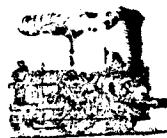




KAY TING



THE GROUP SOUL



Kay Ting:

What is the Group Soul? What is its function in the scheme of life? I am quite aware of the fact that these are questions that have been dealt with at considerable length by a number of men and women of deep metaphysical minds, and we do not in any of these writings pretend to be able to tell you in a few short pages about things it has taken most of these highly capable people long years of study and then large volumes of writings to make known to those who were and are seeking the "Inner Wisdom." We of the "Inner Circle," however, came to the realization many years ago that almost all such subjects have been dealt with in such highly technical terminology that they are of little practical value to the beginner. This is probably one of the main reasons for the rather shocking lack of interest of a great number of people.

It appears to us that more often than not these writers and teachers, in their zeal to express their views on life, forgot one of the most important factors—and that is the art of simplicity. The quest of life is everyone's duty, from the moron to the most learned individual; but while it is one's duty, it should also be his pleasure. Where there is no sense of pleasure in our acts, we are not likely to continue in those acts.

There is a greater demand today among the people of the Earth, and especially those in the Western half of the world, for more spiritual understanding. But if those who feel themselves in a position to give it keep putting their Ph.D.'s, D.D.'s and F.R.S.'s on display at the same time by packing their writings and lectures with Latin, Greek and Sanskrit terms, the neophyte will crawl back into the cooler shadows of his orthodox hole. Not that these shadows are more understandable to him, but they are *comfortable* by right of birth and early environment.

The beginner in almost every field of learning, and especially in those of a metaphysical and philosophical nature, is very much like the proverbial ground hog if he is permitted to see his shadow through the perhaps unwitting carelessness of the teacher in cast-

ing his light about. The results can only mean a longer "winter" of ignorance for the world at large.

It is, I believe, quite obvious to the material scientist, as well as to the metaphysicist, that the world will, in the next fifty years, make such tremendous strides in all fields of learning that the knowledge we now possess and feel to be so advanced will be as nothing. But this cannot be accomplished by the highly learned, who are the only ones that can bring it to pass, unless they come down out of their high places and walk among the "common people." And, with this, we hope not too lengthy preliminary, let us talk on what is called the "Group Soul."

In order to do this with the prospect of learning anything, we must at once set aside any preconceived ideas or notions on the subject. Knowing the difficulty in attempting to let go of acquired knowledge, even for a moment, I suggest we attack this problem with nothing more difficult than openmindedness.

By the law of paradox, everything is at once true and untrue. This statement is based on the theory that the underlying principle of time and causation is change. That things or conditions may seem to the majority to be of a homogeneous and conclusive nature is the result of the general training we received in respect to these things in the remote past. And, while such training may have had its worth in any of these remote periods, we commit upon ourselves and others a dire evil if we continue to cling to them on the grounds of tradition. All those who act as teachers or guides, whether of the past, present, or future, can tell you no more than what they as individuals have themselves learned, either from others or by personal experience; and this is true whether or not these teachers or guides are living and acting on your plane or mine. So, it is through and by my own personal studies that I have formed certain opinions concerning what is called the "Group Soul" and its nature. Some of these opinions I shall try to express to you in the limited space here permitted me.

Going back into the vast and endless depths of consciousness—or what is known to you as "time"—when all that now is had its abiding place in the Etheric, the higher Intelligences caused a kind of hypnotic spell to fall upon all those who were to enter into the physical-chemical world. This meant that all who were

so "entranced" were under the mental influence of those who put them into that state in a measure similar to that of one who is hypnotized by another here on your Earth. In order to better understand the power of hypnosis and what its mechanics are, let us talk about it.

Anyone, if he so wishes, can find an abundance of authoritative writings on this subject, but I suggest that unless you are advanced in other fields of education such as psychology and brain anatomy, you had better leave it alone; for, like all other forces of life it can be extremely dangerous to the unlearned, as you will presently see if you continue to peruse these pages.

I have no wish to frighten anyone from following whatever course of action he or she may feel desirous of taking. To do this would be to bar that one from the path of his own personal growth which would mean that I would have to share some of the karma that he would make by taking a path opposite to that he would normally have taken had I left him to his own devices. Nonetheless, it has been said, and wisely so, that "fools rush in where angels fear to tread." Let us, therefore, at least for the time being, try not to emulate either fools or angels but tread the middle path instead.

The word "hypnosis" is taken from the Greek word *Hypnos*, which was the name of the Greek god of sleep. The Romans called him *Somnus*, and he was supposed to be very closely related to *Thanatos*, which means "Death." As there is no such form of action as the word "death" implies, but merely a changing of one's state of awareness—and as there are endless degrees of awareness—it follows that there must be endless methods for getting into them, each a little different from the others. All of them, however, can be brought under the one heading called the "hypnotic" or sleep state, or the state of being influenced by suggestion and fundamentally illusionary.

Some schools of thought teach that because Man seems to do what is called "thinking," he also has free will, and is therefore master over his own individual destiny. Such, however, is not the case for man, any more than it is for anything else. For free will cannot be attained, except through and by the law of self-mastery. And this state can be acquired only after long years.

of conscious effort on the part of the individual to realize his own Divinity. Upon attaining this realization, "the Anointed One" is automatically freed from the controlling influence of the Group Soul, and is indeed, then, a free agent.

Until such time as the individual finds within himself the need for Self-realization in some form, he or she is not actually a thinker. Nor are they doing as they *will* to do, for they are acting directly under the influence of the Group Soul, through the desire body, via the sexual energies as the principal driving force. This control of all living things through the forces of sex, while creating many seeming evils, also brings about an equal drive for what is called "good"—thereby keeping the over-all activity of life in its normal state of balance.

In considering the "after-death" state, some seem to think that the individual either becomes automatically free from the things which he did while on Earth, or he is consigned to eternal hell and damnation. I do not speak too strongly against this kind of teaching when I say that it is not only one of the most arrogantly stupid of doctrines, but it is brutal beyond measure, for it fills men's hearts with the dread of dying and having to face such an utterly hopeless situation.

Death, however, does a great deal for some in the way of releasing them from the binding chains of the Group Soul, for upon realizing that life continues beyond the physical body, they begin to awaken to the fact that perhaps there is more to life than they were aware of while still in a material world and, as a rule, it is but this sudden and happy event that prods them into more conscious seeking. And, happier still, many manage to bring this knowledge back with them in their next earthly embodiment.

Friends, it is only by such realization that the act of dying makes any change in an individual. Without this realization, man is an automaton, a puppet, and the "strings" that cause him to move are the forces of his animalistic body guided by the hand of the Group Soul.

Not knowing that the one and only requisite to freedom from the wheel of life is self-development Man seeks blindly in his outer world for what he thinks to be the answer to it all, which he

calls "happiness." This word, in its worldly sense, can mean only one thing, and that is satisfaction for the ego. As such, it is but stale crumbs to the High Self, or Soul, for the so-called happiness that one may feel in this way is almost always woven out of the threads of the unhappiness of another, and on this ground alone it is doomed to a short period of existence.

The real state of happiness lies within and it is a quality of the Soul, not dependent on any form of activity of things, places, or other persons. It is therefore perfect and everlasting.

Now, while it may seem that I have spoken of the Group Soul as though it were some kind of human entity, as the Christians do of their God, it is not to be thought of as such, but rather as a force that came into being with Man's entrance into the physical world, and which pervades all things as a necessary form of action towards the continuity of the harmonious pattern that must exist in the law of growth.

One of the most beautiful characteristics of the law of ever-becoming is the lack of acknowledgement of a time-limit. If we but consciously realize this, we will attain and hold a calm state of mind in our efforts to go forward.

Up to this point, I have spoken only of the human being where the Group Soul is concerned. Why physical man thinks that he is operated in a manner superior to all else, I cannot understand. Surely none of his movements is different in essence from any other of the Earth's creatures, inasmuch as these movements follow a pattern that says "Eat, drink, mate and shelter yourself and stay alive." Anything that he may do that seems to have no connection with the above five things, no matter how subtle his movements may be, if watched closely will be found to lead back to them. It cannot be otherwise, for notwithstanding his vaunted belief in reason, he is yet a creature of habit, and governed by the habit pattern of the species, which the nature of its environment necessitated for its survival.

Birds and certain animals that habitually migrate find their destination by following ether or ground currents that play upon their bodies and excite or depress the nervous system. It may be noticed that some birds fly in a series of varied formations, and

the cause for the changes of formation is the changes that take place in these ether waves and the position of each bird in the flight. We may line these ether (not air) currents to the radio beam that your great airships follow in landing.

Land animals follow lines of the earth, that are also of a magnetic nature, in seeking a more comfortable place to exist when weather conditions bring about changes in their environment. If you doubt this, you may simply watch the confused actions of what is called a homing pigeon when he is unfortunate enough to come in contact with the lines of magnetic force flowing around one of your great radio stations. The natural electronic pattern flowing between the Earth's matter and that of the ether has been broken up.

A very similar condition takes place where hounds in tracking a man run into the footprints of many men. Each individual carries with him, due to the nature of the chemistry of his body, a chemical radiation that flows between his body and the earth, and when the one who is being tracked mixes his tracks with many others, the vibrations of the many so intermingle that no one of them can be segregated from the mass. These vibrations excite the dog's nervous system by way of the nasal passage, but it is not registered as what is considered an actual odor. The sex and temperament are there, besides the type of animal it is that is being tracked.

A vulture flying high in the sky knows when an animal or human is dying and when it is dead by picking up the chemical changes that are occurring when death is taking place in a body. Male moths will find a female at mating time though that female be locked up and miles away. Bees keep in the swarm by being constantly in contact with these lines of force.

So each thing reacts according to the nature of the mechanical construction of its body. Through the mechanistic action of the body all of what are called "outer" stimuli are received and referred to the consciousness that is in charge of that body. But it is not till after the consciousness refers the stimuli back to the "outer" world that it becomes aware of the stimuli as objects or sounds located in a given point in space. I am sure, however, that it is known by most authorities on this subject that the eye

sees only about a tenth of what it looks at, and the ears hear even less than that in the way of sounds. To state it briefly, the sense organs of the human being all fall very short of giving a true and complete picture to him of his so-called outer world. But this situation is true of all life forces working through a physical-chemical body of any kind.

Often we are given to making comparisons between what is called human consciousness in them, but such efforts as have been made in the past will undoubtedly be made in the future, are extremely hazardous and will never lead to anything but confusion. And the confusion comes largely from Man's belief in form and his almost incredible lack of knowledge concerning the force called "life" that operates form.

There is nothing new in the statement that all forms act and react in accord with their environment in place and time, but because Man is capable of thinking and reasoning, he is more able to adapt himself to almost any environment or new condition that may arise in that environment.

However true the above statement may be, Man is yet of the animal kingdom, and his body structure and general actions show him to be; and he is to this day no less under the influence of the Group Soul, and until each individual becomes consciously aware of his own divinity, there can be no escaping this influence. For, as incomprehensible as it may seem to most of us, it keeps all things in a harmonious pattern of action until each and every thing has attained its highest state of growth, which was designed for it in the beginning of three-dimensional time.



LO SUN YAT



MEDITATION

Lo Sun Yat:

Man is a stranger to the matter world! He knows not how he entered herein, nor from whence he has come; nor does he know what to do within the short period of time that has here! Lacking this knowledge, it is quite natural that once he is here he fears having to leave, for his destination is as moot a question as all the others.

By appearances it may seem odd indeed that man should find existence to be such an enigma, especially when it is realized that man has been coming and going from the world of matter for upward of a billion years. Factually, however, it is not odd at all when we come to understand that the human entity is a center of Self-awareness, and as such is The Creator of all that is created, and that the so-called matter world is another of His creations which He is experiencing. By this I mean that the matter world is not something in itself, into which He comes and from which He goes, nor for that matter are any of the other worlds. However, it is the mode of operation He uses in creating which causes Him to suffer the illusion of going and coming, as well as the delusion that He knows not anything regarding Himself or the origin of His creations. And what is this mode of operation? It is simply this: while He is creating, He is completely unaware of His creation; and once He stops the act of creating, He becomes aware of that which He created, and, in doing so, He is no longer aware of being its Creator.

Now, providing this reader is capable of comprehending the above statements, he will come to see the reason and purpose behind the need of meditation. Meditation is an effort made on the part of the lower mind to breach the gap between itself and the Higher Mind. Once this is accomplished, the sense of separateness that exists between The Creator and His creation will cease to exist.

True meditation is a rather intense kind of introspection; so, if you are to get anything of value from its practice, you must go where it is quiet and your body must be clean, or irritations will

rise in it which will distract your mind and cancel out your best efforts. As a matter of suggestion, I think it best, before starting your period of meditation, that you take a warm bath and, if your room is free of drafts, that you sit without clothing of any kind, for clothes have a way of irritating the body also. If you are hungry, it is best to take only a little warm milk and perhaps some fruit.

Now as you take up your position, let your first thoughts be that you are going before your Maker, the Divine High Self. Take three deep breaths, in and out slowly, and close your eyes so as to shut out the external world around you and begin to let your body relax. Upon feeling your body to be in a completely relaxed state, start to center your vision (with your eyes remaining closed) up to the root of the nose at a point slightly above the eyebrows. By putting your consciousness upon this spot you will be removing it from the external eyes and giving it to the internal Eye or All-seeing Eye of the High-Self. This is the act of what is called "giving yourself to God."

I must remind the beginner that in his first few experiments in meditation he may get nothing more from it than the pleasure the body feels from relaxing, but do not let this discourage you. You may also, in the first part of your meditation, become aware of strange sounds such as rappings and voices, but try not to pay attention to them for they are simply manifestations of your lower psyche and can do you no harm other than to hold you back from attaining your goal should you become fascinated by the phenomenon.

Man has been living so long on the outer-side of the Magic Bag, that it is little wonder that any experience he may have on the inner is astounding and sometimes frightening to him.

Generally speaking, the Western mind lacks discipline. It is incapable of realizing and enjoying pleasures (mentally). Every desire must be met with body satisfaction, and all things must be accomplished in a hurry. This attitude to life frustrates the mind and brings on rapid deterioration of the body.

We can know how completely the body is related to the mind only as we realize that it is but an extension of the mind. In the past, and to a large extent in the present, it has been taught that

body and mind were two different entities. This belief has led many into thinking that they could cater to the body and neglect the mind, and vice versa. In India, there is a class of Hindu which believe that, by scourging the body, his soul, spirit, or mental-self will be better received by God. While it is true that by mental suggestion the nerve-ends can be so blocked that the brain cannot receive pain impulses, the Mental Self is still aware that its physical extension is being abused, and when the Mental Self withdraws its attention from its physical-self in what is called death, it will carry memory patterns of such abuse with it into its next expression which you have learned to call the Astral. Of course, I do not mean to imply that the astral body will now begin to suffer any actual pain, for pain is a relative condition, but the memory patterns will consist of the actions the body-self experienced, and will again be re-acted in the after-life.

This is especially true should we get emotionally attached to an experience and find ourselves repeating over and over again. It is truly said that we are the sum and total of our experiences. If we accept this thought, then we need but a little more intelligence to realize the folly of emotional attachment. Man is free to do whatever he desires, but if he acts only under the dictates of his emotions, he soon loses his ability to discriminate between what is intelligent to do, and what is not.

Many people believe that meditation is some kind of higher thinking, but such is not the case. The true meditative state comes to one only after he has stopped trying to think and reason. However, we cannot let go of our belief that by thinking and reasoning we can solve the seeming mystery of our own being when under the domination of our emotions. The ego, having no awareness of the Higher Self, is afraid to let go lest it be vanquished into darkness and oblivion. Of course there is some truth in the ego's fears that it will be vanquished, but what it doesn't know is that only by losing itself can it find Itself.

The material world by its own nature does not permit man to let go of his ego entirely, but he can learn to so yoke the ego, or lower emotional self, to the High-Self that the true nature of the external world will be revealed to him for what it is—maya, illusion, sensory-dream. With this enlightenment, the external world ceases to be a menace to his existence.

MAN ON THE PHYSICAL PLANE

Lo Sun Yat:

Were I to tell you that there was a beginning to man and his physical universe, it would of necessity imply an end also, for in truth beginnings are ends and ends are beginnings. And quite apart from this, I would have to clarify the meaning of the term the "physical universe." In defining the word "physical," we use such words as "material" or "corporeal," words which are supposed to declare an existing condition as opposed to another condition called "mind." A definition of this kind regarding what exists outside the mind would be very edifying if we only knew what Mind is, and I am sure our enlightenment would be even more extended if we could at the same time know what matter is, in or of itself.

Several thousand years ago the philosophy-loving Greeks, by a process called pure reasoning, came to the conclusion that, while the world around them presented itself to their senses as an endless series of surfaces, there must be an underlying homogeneous fabric to it all, and after a great deal more of reasoning, they named this mysterious fabric "atoms" thinking them to be little bundles. However, neither the Greeks nor anyone else at that time had any way of devising tests to learn whether the theory contained any facts. So a vast amount of time passed, and it seemed as though everyone, including the Greeks, had forgotten this little "cake" of reasoning dubbed Atom.

But man forgets only that which he finds convenient to forget, so the atom idea simply remained in the oven of the unconscious to receive further baking. Then one day, some adventuring thinkers having something of their own in the oven decided to look in on same to see how it was doing. As they looked in and saw beyond their own little theoretical cake, they saw something that startled them, and one of them said to the other, "What do you suppose it is?" and the other shrugged his shoulders in uncertainty and said, "I don't really know but it looks like something the Greeks cooked up about two thousand years ago." Then the man who had spoken first exclaimed, "In the name of Socrates,

that great lover of truth, I believe you are right! And if my memory serves me correctly, I think they called it 'Atoms.'" "Well," the second man cried excitedly, "let's take the 'stuff' out and examine it under the somewhat bright light of present-day knowledge; perhaps we will discover something that the Greeks failed to see."

One of the first and most important things these adventuring thinkers discovered about the atom was that it was anything but homogenous and should therefore, have not been named atom but perhaps "Mummy," for it appeared to be a body of some kind wrapped in many sheets. However, as subsequent events were to prove, even that title would have had to be discarded, for the more sheets the adventuring thinkers peeled from the supposed body, the more sheets were left to be peeled; and to worsen matters, each succeeding sheet seemed to be less tangible than the preceding ones, but at the same time, in some mysterious way, denser and increasingly more difficult to unwrap, until finally they came to the painful conclusion that if there was body at all among those sheets, it was there only as mathematical structure; and because of man's great need to name things, they named this mathematical structure "Energy."

But let us not stop here, for physical science goes on to say that energy is not something in itself, but is the results of something (?) called matter in motion. Then the scientists say that energy is believed to be closely related to matter and mass. It may be that my knowledge of modern physics is entirely inadequate to cope with this kind of thinking, but I fail to comprehend how energy in *itself* can be closely or otherwise related to matter and mass when energy is only the end product of matter in motion. Of course the trouble here may be in semantics and not in existing conditions at all. But however this may be, the subject regarding matter and its linkage to Mind is a large and complex one and needs explaining to each new generation and, therefore, has to be brought down to the language of each new generation. But even so, I do not think it necessary for me to go into detailed talk on the modern laws of physics to reach the minds of the present. In fact, I am sure it would only befuddle the issue for those who are not adept in such laws.

The law of physics tend only to show that there is a phe-

nomenon in nature called "matter;" they make no effort to demonstrate whether it exists in or out of a condition called "Mind."

→ Physics simply seeks to explain the workings of matter, and not what matter is. This being the case, it is obvious that we have no argument with the laws of physics as such.

I've touched on some of the things regarding the activity of matter merely as a means of clarifying the fact that matter in itself is the works of one side of the mind called the Conscious Self-aware state. This Conscious Self is not a static thing but an

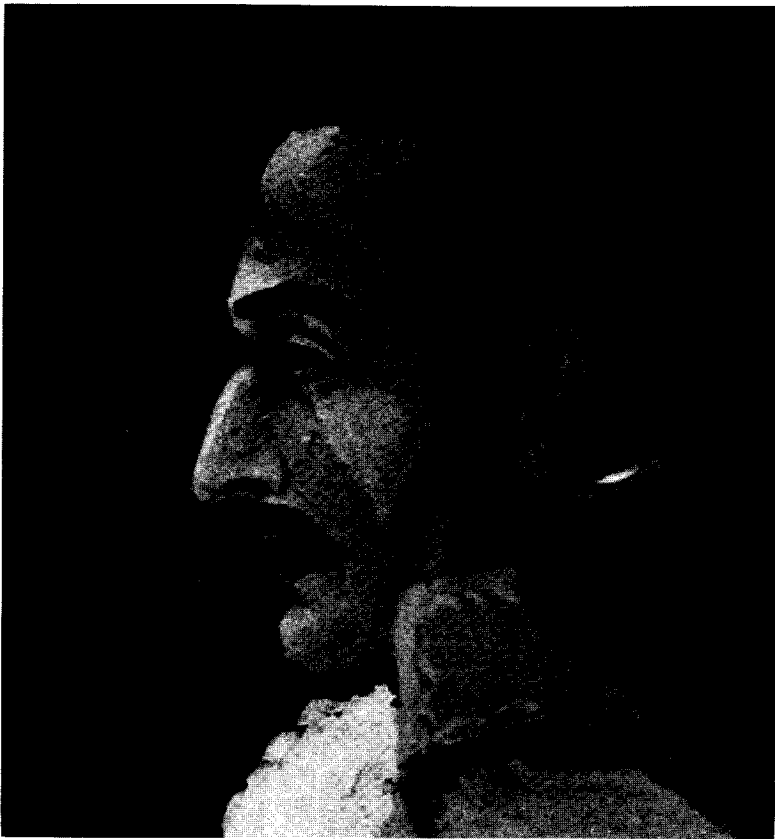
→ ever growing, ever expanding condition and this growth takes place through what is called the sensory system. The sensory sys-

→ tem is a system of measurements and the thing that is being measured is activity of the unconscious side of the mind and it is this activity that is called matter. This means, at least to me, that the

→ physical universe per se is an unconscious creation, and the consciousness is the God who "looks" or measures the Creation, and sees that it is "good" or a precise measurement of Itself. A pre-

→ cise measurement is a state of balance, and when one finds a state of balance within himself, he will find the world around him to be good, the word "good" in this instance meaning understandable.

On the so-called physical plane, man is lost, but his state of lostness is due only to his hypnotic belief in his not-self which he has named "matter."



RAMON NATALLI

This personality was born in 1598 and died in 1652. He was an astronomer and belonged to the Royal House of Astronomy in Rome, Italy. He was also a student of law. He was a close friend of the famous Galileo and secretly fought the bloody hand of the Inquisition. Ramon Natalli was an agnostic.

He continued to pursue the field of astronomy after passing into the astral. He was pleasantly surprised to discover he had survived the death of his physical body. He discovered two things of great interest after being in the astral world about two years—the first was that sun spots were atomic storms and the other was that atoms consist of photons of varied frequency levels moving in a series of quantum arcs.



MAN THE SEEKER AND MAN THE CREATOR

Ramon Natalli:

My beloved friends, in putting my hand to these writings, I feel deeply responsible for not only what I have to say, but for the others who are bravely endeavoring this momentous task. I—and I am sure, all those of the “Inner Circle,”—are fully aware of the many and dangerous pitfalls that lie in our path in this sort of thing.

In order to save a lot of misunderstanding and general confusion, we will lend elasticity to this work by here stating that none of us either want or expect the reader of these papers to accept more of what is said as being truth than his own mind through years of experiencing life tells him is truth or possible truth.

Science and philosophy are the only paths of safety that man has to lead him from the thralldom of religious dogma and superstition.

Every time man puts his foot back on the so-called material plane, he is instantly engulfed in the muddy torrent of the aforementioned concepts. That any manage to rise above the surface of these insidious waters long enough to catch a glimpse of the lights called philosophy and science that tell them a beautiful land of truth lies within their reach, is to me a wonderful phenomenon in itself.

Praise be to whatever the Ultimate Force may be, man holds an unbreakable Unity with his fellow-creatures in the world of Thought, even though walls of conscious awareness form what appear to him at first to be insurmountable barriers between the many worlds.

There are a number of highly educated men and women who shy away from the use of metaphysics and occult teachings as something too nebulous and vague; and yet these same people will be found using equally vague and abstract hypotheses in approach-

ing a given subject. For instance—many otherwise great scientific men will look down their long, superior noses at you if you even suggest the possibility of an individual surviving bodily death, much less that they can be contacted and conversed with! And yet, these same gentlemen of letters will look at you with a straight face while trying to explain the atom, although the only way they have of knowing that such a particle exists is by mathematical equations; and in the realness of things, figures or numbers have no more concrete bases than does anything else.

If you doubt that figures are more than mental abstracts that aid you in postulating a mental construction so that you may better deal with it in your three-dimensional world, just try going into the division of matter and see what happens to your so-called concrete figures.

For example, let us take the simple problem of your postulated 0 or zero. This sign stands for what you conceive as nothing, but one cannot arrive at such a mental concept in any state of consciousness. However, you create this sign anyway, perhaps in order to save your sanity; more likely, though, it is used as a force against the abstract world to set it into motion towards your concrete world. So now your hypothetical nothing becomes an X-force that, in some manner, is used to materialize a concrete whole called "one" or the beginning of substance in your three-dimensional world. Of course, in postulating this whole number you must again ignore an infinity of fractions extending in both directions—from 0 to 1; and from 1 to 2, or to 0 or zero again.

True, physical man must resort to some compromise of mind with matter until such time as the material brain has developed into a better machine for his psychic to work through.

For the vast uninitiated majority it is best for them to keep the assumption of a definite beginning and end to things. As for the learned, they must come to one of two conclusions sooner or later; first, that there is an Ultimate Force whom they must assume to be the One God, and entirely apart from themselves; or (2), that they, themselves, are Gods and The Ultimate in essence of All.

There is no middle-of-the-road compromise for the initiated. But whichever road they take, they must hold fast to it with the

courage of their own convictions. However, they must at no time try to sway another onto their road in any manner whatsoever. They are duty-bound, nevertheless, to pass on their learning to their fellow-men—but they must leave the seeker to arrive at his own conclusions.

The general mass of God-men of the Etheric World had no particular desire, or knowledge, of producing for themselves a new state of mind, a new vibration, a yet lower plane to live in; but man then, as man now, is a creator. This creative impulse is something he has no control over. It is a tremendous *must* with him. His will and desire enter in, only in *what* he creates, but not in the impulse itself.

The seeds for the physical world you live in, and all the vast cosmos from end to end, or the circle without end, originated in the scientific minds of the Etheric World, implanted there by the Great Creative Impulse.

It was through this dominative, inquisitive desire that man first thought that if he could in some manner break up the *merge-pattern* of his energies in the Low Etheric World he would then perhaps be able to produce what you call free motion. In so doing he knew that he would first have to arrest the homogeneous motion of his world. But, as no body once put in motion can be stopped or held back without the force or body that stops it being equal to it, he found himself up against an extremely difficult problem.

In other words he had to figure out an entirely different way of thinking.

ATMAN PLUS ATOM EQUALS ADAM

Ramon Natalli:

To know the world of Matter is to know the world of Non-Matter which is the world of Mind, and to know the world of Mind is to have Cosmic Consciousness.

In reading the above statement and realizing at the same time the rather vast amount of scientific data regarding the nature of matter that has been compiled by the scientists, one may jump to the conclusion that the scientist is in a much better position to receive Cosmic Consciousness than anyone else. Of course such a conclusion would not be true, for (all who are genuinely creative are in tune with the Cosmic Mind.)

For example, a thinking student in physics learns that there is no such condition as matter per se; therefore he does not ask, "What is matter?" expecting to get an answer, anymore than he would ask, "How high is up?" Rather he comes to know by higher levels of thought on the subject, that that which is believed to be matter is merely a condition called motion, which is the resultant of work. For instance, there is an energy exchange of a very intense nature going on between the many particles of that microscopic bit of substance referred to as the atom. This exchange is known as "work." This work in turn sets and keeps the atom as a bonded unit in motion. A portion of this work in the atom produces two different types of motion or levels of exchange called "heat" and electricity.

The laws of physics state that a body once set into motion will continue (in that) motion in a straight line unless acted upon by an external force, but the fact is that three-dimensional matter cannot move in a straight line because a straight line denotes a perpetual and unbroken form of motion. Physical matter moves not only in wave motion but also in periodical bundles or quanta. The cause of this motion is due to the nature of the underlying fabric of space. The space comprising the three-dimensional universe is an electromagnetic field that is constantly returning to its center. Our entire universe is simply a cosmic atom. However, in order to comprehend the concept of Cosmic Atom, we have to

begin by studying its working parts, the microscopic atoms. Every atom has its own space in which particles move, and this space consists of a viscous type substance that exudes from the core of the atom in a series of arc lines. These arc lines drive the electron bodies outward, from the core or nucleus, and draw them back again. As this alternating magnetic force expands the orbital field of the electrons, it creates a positive electrical flow; and as it draws the electrons back to the center, it produces a positive magnetic field. This magnetic field of attraction becomes denser and of greater tensile strength to the inverse square of the distance of the outer electrons from the nucleus.

400 ULTIMATONS (URANTIA)

While the electron is spoken of as an energy charge, it must also be considered to have specific structure. This structure, consists of four lines of energy crossing one another at the exact center of each line. In addition, each line has a series of nodes placed alternately along its axis which builds up in density as it approaches the hub or center of the electron. Here they join, and form a relatively larger node of greater magnetic intensity. Each of these nodes emits negative "electrons", which are very much smaller units of energy than the positive electron by many thousands of times. These units of energy are the results of the electron's effort to get rid of the force that was applied to it in projecting it into orbit.

ELECTRONS

↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓

The atom is truly the "Magic Bag" of the universe. It contains so many properties that one could go on forever and never touch on all of these properties and the things they are capable of performing. With their vital substances they paint and mold the universe. They are the very stuff upon which our dreams are made!

The gray matter in the head called the brain is made up of billions of them, and, when we think, our thoughts squeeze some of the "juice" out of them in the form of neutron showers. Rub certain molecules of them gently, and they give up some of their energies in static electricity. Hit some too hard, and their energies will erupt in violent winds of death and destruction.

As almost everyone knows, the word "fission" means to create a cleavage or break in a single unit. In fissioning atoms, a stream of extremely high speed protons are fired at the atoms and eventually the force field that surrounds the proton crashes into the force field of one of the orbiting bodies of the atom with the driv-

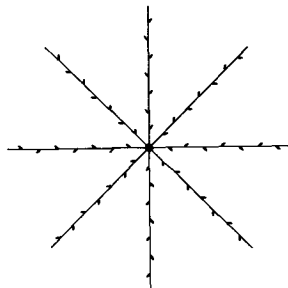
INNER CIRCLE : " THE MAGIC BAG "

(SAN DIEGO, CALIFORNIA, 1.963)

ing impact of millions of electron volts. The reaction of this applied force is heat, light, force, and the radiation of ions or negative electrons erupting from deeper layers of the atom.

Now, my purpose in explaining the activity of atom fissioning is simply to point out to the reader who may be unfamiliar with the subject that, notwithstanding all the above mentioned force that is brought to bear on the atom, no actual cleavage or true *break off* of pieces has occurred. To understand this, we must first realize that there is no such thing as matter and energy. While I have referred to the atom as being a "body", and electrons as having "structure", we must not let these words lead us into the belief that the universe is made up of two different kinds of substance, and that the substance called "matter" exists as ultimate bits or pieces. An atom is made up of a number of force fields, with each one of these (force fields) having its own particular rate of motion or vibration. Now if any of this is clear at all, I am sure it will become apparent to the reader, that all that happens to the atom when fissioned is to greatly expand the field of operation of the outer shells in reference to the innermost ones called the nucleus, thereby giving the atom a larger volume of space to work in.

In thinking of the world around us, we automatically conjure up the feeling called (solidness) and then imagine it to be a property of this world, when in fact it is but a sensory measurement of the world of "Adam." Adam, the Magician, who by the use of his magical wands called the senses, makes passes over the walls of his imagination, and who by crying out, "Abracadabra" causes vast and complex murals to appear and disappear on the walls. And no matter the number of pictures Adam creates, he entitles them all—"reality."



THE NATURE OF THE COSMOS

Ramon Natalli:

In the construction of solar systems and island universes there is a vast amount of waste matter thrown off into space. This act of making and throwing off waste matter is no less a law of the cosmos than it is of any single body in all space-time.

The word "waste," however, is not a very apt one, for while Nature is very prolific, she never creates anything that will not at some time be used—and this is true of the waste matter thrown off by cosmic building. While this substance has lost its intrinsic value to the body being constructed in a particular point in space, it will be taken up and used as a building-block by some other body in the course of time. If however, a waste matter thrown off by a body is turned back upon that body, it is found, in many cases, to tend toward retarding it and in time may even destroy the body altogether.

The basis of all things, we may state, is "heat." In the process of breaking down and building up, heat is not only the cause, but is also the effect. It is sometimes said that the word *cold* means absence of heat, as the word *darkness* means the absence of light. Neither of these statements is true. The words *heat* and *cold*, *darkness* and *light*, are "sense" words, telling of the body's ability to measure molecular motion by its organs of sense through the law of pressure; but where the word *cold* is concerned, in regard to molecular motion it simply means that the molecules of heat have lost some of their free motion and have slowed down or suffered a degree of inertia.

This is true also where light is concerned. There are no such conditions as absolute light or absolute darkness, but only degrees of these.

The degrees of light that can be seen in your three-dimensional world are brought about by certain forms of vibratory action taking place in your material substance. This action is then reflected on the permanent ether particles, which are considerably smaller, and produces a degree of change in them by expanding their electronic field so that they reach into your three-dimensional world, where the change is then measured by the sense organs of an individual

according to that one's sensitivity to light pressure.

Through your sense of touch, a form is found to be hot, cold, cool or warm. Now, all things have what is called potential kinetic energy stored up in them while they are inert, but once set into motion, a body will start discharging this energy in the form of heat units and the more rapidly that body is made to move the greater will become the quantity of heat, and the more intense and penetrating each succeeding radiation. A particle moving at the rate of billions of vibratory cycles per second is emitting light of such short length that it can be detected only by an electric photoplate.

It is in such fields of extreme motion that the X-ray and cosmic rays are found, the X-ray being about one ten-thousandth that of visible light and cosmic rays about that much again shorter than the X-ray. Both of these rays have, therefore, an extreme potential for ionizing all matter of a longer wave-length.

There is, in theory at least, a belief that some cosmic ray particles can penetrate about twenty miles of lead. To the layman in physics this would seem to be quite an awe inspiring theory, but let us stop and ask ourselves these questions: *What is space? What is its nature? Is it compressible? Does matter, as you know it, take up space?*

In order to answer these questions with any degree of intelligence, we shall have to go back to the accepted theory that the world in which you live is a world of three dimensions, called width, depth and breadth. But, in order for these dimensions to exist, it becomes necessary for them to have another body in which to take form, and this other body is called space. But space is really not of your world at all, but is a fourth dimensional state that in no way infringes upon any of your three-dimensional forms of action, and in itself is a hundred thousand times denser than the densest matter in your three-dimensional world. So the theory of the cosmic ray passing through twenty miles of lead is by no means a strange one when the theory is based on the fact that even twenty miles of lead does not occupy space.

The particles that go to make up space are much smaller than any of the cosmic ray particles, and they flow right on through all three-dimensional matter. However, both cosmic rays and X-rays are moving at such high rates of vibration that they have

passed out of the three-dimensional field, to the extent that their passage through etheric or "space-matter" creates a form of friction in much the same way as a meteor creates friction in passing through your Earth's atmosphere. This causes the cosmic or X-ray particle to discharge a light ray of infinitely short length by expanding the electronic field of the etheric particles just enough to cause that field to reach back into that of your three-dimensional world, but the very instant the work that is being done on the etheric atom by a particle from your world ceases, the form of response that the etheric atom was making also ceases.

Whenever a particle from the three-dimensional world manages to have its motion accelerated to the point where it can make a contact with fourth-dimensional matter, the response made takes place in the three-dimensional world, but fourth-dimensional matter can move into the three-dimensional world only so long as a continuous force of three-dimensional matter is brought to bear on it.

Some few years ago I was asked where the cosmic rays come from. My answer was that they were manufactured by the suns from more or less solidified waste matter in your solar system which had been pulled into the suns by the law of magnetic attraction. The suns, acting as atom-smashers, tear away the outer shells and spew them out into space, where, traveling at speeds for exceeding visible light, they bombard your own Earth and other planetary bodies in your solar system. However, even with the great speeds at which some of these particles are moving, in a manner of speaking, much of their destructive power is taken out of them by their contact with other particles in the Earth's atmosphere. Nevertheless, there is yet sufficient force in them to cause drastic mutations in many of the Earth's chemicals.

Scientists have experimented at great length to create a mutation in radium by artificial means, but, as far as I have been able to learn, they have not succeeded in either increasing or decreasing its rate of break-down into lead.

It is my belief that none of the chemical substances out of which the whole vast material universe is made, either breaks down or builds up of itself, but that these two continual forms of action are brought about by the forces of one chemical working upon another.

CHEMICALS

Certain chemicals, such as oxygen and hydrogen, have a great affinity for one another, and, when combined, work in harmony with each other, while others fight one another violently—or, unless a third force is brought to bear on them, simply will not mix with each other. This was true of oil and water until recent times when your scientists discovered that by the pressure of sound-waves these two could be made to blend very well. Very few of these chemical changes that are characteristic and necessary for the maintenance of earth life, however, could go on at all without the suns, of which there are many millions scattered throughout space, the one in your solar system being one of the smallest. The size of some of them would stagger the human imagination for they could hold within their huge bodies fifteen to twenty million suns like that of your solar system. Yet, in relation to the vastness of space they cast no greater light than the feeble flicker of a match on a great desert in the dark of night. All is relative—a thing is never itself, until compared with something else.

SUNS

It is thought by some that your sun was at one time a great deal larger than it now is, but that is not so, for the spiral lines of force to which its substance was first attracted, have neither contracted nor expanded. However, its corona expands and contracts periodically, depending upon its period of attracting solar waste matter and breaking it down into usable substance for the Earth and other planetary bodies.

SUNS

COSMIC RAYS

Some of this substance is called "cosmic rays." These sun particles storm not only the Earth, but all other bodies in your solar system and are attracted to them by their magnetic pull. Some of these bodies receive a far greater charge than Earth, due to their mass weight or density, and the nature of the particles that one body may receive willingly may be repulsed by another. This depends upon the chemical nature of that body and the rate of chemical escape. As the density of the atmosphere around a cosmic body has a great deal to do with the rate of its chemical escape, this also would have to be taken into consideration.

This rain of cosmic particles is going on, night and day, although the shower is considerably heavier during the daytime. A body having no vegetation, such as the Moon, has little or no atmosphere; and not having an atmosphere, it is minus an ionized belt to protect it from feeling the full effects of the cosmic rays. As

most rays are a definite deterrent to all plant life, or anything with sap or liquid in it, the Moon—like all similar planetary bodies—never was nor will be anything more than a dead body of a definite geometrical size and density, set in a precise geometrical alignment with the Earth to counter-balance the Sun's magnetic effect on all the Earth's liquids. Did the Earth not have the kind of dense atmosphere it has, the forces of the Sun would soon drain it of all its liquid substance. The Moon, however, is a purifier; it keeps the Earth's liquids from becoming stagnant, by keeping these liquids in a very minutely-timed state of ebb and flow, with a necessary pause between the two to gather their forces. FLOW AND EBB

MOON

→ All matter works by this ebb-and-pause-and-flow action. A thing flowing is creating energy, and a thing ebbing is losing it, but in its moment of pause it is gathering unto itself the energy it created, which it will use as its driving force toward action again. The whole vast universe is pulsating in a finely timed rhythm. ← i

It may seem, because of his wars and general leanings toward inhumanity to his fellowman, that while all else may be working in the fine precision I mentioned, Man himself is not doing so.

Looking at the over-all picture of life, however, we will find that all of Man's seemingly inhuman acts are but the forces of Nature endeavoring to keep that nice over-all balance.

EVIL

We must come to the clear understanding that the forces of Nature have no concern with bodies—whether these bodies are of man, animal, fish, fowl, insect or plant—for all of these are merely momentary manifestations of The Life Force working towards a great goal—and that goal is the acquiring of a more comprehensive understanding of Itself, through Its parts. And who is this "Itself?" It is I. Yea, I even am He.

SELF

Had I known this soul-stirring truth and written it when I lived on Earth in 1624, I would have been burnt at the stake even as Galileo and his discoveries were condemned by that blood-glutting mind and soul-destroying group that headed the Roman Inquisitions.

Although I have tried in the above paragraph to give you some idea as to the over-all desires of Nature in respect to Man's inhumanity to his fellowman, I have no wish to leave you with the thought that brutality, lust and greed among men is the way of Nature, for that is far from the truth, and the fact that Nature

KARMA

→ herself knew there was nothing to be gained by viciousness other than greater viciousness, is shown by her provision of a scale of balance called "cause and effect," from which there is no escape.

→ For the moment, let us leave the field of moral philosophy and talk of what is called "a thing in itself." In order to really learn anything at all concerning this, it will be necessary to make some rather serious changes in our way of thinking. What better way can we do this than by keeping in mind the fact that there are no such things as miracles or mysteries. Down through the ages Man has been cursed, and his naturally inquisitive mind has been stymied by these two words, shoved upon him by the priestcraft and the pseudo-scientist. A "mystery" is only that which has not yet been studied from all of its sides. A "miracle" is that which happens, in spite of Man's foolishness and seeming perverseness in wanting to learn anything about himself and the worlds in which he lives.

MYSTERIES

→ You are now living in an era that demands upon your knowing by personal experience, and not by wishful thinking or faith or even by your common variety of reasoning and so-called logic—for all of these are limited to your supposed belief and understanding of a Deity or some vague patchwork called "scientific reason and logic."

LOGIC

Of course, in some of the higher orders of mentation, there exist systems of reason and logic the nature of which borders on what may be called pure abstraction, and in that light has as much to do with your common type of reason and logic as two-and-two-make-four has to do with calculus. They are both called "mathematics," but that is all that can be said in comparing them.

One of the most appalling experiences a human being can have is to suddenly realize how utterly vast and completely incomprehensible is the entire scheme of life. We are like children lost in the eternal wastelands of space with nothing more to go to or come from but more space, and it is not at all strange that we are terrified by this "spaceness," for it seems to represent that entirely unknowable something called "X."

SPACE

SELF

→ How can this be otherwise unless Man learns that He is not looking at space, but that He is Himself space. And, as the Self cannot contemplate Its Self, except through one of Its lower vehicles, It cannot comprehend space. But the instant It produces

anything, that is in the slightest degree different than Itself, It has a something with which to compare Itself, and, in so doing, becomes both the First Cause and Effect, and thereafter, every effect not having anything to give it a Self-state of awareness, becomes a first cause, by creating another effect.

While a First Cause looks forward, to finding Itself in Its effect, the effect has to look backwards, to find itself in the First Cause, and not being able to comprehend its Father, it sees nothing. But an effect never takes place in the original dimension of the time continuum, and this is why an effect cannot see itself as being other than the First Cause, but at the same time has no awareness of itself until it creates an effect, in which it finds its own identity through the degrees of difference it senses in its own creation.

GOD

Every effect finds its birth in an entirely new dimension of time from that of its cause, and this new dimension means new situations to be conformed with, and that means new forms of action. So it was out of these endless forms of action and reaction taking place in dimensions of time that physical existence, as you see it, came into being.

So, also, we find that there is no such condition as a ding-an-sich, or "thing-in-itself," but all forms of action taking place in their own time dimension leads the unthinking to believe that the dimension in which they have their consciousness is the only existence there is. Not being able to get back to their way of thinking—or not thinking—a feeling of insecurity comes upon them, and this feeling of insecurity makes them desirous of something to lean upon. This "something to lean upon" naturally must be greater than themselves, so they conceive of what they call a God, failing at the same time to realize that this God would be no more and no less, either in quality or quantity, than their own conception of Him—and because Man's physical nature is wrathful, vengeful and jealous, so is his God. It cannot be otherwise, for Man can only create to the extent of his own dimension in time. It also must be remembered that in comparison to all else, your Earth is considerably less than a flick of dust.

GOD SELF

If the Earth itself is such an insignificant thing, where, you may wonder, must Man stand in the scheme of things! Completely blinded by the hypnotic power of the ego, we little cosmic shadows

move about on the face of this bit of cosmic dust that is whirling away in a sea of nothingness.

But it must be kept in mind that the states called "largeness" or "smallness", are no more than the conditions of one's awareness of his own physical body (in comparison) to that of another body located at another point in space-time; and that also space-time itself is of the same nature—that is, a necessary formation of the consciousness, to have something sufficiently different than itself, to lend it the feeling of separateness.

This illusion of (separateness) automatically creates the illusion called space-time.

If the reader, provided he is at all desirous of freeing himself from the complexities of fears that beset most of you living in the physical body, will go back over the last page or two of these writings and meditate upon them I think you will see how utterly foolish it is to fear anything or anyone, for all of your fears are of your own making and manifestations of your own desires, many of which do not have their origin in the physical level of consciousness and because they do not, you fail to see them for what they really are.

Shortly after the two hundred inch telescope had been in operation at Palomar, I, unbeknownst to the astronomers there, studied the heavens through its complicated mechanism. To say that this new astronomical eye is one of the greatest bits of scientific art achievement of your twentieth century would be expressing my thoughts mildly. Nevertheless, it is not a thing-in-itself, but is the product of the (minds) of those who made it. Therefore, let us not stand in awe of it, but let us bow our heads and give thanks to the Great Mind who, working through the machine called the "brain" of these individuals, made this monumental piece of work possible.

While this "eye" can see a billion, two hundred million light years away from your Earth, and your astronomers were astounded to discover that the universe showed no signs of coming to an end, even at that staggering distance, this fact should not frighten you nor make you feel insecure, but should make you glow with joy and sincere inward pride to realize how truly great (you) are! I mean, of course, you as a consciousness.

A billion light years! That, my friends is no more than a mile in consciousness, and but a breath in the measurement of mind-time.

In my present state I have no use for your great telescope. I can tell you that the universe stretches out from everlasting to everlasting. There can be no end to it, simply because it is all Mind, and there is no end to Mind.

Now let us look at the Universe from your materialistic standpoint. That is, from the belief that it is something in itself, apart from your (individual consciousness). To begin with, it is but foolishness to even try to give in figures the number of bodies in the cosmos, for the consciousness of material man cannot comprehend such figures. But, as numerous as they are, (each and every one of them is arranged in a very precise geometrical order in relation to one another,) and each has its own work to do.

While it is true that many of these bodies are constantly running into one another, and being destroyed, all such destruction is brought about the instant any form of (unbalance) starts to take place. Indeed, wherever we may look in Nature, destruction comes in the wake of inharmony.

The old wives' tale that "Nature abhors a vacuum" is nothing more than just that—an old wives' tale—for while both Man and Nature can create vacuums of a kind, there is really no such thing as an absolute vacuum. It is true that both atmospheric and etheric pressures are considerably less in outer space, and therefore a body can be made to travel at speeds far exceeding that of light, but that body is not moving in a complete vacuum, for the existing void is but relative in density to the body moving in it.

Whether a vacuum is created artificially by Man or by Nature makes little difference for in both cases only the grossest matter is removed. That which is left is so dense in its parts that it is out of the reach of any action that may be brought to bear upon it from the three-dimensional world.

While Man may by his inquisitive nature do certain things merely to see what the outcome will be, Nature acts with a very definite purpose, and has a foregone conclusion as to what the results will be.

As far as vacuums go, I would say the only complete ones I

→ (have ever found were in the heads of those who failed to think) for themselves.

Now I would like to make reference to the suns and the appearance of what are called sunspots.

SUN SPOTS Galileo, who was my idol as a child and whom I deeply admired throughout my adult life, thought sunspots were dust clouds on the face of the sun or vapors. Other astronomers have thought them to be everything from mountains to satellites. From my own observation, I believe them to be huge tunnel-like formations penetrating from the surface inward, sometimes to the depth of 93 thousand miles, their diameters anything from a few hundred to many thousands of miles. The interiors of these tunnels or tubes are considerably cooler than the rest of the sun.

These spots are formed after the sun has reached its highest level of attraction of waste matter or stellar debris. The point of saturation of waste matter is not a constant but varies considerably, depending on the amount of matter it has discharged from itself during its period of repulsion.

The "tunnels" are atom-smashing tubes. Sometimes several of these tubes form relatively close together; at other times hundreds of thousands of miles apart—and they appear on different parts of the sun's surface or photosphere from time to time, depending on the strongest point of magnetic attraction.

This feeding of the suns from stellar debris by the trillions of tons has kept these suns from burning out billions of years ago, and will keep them going for billions of years longer unless some body of greater size, or equal size but greater mass weight, gets off its orbit and crashes into one of them.

I say this despite the fact that many of your modern astronomers do not believe it will last longer than from twenty to thirty million more years—which is a paltry number of years in cosmic time. They seem not to reckon with the fact that both destruction and construction of vast bodies are going on constantly in the starry realm, and that, more often than not, when destruction takes place a new supply of waste matter for the suns is created. And more—the nature of the action of the particles that go to make up the suns is entirely different from the matter that goes to make up a flaming body that will later cool off and form a planet.

The particles that go to make up the photosphere are not burning, but are condensations of such gases as hydrogen and helium, and due to the tremendous gravitational pressures, they are compressed into solids and are of extreme weight. These heavy globules of matter are floating in a sea made up of the same kind of substance as that found in an extreme vacuum. The mass pressure it exerts on the globules is so great as to hold them in their places so that their only escape is by radiation.

SUN

During the period of the sun's magnetic attraction, the corona's field is approximately three hundred and forty-six thousand miles, but in repulsion it goes into violent action shooting great streams of energy for millions of miles out into space. Space itself, throughout the whole starry system, while appearing to be a void, is made up of matter many times denser than any bodies in form.

SPACE

The question will arise, no doubt, as to how these atom-smashing tubes are formed and how they work. Let us picture, if we can, a large hollow glass globe filled to capacity with highly polished but somewhat irregularly cut diamonds. The diamonds will represent the globules of matter that send off photons, or light ray particles. The space in between the diamonds we will fill with a heavy grade of oil. This we will call the umbra, or substance in which the diamonds float around. This substance, being much heavier, has a greater pull of gravity than the globules (or diamonds) and causes all matter that the suns attract to themselves to fall into it.

However, due to the sun's rotation, the matter thus attracted strikes only certain parts of the sun's surface and on entering this "oily" matter it is crushed or ground up by the tremendous pressure created by these globules of matter working against one another. This crushing effect brings about tremendous atomic explosions, with extensive chain reactions, forming gigantic rents in the sun's photosphere. After each initial explosion, vast whirlpools are formed as the globules that make up the photosphere rush madly to seal up the rent.

SUN

The action of these whirlpools is felt hundreds of miles above the sun's surface, dragging down into its rapidly spinning center numberless tons of stellar debris, and when the mouth of the whirlpool has closed, another tremendous explosion follows showering your Earth and endless other bodies in space with a variety

of highly potent electrons, some of which will bring a more rapid breakdown in the chemicals of your Earth, while others bring a greater growth.

Although it is the heat of the Sun that sustains life and growth on the Earth as well as on all other planetary bodies, it is the cosmic rays that start life and tell what forms are to be made and what changes are to take place in them during their period of existence.

Even provided such a body as the Moon had an atmosphere, its lack of density might prohibit the formation of an ionized belt in its upper layers and the lack of such a belt would automatically leave that body open to receive the full brunt of the cosmic rays which would mean death to all sap-producing bodies on such planets. Also, where there is little or no plant life, a planet will absorb heat from the sun much faster during the day but the rate of escape of the heat in its dark hours is very rapid. These sudden changes in temperature alone would prevent the existence of life on the Moon or on Mercury.

Mars and Neptune, however, not only can but do have certain kinds of plant life which means that they possess an atmosphere whose upper layers are ionized. Neptune's vast distance from the Sun permits it to get some sixty-four hundred times less light and heat than Mercury, figuring that light and heat diminish proportionately to the square of the distance. However, light is not a "something" moving through another something called "space," but is kinetic energy created, and let loose by the tremendous perturbation of the Sun's particles.

The vibratory motion of these "heat" units creates a wave-pattern. These heatwaves then excite by induction the etheric particles into changing their magnetic alignment, which causes them to reflect the motion of heatwaves. Nevertheless, the action would still be measured by the inverse square of the distance, but this time in proportion to mass vibratory intensity. If we were to take into consideration the fact that no atom of matter ever actually touches another, we may say with a great deal of truth that all action takes place by induction.

On both Mars and Neptune, plant life growth is much heavier in substance. While Martian plant life is more of a mossy, fungus-like growth, in color mostly gray and rust-red with faded shades of

orange-yellow, Neptune's plant life is considerable and spread over a comparatively large area. It is very fibrous, with the quality of heavy rubber, and in color much like that of Mars—a great deal of sickly gray and rust-red, and some black. These plants produce large, heavy leaves, but no flowers. The sap in them is very thick, is of a mud-brown or very dark red color and smells to high heaven. It would mean instant death were an earth-man to breathe it since it consists mostly of carbon monoxide gas taken from an atmosphere that is heavy with ammonia.

The Martian atmosphere is somewhat like the Earth's, but it too is well filled with ammonia gas, especially at its poles, the central portion being the purest. There we find some plant life that nearly resembles that found on the Earth, even to its greenness.

Tremendous winds sweep across the central part from time to time, being more prevalent in the summer months and they sweep millions of tons of iron oxide dust into the Martian skies. Sometimes it happens that this red Martian dust is driven into outer space where it moves between the Sun and the Earth, causing the Sun to appear red for many days.

This sloughing off of planets and asteroids is much more prevalent than is commonly believed. Quite often, too, some of this planet and asteroid dust comes close enough to Earth to be caught in the clouds. Then the water that falls to Earth may be black, red, or almost any other color and the suns may appear red, green or blue.

To speak again of Neptune—because this planet is some thirty times further from your Sun than is the Earth, it is thought to be a world of eternal darkness and ice. This is not true, however, for while Neptune does get little radiation of heat units from the Earth's sun, it is in alignment with suns in other solar systems which are millions of times larger than the Earth's sun, so it is anything but frozen wasteland. Its summers are very long but mild—somewhat on the order of the Earth's fall months. Its winters, while long in comparison to Earth's, are very much shorter than its summers, but unbelievably cold and in more or less of a constant state of agitation by bitterly cold winds, both of its poles remaining in a constant state of ice.

Due to its huge size and mass weight, Neptune attracts to itself far more cosmic rays than either Mars or the Earth.

Now I would like to speak briefly of what is called gravity and its nature. As much of what I have already said about matter and its varied forms of action is perhaps new to many of your physicists, and may not meet with the approval of some of these able-minded men and women, it is probably too late to turn back from my sinful ways, so I must continue on the path I set out upon. By this, I simply mean that my views on gravity and its laws also, no doubt, will be outside the pale of accepted beliefs.

→ → → Everything being equal, perhaps it would be advisable that in our learning we take everything cum grano salis. In so doing, we are not liable to be too far wrong in the things we finally accept as facts. So now, if the reader has his salt-shaker in hand, I shall proceed to expound by theory of gravity.

SPACE Let us start by pretending space to be a vast sea, as in many ways it really is. The deeper we go into a body of water the greater becomes the pressure on our bodies per square inch of the body surface and we find this same condition is true in the sea of space.

Man on Earth is like the fish that live in the depths of the ocean, for both can rise only to a given level of sea or space, or they will die from lack of oxygen or too much of it. And if taken too far up, the growing lack of pressure which their body structure has been designed to stand will cause it to burst outward.

It may seem that I have been speaking of air and water pressure alone, but you will soon see that neither water nor air has any pressure in itself, for the force they exert against man or fish is due to the force called "gravity," and the degree of the pressure varies considerably depending on the cosmic body one inhabits and its mass weight.

If the mass weight of every body in space could be given, we would find that the Cosmic Designer must be a stupendous genius in geometrical precision.

But let us go back to consideration of the fish in the sea and man in the atmosphere. If the mass weight of the fish, let us say, is four pounds, he will displace four pounds of water; or, if it is a whale, weighing up into the tons, he will displace an equal tonnage of water, and this is also true of men as well as all other things living or existing in the Earth's atmosphere. However, as we move

out into space away from whatever body we have been living upon, we find our bodies either expanding, due to lack of accustomed pressures, or contracting, due to too much pressure—which means that our bodies will explode or be crushed into a more compact state. For instance, if an Earth man landed on Neptune he would not be able to move around. And more—he would likely be crushed to a pulp, due to the tremendous pull gravity has on that body; and a Neptune man, if he could land on the Earth would soon explode for lack of gravitational pressure per square inch on his body.

GRAVITY Provided all the above is true about the force called "gravity," and provided that we are agreed that all is matter working in one form of motion or another, then perhaps we may concede that gravity is matter out of which comes all form and shape—as indeed we suggest to be the case.

Gravity, being made up of fields of successive grades of densities (or, if you prefer, degrees of rarefaction), and not necessarily electromagnetic in itself, but simply magnetic and electrical when working upon bodies of greater mass, varies in its nature according to the density of the body or the lack of it. Now, if we consider the ethers as gravitational fields of varied densities, we can say that there are what are called ether drifts, which means that while a steady downdrift of the ethers on one part of the Earth may be, speaking arbitrarily, 60 miles per second, on another it may be 80 to 86. Where such drifts are very slow, it may well be due to some erratic action taking place on another heavenly body closely related to the Earth, and such action may produce either a warp or a vortex in the gravitational fields. The Sun is the body most likely to bring about this condition.

I could go on writing about these things until I had a volume so vast, that, no matter how fast one were capable of reading, he could spend his entire life reading it and still have plenty for his children and his children's children to spend a lifetime with. This will give you an idea not only of the endless nature of this subject, but of the minute amount that I have given here.



ARAKASHI

Less is known about this personality than any of the others of the Inner Circle. All that the Inner Circle can, or will, tell is that he was a guru or holy man and that he lived and died in the Punjab district of India. They suggest his days were numbered from 1398 to 1420. His teachings were "Buddhistic."

The members of the Inner Circle, described in biographical sketches, on this sheet, are teachers. Through Mark Probert, they are giving us, infinite wisdom and knowledge, to help us understand this life and perhaps prepare us to some degree, for the life that is to come.



TIME, SPACE AND CONSCIOUSNESS

Arakashi:

What can man say of these three things? As far back as man can call upon the known history of his first appearance on the earth he has pondered on the nature of time, space and consciousness; and yet the vast majority of mankind are no more enlightened regarding them now, in your present day, than the greater majority were in the beginning. This, of course, is not surprising to those who have truly sought to acquire knowledge of life.

The words of your Master, the Christ, were surely not spoken in jest when He said, "Seek and ye shall find," and "Knock and the door *shall* open unto you."

The greatest difficulty the Western World has to contend with in the learning of occult matters is the excessively restless minds of her inhabitants, and their more or less subconscious state of boredom. In a manner this condition is good but in the long run it tends towards indifference and the learning of (half-truths) half-truths breed greater doubt, and doubt leaves you in a greater quandary than no knowledge at all.

We, of the "Inner Circle," have said much in the past three years on the subject of Time, Space and Consciousness, and I do not feel that what I may say now shall add greatly to it but I write it here so that it will become part of this book and be read in some distant future and perhaps be better understood.

Time, most of you are taught to believe, is something in itself, and has to do with your world only,—and more, that it is something quite apart from you as an individual. And Space is regarded in much the same manner; and Consciousness is limited to the physical body and therefore cannot exist apart from it or extend beyond it.

I fully realize that I am not adding a thing to what almost all of your known philosophers have repeatedly said—that Time, Space and Consciousness are not three separate entities in them-

Body selves but are modes or conditions of the *one* state, namely wakeful awareness of the self to the self. No body is necessary for the self to function in; a body is merely an expression or mode of the self, and is best suited for that self to acquire the knowledge that will be helpful to its own growth in whatever state of awareness it may make for itself.

C. There are endless modes of time and space, simply because Consciousness is an infinite and unbroken circle; and there is no escape for man from this circle, unless an individual can become oblivious of and to himself. Such a condition would then imply a void, a complete state of nothingness. Then, such a law would not only tend to show that all of our substance or matter has both a beginning and an end and that by some as yet unknown process something is born out of nothing—it would prove it as a fact.

SPACE
C. Man does not move around in space, but in consciousness, or modes of consciousness. Consciousness is not a quality or quantity locked up in the head or heads of people and things. It is a motion of matter, and extends into eternal "space", is perhaps a hundred million times denser than any separate substance known to you at present.

⇒ If one could only be brought to realize that there is no such thing as physical senses, but that the body possesses channels through which the self, or psyche, makes himself or itself aware of the mental constructions or extensions of others, as well as his own! If this were not so, a personality that had once quit his physical vehicle could have no further connections with that particular phase of consciousness. Self-willed trance is the consciously giving over of these channels by the original operator of a body to another operator who has discarded his own physical body for new experiences in consciousness. Obsession, in such case, seldom takes place in self-induced trance for a longer period of "time" than that which was agreed upon by the acting "medium" and his or her control. As a rule, it is the visiting entity that stipulates the allotted time, for it knows best the amount of energy it can safely absorb from the physical body without bringing harm to it.

In what you call subconscious obsession, there exists a complication of dissenting forces at work. To begin with, the physical body of the one so possessed has not been prepared or condi-

tioned in any manner for the ordeal. This causes the victim to lose far more nervous energy than he or she can normally stand. The conscious self, not knowing what is taking place with its physical self, continues to make its accustomed demands on it, finding it will not respond, the ego becomes agitated. This agitation acts as fright and deep anxiety on the nervous system; this, in turn, causes the adrenalin glands to overact, and of course all other glands throughout the body will have to meet the abnormal demand—all of which are staggering blows to the personality of the individual concerned and causes him to forcibly lose control of his own physical self for short or long periods of time. Then, if the invading entity knows how, it can galvanize the body into action. Some obsessing entities are so proficient in their ability to control a body that it takes an expert with a full understanding of para-normal activity to discover them.

All spicy foods should be eliminated from an obsessed person's diet and he should not be allowed to have the least bit of alcohol but he should never be allowed to go without food longer than four to five hours, and the sex energies should be kept at a low ebb. For one hour every day the person should be placed under a hypnotic spell and the entity in possession talked to in a kindly but firm manner. He should be advised of the harm he is committing on the physical machine of another, its dispossessed owner, to say nothing of the great retardation of its own growth and future advancement. Now, let us go back to the subject of Space-Time again.

⇒ If your men of science hope to understand more clearly the phenomena of life, they will have to come sooner or later to the realization that this thing which we call "space-time" is not in its true nature an objective over-all element, but a very *subjective* personified activity that is projected from the self in compact, extremely minute impulses. On the gross earth plane these impulses are what you call chemical particles—called this simply because the nuclear structure of these impulses can be so arranged as to form what you think of as "matter"—however, only the kind that is suited for your three-dimensional way of thinking. But deep within the gross matter field there lies a more subtle field known as the etheric plane. It is from this next higher vibratory rate that solidified matter draws its energy that keeps it functioning in the

physical world. When a physical body of any kind starts to deteriorate and go through the state you call "death", it is because the channels through which it absorbs this etheric energy have failed, for one cause or another. The energy-matter that went to make up that particular body will go through many forms before it again flows back into its original state of formless matter.

All that man sees is matter in motion, and then almost always only one phase of it called the physical world.

When seemingly strange phenomena, such as odd-looking aircraft and countless other things, come to your notice, you can be assured that it is one form of matter merging with another that has an affinity or strong pull of attraction for it. Sometimes the force of attraction is so great that the speed at which they meet causes them to do what you call explode. An explosion is but one of the many ways that one dimension has of merging with another by sudden and violent breakdown, or deterioration, and almost instant regrouping to form new substance.

MIND FORCE

Arakashi:

No two substances are alike, for each has its own particular rate of vibratory movement. Yet each must have a pole of di-metrical opposition as well as one of attraction; and it is in one or the other of these poles that mind force goes to work, manipulating matter, molding it into three-dimensional form.

It is wrongly supposed that gravitation is some form of three-dimensional energy at work. It is (mind) force, working on or in chemical fields. It directs the electrons that spin around the atom, as well as the astronomical bodies that spin around the suns. Matter of itself has neither shape nor form other than that desired by (mind), and the seeming endlessness of matter is due to the fathomless nature of (mind) which is without beginning or end.

GRAVITY

MIND

At the present point of your civilization, you are still without the conscious knowledge of how to direct your (thought forces) to mold matter in visual form, so it still remains what you would call a subconscious activity. This knowledge was once yours when you existed in former lives in other civilizations that have long gone down into dust. Every civilization acquires this knowledge after it has reached a certain high state of consciousness; but each and all in the past misused it to dominate the masses, thereby bringing about their sudden and violent end.

It must be remembered and thoroughly understood that the particular body in which man may be operating is of no true importance to life. So, if what he does causes the eventual destruction of that body, whether it is of one or a hundred million such bodies, no real calamity has been suffered as far as life goes. It is only the emotional centers of the body that cause the individual mind to assume that a great or a small disaster has taken place, the size and importance of the assumed tragedy depending on how it affects man as an individual. So, you see, it is not the body that is important to man, but the consciousness.

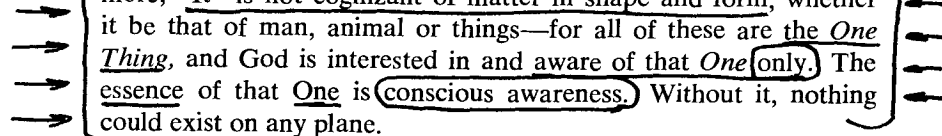
DEATH

The true God is not vengeful, nor has "It" any of the negative attributes of the Jewish God of your Christian Bible. "Its" actions

GOD

C.

are in no way motivated by what physical man calls emotion—and more, "It" is not cognizant of matter in shape and form, whether it be that of man, animal or things—for all of these are the One Thing, and God is interested in and aware of that One (only). The essence of that One is conscious awareness. Without it, nothing could exist on any plane.



Now, a word to those who have been raised in the Christian orthodox churches, and who through such teachings have come to believe that "The Lord thy God is a jealous God" who suffers his children to go through the alleged tortures of a purgatory. I can only say that such beliefs are best suited for you until such time as you awaken to life's greater purpose. There is only this to remember: Life is as you (believe) it to be, and you are your thoughts. So, whatsoever you believe, do so with all your heart. But, whatever your thoughts, do not be ashamed of them, but face them and try to understand them—for truthfully, all thoughts are of God. If they seem "wrong" or "evil" to you, it is only because your physical self has, through the emotional body, misinterpreted the thought impulse or mental picture. A wrong interpretation brings about a wrong act.

Believes



It is my belief that neither man nor animal commits an act of any kind, good or bad, for the act itself, nor because his act will bring pleasure or pain to another—because no one separate individual can really know what constitutes pain or pleasure for or in another. Of course, we assume we know, but our assumption is based only on our individual feeling as to what gives us pleasure or pain. Certain kinds of pleasure for one can be extreme pain to another, and *vice versa*.

When a man sets out to torture another, he does not start doing so by conjuring up in his mind what mode of torture would be most unpleasant for that other, but by imagining what would be most unbearable to himself. A masochist is an inhibited sadist, and a sadist is an inhibited masochist. A man giving alms to charity does so not because he is capable of sensing the great relief from lack it will bring to another but because the giving brings him a bolstering of his own ego and sense of self-security.

When a man and woman who claim to have great love for one another set out to culminate that love in the sex act, they sel-

dom do so with the desire to bring pleasure to one another, but strictly to themselves; and in the few cases where they may really consider the other above themselves, their ideas are formed and acted upon by what brings the greatest sense of gratification to their own physical bodies and minds.

What I am attempting to get at is merely the fact that we are all unknown quantities to one another. One man never comes face to face with another man, but what he comes face to face with himself, but (not knowing himself, others appear as an X-quantity to him). If all this is true, is it not logical to obey the teaching of all the Great Teachers; that you love one another? For in so doing, you really love yourself.

I have intended this present writing as a continuation of my earlier chapter, but you may well ask what the last few pages of writing have to do with time, space, and consciousness. To that I may say "Everything"—for all that man does he does in a mode of space-time, which is consciousness.

"Subconscious" and "unconscious" are practically the same states for all either of them can mean is a different mode of awareness. Mind, being free, is not limited to any particular one of the endless modes of awareness—and, indeed, can hold a sense awareness to several modes at one and the same time. We do not, of course, advocate that he allow himself to fall into this state of duality, for it is not good. He can learn but little, and that little will be much too confused to gain him anything of worth. We feel that to really comprehend what is going on upon one plane, it is far better to block off all the others.

To prove this last point, follow Nature. Natural sleep is Nature's way of blocking off your outward state of consciousness, giving rest to the physical body and bringing into action the mental body. The various stages of trance are the blocking off of the different modes of consciousness so that the mental body can be entirely free on the one particular plane where the Self is seeking to work.

Let us talk a little on a few attributes of man that your present-day scientists are struggling with—apparently with great difficulty. These attributes are called *paranormal* simply because they are in such little use and therefore little understood. We refer to mental

communication—not only between those still existing in the physical realm but between the two worlds and so-called precognition, clairvoyance, and clairaudience. In many of the previous pages of this book we have mentioned these subjects in one manner or another, but here we will try dealing with them in a more conclusive fashion.

We know as well as you do that these subjects have been dealt with in an exhaustive manner by some of your greatest scientific minds and these men and women deserve much credit for their tireless efforts. We of the “Inner Circle” have no desire to affront them in presenting our humble opinions on these matters. We do rather hope that what we have to say will in some measure give them a somewhat clearer light to work by. We also hope that our rather unorthodox manner of approach will not scare them away before they finish reading and giving some consideration to the following paragraphs.

First, in regard to *mental communication*, or what you call “telepathy”—we wish to strike at this boldly by stating flatly that there is absolutely no such thing as the latter, but there very definitely *is* the former. By this, we mean that to use the word “telepathy” is to imply something sent through space by a wave of energy from a given point to another given point. Such a concept is entirely due to your assumption that space-time is something apart from the individual—outside of him, as it were—and having an existence of its own. We, of course, can readily understand how one still living in the physical body can arrive at such conclusions, for we at one time also thought the same. But let us assure you, my good friends, that this is decidedly not the true situation—and we are not now talking philosophically, but are relating facts as clearly as we can with words.

If space-time was an existing condition, separate from consciousness, then consciousness could never become aware of it; but space-time is consciousness and is everywhere present. It never began and therefore shall never end, and there is no motion to it.

That which you see in motion is a creation of It, Consciousness, and these endless states of motion are molded into gases, liquids and solids, according to the needs of the varied and endless modes of consciousness. Some of these modes are what physical man calls time and environment.

Now, in respect to the physical brain of man—and animal as well—there is a brain wave. These brain waves are the points of contact between the mode of consciousness called the physical man and another mode of consciousness called the Spirit, or High Self of the individual. It is by the strength of these brain waves that the High Self makes all of its so-called sense contacts with the physical world; and they are created by the chemical composition of the body. If the body becomes chemically maladjusted, a small or large change takes place in these brain waves, and the High Self senses that change and the physical man feels himself out of harmony with life, calling himself sick, or blind, or deaf, or lacking in one way or another.

These chemical mutations are constantly taking place in the body but no two bodies are affected in precisely the same manner, for the “I” consciousness of each individual interprets these changes in its own way. The effects, therefore, are not brought about so much by the actual chemical changes itself, as [by what the “I” consciousness of that particular body has learned to consider as being “normal” or “abnormal” to it.]

This is why hypnosis is capable of bringing about a so-called cure or readjustment of diseases of the physical body, including the brain. The physical extension of the mind called “the body” is placed in abeyance, and the self is engaged in a calm and reasonable conversation, in which it is told that the chemical change that is giving it discomfort can be changed back to normal. The physical body, with its stresses of beliefs, being disconnected and disassociated from the mind, then will not argue against the constructive suggestions, and when it is again given conscious control of its physical extension, it will go to work bringing about the necessary changes. The spoken words of the hypnotist have become engraved in the consciousness of the High Self in the form of stress lines, and on becoming aware of its physical vehicle again, these stress lines will, in turn, be impressed upon the cells of the physical brain that operates the nervous system. The nervous system accepts the suggestions by what may be called the law of irritation and imparts the message to the glandular system. This then excites the cells of the glands into manufacturing the proper chemicals which will then be carried by the blood stream and will rapidly bring back to normal the offending parts of the body.

MATERIAL VIA THOUGHT

Arakashi:

As you will remember, I have previously remarked upon the fact that all is motion and in motion—that there is no way of side-stepping or getting back of motion. We cannot even think it, for the moment we attempt to think we create motion, for thought is (energy) in action. So now, on this theory, I shall attempt to explain how deep-seated thought, or concentration, produces what you call physical or material things.

The art of spontaneous precipitation by willing consciously is a lost art on the physical plane and is seldom recovered while in the earth body. I think the reason for this is because it is not really needed and, as I told you before, without the impulse called need, there can be no-thing.

Now, the physical man does not think, but is merely the machine that is acted upon by the true man, which in Sanscrit is called Atman, meaning The Self. It is in Atman that you will find the seat of memory also, and forgetfulness in the physical man comes about simply because the Atman has, for one reason or another, lost momentary contact with man or His machine that He uses to express Himself with on the material plane.

I have often thought what a great deal of time and energy could be saved if all questions regardless of their nature, could be stated in one or two sentences, and let drop; but questions, even some of the most trivial, are like all else pertaining to life—complicated to the point of mysticism. I remark this simply because I realize all too well that whatever I may say on the subject concerning "Material via Thought," there will be literally dozens of people who could add endless more to what I have to say, or take away much of my written thought on the matter, simply by approaching it (from another angle).

Atman is the Great Knower—knowing all there is to know, fully comprehending the atomic structure of all chemical compounds that go to make up any material thing. Man need not know; all man need learn to do is how to turn the mental picture

of a thing completely over to Atman; and the only way man can do this is by what we shall call deep-seated trance, for the want of a better term. Of course, as there are no set laws to be found anywhere in life, trance, the complete giving-over of man to Atman, is an arbitrary condition. The Adept, Christ, demonstrated this in the multiplication of food matter, while in full consciousness—but the ability to do so, in the comparative few who have attained it, is theirs because these individuals are living on the border that divides the subjective and objective worlds, and so have continual contact.

For endless eons of time before Earth's form of aggregated matter came into being, man's life was a subjective one. There were, however, many grades of subjectivity. The lowest of these at that time was what we shall call the low etheric.

At that time this plane of consciousness was considered by many to be Hell, in practically the same way many people on your Earth plane consider your Earth, and for precisely the same reason, although most of those on your Earth plane are unaware consciously of why they think so—the true reason being that matter, as you come down the planes, is more condensed; and the more condensed matter becomes, the more violent in its parts it is; and so it is only natural that the deeper Atman, or pure consciousness, tries to enter into material substance, the greater becomes its sense of pain and suffering. Pain in certain parts of the body is due to the chaotic change taking place in the chemical construction of those parts. Any and all chemical changes are violent in nature. This state of violence we can term a state of uncertainty in the (consciousness) of the atom. This condition is absolutely necessary for the atom, because it harasses the atom into becoming something. It is similar to the (force) called need that dwells in Atman; it is a form of fear per se, the fear of the unknown or the possibility of losing its identity and becoming nothing. However, for Atman to become aware of this chemical activity is painful in the extreme, because it makes him that much more consciously aware of himself not as himself, but of being something else. In other words, his consciousness merges with that of the (consciousness) of the atom that is changing its chemical pattern, and that of course causes him to believe he is suffering pain or unhappiness. And the reason for Atman's sensing pain in his physical vehicle

ELUSI-
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NEEDS

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A

is simply because the dense chemical atoms are built around his psychic stresses. The chemical substance called the body has no sense of what we call pain and Atman cannot and does not become aware of pain unless it comes into contact with the violent nature of the chemical world.

MONADS

→ Before low physical matter came into birth, man—or rather, Atman—enjoyed continued existence, going from one plane of consciousness to another without the illusion you call "death."
→ This was not only true of man, but of all things pertaining to life.
→ Your natural question here would be, "If life continued in all things, why did not the 'worlds' become overrun with an abundance of all things to such an extent as to make it impossible to have any further room for anything?" To answer that question with any hope of making you understand, I must first tell you, as I have before, that the Etheric World is not of a particular nature—at any rate, not the kind you seem to feel you know about on your earth today. Matter is not governed by directional motion, but by vibratory motion.

In your world any kind of motion is considered directional, simply because matter lends the impression of having parts, and this gives you the idea that substance is a thing in itself—that is, that it has an actual existence of its own and apart from you. But let me say here, and with the deepest sense of sincerity that such a condition does not actually exist, either on your plane, my plane,^{ASTRAL} nor the etheric plane. If this were truly so, then nothing on your plane could either change or go through the illusion of death. When a human body devoid of the life spark is buried in the earth and goes through what appears to you the act of decomposing, you are observing activity of only one end of the (endless) stick. On my end I see no decaying process, but merely a merging of energy pushed into motion by Creational Desire Force.

The Creational Desire Force works on something of this order: The Thought Creational Desire is "That of which nothing can be said"—It is all things and no-thing. It is the essence of all form and shape, and yet in itself it is both formless and shapeless. It becomes particulate in character on demand of "Itself." It does this by forming into an endless series of what for a more accurate term I shall call electrical impulses. These impulses are the very

beginning of material substance that you know of on your plane of consciousness. "It" is the energy that holds matter together. It creates a magnetic field, and has the tremendous gravitational pull of millions of horsepower. This is the reason for the unbelievable force science has to use to smash the atom. This Desire Force can and does enter into all states of consciousness that the individual minds, or Mind, directs it to, its nature and activity being different on the particular plane it enters into. On the gross physical plane, the force becomes an energy, the energy acting on other energies already brought into being by minds that came before. These different states of mind-energy create what you call different chemicals and a combination of these (mind) chemicals makes what you see to be material substance.

ATOMIC
AFFINITY,
COHESION

Now the mechanics of consciously bringing a physical-chemical object into being from the inner or abstract world of thought is extremely difficult and fraught with many dangers. Temporary amnesia is the least of these dangers, complete loss of one's own personality is the worst. It is absolutely necessary for an individual seeking to become a "conscious creator" of form to first purify both mind and body and as a general rule to accomplish the latter entails many years of self-discipline of the most rigorous nature, so what I have to say here can bring no greater harm to the ignorant experimenter than normal sleep, or at worst, mild forms of disassociation of short duration, and this will be enough to discourage his foolish efforts. Much has been said against the advisability of giving out the so-called mystical truths of life to the people at large, but this attitude on the part of the alleged teachers and priestcraft of occultism is due largely to their desire to retain personal power over the ignorant masses, and it is such (dogmatism) that we of the "Inner Circle" have come to fight and to destroy. Every individual coming into the physical world should at least be given the opportunity to know he is potentially God.

The great majority of those entering the physical plane, though they may have been here many times before, are sleepers. They are still laboring under the hypnotic trance of physical desire that brought them back here and it is therefore of tantamount importance that they be awakened, and if those who are in a position to do this fail, then who shall accomplish it? And what better way is there to rouse these sleepers than by arousing their curiosity and

holding it until you have their full attention? But their will to stay awake will be lost if the teacher does not keep the bright object of promise dangling before their eyes.

How is the awakening process best to be accomplished? First, by stripping the bright glitter of materialism of its fascinating qualities. Calling materialism illusion or maya without being able to demonstrate what are termed spiritual realities is but a waste of words and signifies nothing. To tell a hungry man there is bread to be had is cruel and senseless, unless you have bread to give him.

A teacher of life does not seek pupils; it is the pupils who seek him. When this is done, the teacher knows that the pupil is at least ready to listen. Then he will put certain questions to the pupil to ascertain his memory and constructive powers. If they prove not to be good he will start out by giving him lessons that will soon develop these powers to such a marked degree he will in some cases be able to recall not only things that happened to him years ago but even some of the activities of his former life. Then the next step will be to impress upon him that truth is an individual thing and comes to the individual only in ratio to the degree of wakefulness of that one. It is for this reason that he must never criticize or belittle another's opinions, but on the other hand must not accept anything pertaining to life on mere hearsay but must seek by experimentation to discover the truth. Only in this way can we really *know*.

TRUTH → This teaching is then followed with a course in right eating, in order to free the body of chemical irritations. The pupil is then taught general body control. Some of these exercises include the taking of a variety of postures and holding them for hours at a time without the moving of a muscle. The pupil must develop this control to such a point that he will suffer no strain or discomfort of either body or mind. This brings in the teaching of breath and how to use the lungs to their full and normal capacity, and how to consciously breathe in certain ways that will stimulate into action many brain cells that would not be otherwise aroused; and also how to direct the prana or breath to certain parts of the body that are out of harmony with the rest of the body, thereby curing himself of any ailment that may beset him. And also he must learn how to extend this power to heal others.

Some of your more advanced psychiatrists and psychologists and a few of your men of medicine are of late beginning to awaken to what has long been known by some of the real teachers and students of the Inner Wisdom—namely, that the body not only of humans but of all things is constantly sending off or radiating energy, each its own kind. All living things are like dynamos generating and emitting energy. Now the human being has what we may call a control mechanism, whereby he can consciously let off or retain the energy flow at will; but unfortunately the majority of mankind, not knowing anything about the power of mind, are constantly suffering from energy "leaks." This continued subconscious waste of vital forces leads sooner or later to what is not always too well understood but rightfully called, "nervous breakdown." It is thought generally that a nervous breakdown is due largely to what is called escapism on the part of the sufferer—that such a one, having to face too many conflicting situations with no adequate solution to any of them, finally flees from all of them by turning himself into an invalid. This is true in part but only in part. To get a clearer picture of this particular malady we must come to the knowledge that for every motion the body makes, and for every thought that passes through the channels of the brain, actual energy in the form of "heat" is manufactured and thrown off by the nervous system. This creates a magnetic field around the body. Then there is a chemical field created by the constant breakdown and building up of the chemicals of which the body is made. I am sure that it is known that nervous breakdowns are brought about by the mental and emotional attitudes we have to our experiences. Some of these attitudes are called feelings of boredom and futility and in turn we are lead into a chain of bad habits—such as over-eating, improper respiration and inability to fully relax. Now, sum this all up and you have a body packed with tension. These lines of tension pull the muscles and tendons into a knot which pinches down on blood vessels and nerves. Something has to give! The more or less violent activity called hysteria is the final peak reached before sudden collapse of the nerve system takes place.

My point in saying all this is to make you understand that the energy the body manufactures and radiates is *real* and *tangible* and subject to measurement, and can be used by individuals who have

mastery over themselves to consciously bring three-dimensional form into being.

Conventional physics has led man to believe that three-dimensional form is real and substantial. But your more learned physicist will tell you that a physical-chemical object is rarefied to the point of being ninety per cent space, or what is known as nothingness, and that which is called space, or the ether, is extremely more dense than any known substance. The reason for this seems to lie in the fact that no two atoms of which form is made touch one another, and that, relatively speaking, their distances from one another can be compared with those separating your heavenly bodies. And that which holds them together or drives them farther apart is called the field of attraction and repulsion, or positive and negative poles. Now, you can take a bar of iron which may seem real and very solid to your eyes and sense of touch, but which is as porous as a piece of sponge, and if you heat this bar, you will find it will at first start to bend and then to run like water. Why? Simply because heat steps up the vibratory rate of its molecules, thus creating a greater ^{REPULSIVE} negative field than existed in it while cold. This drives the molecules further apart. Now, while you have changed the form called a "bar" of iron, you have not in any way changed the substance called iron because it has become liquid. You may change it all into vapor but it will still remain "iron" vapor. Now all this latter is well-known even by the schoolboy; I wish only to make clear that a human body contains all the known elements; and the mind in deep meditation knows how, with the aid of breath and kundalini forces, to segregate the necessary chemicals from the body, and project them into the thought-form mold, thereby creating a three-dimensional object.

To those who consider such a feat impossible we have nothing to say and to those who feel there may be a possibility of truth in it, but who are likely to consider such deeds as "miracles," we ask that you but remember this: there is no such thing as a miracle and that which seems to be so is due to a true lack of interest in what you are observing, and therefore a faulty understanding for when one seeks earnestly, the truth of all forms of motion is given to him and then he sees quite clearly that all that takes place in any state of consciousness conforms to certain laws. When we work by these ways, all mysteries and miracles vanish into

their natural non-existent state.

Is it not said of the Master Christ, that on performing what seemed miracles before the people, he said, "These things which ye see me do, ye also shall do—and greater things shall ye do." And what were some of these things that Christ did? He healed the sick, restored sight to the blind, raised the dead, controlled the elements, walked on water, took comparatively small quantities of matter and multiplied them into large quantities, and very adequately demonstrated the continuity of life or consciousness. Now, dear friends just think of these things! And yet your so-called teachers of the Christian religion, along with your alleged men of material science would laugh you out of existence were you to say that you could do any one of these things! And if they did find you could prove your claims, the priestcraft would shout to the world that you were in league with the powers of darkness, and would have nothing further to do with you, apart from persecuting you at every opportunity. And your men of science would hound you to your grave with their endless quest for more and more "proof;" for their real desire is not to have you prove you can, but that you cannot.

Knowing this to be the way of man at large, who is lost in the dark jungles of his own personal ego, we advise all true seekers of life to hold their own counsel. Your efforts should always be in developing and expanding your own state of consciousness; and to do this rightly you must keep what you learn strictly to yourself, giving of your learning only when it is asked for (earnestly). And then you must speak with a feeling of humility and kindness towards your listeners, for if you show yourself or feel at all irritated or in any way superior to those who seek you, you will but demonstrate the fact that you really know nothing of what you are saying. The truths of life need no defenders. It is wisely said, "One who seeks to defend his beliefs is himself not secure in them."



DR. SUKUTO NIKKIOI



THE EVOLUTION OF FORM and THE EVER-BECOMING OF MIND

Dr. Sukuto Nikkioi:

The materialistic scientist, through his own particular way of thinking—to which, of course, he has every right—feels fairly certain that that which is called “life” is a form of activity originating out of matter. In other but not more understandable terms, that the combining of certain as yet unknown chemicals in a particular way will produce life.

There is not only one serious point of objection to such a theory, but many. However, let us take the most obvious one, the one which poses, possibly, the most annoying problem of all—namely, “Where did matter spring from? Out of what?”

It is foolish to say that some kind of primordial dust existing in space started to combine either by a known or an unknown law. Besides that, when your physical scientists speak of matter at all, they are largely considering three-dimensional matter and its endless forms of activity, but there are, in truth, endless dimensions in which matter exists. Using the English symbol, the ultimate of these we will call Mind. Now if Man knows nothing about any of the intermediate dimensions, except by possible mathematical deductions, he can have no conception whatsoever of the dimension called Mind.

What I am now about to say may seem to be contradicting what I have said above but if you will take the trouble to read it carefully you will see that I have merely re-arranged the wording.

Neither that which I have named the ultimate, called “Mind,” nor any of the alleged dimensions existing between, are to be pictured as actual localized points in space, but truly one and all are forms of activity.

Now, when we consider the constant but nonetheless futile debates that have raged *pro* and *con* on this particular subject by the greatest mentalities the Earth has known—often to the point of bloodshed—without one iota of comprehensible proof

existing on either side, we realize that the only persons satisfied with the answers were those who uttered them. Even these, unless they were completely bigoted morons, on finding themselves alone and with no one to display their brilliance to, came to the realization that all the statements they had made on the subject were merely their own personal opinions, and that most of these were garnished by the fears and uncertainties that exist to varying degrees in all of us.

Should we say to you, "Go and study the works of Plato, Pythagoras, Aristotle, Kant. Or Zoroaster, Jesus the Christ, and Gautama Siddhartha, founder of Buddhism?" Of course you may if you please—and we won't envy you your task. For, while we have no wish to discourage anyone in his pursuit of knowledge, we feel we must tell you that those we named will be but an *nth* of what you will have read once you get started in the direction of truth-seeking. There are literally hundreds of tons of volumes, writings on the so-called truths and untruths of life. For Man is the Creator; and of Him *all* things pour in a never-ending stream and unto Him all things must return.

The last statement has been affirmed down through the ages by great thinkers but it has also been denied by others who were undoubtedly equally great in thinking capacity, and for the same number of ages.

Pondering on this seemingly impossible state of affairs, we assume that in advising you what to do, the logical procedure would be to let you make up your own individual mind, choose one or the other of these paths, and advise you to stay on it just so long as it brings you happiness and peace of mind to do so—for that is truly all that matters.

There is one sure guarantee given us in life—and that is simply this: somewhere in the larger scheme of existence each and every one of us will receive that which belongs to us—and in every case it will prove to be that which we have been earnestly seeking. There is no need for haste or anxiety as to attainment. Your destiny awaits you. Indeed, you are weaving its pattern and design in every thought you think and every motion you make. Such are the mechanics of the "Ever-becoming of Mind."

Much has been written on the Evolution of Man, but factually

Man did not attain his present state by the laws of what your scientists on this subject called evolution. It is true, however, that Man's *form* did. Form, or shape is constantly going through the endless process of change. Change is the only true characteristic of matter; all others pertaining to, or seeming to exist therein, are but attributes of the observer, placed there by his sensory perceptions.

CHANGE
MATTER
MATTER

The false perceptions acquired by Man in his efforts to arrive at some understandable relation between himself and the world of matter he exists in, have been brought about by nothing more serious than faulty observation. Now, if this is truly, the crux of the situation there will be some who will insist on considering it an entirely hopeless one, holding that Man has been connected with the Earth in one way or another far too long a time to enable him to rectify the condition at this late date.

This, however, is not true, for—as any scientific individual worthy of being called scientist (a term that means "truth-seeker") will tell you—the entire history of Man and his world is indelibly marked upon the Earth, and no amount of the passage of time shall ever erase it to the point of oblivion.

However, Man has, among his many other characteristics, a very dynamic force, called "purpose." He must have this in everything he does. I am well aware of the sneers that may meet this statement from those who consider themselves intellectuals of the modern brand, but if we are to gain wisdom, we must diligently avoid pessimism for it has no place in truth-seeking.

Back of every act committed by Man, then, lies the dynamic force of purpose. Naturally, the purpose of any given act of an individual is not always apparent to another—and more, it is not by any means necessary that it should. Indeed, the real reasons back of his acts are seldom known consciously by the individual himself. Nevertheless, the I-consciousness knows in every detail not only the purpose, but what the net results will be in reactions.

If we assume this to be true, then it would seem that the I-consciousness is not Itself seeking knowledge through the body for Its own advancement, but rather for the sake of Its physical self. For, in so educating the physical self, there will come a time when this physical self will so understand its physical environment and its causation that it will automatically know and do the things

that are in harmony with It, and in that way relieve itself of a great amount of stresses that are highly irritating to the I-Self.

The natural state of the I-Self we may, for the want of a better term, call the State of Bliss, but It cannot stay in that state of completeness as long as the physical self, in its blind ignorance, keeps nagging It into becoming consciously aware of the three-dimensional world by destructive thinking and acting.

Now let us take what may seem a sudden departure from the topic of mind-and-body and go into what is believed to be the "outer" world, the world of time, space and matter. I am sure that as we pursue this path of learning, we will see the great illusion of it all—that it is made up of "such stuff as dreams are made of."

It is said that there are two types of matter—namely, organic and inorganic. The inorganic is largely considered as inanimate, the organic as animate. And yet, organic matter is constantly going through the process of becoming inorganic and vice versa. So we reason, if there is this sort of interchange going on between organic and inorganic matter, they are not actually two different things but are one and the same. "Organic" merely means that which has organs or channels through which it carries on its particular functions.

Physical man is made up of the same structural units as is all living form—and that substance is called *protoplasm* with a nucleus. Some of these protoplasmic masses are extremely complicated, and some simplified to such a low scale as to be without a nucleus. But, low or high, complicated or simple, they are all equally important to what is called life on the physical plane.

All living things are in a process called *growth.* As for our classification of them by name—such as "plant" or "animal," "fish" or "fowl"—it is merely for the sake of convenience, that is all. There are numerous plants that have many of the characteristics of what we call "animals," "plants"—and so on, up and down the scale of life. I think it hardly need be added that there are many } "humans" who have almost all of the attributes of the lowest and most savage of beasts or crawling things of the world's jungles. So, let us not be fooled by human form into believing we are (necessarily seeing a human being. The true nature of a thing) always will be found in its actions, not in its form.

In the evolution of physical man, much stress is attached to the theory that man's form was once uncouth and animalistic and that the form of man today is much more refined, and therefore more desirable. Desirable—yes, but only from the point of vanity. As for usefulness, one cannot imagine a man of today waking up suddenly and finding himself, with his smooth, soft and hairless body, in the kind of environment in which the Neanderthal Man lived, or any of the still older races of man.

There is really no comparison to be made, as regards the worthiness of things, between one generation and another; for, if we will but stop and think for a moment, it will be quite obvious to us that all things spring into physical manifestation as (needed), following the Law of Environment, and the need created in that environment.

We are, of course, wrong if we suppose that all so-called pre-historic man had an apelike appearance—such as low, slanting foreheads, flat noses, and hairy bodies. There is really no complete history of Man, as any honest student of anthropology will attest, so it is clear enough that there exists not only one but many missing links in Man's historical chain.

This Earth has been racked and torn by the most violent quakes and storms, and many great civilizations lie hidden under thousands of tons of earth and water. Some of these civilizations will be found in the course of time and it will be, I suppose, a rather shocking thing to discover them to be not hundreds, not thousands, but millions of years old.

However, we will find that every civilization is but a product of its time. All life works in perfectly harmonious rhythm, and in that rhythm things are made manifest, or are caused to do what is called "come into being." But this coming into and going out of being takes place with the same kind of rhythmic perfection on all planes of consciousness, each receiving according to its nature. This rhythm that is everywhere present appears a note, and then a pause. In occult phraseology it is sometimes referred to as "the Breath of Brahma," and your Christian mystic thinks of it as the breath of God which is approximately the same thing. Physiologists see it as the life-and-death act. But, whatever the terminology, when we come to understand this form of action we will see how very beautiful it is and that life of any kind would be

impossible without it.

Now, while it is true that there could be no existence without what is called rhythm, I must add this—that existence does not hang by one thread but rather on endless threads; and to sever any one of these may mean a rupture of all of them, thereby bringing an “end to life.” Let us, for instance, try removing these three elements—carbonic acid, water and ammonia. These three chemical compositions are the mainstays of all plant life. The plants extract them from the earth and with the aid of certain very short rays from the sun, turn them into living matter. So, the removal of them would again mean the cessation of all physical life.

To speak of a thing having life does not necessarily imply that it is self-conscious. A rosebush, for instance, has no awareness of itself as a rose, nor does an ant know itself as an ant, nor a dog as a dog; but all living things do have an awareness of performed action and the necessity to perform such action, each thing according to its own nature.

Now, my dear Seeker of the Light, what I am about to say next in regard to consciousness and man you must read slowly several times, and then think upon it; otherwise, you may not fully grasp the significance of the idea I am trying to convey.

Let us begin by stating that the subject of Consciousness is a vast one. So vast is it, in fact, that almost anything anyone may have to say about it, may be true at least in part. Undoubtedly this statement is also true to a degree of all subjects. The reason for this seems simply to be that truth in absolute form has no abiding-place in the realm of what is called “existence.” The reader will please take note here that I did not say “in Man’s existence,” the word “Man’s” would have immediately classified him as something separate and apart from many other states or forms of existence; or, at least, it would imply one other state of existence as something distinctly separate from Man.

While it is not my wish to be tiresome with a subject, I often find it necessary to return to a particular idea in that subject to pick up some loose ends, in order to make the subject as a whole more clear and comprehensible to the reader. So now I go back to the idea that life is also imbued with the self-awareness state. You will remember that I mentioned the thought that a rosebush

is not aware that it is a rosebush, nor does an ant know itself as an ant, nor a dog as a dog—but that, rather, all these forms of life are aware only of action and the necessity of such action.

Let us stop here and dwell upon the foregoing paragraph and then ask ourselves if man is really in any better position to know himself than is anything else. First, let us take the aforementioned rosebush, or any other plant you may choose, and a human being. The first thing we observe about these two seemingly different life forms is that they are both composed of what is called matter, and by closer examination it becomes clear to us that the matter of which both structures are built is protoplasmic or cellular and that therefore both are but growths.

Perhaps the next thing we take note of is that man and rosebush alike must breathe oxygen in order to live; both need what is called food to sustain them; both throw off waste matter; both carry on a general struggle to survive as long as they can, but eventually both forms return to the earth that gave them birth.

While we agree that both man and the rosebush perform in a similar manner and are similar in construction we are aware that each carries out the same functions in a vastly different manner. Some of us may be inclined to think that the rosebush does not move around, but, after its own nature, it does no less moving around than does a human being. It also has a nervous system through which it reflects its likes and dislikes.

There are many more comparisons to be made between man and plant life and all other things with what is called the “life-force” in them, but those mentioned will be sufficient for the purpose. And the purpose is to point out the possibility that the individual human being has no greater state of self-awareness than has any other thing; that he too is aware only of certain forms of action that he must go through, and that is all.

More often than not, in writing or speaking of life in an occult way, we run into semantic difficulties. The teacher suddenly finds that he has quite unintentionally smothered both his pupil and himself in a maze of words. When this happens, if the teacher is not really sincere, he is likely to cast the blame on the pupil by merely saying, “You are not yet far enough advanced to understand.” But the sincere teacher is the patient teacher. He knows that the mistake was his own and calmly sets about to rectify the

situation. However, if we permit ourselves to become too technical in regard to the precise meaning of a word, we will never learn anything, not even the precise meaning to anything other than that which you find in it. To be a little humorous about it, I would say, "To explain an explanation does not make the explanation any better than the explanation that was explained."

In our studies of life we should always endeavor to find and take the simplest access to all things. The complexities that so often confront us in our problems, as a rule, rise out of our egotistical desire to ignore the simple and the small as being beneath our attention. There is no such thing as a homogeneous problem; all problems and all things are made up of small parts.

This book, as you know, is made up of small chapters. No one of us has written more on a given subject than we thought was necessary to stir the individual reader into thinking along that line and then leaving him to draw his own conclusions, not only on what was said, but by what he may feel was left unsaid. As a result, wherever a chapter may seem incomplete, the reader will himself extend or complete it by the simple process of mentally adding what he would have said, or left unsaid. Complete understanding of a thing brings on the desire to sleep in the presence of it.

After the above short interlude from our main topic we must once again return to it, if for no greater reason than to work towards the completion of this chapter.

As a boy of fifteen I went with my father on a trip to India. My father was a dealer in rare oriental antiques and while the trip was a business one for him he took me along, as he proudly put it, to let me see for myself how low and degraded India had allowed her people to become. He was one hundred percent Japanese and spent much time in impressing upon me the superiority of Japanese culture over all other people's in the world.

I must confess that all my father had said in the past about other races and their lowness of culture in comparison to our own, faded in significance to what met my young and innocent eyes as we toured the sweltering streets of certain sections of Bombay. I remember that I was shocked speechless at the utter filth and poverty that confronted us on all sides. Mangy dogs, gaunt ill-tempered cats, horses, chickens, oxen and vermin infested monkeys, all roamed the streets along with the human populace.

My father told me, with what may have been sarcasm, that no one was allowed to kill anything, except perhaps one of themselves—which they did in occasional street fights. If an animal fell over dead in the streets, it had little chance to breathe its last before dozens of vultures were fighting furiously over the remains. And amid all this stench of hopeless poverty and din would be sitting fat or emaciated unwashed fakirs, or so-called "holy men," their hair, if they had any, plastered with cow-dung, and their expressionless faces smeared with ashes.

"What are these men doing?" I asked my father, nodding my head towards two very fat "holy men" who sat like carved statues staring intently at their midriffs.

"Contemplating on their navels," my father replied.

"Why the navel?" I asked in increasing fascination.

"They believe it aids them in losing their own individual consciousness and becoming one with what is called the Universal Consciousness, or God."

Years later, and after I had completed my medical studies at the Tokyo University, I went back to India, to Calcutta, to serve my internship at an English hospital. I could have served my period of internship at any one of the hospitals in Tokyo, but my youthful experience in India had so deeply impressed me that in the following fourteen years which it took me to grow up and get my medical degrees, I was, figuratively speaking, haunted by India and the things I had seen there.

Of course it may seem odd to many that while the conditions of India held my attention in a very disturbing way, I seemed blind to the evil conditions in my own country of which there were many. But is this not always the case? When we know not the truths of life we are blind to our own faults or to the faults of our loved ones, as well as those of our country. It is always someone else that is wrong, and in our blind egotism we try setting ourselves up as world savers.

I spent ten years in India. I studied this ancient country from many sides; its material and spiritual problems as well as its topographical layout and also its climatic conditions. Now, what were my conclusions about India at the end of my ten years? Exactly the same conclusions as those to which I came concerning

the many other countries that I visited all over the world in the following years—and here I sum them up:

1. The desire to stick by tradition as a way of life. This belief is imbedded so deeply in all races of the earth that it is impossible to uproot it to any noticeable degree, regardless of the fact that it is the very hinge upon which swing with monotonous precision most of the evils of every race. Tradition means changelessness of things. Is it not said that "A motionless pool soon stagnates?" So tradition has brought stagnation among the peoples of the earth.
2. Religious beliefs—which of course swing very lustily on the rusty hinges of tradition. All beliefs concerning the soul of man engender a completely insurmountable barrier as far as man en masse is concerned. It is called "class." This belief is probably one of the most brutal that man has wished upon himself, inasmuch as it is so far-reaching in its results. It might not be such a dirty evil were it not for the fact that it does not merely crush the physical aspirations of all it touches, but penetrates deep into the mind and psyche, making living zombies of its victims. In short, it destroys the normal functions of mind called "ever-becoming," by disruption of the thought patterns of the individual; for it denies his right to expand his field of thought outside the realm of the caste to which he fell heir by birth.
3. The enslavement of the female—both body and soul—by the male. I found this horrible condition existing to one degree or another in almost every race upon earth. Out of what cesspool of arrogant and wilful blindness to life's purpose did this come? The answer is simple enough if we will take the trouble to examine it in a detached way. It is but the by-product of the fermentation of fear and the sense of insecurity in the male, its origin in time dating back to shortly after the separation of the sexes.

SEXES
Your Christian Bible speaks of this separation wherein it says: "And God took a rib from Adam and made Eve." Practically all holy books tell of man being androgynous, or having both male and female organs in one body, and like the Christian Bible, they too speak of this separation.

Naturally, this separation did not take place overnight. It took place like all else, by degrees, by the law you know today as modification, over a period of many thousands of years. However, as slow as the change may have been, it nonetheless was one of the most drastic of all the changes suffered by man. It created a very bitter feeling of rebellion within him and as time went on and he learned there was nothing he could do to stop this change, his feeling of rebellion turned to one of agonized frustration and fear-ridden despair that seeped slowly and steadily into his very heart and soul where it formed a cesspool of lust and hatred for the very thing it loved so deeply.

It was in this entirely mad state that Man cast out or lost all belief in his own Godness and turned to worshipping the elemental gods of fire, air, water and earth. The heads of each tribe, being versed in the use of magical laws, would gather around in groups of twelve to a hundred and seven males that had been taken from their mothers at the end of the weaning period and trained in the art of magical rites.

Seeking seclusion from the rest of the tribe, they would form a circle, a square, or a triangle—according to the results desired, and which one of the gods of the elemental kingdoms they were seeking to consult. Then the entire group, at the direction of its leader, would start intoning certain words. Each of the members was given a particular octave so that the intoning of the mantrams was done in perfect harmony and unison.

In the course of a short time a misty, shapeless mass would appear in the center of the group, but as the chanting went on and the tones became more plaintive and seductive in quality, the more form and strength were added to the misty substance, until suddenly the whole mass would flare into three-dimensional being, and, to the untrained eye it would be horrifying to behold. As a rule it required all the concentrated efforts of the entire group of initiates to hold these elemental beings in their power and keep them from escaping the confines of the circle.

Now, none of these beings of the elemental worlds can harm Man, nor indeed, do they wish to do so; but when they are consciously called into Man's state of awareness and streams of the creational energies of human kind are poured out to them, they absorb these energies and incorporate them into their bodies and

minds, thereby taking on considerable humanlike qualities. Their "I.Q.," however, would be no higher than that of the most intelligent of the group.

In the beginning the practice of calling upon the elemental worlds was done specifically for the purpose of consulting them on general weather conditions and to make a plea for protection of crops and safety of the tribe from storms and fire.

Some of you, my friends, may be strongly inclined to feel quite sure, due to your having been conditioned in the orthodox way of thinking, that the story of Man's communication with the elementals is but pure superstition of savages, and if this is what you actually feel to be the truth, then by all means continue in that belief, for it really (does not matter). The possibility that any of you, in this highly scientific world of today, will be holding such circles is very remote indeed. However, those of you who sit in what are called spiritualistic circles, where the medium produces what you call materializations of your relatives and friends who have passed into the astral life, will have a better understanding concerning the possibility of communication with the elemental kingdoms.

Extremely few, if any, of your spiritualistic mediums know anything about mantrams and their uses. Nevertheless, the singing of songs is a form of mantram chanting, or intoning of words done for the purpose of calling the attention of discarnate beings to your three-dimensional world and holding their awareness state so you can converse with them.

A great deal has been said by some of the other members of the "Inner Circle" in these writings concerning "sound," and so I will not go into that particular aspect of the magical powers of words when intoned repeatedly in certain octaves. I will, however, say this: If an individual knew the proper harmonical note and was capable of sounding it in one manner or another, that one would be in possession of the key to both the visible and invisible worlds. He would be able, at a moment's notice, to call into being all forms and shapes that ever existed, and to destroy or vanquish them, as well as make contact with any and all states of consciousness that ever knew physical life and those that have not, as yet, done so.

Now, let us get back to what I said previously—that in almost

all cases where the ancients formed circles to conjure up beings from the elemental worlds, these beings had no greater mentality that that of the most intelligent of the human beings in the circle. This also is true wherever and whenever either gods, devils, elementals or ordinary discarnate beings of the human kind have been conjured up under such circumstances or similar ones.

There is one thing more that it is well to remember—that none of the above-mentioned astral beings can be called into such circles without a certain amount of mental and physical energy being drawn from everyone sitting in that circle; and they, in turn, leave a certain amount of their own vibrations with you. I tell you this not to frighten you but with the thought in mind that you will see the inadvisability of being promiscuous in entering unknown spiritualistic circles or other occult groups where magic is being practiced.

Here too is a thought that it would be well for all investigators of spirit phenomena to keep in mind; almost all mediums can, with a little conscious effort cause any discarnate being working through their mental and physical channels to say the things which the medium may, for one reason or another, desire them to say. Possibly the great majority of mediumistic people do not themselves know this. It can, and often does work with no seemingly conscious knowledge on the part of the acting medium. If we try to understand this rather disconcerting activity of the mind during psychic demonstrations, we will be less inclined to come to any sudden conclusions concerning the honesty of the medium.

With all the efforts of both ancient and modern sciences to dissect the human mind to see what makes it tick, you are but little better off today than were the ancients, as far as (having any true understanding of the nature of the human mind.) For no two of your alleged authorities wholly agree with one another on any particular point.

As true as this may be, there does exist certain types of mental phenomena that create such outer actions as to cause the scientific investigator to draw set conclusions concerning them, should these actions show continuance in their nature. And I am sure that both the serious minded scientist and the metaphysician have had it demonstrated often enough that a medium can and often does influence the conversation and actions of the discarnate being

working through him. But, whether done consciously or unconsciously, this does not necessarily mean that the medium is a fraud or that the phenomena as a whole does not exist.

My main purpose in telling you all this is to show you how some of the ancient as well as modern mediums, or dealers in occult magic, have it in their power to bring ignorance and slavery to the masses. And whether this is done intentionally or not does not lessen the wrongfulness of it.

Some of the ancient schools of occultism dealt in black magic and could with little effort cause the beings they called up with magical rites to say the things they wished to have said, thus enhancing their position as rulers over the people. To question the authority of the witch-doctor, medicine man or existing God, and the offender was subject to imprisonment, torture and death.

Every civilization throughout the history of man on Earth has, to a greater or less degree, been under the domination of the priestcraft, and their rule has never been anything but cruel and tyrannical.

In the last twenty years of my Earth life, I suddenly realized that my academic knowledge of medicine and anatomy, while aiding me in making an excellent livelihood, was at the same time acting as a barrier to my most desired aim from childhood—and that was to study the life of man. This craving to understand myself in relation to the Universe was tainted with no greater ambition than to acquire satisfactory proof for my belief, as a man of science, that life was merely a reactionary force of matter and therefore was entirely meaningless.

One of my earliest discoveries as a medical student was that the entire world was one gigantic hospital and all men were but patients waiting to be cured from the dreadful disease called *life*, the original and only real ailment, all else being but branches, or tributaries, or reactions. Other living as well as inanimate things I thought of as being hallucinations due to the progressive infection of this disease, and I could see quite clearly that the only satisfactory and permanent cure was death.

This bit of somewhat humorous reasoning, while not entirely without its merits, was spawned from a nineteen-year-old mind which had not yet recovered from witnessing the unspeakable

poverty and depravity in the streets of India at the impressionable age of fifteen. Age somehow, perhaps in remembering, tends to excuse the follies of youth.

And so, at the age of fifty, having concluded that the doping of wrecked bodies with drugs and patching them up with needle and thread was not my desired destiny, I put away the toys with which I had played surgeon and threw out the seemingly endless supply of bottles containing sugar and flour pills, along with a fine collection of other witches' brews that kept the hypochondriac from dying from one of his many psychosomatic diseases and seemed, surprisingly enough, to restore health to the actually ill, for a time at least.

In my twenty years as a practicing physician, I never knew why certain individuals suddenly died when the closest and most scientific study of their brains and bodies failed to disclose anything to cause death, while others suffering from frightful diseases, proclaimed by medical science to be incurable, or with bodies mangled in violent accidents, not only continued to live, but very often recuperated completely, leaving little or no signs of the ordeal they had been through.

It occurred to me that if the amount of knowledge I had acquired concerning the "body man" through thirty years of concentrated study was so insignificant there might be scant chance that I could learn about Soul- or Mind-man in the small span of years still left me—especially since I had had no belief, up to that time that such things as a soul existed apart from the physical functions of an organism. All studies from a strictly scientific viewpoint unquestionably showed that living forms of all kinds originated from the combining of certain chemicals—such as oxygen and hydrogen, nitrogen and carbon—the latter seeming to be the base of all life.

Why these elements should make or cause self-activated life to come into being is a complete mystery; and more—how this life, once started, evolved into what is called self-consciousness is as great a mystery.

We may say that all is "Mind," but the question arises, "Whose mind?" If you say "MY mind," the question will arise, "What is 'my' mind?"

Provided there is such a condition, thing, or point in space as "my mind," it cannot be an absolute, and if not an absolute, then it must be made up of parts; and if made up of parts, it must be in some form of motion; and if it is in motion, it must have a body to move in. If this is so, what is the nature of such a body?

Let us then say that this which is called "my mind" is a field of action that is brought about by what is called the physical senses of "my body" reacting to what is called outer stimuli. The senses being able to register only (motion), "my mind" is automatically barred from knowing the nature of the thing in itself.

As an instance, let us take plain table salt, which is made up of two elements, sodium and chlorine. Each of these two by itself acts as poison on the body; combined they make the palatable substance called *salt*, which when taken orally, gives what is called a salty taste. But what is it that tastes "salty?" Does sodium applied to chlorine cause chlorine to taste "salty;" or is it chlorine that makes sodium taste "salty?" And what is the nature of a "salty" taste?

It appears that the motion of the molecular structure of these combined chemicals excites the molecular structure of the taste-buds, causing them to vibrate in a particular manner. This vibration then travels to certain cells in the brain that register it as a salty taste.

However this may be, we cannot suppose that this is more than a personal opinion on the subject, and in that light is not to be considered as an answer to the question for there are too many other points to consider. I do not believe that we can logically assume that the properties of salt contain within them a secondary something called "a salty taste," nor can we be satisfied with my statement that the molecular structure pressures of salt on the molecular structure of the taste-buds is the whole answer to the nature of a salty taste for we will see the impossibility of this when we realize how susceptible all the senses of the body are to the law of suggestion.

It is a known but certainly not a very understandable phenomena in the field of hypnosis that one under a hypnotic state can "taste" the substance which the hypnotiser or controlling agent is tasting but this is true not only of the sense of taste but all the other senses of the body.

We may call this transference of stimuli from one individual to another, "sensing by induction," and if that is true, it would seem to rule out the idea of pressure contact by what is called "molecules in motion" on the nervous system as not being the true state of things in regard to man's ability to come in contact with his outside world, but perhaps this is only partly so.

Even after (many years of study along these lines, and from both sides of "the veil,") I am not going to pretend that I can give *the* answer to the question "What is consciousness in respect to matter?"—or vice versa, but I can tell you this—that it appears to me that that part of the human being called "the Self" is and must of necessity be an unknowable quantity. It always abides in a body of one kind or another, the nature of such bodies depending largely on what It is (seeking) to experience. I would like to add here that on no other plane of consciousness but that of the Earth does the mind-self lose a body. The loss of a body in which death is the cause is a waste of highly concentrated mind-energy, and complete mastery means to be able to have absolute control over the entire organism, so that one can change the rate of its atomic particles. When one is able to do this, one need never go through the kind of death that sooner or later overtakes all things in the physical-chemical world. When a human being suffers this kind of death, it means that his soul, or spirit, or psyche must enter one of the astral planes and stay there for a period of time and then return to Earth, to try again, whereas a Master is a free agent, and can go and come when and where he pleases throughout the entire scheme of things.

Now let us go back to the problem of *consciousness via matter*. Life itself is a light wave, its nature being—as far as I can learn—electromagnetic and, as I said, must have a body of a kind to work in; and this body must be so constructed that it will have sense channels, so that the life in it may know what is going on in whatever plane it may be functioning in.

It is believed by some that that which is called matter is something in motion but that this "something" has no such properties as color, odor or taste—or, for that matter, what is called sound—but that there are attributes or characteristics given this "something" by the individual, through the sense channels.

Many of my colleagues also think that this is so, and I would

like to believe this to be the case, even if for no greater reason than so I could forget the subject and turn my attention to something else. But I cannot rationally do this, for no matter what one turns his attention to, he is always faced with the question "What is it?" So I am not completely content with the thought that the only reality is motion, and that all else is but properties of the senses in their effort to measure motion.

I am told that you have a machine of delicate design that can register matter and that it bars out all else but motion, but that only tells me that such a machine is geared to do just that, so that is all it gets. Is it not probable that that which is sensed as motion is also (only a property of the senses?) If this is true, then all of what we term as existence is nothing more than a fanciful dream of which a nameless something is the dreamer, but of the nature of this dreamer nothing can be said.

If the nature of a thing can be discerned by its action, and what is termed the body self can actually comprehend such action, then I would say that this great unknowable Self may be at times giving us a small hint of its immensity when we experience such phenomena as telepathy, clairvoyance, telekinesis, and the healing of the sick at great or small distances, and sundry actions of a like nature. If such experiences tell us nothing else, they should, it would seem, make it quite apparent that this Self is not at all dependent on a physical carriage of its existence.

The mechanism called "memory" is a very complex one and all existence hinges on it. Practically everything possesses this faculty to one degree or another, the human species having developed it to such an advanced state as to make Man king and master over all the earth. This gift—although it can hardly be called that, for Man came by it only after many millions of years of a variety of experiences—is a two-edged sword, for while nothing can be learned without it, once learned it can never be entirely erased.

We could say, looking at it from a purely materialistic view, that by destroying certain cells of the brain, or by producing certain radical changes in the metabolic processes of the body, an individual could be rendered incapable of remembering from one moment to the next. Nevertheless, it has been shown by experimentation that if the attention of one who is suffering from such

impairment of the memory cells, or changes in the chemical output of the glands can be captured and held by a hypnotist, he can be made to tell of a happening—and more, to recite it in full detail, which is even better than the vast majority can do in what is called the normal state of consciousness.

We may—and with some justification because of past beliefs—feel that a person under hypnotic control is *not* working intelligently, but is a kind of robot or automaton whose actions and words in no way belong to him, but to the controlling agent. This however, is far from being the case.

In all forms of hypnosis, from the lightest to the heaviest, and whether self-induced or induced by another, we will find that its action is the blocking of the physical channels or senses in one degree or another, so that the body cannot register certain forms of outer stimuli and convey them to the psyche or mental self.

In my studies of this phenomenon, it has become quite apparent to me that if what is called individual consciousness were a something localized in a body and if it were merely the by-product of protoplasmic action, then it could not be disassociated from the body and would cease to be when the body ceased to function.

Consciousness is in everything, and is therefore everywhere present and this fact has been adequately demonstrated often enough so that there is no real need for me to go into further detail concerning it. If the student of life is sincere in his efforts there are many ways by which he can discover these facts for himself.

I think it is sufficient to say that in most forms of hypnosis wherein the subject is told to travel, or that he feels no pain, it is but the feeling or dehypnotizing of the consciousness out of the hypnotic belief that it is a "body" of chemicals.

As there is actually no such thing as place and time, it is a simple matter, with the proper use of suggestions, to cause one to shift his state of awareness, by intensifying the illusionary belief in such conditions.

One's mind is constantly creating and destroying "form" by suggestion. If it lacked this creative and destructive quality in

itself, no outer suggestion could penetrate to it. Indeed, there could be no existence at all.

By pre-supposing one condition, we automatically pre-suppose a series of conditions. The nature of a mistake lies not in the thing or condition created, but in its place-time usefulness. In other dimensions of mind, which we call "place-time" for instance, such things as three-eyed people were in the majority, and when the usefulness of three eyes had almost run its course, human beings with two eyes began to appear; and not being able to see behind the surface action of life, the three-eyed beings considered these new experimentations of Mind as freaks, and looked at them with awe, just as you would look at a two-headed cow, or "siamese twins," and dwarfs and midgets.

There are many malformations to be found in all manner of living things which we may emotionally classify as monstrosities but if we will look upon them in a detached way, we will find even these seem to be only relatively monstrous. Many of these malformations in human beings are not due to a physical condition of the parent, or any of the ancestors of that family but are caused by the incoming entity itself in its not knowing how to form certain stress lines in building its body. Very often the mother's mental condition can aid, however, in preventing the entity from fashioning its body into a healthy, normal structure.

Constant undue anger, or consistent worry, or extreme fright can penetrate into the mental world of the foetus and shatter the entity's profound state of concentration, which is essential to it for building its physical vehicle. To be thus disturbed reacts upon the entity in very much the same manner as if one were jolted constantly while trying to sleep when very tired. It creates lines of irritation, the nature of which will bring about all kinds of congenital ailments and psychic aberrations which will later show themselves as frustrations and inhibitions if not some kind of malformation in the body itself.

It is practically impossible to make the Western world realize that the *physical* body is every bit as much a mental body as is that which is called the spirit, soul, or psychic body. Many of the Asiatic schools of philosophy also do not seem to realize this, or, if so, they do not always teach it.

To put the physical body through senseless tortures as the

Hindu fakir does, with the hope that it will give his soul a better chance of happiness in "Nirvana," not only demonstrates a lack of complete knowledge of the inner life but it helps to perpetuate the all-around wrong education in the art of physical existence that has been foisted upon the people of India by those in power. Such teachings have been instigated by the same reason as that which led the Christian hierarchy to teach the Western layman that God loves the poor and that "It is easier for a camel to go through the eye of a needle than for a rich man to enter the gates of heaven."

Poverty, wherever found, breeds nothing greater than filth, superstition and fears, and to stay poverty stricken is to deny the great bountifulness of Love or God, if you prefer—and the forcing of the body to abstain from its natural functions is deliberately destroying the temple of the Living God, for which we will have to pay in time. A baby's body should be given the utmost care by the mother; as the years go on, the child should be taught to carry on where the mother leaves off, so that in due course the mind of that child will have complete control over its physical self.

Fundamentally speaking, there is no reason for death of the physical body. The cells of the body are constantly renewing themselves, and with a well balanced diet and proper exercise and rest, it would appear that the body could be kept alive and in good functioning order indefinitely. However, if the mind is not trained to accept the various experiences of the body with a healthy state of calm detachment, lines of tension will be created in it that will act as toxins act on the physical body and this will bring about a break in the rhythmic function of the glandular system, so that the body after a time will not be creating new cells to the ratio of the ones destroyed, which will mean decay and death, regardless of the material care you may give it.

So, we find wherever we may turn in the Evolution of Form and the Ever-Becoming of Mind that there is no separating of the parts from the whole. All works best through *esprit de corps*.



PROFESSOR ALFRED LUNTZ

This personality was born in 1812 and died in 1893. He was a clergyman for the High Episcopal Church of England. He was of English and German parentage and was born in North London. Graduated from the Eton School for Boys at the age of seventeen. He worked in his father's law firm in Hanover, Germany, until he was twenty. Attending Heidelberg where he took a course in philosophy and comparative religion, then on to Oxford where he received his Ph.D. in the Episcopal Theological Seminary and later served a donship. He was a devotee of Queen Victoria. He was not surprised when he died to discover that he had survived the grave, but stunned when he realized there was no heaven or hell as he had so eloquently taught and believed.



EARTH'S AGE and THE ETHERIANS

Professor Alfred Luntz:

In our making reference to the time continuum in things we are going to do or which have already done, we must try to remember that all knowledge regarding time is but speculative theory that has arisen out of man's desire to bring order out of chaos. He has accomplished this by the use of figures, and anything that takes place within the known history of the world is recorded as chronological time; but, as man knows so very little concerning the true history of the earth he lives upon, even in its segments, how can he know of it in its entirety? Is it not said that to understand the whole, one must first know the parts?

Now, if this lack of knowledge concerning the history of the earth in true sequence is admitted—and we are sure it is—then it is obvious that your effort to place them in that category is also speculative. It cannot be more than that, for the nature of your facts is sporadic, with such great gaps between that there is no tangible basis upon which to weave a continued pattern.

I have mentioned all this merely with the hope of making you see how futile it would be for me to state the amount of time in actual years in number form that have elapsed since your earth and the universe first sprang into being. Even in using the words, "sprang into being"—the word *sprang*, like *spring*, or *jump*, must be considered a *time* word, denoting motion—and motion can only take place in what you call "time." Now, were I to say to you that time is not a separate existing entity, but that it is consciousness—your consciousness—and, as consciousness cannot exist without what is termed the awareness sense—the state called awareness cannot exist without something to be aware of. As to the nature of consciousness, it is incessant creating with the illusion of projection that lends each one of us the belief that something in action is taking place outside of ourselves in the field of what is called time and space.

Time

C.



We of the "Inner Circle" are quite aware of the world belief in what are called concrete scientific facts—especially where the Western mind is concerned, and being so aware, I will state a time that you may consider as the age of your material earth—with the hope that you will remember that the figures were arrived at only after much exhaustive research work in many fields of so-called material science: It is ^{3,250 MILLION YEARS} three and a quarter billion years old. This is dating only from the time of its solidification and has nothing to do with its period of conception in the astral womb in the form of atomic whirls, or stresses, and the vast stretches of time that followed that, when it was a churning cauldron of liquid fire.

For a body of the size and nature of the earth to come into a state that would be capable of producing and sustaining the life vibration in its chemical matter takes approximately seven billion years in sidereal time. = 7,000 MILLION YEARS

Now, I wish it to be known that the above figures are Ramon Natalli's and were arrived at by his own particular method of mathematical computation. They are of course tentatively accepted by all of us of the "Inner Circle," but this does not mean that anyone else should take them at their face value as being the last possible word in fact.

Let us turn back our minds in what you perceive as time, even to the world's beginnings. If you were looking with the physical eye, you would see nothing but what would appear to you as a vast endless void; but let us use an eye that is of a higher rate of vibration and look again. Now what would you see? A sight so astounding, so majestic that, were you to see it while in the physical body and unprepared, you would indeed go stark mad. For now you are looking into the Etheric World. The size alone of all in it would stagger your imagination. The vibrating, pulsating, iridescent colors, teeming with plant life, the animals and birds; the size and beauty of buildings, libraries, lecture halls, schools of learning, vast cathedrals, giant organs, orchestras consisting of every known instrument on your earth plane and many, many more that you, as yet, know nothing of—tens of thousands playing at one time; and the music coming from them would make you want to weep your life away with its power and sweetness of tone and perfect harmony; men and women of great height and

stature, perfect of body and mind, going about in flowing robes of brilliant colors—some with mighty heads of golden hair, red hair and black hair flowing down their backs in living, gleaming waves, and rich, flowing beards that look like fine-spun silk; stately women with skin like living satin and glowing with health.

The air you would breathe would be purer than a babe's breath, for the air in this world is not particulate, as your scientists feel they know that word. Things do not move around in the manner that one may call directional motion, but by vibration motion only. Perhaps I may make such a condition a bit more clear by saying, "Being that in essence all forces are really one force, when a thing or person wishes to move, the wish automatically merges the energy force of that thing or person into the thing it or he desires to move to; in other words, it is the motion of the neutron and the proton—a complete exchange of energies, one thing becoming the other thing."

It is only when coming down into the lower etheric that one begins to run into the first stages of particulate substances or directional motion. In the physical, in order for one substance to become something else, there is a change or a rearrangement of the atomic pattern. This is the beginning of what I call directional motion. It is at a period slightly before directional motion that physical man has, for the most part, lost his ability to control substance with mental energy and must of necessity revert to his hands—the hands being extensions of the mind.

Note that I say "for the most part" and not completely, for it is a known fact that there are in India, even in your time, men who have so mastered themselves that they can cause flowers and other plants to grow and blossom right before your eyes. Notice the method employed by these men to accomplish this: a complete trance state. And why a trance state? Simply that they may become the plant. By that I mean their mind substance may enter into the mind substance of the plant seed. Perhaps it would be clearer to you if I explained it thusly: when you, my friend, go into trance so that we may use your physical body, you are in reality becoming the one who appears to talk through you.

Trance, normal sleep and so-called death all are merging of the personality of the individual with the Universal Force, or

Cosmic Mind—the states being relative. All forms of life have their being in this great sea of intelligence.

You can liken the physical world to a mirror, inasmuch as it is the reflection of the Real and Everlasting Consciousness working through Man.

God During many years of my earth-life I learned, and later taught, that this Everlasting Consciousness which I then called GOD and thought of as an individual Being was quite capable and always willing to punish or reward people. Now let me point out something here that would be well to consider. Suppose, for instance, you were to go to sleep some night and waken in a dream world, and there you would see many people doing all manner of things—some good deeds and some bad, as you understand those abstract terms. Now, for the most part, all the people in your dream are your children—you created them, and most of them are doing exactly as you wish them to do, even though you may not be consciously aware of the fact. Now, do you, or would you, feel justified in sentencing them to an everlasting hell or a perpetual heaven for what they are doing? And even if you felt justified in so desiring, just how do you suppose you could carry out your wish? Mankind is in the same position to God, or God to man. The only thing you could do would be to destroy the entire dream world, and that would mean annihilating the good with the bad; and even then the only way this could be accomplished would be by awakening back to your physical world. The Cosmic Mind not being an individual God is not likely to awaken from Its mystic slumber or perpetual sleep, thereby voiding the Great Dream.

Action SELF But all that you do or do not do is in the Divine Plan and is expected of you, for only through your constant doing can you grow; and as you are the Divine Plan and Planner, both, you cannot act otherwise. Remember this and you will always be at least moderately happy.

THE HUMAN PERSONALITY

Professor Alfred Luntz:

In its structural nature the human personality is comparable to the bit of matter called the atom, inasmuch as it is made up of many parts. And again like the atom, it is of an extremely abstract nature and therefore not given to measurement by any single gauge. The personality is a mental and emotional acquired condition of both the conscious and unconscious self and, as a whole, may be considered as a composite of experiences. However, because an individual is constantly having experiences of one kind or another and reactions to said experiences, it seems logical to suppose that the personality is never a whole and fully integrated thing and is, therefore, always in danger of splitting and going off in tangents. If there is any truth in this idea, and I certainly believe there is, then it is obvious that the entire human race suffers from schizophrenia to one degree or another. In fact it would be phenomenal indeed if this condition did not take place in the human make-up.

We humans may talk all we want about a God or gods and what He or they have done for us, but the fact remains that we have come into this seeming place called the world completely ignorant of our source of origin or what we are to do while here. And what is more, this hereness state, when we first arrived, was a wild and barren one, with the elements constantly raging at us and threatening our existence from all sides. Had we not been dull and stupid brutes at the time, we would have shortly become raving maniacs. Starting with only the rawest material, man created and produced everything of worth in the world and to do this he even had to create the ability to think and to reason; in fact, he had to do the latter first before he could have accomplished the former.

It is my opinion that the first real shock to the human consciousness came when man suddenly realized that he was completely alone in the vastness of creation. If he had had any such thing as a personality in that period of his existence, the knowledge that he had absolutely no one to whom he could turn for consola-

tion or advice must have not merely split his personality but, I dare say, shattered it! But man is, and always has shown himself to be a tremendously resourceful creature, as he has amply demonstrated throughout the millions of years of his sojourn here, and it matters little how often his experiences have shocked him, Man has always refused to remain in a state of shock for any longer than it took him to realize that there was no one to help him out of his dilemma but himself. As soon as he realized this he bounced up again with the resilience of a well-trained acrobat and set about doing what he came here to do; namely, to create.

Of course man, in that distant period of his existence, could not really have "realized" the vastness of anything, much less creation as such for he just did not have the mental or emotional equipment necessary for that kind of thinking. What he most likely became aware of, if anything, was his own smallness and terrifying sense of inadequacy with his immediate environment. Having no one to whom he could turn for protection from the elements and other creatures who were so horribly unlike himself, he was literally driven to create gods in self-defense, and, as always, anything that man set his creative mind on doing, he did a real bang-up job on this one! But as would be expected, man created his gods after his own image and likeness and because man at that time was working almost exclusively on his bestial mind, his gods were naturally cast from the same die. These gods became a necessary part of man's existence, following along with him on his long and rather dreadful struggle up the path of evolution but his gods were never anything more than he was at any given time.

Judging from surface appearances, we may conclude that man's basic nature has changed quite considerably from what it was when both he and the world were young, but I am afraid our conclusions would be wrong. While it is true that the basic nature of some men have changed, this is not a truism where the greater mass called man is concerned. As evidence shows, we are still pretty much the same half-human, half-animal, fear-driven creatures we were when we found ourselves leaping from tree to tree and dodging from cave to cave to escape the wrath of the gods that we ourselves created with the blind hope that they would offer a little more security to our hapless existence.

Millions of years of experiences with the so-called outer world

have taught us very little inwardly. But this is quite natural, for external experiences in themselves can teach us nothing—it is our attitudes toward our feelings, regarding not only the experiences of the moment but also of the memories of such past experiences and what our attitudes were to them at that time. Now, while most of us know all this, very few of us are aware that we are acquiring our knowledge of the external world through a system of measurements called the senses and, like all other systems of SENSSES measurement that man possesses, they seldom, if ever, give us a true and complete picture of things as they actually are. All of this means that our senses are constantly more or less giving us false data which leads to our making false concepts, and false concepts eventually create confusion in us and, when we are in a state of mental confusion, all of our actions are chaotic and meaningless. As an example of what I mean as to how false concepts can lead us into chaotic and meaningless action, let us go back to where I spoke of early mankind and the creating of gods where there were no gods. What these people were seeking was love and understanding, but their inability to realize this lent them the false concept that what they needed was something of a supernatural nature and yet something they could come to grips with when necessary; so they went into the chaotic and meaningless activity of not only fashioning gods after their own physical image and likeness which, by modern standards of beauty, would have been nothing short of nightmarish, but they also built temples from the blood and sweat of their fellow men.

Today, man cries out for security just as prehistoric man did. But the word "secure" means safe, so the question is, just what are we trying to be safe from? The human consciousness has been conditioned into the entirely erroneous concept that the material world is some kind of living entity that has an independent existence of its own and quite outside of human consciousness, and yet we are taught to project our consciousness into this alien condition in an effort to discover what is troubling us. It is hardly to be wondered at, that, with teachings of this kind, the human personality has become, as my colleague Martin Lingford puts it, a schizophrenic, paranoid ass! It cannot be otherwise when it keeps looking outside of itself for the cause of its pains or of its joys.

The world of the present is in rampant chaos, but it has always been so since man first became aware of himself as being separate and apart from the rest of creation. But due to the fact that there is a far greater number of people on the earth than ever before, the state of chaos is considerably greater and naturally more widespread. Every nation suffers from an acute sense of *self-aggrandizement* coupled with intense feelings that it is being persecuted by every other nation. Were these conditions found in an individual person, we would believe him insane and therefore a menace to the rest of us who believe ourselves sane and demand that he be put away. But how are we to put away a nation when there is no other place to put it but in the world? Moreover, what nation possesses such perspicacity as to permit it to be the judge of the sanity or, perhaps I should say, the degree of insanity of another nation? While only a comparatively few people know it, North America was chosen by invisible beings of higher intelligence to be the Cradle of Light, and it was chosen to be such long before even the red men, later known as Indians, arrived on its soil. While we members of the Inner Circle know this to be a fact from having read the records regarding the destiny of the earth's nations, you, of course, are not called upon to take our word for it. However, should you study the wording and manner in which the Constitution of the United States is written, you may accept at least the possibility that we are speaking the truth. The particular records of which I speak exist on a somewhat higher level of consciousness than most of us enter into right after we leave the earth, but they also exist in some detail within certain monasteries in both Tibet and India. That North America was chosen to be the Cradle of Light certainly does not mean that it is so as yet, for it is obvious that it suffers from many forms of insanity, both among the people and the government; but North America is very young still in relation to most other countries of the world and, so, has time to cure herself of most of her ailments. Time, however, moves on, and ailments left unattended soon become chronic, and then it becomes almost impossible to do very much about them.

While all of these latter observations may seem to have little to do directly with my subject, "The Human Personality," we will see that it does when we realize that [when we talk about the

world, we are talking about man.] Were it not for man, the world would be nothing. But if the human personality continues to split itself with the myriad of fears and superstitions it brought along with it from its primeval days, it will eventually lose its higher creative mentality and find itself back again in the animal kingdom.

Memoriam

There are no words to exchange with one another that can express *really* how we feel.

There was a man called Mark whose physical body could no longer contain the depth of his dream. And so it died.

What doesn't seem to "go" anywhere, is the Mark we share . . . laughing, yakking, joking and smoking, recalling the time that . . . 'I'm hungry, let's eat!' . . . grumbles and bumbles and mumbles, delight in every single bite of being.

A small package overweight with the adjectives of living—so tough, but too tender, just the right size for our heart-pockets.

"I'm late, I'm late, for a very important date;
no time to say 'hello-goodbye'
I'm late, I'm late, I'm late . . ."

The March Hare in Wonderland—
Through the Looking-Glass.

Mark in February, 1969—
a similar situation.

However, on a sun-drenched San Diego day this June, there emerged from a dusty drawer a crumpled and yellowing scrap of paper. It had been tucked away at 931 26th Street, along with many other 'thoughts to be shared some day' . . .

it is written just this way

To my dear friends and sincere helpers in the perhaps strange, but none-the-less wonderful work of teaching and helping our fellow men to find a little more peace in this earth life; and to all others who have played such a valuable part in furthering this service to humanity in a time when it is so desperately needed; and to all who so kindly invited us into their homes or halls; to ALL of my fellow men everywhere, I leave my love and devotion in the name of *The Light*.

If you would honor me, I ask that you do so in loving one another. I think we can do this best if we will keep in mind that no one of us is perfect, but all are constantly striving, consciously or unconsciously, for that which we call perfection—which in some of its more complete states is called *The Light*.

I go now to whatever it may be my need to face—but I beg you not to weep or hold any fear in your hearts for my safety, for I can assure you, all will be well with me as it also will be with you when it comes your time to join me.

I am 47 years of age at this writing and of course I may live another 47 years. I do not know nor do I feel there would be any advantage in so knowing, for if I've read life aright, I am not 47 years of age, but am Time Itself. Nevertheless, I am also aware that part of this I of me is a physical-chemical body and is therefore subject to change. Any one of such changes may mean my having to depart from it for a time (at least so it is with this thought in mind that I write all of this).

It is but folly and cowardly to wait till the time of my departing. It may be that I would get no chance to say how much I appreciate the hours I lived on this beautiful earth, in spite of the hell it seemed in my earlier years. Is it not wisely said, "He who has not seen hell cannot see heaven." For how then could he recognize it as such? I have nothing of any importance to say, for I've long considered that which is thought of as "important," lies simply in Being.

I have no regrets in anything I've done nor in what I may have left undone; for it was the doing as well as the not doing that made

up my physical life's experience. So how could I have done otherwise and still remained "me"?

This is all for now . . .

30 for tonight

(DON'T plant me, cremate me.)

Mark

There was an idea. It said: man is born in love and is a free agent; that knowledge is cosmic honey and man should not only be permitted to gather this honey, but should be aided and abetted in doing so.

Out of this feeling was born the association of the Inner Circle Teachers of Light and Mark, earth representative.

A lifetime was spent sowing their seeds in our fields of understanding.

In so receiving, we have one more foundation upon which to build our path to the

Light Within.

For all who wish to share

we continue to become

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