to its speech, save when forced by circumstances beyond control. Know, too, that no discrimination either of individual or nation exists within the real spiritual realm; all tends to a restoration of balance, for the maintenance of a perpetuity of creative rhythm not to be comprehended by mortals. Search thou then for the time element of fulfillment, thus may be revealed to thee that which the multitude may not see.

QUERY 76. —*Reference.*— Book of Judgment, Chapter Thirty-five, Verse 14.

14. There was a law of circumcision; but I render judgment against that law also, for it hath fulfilled its time. This law, I put aside in practice. But I give it as a permission to the adult, that he may or may not fulfill the circumcision according to his own judgment.

Enquiry.—How has circumcision fulfilled its time?

REPLY.—O Enquirer, ascertain for thyself the function which circumcision was originally designed to fulfill. In the early days of man's history, when the primary races of the world were in the molding, the rite of circumcision was given, by Esean Directors, as a sign to distinguish mortals who were the vehicles for bringing forth heirs to everlasting life. Such a sign is unnecessary in the Kosmon era, and, therefore, its continued enforcement in any part of the world, for the original purpose, cannot be based upon necessity.

QUERY 77. —*Reference.*— Book of Judgment, Chapter Thirty-five, Verse 33.

33. He appointeth a time unto all; to some an hour, to some a year, and to some a hundred years; every one fulleth to result in wisdom and happiness, and for the glory of the Almighty.

Enquiry.—Why such capricious inequality?

REPLY.—O Enquirer, judge not hastily the words of thy Elder Brother-God-and a one-time mortal. Lo! in order that even thou and I might rise in time to come, millions and millions of beings in atmosphaera, daily fulfilling the great labor of redemptive work, raise up great songs of praise by reason of the knowledge that what the All Highest Creator has done is well done. Were it otherwise, how thinkest thou a balance could be secured and Light made manifest? There is a time for all things and it is well—even in this age—that the element of time as referred to here is not under the control of man.

QUERY 78. —*Reference.*— Book of Judgment, Chapter Thirty-six, Verse 6.

6. And now, behold, O man, the wisdom of Jehovih previously: He had permitted corruptions and contradictions
to creep into the sacred books of all of the said great religions, purposely and with design, so as to make
easy
the work of thy God.

Enquiry.—How could this be justified? Should not the corruptions, etc., have rather been nipped in the bud?

REPLY.—O Enquirer, learn that all such elements as are in question form essentials for the redemptive labor of angelic throngs in atmosphaera who would otherwise never grow to comprehend the Love,

Wisdom and Power of the All-Highest Creator. By works expressed do all proclaim their place and function on the great roadway of Life and, without experiencing the fullness of bondage which false teachings set up and establish, how else would truth be distinguished by the limited understanding of not only millions of dwellers in the lower atmospherean heavens, but likewise of mortals also?

QUERY 79. —*Reference.*— Book of Judgment, Chapter Thirty-six, Verse 10.

10. And, in the same time, that I sent infidels against the Jewish bible, I sent infidels against the Hindu bibles, and against the doctrines of Brahma and Buddha and Ka'yu, and against the Kriste'yans and Mohammedans.

Enquiry.—Which infidels were sent against Hindus, Buddhists and Mohammedans about the year 1760 when the American Republic was founded?

REPLY.—O Enquirer, herein, and by reason of the close association which the verse in question bears to the verse immediately following, thou hast presented an enquiry which calls for an examination of specific dates, to verify the truth or otherwise of the context which is questioned. Now in a period which easily admits of verification, it is interesting to note:—

As relates to the West.

(1) Columbus discovered America on the 12th October, 1492.

(2) The American Declaration of Independence took place on the 4th July, 1776; peace was concluded between the New Republic and Great Britain on the 3rd September, 1783 and on the 30th April, 1789 the first President (first not only as such, but also as of European origin) assumed office.

(3) It is seen that nearly three hundred years elapsed between the date of European discovery and the taking up of office by the first Presidential Ruler.

As relates to the East.

(1) Between the years 1498 and 1510, Europeans established considerable trading interests (which included land for defensive and other purposes) on the coast line of India.

(2) In 1758 the first European Governor of Bengal assumed office and, from that time up to the year 1800, changes occurred which reacted profoundly upon the destinies of all the peoples of India.

(3) It is seen that all the changes shown took place within a period of approximately three hundred years.

In and about the same period of time, history reveals the truth that terrible experiences were also undergone by practically the whole of the populations of Europe and Northern Africa; also, that the religions chiefly represented in the area concerned comprised adherents of the Jewish, Christian and Mohammedan faiths. Turning to the enquiry direct, it follows that the evidence available thus verifies the context questioned, since all Europeans landing in India during the period concerned would naturally be looked upon as infidels by the native-born resident, no matter what particular faith the latter professed to follow. Moreover, it should not be overlooked that, during this period, the term ‘infidel’ was applied more or less indiscriminately by believers in any one religion to express both absolute unbelievers (where another religious faith was concerned) or even, at times, to indicate departures from an established orthodoxy.

QUERY 80. —*Reference.*— Book of Judgment, Chapter Thirty-six, Verse 13.

13. And, because of their desires in money-getting, they considered not the religious edifice of any people, and they provided comity relations withersoever they went.

Enquiry.—Who were the foreigners who went to any country, considered not the religious edifice (being intent on money-getting) and provided comity relations whithersoever they went?

REPLY.—Maybe thou hast omitted to note, O Enquirer, that they who are termed ‘foreigners’ by thee in the enquiry, are referred to in verse 12 of the context as “laborers, under the name of merchants and traders to commence clearing away the rubbish.” Moreover, by virtue of the wording of thy enquiry, thou hast recognized how these same ‘laborers’ considered not the religious edifice, yet provided for comity relations. Clearly, then, they provided for a freedom from destructive tendencies where the religious edifice of others was concerned, which history verifies; for the outcome was a recognition of the principles of tolerance, of liberty in religious matters and of universal friendship in trading and other matters, regardless of religious expression, such as had found no place in the immediate ages preceding it. If, O Enquirer, thou hast so far failed to locate these same people, then persevere, ever remembering that Light comes not in a day.

QUERY 81. —*Reference.*— Book of Judgment, Chapter Thirty-Eight, Verse 6.

6. Thou wouldst not profit by the wisdom of the ages. I had holden up my hand, and said:
One wife, one husband!

Enquiry.—When had God said so? Any record?

REPLY.—O Enquirer, perfect liberty is extended to all men, yet thy attention is directed to the following sections of the Oahspean context:—

Book of Aph, The Lords First Book, Chapter Three, Verse 24.

24. I will have but one wife, I will not go after other women whilst she liveth. (I will have but one husband; I will receive no other man whilst my husband liveth.)

To the records of Zarathustra, particular to the Book of Fragapatti, the Book of God's Word, Chapters Eleven and Twenty-four.

Also reference to the Book of Cpenta-Armij, the First Book of God, Chapter Four and Verse 14, will show how the great Teacher Po was used as a vehicle for expressing the instruction laid down, clear and unequivocal, in Chapter Five, Verse 11 of that book.

Po
14. When these Councils were assembled, God cast his light upon Po, and they all saw it. And the words spake were called *God's Words* (Vede'or). Word by word learned they the wisdom of God, repeating them over and over, which was called *learning by the mouth*, being in contradistinction from learning by books and tablets.

11. Thou shalt not marry but once; neither shalt thou look after any other partner all the days of thy life.

Finally, consider the advice given in the Book of Jehovih's Kingdom on Earth, Chapter Twenty-two, Verses 8, 9 and 10.

8. Some will seek to trap you on the subject of marriage, inquiring after this manner, to wit:

9. Say ye, celibacy is higher than marriage? or, is marriage the higher? What say ye of marriage

and of divorce?

10. To these ye shall answer after this manner: We are no man's keeper; neither say we whether celibacy or marriage is the higher. We give liberty unto all to serve Jehovih, on that matter, in their own way. One marriage only do we permit to any man or woman. And, though one or the other die, yet the survivor can not marry again. And, as to such as are married, they can, at the option of either one, return to celibacy, by being publicly proclaimed in the temple of Jehovih.

Now all of the above emanated from the *Higher sources as instruction*, even as the verse thou hast questioned. On the other hand, an emanation from the *lower sources* occurs in Verse 17 of Chapter One of the Lords Fifth Book (Book of Osiris), associated with India, wherein according to law two women were allowed one man in marriage. This, however, be it noted, *is a statement of existing conditions*, prevailing at the time given by the historian revelator, and does not pretend to be an instruction in any way.

17. In those days God was near mortals, so that, when an honest man spake, the Lord answered him. And Anra'mainyus was near also, and when an evil man spake an evil voice answered him. For that reason the Lord singled out the purest and most virtuous of women; the wisest, strongest and most faithful, best of men, and married them, giving two women to one man, according to law. And the heirs of the wisest and most virtuous of men and women were wiser than their parents. And the Lord gave this secret to his people in the house of God, and they gave the knowledge to the chosen people.

QUERY 82. —*Reference.*— Book of Judgment, Chapter Thirty-nine, Verse 3.

3. But it shall be a law that no man nor woman shall marry more than one time.

Enquiry.—Why such inequality? According to this, the enforcement of widowhood in Hindu law is justified and the British Government's efforts to promote Widow re-marriage sinful.

REPLY.—O Enquirer, who art thou to pass judgment, in thy little wisdom, on the ruling of a God, and wherein lies justification for the use of the term inequality? Dost thou think that, in a matter of grading, Ormazd places woman—the sacred vehicle of motherhood—on a lower level than man? Ponder well before voicing thy thoughts on such a high matter. Choosing for example, by reason of its suitability in application, the great system of Caste developed in India, who shall assert *with spiritual authority* that

only the three higher castes (*traivarnika*) shall receive the right to take part in the sacred rites; or that the son of a declared lower-caste mother by a 'twice-born' father is of lower caste than his father, owing to the deemed birth-limitation of the mother; or, finally, that through unfortunate errors of interpretation on the one hand, or intentional distortion of transmission on the other, the entire system of 'caste status' which the caste system has built up does not contain within itself the seeds of its own undoing? This, be it noted, to an extent which renders it easy to foresee a time when the existing order of things will be entirely reversed. In this new era, recognition will be given to but One Supreme Creator, *entirely clear of intermediaries which call for attachment*. All children born will enter the world as His Sons and Daughters, without human limitations of distinction, and a new caste-system, universal in its application, will displace the old. This new system will be based exclusively upon spiritual grading and (of equal importance to the whole) admittance to the priestly caste will be recognized as governed by spiritual genealogy only and not by the limited attributes of a human genealogy.

Turning now to another aspect of the enquiry, what interpretation dost thou place upon the inner meaning implied by the use of the words 'marry' and 'marriage' throughout the Oahspean context? A great deal depends upon proper interpretation being sought for, if Light is to follow, but (without going further) consider the true meaning as having no relation whatsoever to *child-marriage*.

As related to the highly important question of widowhood, hast thou ever given serious thought, firstly, to the conditions which arise out of *child-marriage* in the land in which thou dwellest; or, secondly, to the changes that would follow a decision to make it illegal, supplemented by a freedom on the part of the unmarried population to meet and fraternize together on such terms of equality as prevail elsewhere, upon reaching a growth which implies capacity properly to recognize the true responsibilities of parentage? The foregoing, be it noted, presupposes such growth in Light to have taken place as will admit of it with safety, to women and girls throughout the land, in a mass sense.

Now let thy attention be directed again to the four constructive thought-applications, placed before thee in the Answer to Question No. 4 of §1. Thereafter consider well the elements of light and darkness and, when thou hast surely answered the question *as to which of these two* the efforts of the British Government in the matter are directly correlated, then of a truth thou wilt know that all the attributes which go to form both Light and darkness in these matters manifest throughout the whole world, regardless of race, nation or religious faith-expression.

Finally, thou hast yet to realize that thy enquiry affords no parallel in this age, since (see opening

verse of Chapter 39) it clearly relates to conditions which will not, in a mass sense, manifest on earth for a considerable period of time.

QUERY 83. —*Reference.*— Book of Judgment, Chapter Thirty-nine, Verse 9.

9. They shall be non-resistants;

Enquiry.—Then why do you condemn Ghandhism?

REPLY.—O Enquirer, it is not clear whether thy enquiry is directed to a person or to a nation. If to the former, then disabuse thy mind at once, for no one who has attained growth to a degree which admits of ability to distinguish Light from darkness ever condemns; to do so is to propagate darkness. Turning to a nation, now examine the Light and darkness manifested therein. This view shows that the British have never condemned Ghandhi, the individual, but, by virtue of the responsibilities inseparable from the assumption of Rule (how acquired does not enter into this matter), they were perforce compelled, *on behalf of others, be it noted*, to deal with the results of propaganda under the name of Ghandhism, which (remembering Ghandhi's personal appeals during the riots of 1921) were, it cannot be doubted, repellent to himself.

It suffices then to say that all the spiritual influence of Ghandhi the man, could not control and maintain *in channels of Light* those forces for which, rightly or wrongly, he was held primarily responsible for setting in motion. Knowest thou not that it is a comparatively easy thing to set the world on fire, as it were, but it requires spiritual genius of the highest order to keep the fire under proper control and so to regulate its heat and function that good only is produced as a result.

Without the manifestation of such spirituality, throughout all effort for advancement and change, no stability or security for the peoples concerned is possible, hence the PRIMARY need, of peoples clamoring for change, is a spiritual education universal in its application. Until this is available, all else is bound ultimately to fail in the attainment of its objective. Seest thou not, as related to numerous types of *ists* and *-isms*, the need for such education all over the world?

Now, lacking this spiritual control, the teachings referred to were seized upon by the elements of darkness and so became productive of riots and disorder in the first place, to be followed later by association with conditions creative of greater darkness still, if allowed to continue. The history of the forces at work, which, after long and patient hesitancy, culminated in the final detention (it cannot be postulated as punishment) of Ghandhi the man, should suffice to show all true recorders that the road

traveled could NEVER bring the people nearer to the Promised Land. Why? Simply because, no matter how powerful the personal or the collective influence behind a revolutionary movement may be, failure to accomplish is inevitable if it lacks the capacity to create its own foundation *from a spiritual base*. And this, be it noted, demands an absolute freedom from even the most minute expression of bondage to dark forces.

Under prevailing conditions in India, no revolutionary movement can exist without resort to compromise with active forces of a nature precluding the true manifestation of Light. Hence the processes of growth in the land call for the utmost care, knowledge and foresight, if pain and much present and future misery is to be avoided.

Clearly, then, Ghandhism *as manifested*, affords no parallel whatever to the interpretation to be put upon Verse 9 of the context reference which reads 'They shall be non-resistants.' Moreover, as was the case with the last enquiry, (No. 82), it clearly relates to conditions which will not, in a mass sense, manifest on earth for a considerable period of time.

As there exists much misconception regarding the proper interpretation to be placed upon the terms 'non-resistants' and 'non-co-operation,' here is a key, for all qualified to use it. *Not until a greater comprehension is reached of the power of constructive thought and a knowledge of methods whereby its function can be applied with sureness as Light, regardless of distance, will the real sense of the expressions become clear.* Such knowledge, be it noted, can never become an instrument for advancing the interests of political darkness, for exploiting ignorance and credulity, nor for trading upon the lack of unity so evidently manifest. From which it follows that, judged by the visible standards of today, the world's peoples are not yet ready to comprehend it, still less apply it.

XI. Questions of an Interior Aspect

QUESTION 1.—*Why should an innocent child have to work out its parental bondage?*

ANSWER.—It does not, O Seeker, nor could it even if it so desired. Each and all work out their own bondage *at the appointed time*.

It is felt that the question does not clearly define what it is intended to convey and if the word ‘limitations’ were substituted for ‘bondage,’ it will be seen that quite a different set of conditions arises. As these conditions are dealt with elsewhere, it may serve a useful purpose to examine the question, altering the wording to read as follows:

Why should the parent of high grade necessarily, as is the case, work out the bondage which follows the begetting of children, *who enter and travel the pathway of declension?*

Learn that the chief objectives of this bondage are closely interlinked in function, one aspect related to earth life and another related to atmospherean life.

Both are associated with *angelic* redemptive work and this will be clearly recognized, if it is realized how the double purpose served is one of creating a sure, though maybe slow recognition, among mortals, that the function of marriage is an exceedingly high one, calling for wisdom in selection, combined with the necessity of securing conditions for the upbringing of children which will, by virtue of spiritual elevation, reduce such bondage to an absolute minimum.

Children of a grade higher than that of their parents in atmospherea aid and elevate their parents and, when the latter attain an approximately equal grading, then the bondage of the mortal children on the parents becomes more of a labor of love, each effort for elevation put forth reacting with advantage to both parties. Such labor is common to the First Resurrection heavens of atmospherea, and is the expression of what is more or less individual effort.

Turning now to mortals who, consciously or otherwise, are directly affiliated with the angelic labors of the Second Resurrection heavens of atmospherea, a very different position exists, for the bondage of their parents in atmospherea, if of lower grade, is reduced to a minimum in this case.

This is manifested in various ways which react upon the corpor life of the children concerned, and

may best be understood if it is realized that, *in contradistinction to the case where the mortal children are not so affiliated*, the parents here cannot approach their mortal children so closely, *for purposes of inspirationally expressing conditions reflective of their own limitations*. Moreover, dependent upon respective gradings of growth, the parents, under some circumstances, may not be allowed to approach their mortal children objectively at all. It follows that the aim of all should be the single-minded effort of so living that affiliation with the angelic throngs of the Second Resurrection is assured, since through such affiliation, and by the power constantly radiated downwards from those regions, mortals on earth are not only helping forward their own growth, but that of others, living both in the seen and the unseen.

Happy indeed should be those children whose parents, having entered atmospheria, have attained direct affiliation with the labors of the Second Resurrection heavens, for never again do such parents have the burden of *individual effort and responsibility* in relation to their children.

QUESTION 2.—*Why is one child born to poor parents and offered no opportunities in life, while another has such opportunities from birth? If the theory of reincarnation is rejected, can it not be said that the Almighty is partial?*

ANSWER.—Learn, O Seeker, that the provision of equality of opportunity on the one hand, and the abolition of the limitations of poverty on the other, are manifestations of life-experience, closely bound up with angelic redemptive labor. Regardless of whether he is aware of it or not, man on earth is constantly aided by angelic throngs in the Second Resurrection, to the end that the PAST, which is responsible for the seeming inequality of conditions expressed, may be redeemed by a bringing about of the desired results.

Properly realized in the fullness of its light, no greater Love can exist than that manifested by the Creator in providing such avenues for growth and redemption as life on this planet reveals. It follows that no question of partiality exists, nor can it ever be thought of, once the magnitude of the function of life on earth is grasped, however dimly. Physical re-birth does not enter into this function, not even in the most remote degree, and on every hand in this day are signs of a refusal any longer to accept theories which, in truth, establish great bondage. Thus the conditions everywhere revealed prove great forces for the production of Light to be at work. Hast thou, in the light of even thy present limited experience, ever attempted to visualize life on a world wherein no incentive to endeavor existed?

QUESTION 3.—*Just as each child has got, from birth, different features; so, also, distinct different propensities quite different from others, are differently marked upon it. By marking these we say that a particular child will grow up to be a —, and so on. Can we do so? (b) Does the child inherit these things from parents?*

ANSWER.—(a) It is possible, O Seeker, *provided always* that the following elements are recognized and a knowledge of their activities in the proper spheres are sought for and studied. Think not that a child comes into being by chance or haphazard. Behind all exists a function and purpose which, regardless of time as ordinarily understood, is ultimately fulfilled. The elements in question are three: —

First, a knowledge of *all* the limitations labored under, *i.e.*, both those of birth and of environment. Secondly, the power of pre-vision to foresee to what extent changes of environment will react upon growth. Finally, a knowledge of what the Creator's Will stands for, in relation to the child's function, when and assuming it reaches maturity.

Ask thyself then, O Seeker, whether thou art acquainted with any or numerous mortals who have attained the capacity here called for, and let the answer suffice.

(a) No, the child only inherits from its parents and their parents, up to and not exceeding the seventh generation back, such attributes as find active expression *through the blood*, though allied physical formation will extend many generations back. As related to environment, the parental responsibilities are confined to the period of time (usually the early years of the child's life) during which it is subjective to *their* environment. This does not, however, always hold good, for (dependent upon spiritual genealogy) the child may grow up little, if at all, governed by the parental environment. Such a condition is only demonstrated, however, when opportunity serves to manifest the Unseen aspects governing its function.

QUESTION 4.—*In whom is the sense of moral duty likely to be more keen; in one who believes in the acknowledged Teachers, or in one who reasons and reasons, but cannot come to a definite conclusion?*

ANSWER.—O Seeker! Knowest thou not that the term 'moral duty' is but man-created and expressive of diverse human attributes in different lands, and that, again, the conceptions of these attributes are subject

to alteration and revision at different times? All hinges on the conception of life governing the impulse applied to that which is called moral duty.

Clearly, and rightly, there exist only two things in the realm of the REAL, *i.e.*, Light and its absence, Darkness. To know these and to learn, through sure experience, how to apply right judgment thereon, with wisdom throughout the practical life, forms a great labor, but no compromise exists through which either subversion or perversion can find a resting place.

The question therefore is; what does moral duty imply? Is it of law, of philosophy, of religion, or of the social well-being? When the answer has been obtained, ascertain to what extent it may or may not limit application in Light; then shalt thou know of a truth its place and purpose, also whether it belongs to the realm of the real or the unreal. This application will teach thee to understand how too much reasoning tends to confusion and how a too-great belief in a Teacher, instead of in that for which he may stand, tends to personal bondage, a matter ever to be avoided.

Clearly then, as related to the question, neither of the cases presented, by reason of the limitations expressed, show an ability to interpret properly what is implied by the term 'moral duty,' nor does there exist any ground for comparison; the bondage of the first and the confusion of the second, preclude it.

QUESTION 5.—*Who control the unseen body? Who are the Rulers of the unseen body? What is their function?*

ANSWER.—O Seeker, is not perfect liberty thine? Why then should the unseen body be under the control of others? Learn that thou art responsible for thine own growth and during earth life dost build up the unseen part of thyself. Nevertheless, by virtue of the Creator's Love, thou art so constructed in thine outer and inner mechanisms that thou mayest (if thou wilt), respond to inspirational impulses, constantly flowing downward to aid thee on the *ascensional* roadway of life. Clearly then, thou dost rule thine own unseen body, by virtue of that which thou settest in motion through the means of thought, speech and action, the function of the Unseen Rulers (*in this particular aspect*) being one of controlling, directing and distributing from higher regions, in and along the proper channels and at the right times, the Light from which is derived all inspirational activity, creative of constructive good.

QUESTION 6.—*Are persons changed in appearance after death?*

ANSWER.—O Seeker, changes in appearance after death are controlled by the same elements as govern during life in the physical body, namely, time and growth, growth in this case being that which determines the position held through spiritual elevation or grading. Even as the spirit manifests through the conscious life-expression in the corpor life, so is it for a time immediately following death, but the subject is complex by the very nature of its multitudinous diversity.

Of two things rest assured. *Firstly*, that such changes take place as are in consonance with the elements of time and growth. Thus the answer to thy question is—*yes, changes do take place*. Wouldst thou have it different? Surely not, for the function of all is to rise. *Secondly*, whenever conditions admit of the manifestation of their presence by visibility, then the so-called dead may make an effort to break down the barrier of physical blindness which normally prevents mortals in corpor from seeing them.

Since, however, they will have undergone *some* change the problem is, how to prove their identity. The mode of overcoming it is the simple one of impressing such a view of themselves on the *suis* (or clairvoyant) as will readily lead to identification. This naturally depends upon whom it is they wish to be identified by and the period of earth-life related to it.

A little thought on this subject will reveal how the necessity for employing this aspect of building up a photograph of oneself, as it were, so lends itself to abuse that the doorway to impersonation and deceit always has to be guarded against, for such matters are quite common and comparatively easy to certain grades of atmosphereans, who derive great pleasure there from. Such conditions, however, cannot ordinarily apply to *suis* labor conducted under Organic direction and for the purpose of Second Resurrection angelic communion.

QUESTION 7.—*How can one know a true religion from a false one? Is there such in existence to-day?*

ANSWER.—O Seeker, thy entire question is answered by the simple statement, ‘By their works shall ye know them.’

Look around thee, for all things speak and few do so louder than the religions. Record what thou dost find that is all thou hast to do, for great religions, even as mortals, judge themselves; nor is another judge needed. Learn, too, that every religion extant, somewhere—in tenets, in creeds, or in dogmas—will manifest the true and the false, the light and the darkness, in varying degrees and shades, according to the

source of its origin, the established power behind it, and whether that power be of the light, or of the darkness. Nevertheless, neither the right to manifest Light, drawn from the Temple of hidden wisdom, nor yet the right of entrance into the Esean Colleges of the Great Teachers, can provably be claimed as a sole possession by any for, such right being the heritage of all, it can never be the monopoly of a section, a nation, or a race, whoever may claim it as such.

Consider also, how grave an error it has been to consider ‘the established’ of one era as applicable to another. Yet principles change not withal. What does change is the growth and power of their application, which call for great courage, wisdom and foresight, if true growth is to be made manifest.

Not until a more full and searching enquiry has been made into the *origin* of the existing manifest forms of religion, can permanent and real advance be made and (resulting there from) changes in spiritual education come about, which, by virtue of the universality of the latter's application in the *practical* life, will speak for itself as to its truth or falsity. When this change comes about, then will the ancient and true teachings of Zarathustra, of Po, of Brahma and of Abram, be again revealed, in such form as (applicable to this age) will prove acceptable to generations yet unborn.

QUESTION 8.—*What is the percentage of persons in the world at present who cross the Chinvat¹ Bridge immediately, or soon after death? Which country stands highest in this respect?*

<p>¹<i>The Bridge of Chinvat, situated at the outer limit of earth's atmosphere, links the Atmospherean Heavens with the ethereal regions beyond.</i></p>
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ANSWER.—O Seeker, when thou hast succeeded in finding mortals on earth who, through growth, have attained to a grade equivalent to that of ninety-nine in the Second Resurrection Heavens, then shalt thou determine the percentage in question. Likewise wilt thou have learnt that the matter is one which (wisely) does not admit of either inter-national or inter-racial comparison.

O Seeker, read thou Verse 121 in the Book of Saphah, the section immediately preceding the Tablet of Biene in the Oahspean context, and forget not that, even as a child cannot attain maturity but by the process of growth, in even greater measure does this hold good for the esyan spirit in atmospherea.

QUESTION 9.—*Verse eleven of Chapter Fifty-one of the Book of Wars against Jehovih, in the Oahspean context; ‘driving hence the natural spirit.’ What does this mean?*

ANSWER.—O Seeker, learn thou that in accordance with the powers of ascension and declension, i.e., the response to Light or darkness expressed by mortals, even so does the power to maintain the direct links between the seen and unseen aspects of Life governed thereby, either increase or decrease.

Thus it is that, if mortal children are born during seasons where the localities of birth are sufficiently sunk in darkness, their unseen guardians of Light, have no option but to remain aloof. The children are then exposed to all the powers of darkness expressed in divers ways, one aspect being that the natural spirit-growth is suspended through obsessional limitations.

A little thought will show that there is no injustice on the part of the Creator about this, since man is himself responsible for which roadway he travels and therefore is himself responsible for the conditions under which his children come into the world.

QUESTION 10.—*What is unconsciousness? Where is the spirit in this state?*

ANSWER.—O Seeker, learn that there are degrees of unconsciousness. As related to the body-mechanism, deep and healthful sleep is the most natural degree of unconsciousness. In this state, the spirit part of the mechanism may (or may not) be elsewhere; nevertheless it is always linked to the body by and through the cord of life. During all such periods the body-mechanism never ceases to act as a recorder, hence one can ordinarily go to *sleep without the slightest fear of trouble arising from so doing*.

Turning now to an extreme case of violent concussion due, for example, to sudden accident or other cause. The recording apparatus of the body-mechanism is here thrown into a state of derangement and this may so react upon a highly developed and sensitively balanced organism as to necessitate the guardians of the spirit part of the mechanism removing it, either temporarily or permanently. All such cases as this, *affording as they do periods wherein the body ceases to act as a recorder*, call for the utmost care and watchfulness during the unconscious interval, so that when efforts to re-establish the seen and unseen links essential to balance are made, the corpor aspects of the case present a minimum of complication or liability to failure, due to imperfect resumption of function.

QUESTION 11.—*What happens (exactly) when the cord of life is cut? How is it cut? Who is responsible for cutting it?*

ANSWER.—O Seeker, if thou sittest alone for an interval of time, and callest to the right place for inspirational light thereon, thou wilt at once know that there exist (in the present state of Light and darkness on the earth), excellent reasons for the angelic physicians and asaphs, withholding such knowledge from mortals. The present grading of mortals forbids it.

QUESTION 12.—*How was it nobody knew Anuhasaj's designs in the heavens? If all our evils are written on us, how came his to be hidden from the others?* (See history in *Oahspe*, Chapter Eight of the Book of Wars against Jehovih, etc.).

ANSWER.—O Seeker, learn thou that even as that which is unmanifest requires time to become manifest, and none know its place, even so is it with all of which the mind of mortals can conceive. How much more, then, shall the extent of this apply to a being having the growth and experience of Ahuhasaj?

Even as history repeatedly proves treachery and double-dealing to have operated in the highest of corpor councils and where least expected, so is it with higher angelic councils, *when they open the doors to its expression by conceit and self-expression.*

It is entirely by reason of the declension in grade which occurred that the power normally ever active in uncovering darkness became of a negligible value, and the lesson conveyed should possess a deep educational value to all true seekers of Light.

Having special reference to the second part of the question, ask thyself how far *thou* hast to travel before it becomes possible to *prove* the truth of the statement that 'all our evils are written on us.'

If the grading of a community, a nation or a race is low, what member thereof shall stand forth and declare where evil resides? Spiritual blindness was the cause of their inability to recognize what was hidden, and had that not *been recognized by Ahuhasaj*, then rest assured he would neither have attempted nor accomplished what he did.

QUESTION 13.—*Do the Angels of Jehovih appear in sargis¹ at the present time upon the earth?*

¹*Sargis: meaning here the appearance of angels under certain conditions in a mortal form, visible to mortals. For fuller explanation, see Glossary to Oahspe or consult relevant passages in the Oahspean text.*

ANSWER.—Yes; O Seeker, under very special conditions, but so extremely rarely (owing to the corporeal holding good at the present time) that, granted even an individual growth to have taken place, which would safeguard the balance, very few can be found sufficiently strong, in both the spiritual and corporeal senses, for it to be wise for such an experience to be undergone. This may perhaps be better understood if it is realized that *sargis* conditions require an angelic building up, and that, no matter how transient or fleeting such a physical manifestation may be, it nevertheless cannot be accomplished without the corporeal physical entity or entities, with which it is associated, supplying the potential elements for its production. Its full experience, in groups, is a matter of the future affording more favorable conditions for manifestation than exist at the present time; for later generations will find it an easier or more natural process to develop the plexus-centers of the body-mechanism.(as associated with all that the maintenance of BALANCE calls for in connection with the Unseen part of the mechanism) than is possible in the normal life of today.

QUESTION 14.—*What is the proper or best method for the individual to use to enter the positive trance state?*

ANSWER.—Its attainment, O Seeker, is not a matter governed by either rules or laws as humanly conceived, nor can it be attained by any mere mental process, or effort of concentration comparable to *yoga* practices. This is wise angelic forethought, for otherwise it would follow, during most ages, that the Guardians of the Second Resurrection roadways would have their hands full of unnecessary and avoidable labor.

It cannot be recognized too early that what is termed the positive trance state should more properly be known as an ability to manifest *objective transcendence*. Such manifestation is, however, exclusively associated with angelic labor, and unless the Second Resurrection angelic overshadowers and guardians require it, *it cannot be*. They alone decide its place and its function. Individual corporeal effort only enters into one aspect of it and that is *the degree of its expression*, the key to which lies in spiritual growth; there is no other road.

A little thought will show that all this is as it should be; for what would happen if mortals had facility to travel in the Second Resurrection heavens when, where and how they liked and, after such attainment, finally fell into declension?

Not everyone, however, is capable of attaining such a degree of responsiveness to Light, a

responsiveness which needs must form part of the heritage of birth. Hundreds born into the world possess the gift (if such a term may be used here without error) but, not coming in contact during *life with the Light-impulse essential to set it in motion*, they are not aware of it, nor is it ever utilized, unless the conditions of experience *coincide with the time appointed*; which may be known by the bringing of persons together for the establishment of links, not clear at the time, but which, as time goes on, manifest provably in ways about which no error can be made.

This degree of growth is not, however, *a necessity*, and a lack of it by no means implies an inferiority on the part of mortals who have it not, in comparison with those who have. It is a matter of *functional activity*, that is all, and when sufficiently advanced through growth, those who have not this gift developed within them are often compensated with an equally high degree of conscious *suis*, which is manifested in a clarity of vision and a responsiveness to the direct Voice, rarely met with.

Happy indeed are they who have the blessing of both phases of *suis* referred to. At the same time, both aspects imply an increase of responsibility and sensitiveness, and not until experience teaches the varying degrees of each can the onlooker ever truly comprehend the great labor entailed thereunder, in an age of *Unbalance*.

CONCLUSION

In conclusion, let the mind of the student be directed as often as maybe to the Book of Fragapatti, the Book of God's Word, Chapter Thirty, Verse 6, which reads:—

‘One present asked: How shall we know one another, whether we be of heaven or of earth? Then Zarathustra answered saying: Seek to know thyself; thou art not thy neighbor’s keeper. Search thine own soul a hundred times every day, to know if thou practisest the All-Highest according to thine own light.

‘Neither shalt thou find excuses for thy shortness; nor reflect over much on past errors, but use them as inspiration to perfect thyself henceforward.’

— PEACE TO ALL BEINGS —