

TOWARD THE LIGHT

A MESSAGE TO MANKIND
FROM
THE TRANSCENDENTAL WORLD

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Light and Darkness, in a transcendental sense, are abstractions to human beings, but to God and to all spiritual beings they are realities - powerful, magnetically acting forces.

Through all eternity, primal Light and primal Darkness each had two opposite poles that rested in a state of complete latency. Although Light existed only as a faintly sparkling core, surrounded everywhere by Darkness, the radiations of the two primal forces were of exactly equal strength.

Between¹ the two primal forces, on the boundary between Light and Darkness, rested Thought and Will; although passive themselves, they were through all eternity subject to the equal influence of the radiations of Light and of Darkness.

After eternities of absolute inactivity, a change occurred in the static balance of the primal state, in that Thought and Will reacted with a slight agitation to the radiations of Darkness. This weak agitation was the first sign of the transition of Thought and Will from a state of passivity to a state of awakening activity, since this vibration brought the primal state out of balance.

Gradually, through aeons of time, Thought and Will moved further and further away from the radiations of Darkness and in toward the Light, whose radiations assisted them with a steadily increasing attraction that drew them toward the poles of the Light. Every time Thought and Will followed the attraction of the Light, the Light gained in strength and in volume. After unknown aeons of continued attraction, Thought and Will reached the poles of the Light, which at the moment of contact were awakened from their inert state. At the same time Thought and Will awoke to a fully conscious and willed activity and developed a mutual attraction, so that through countless aeons they slowly drew closer to each other. As the distance between them grew less the Light gained still more in strength, volume and radiation.

¹ It will be seen that Ardor's Account omits the period of time during which Thought and Will were inert with respect to Light and Darkness. When Ardor related this part of his account he was unable to give the intermediary a clear understanding of this state. This point was therefore deferred for further explanation in the Commentary.

Attracted and guided by the Will, the Thought strove onward in each advance lay a temptation for the Thought to cease struggle before full victory over Darkness had been won. But the attraction of the all-powerful Will, the Thought did not cease struggle forward toward the steadily approaching Will, and for reason the Light constantly increased in strength and in brightness until after further eternities - with the meeting and harmonious union of Thought and Will - the Light wrested itself free from Darkness, raised itself victoriously out of and over it, so that the Light surrounded and enveloped the Darkness, which then slowly contracted, became denser and formed a dark core in the sea of Light.

By the perfect and harmonious merging with each other of Thought (the female) and Will (the male), God arose as a personal Being, as the centre of the universe.

This picture of the inert state and the struggle of Light, Darkness, Thought and Will must be understood as abstractions and not interpreted in terms of the earthly concepts of space, measure and time, nor in terms of known forms of motion, inertia and motion. No explanation beyond the foregoing can be given regarding the presence through all eternity of primal Light, primal Darkness, Thought and Will; no further explanation can be given that could be understood by human thought at this time. Only this can be said: that Light, Darkness, Thought and Will were not created, but existed through all eternity - a problem that cannot and cannot be solved or comprehended by human thought in the present state of human intelligence.

An earthly scientist could no more lecture on philosophy to a young child than the expectation of being understood than a transcendental being could advance a detailed explanation of the existence through all eternity of these entities in terms of being understood by mankind. But when human beings have attained greater spiritual maturity, there is a possibility that one of God's emissaries will undergo during an earthly life to explain the riddle of eternity and the mystery of the created.

If Thought and Will had not succeeded in uniting with each other and if Thought-Will as a united power had not triumphed, so that the divine Being could arise, then the energy and brightness of the Light, at the moment when Thought and Will were no longer able to attract and retain each other, would once more have begun to diminish, while Darkness would have gained in strength and in radiating power until slowly but inevitably it would have absorbed the Light. Forced by Darkness, Thought and Will would then have drawn from the latent poles of Darkness. These activated poles would then have slowly attracted each other until, at the

moment of their merging, a being would have arisen who would in every respect have been the antithesis of God.

But since the poles of the Light, fused with Thought and Will, continued unceasingly to approach each other, the Light gained greater and greater dominance over Darkness, and with the emergence of God the possibility was eliminated for ever that the poles of Darkness would evolve into a being that would be the antithesis of God in thought and action.

Primal Darkness (i.e., chaos, or disorder and confusion) thus lacks its own guiding Will and creative Thought. It therefore acts at random and has become destructible as a result of the victory of the Light. The Light, on the other hand, is governed by divine Thought and Will.

By Thought (i.e., logos) an infinite diversity of changeable forms of power and life are radiated. Above Thought, as the highest concentration of the Light, stands the Will - the supreme, fructifying and life-giving energy - for so long as the thought of creating or of acting is only thought, it has only the potential for life, it is coming to life. But the moment the Will begins to fructify, Thought unites with Will and changes from a state of becoming to a state of being; it becomes concrete. However, the Will is nothing, so long as it does not have Thought as a constant basis for its activity.

Thought is thus the primary abstract female concept: intuitive, formative and creative; and Will is the primary abstract male concept: fructifying, productive and dominant.

The twelve Helpers, or Servants, who emerged from the Light simultaneously with the personified Divinity, were emanated by God through the power of Thought-Will.

These twelve Helpers were in God's Thought from the very moment Thought and Will fused with the poles of the Light. As thoughts within the divine Thought - united with it, yet independently conscious - they experienced the struggle out of Darkness and therefore knew its awesome power.

Since the Helpers emerged by God's Will, He stands above them as the only perfect One, who alone has the full knowledge of life's eternal energy.

The moment that God emerged as a personal Being, He drew the Light by His Will into an eternal and unbreakable circulation and let it flow through His flaming Self; at the same time He drew Darkness into the circulation of the waves of the Light in order thus to

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purify and eliminate it.

Both Darkness and the Light consist of extremely fine particles which were in a state of absolute inactivity for as long as primal Darkness and primal Light were at rest and in equilibrium. But the thought of eliminating Darkness arose in God, the realization of this thought made it necessary for Him to bring the ether (i.e. Light, and the Darkness enclosed by the Light) into a vibratory-rotatory wave motion. By the strength of His Thought and Will, He thus brought the particles (both of Darkness and of the Light) into a rotating motion about each other. The smaller or the larger the particles, the faster or the less rapid became their vibrations or oscillations, just as the capacity determined by God for mutual attraction, cohesion and adhesion became the greater and stronger, the smaller the particles.¹

Since the particles of Darkness, even the smallest, are larger than the largest particles of the Light, the oscillations of Darkness became slower than those of the Light, which caused Darkness to precipitate in the streams of the Light during the great, purifying circulation through God's flaming Self, for which reason the purification and elimination of Darkness - by absorption into the Light - advanced at such an inconceivably slow pace. Only God knows when the particles of Darkness will be destroyed by its total absorption into the Light.

And only God knows why Thought and Will, after eternities, were drawn toward the Light, which was made victorious.

Within His all-encompassing Thought, God embraces time and space, both in a limited and in an unlimited sense. Since space (of the universe) is unlimited to the human mind, and therefore has no identifiable stable centre, God must be regarded as the centre of existence, of all creation. Wherever God, by the power of His Will, may be present as a personal (limited) Being, He still remains, by virtue of His unlimited Thought, for all time and at all places, the eternal centre of creation, so that the eternal circulation of the Light is never broken.

¹) As soon as the particles escape human sense perception, they take the forms of the four-dimensional world. Transitional forms nevertheless exist between the three- and four-dimensional states, in which the particles can be sensed at one moment and escape human sense perception the next, depending on whether a material or an immaterial influence predominates at the given moment. Similarly, there exist forms in which the presence of particles can be recognized but not perceived. The particles are in this case located on the boundary between three- and four-dimensional worlds, and may manifest themselves on either side of the boundary.

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The eternities that passed before the emanation of God are known only to God; all other spiritual beings regard His emergence as a personal Being as the beginning of time. However, for the sake of accuracy it should be noted that time, as a term for the progression of events, began with the first faint attraction of Thought and Will toward the poles of the Light; in other words, with the transition from a state of rest to a state of struggle.

When time began, being became existence. Time, in the transcendental as well as in the earthly sense, is an expression of the progression of events. Spiritual beings measure time in terms of time-periods and not in terms of earthly years.

When spiritual beings communicate with human beings in messages concerning time, they normally make use of earthly terms.

By the power of God's Will, time, having once begun, will never cease to be.

The terms Darkness and the Light, describing the two primal forces, were chosen because these forces do in fact exist in the same relationship and contrast to each other as do earthly daylight and the darkness of the night, with which human beings are so familiar on Earth. And, as the earthly night and day display numerous transitions from dusk to deep darkness and from dawn to bright sunlight, so do the two primal forces display a wealth of transitions and degrees of strength; however, these cannot be more accurately clarified or defined here. But in order to achieve at least a partial understanding of the primal forces, one should imagine both Darkness and the Light divided into three main categories, according to the size of the particles. The classifications are the following: 1) material, or molecular Darkness (small particles); 2) astral Darkness (smaller particles); 3) spiritual Darkness (still smaller particles).

1) Astral-material Light (very fine particles); 2) ethereal-astral Light (still finer particles); 3) ethereal Light (much finer particles still). The size of the particles is thus constantly decreasing. In relation to God's Kingdom or to God, the scale of ethereal-material, spiritual and spiritual-ethereal Light is used. However, it should be remembered that all these designations, whether they relate to Darkness or to the Light, should be regarded only as a means of identification.

It is impossible to give a description of God's Kingdom (landscapes, dwellings, etc.) or of life as it is lived there, since all this is so inconceivably far beyond human comprehension, and because no earthly language contains words that can even approximately convey a graphic description of these things.

When God still had His uncreated first children in His Thought and was considering everything that might pertain to them, He knew that some day they would inevitably have to be confronted with Darkness in order to learn how to let the will exercise complete control over the thought, so that each individual, of his or her own could limit or halt the desires of his or her thoughts.

The wish to become manifold did not arise in God until after emergence. Thus, in contrast to the twelve Helpers, God's children had not existed in His Thought until He emerged as a personality. For this reason they had not consciously taken part in struggle out of Darkness, and consequently they could have no knowledge of its power. Therefore, if God did not at some point confront them directly with Darkness, they would never become contributing, but only receiving beings, and for all eternity they would continue to be as dependent, protected children, rather than the personalities of independent thought and action - and the gulf between them and God would have become immeasurable.

In His omniscience God saw that there were several possibilities from which His yet uncreated children could choose. Thus they could all overcome Darkness and thereby rise infinitely high; or they could all meet with downfall, and by their fall create a temporary kingdom in sin and in suffering; or a larger or a smaller number of them might rise infinitely high - or they might fall.

When God had considered this, He also knew that the moment He had created His children He would, by His omniscience, know, before hand, the choice of every individual.

Thus, to render equal justice toward all of them, God decided to limit His omniscience before He created them, that they could remain free and independent in every case, without being in the least influenced by His prescience.

If God had not limited His knowledge, then those of His children who would later succumb to Darkness could rightfully have reproached Him, that possessing the full knowledge of their choice He had created some to be defeated and others to be victorious - in which case God would not be what He is: a loving and just Father.

In order to bestow upon each one a sovereign free will, God therefore limited His omniscience by the power of His Will, so that He would have no knowledge of the future choices¹ that His children would make.

¹) See also Commentary, pp. 171-72.

Thus: God created His many children in perfect justice; He gave them all an equal inner nature, gave them equal fulness of love, equal wisdom, equal ability to will and equal ability to grow spiritually. All were equal.

God created them two and two, a male and a female being, destined for all eternity to complement and supplement each other.

As a result of the perfect union of divine Thought and divine Will that culminated in the emergence of God and His twelve Helpers, both God and His Helpers embody a male as well as a female principle within their nature. But God created His children as man and as woman, so as to maintain the dualistic attraction for all eternity. Each individual embodies both Thought and Will. However, Will prevails in the male part, and Thought prevails in the female part.

The female's thoughts and emotions are richer, deeper and more intuitive than the male's; but her thought structure is not as stringent as his, since she possesses only to a small extent the ability of the male will to formulate, retain and make fruitful the constantly changing images of thought. (This holds true also for the spiritual individuality of human beings).

The Thought and the Will of God, and of each of His Helpers, are balanced - they are of uniform strength; but God's Thought and Will are, of course, infinitely greater than those of His Helpers.

The emotional lives of the duals resemble each other, their thought and their will supplement each other.

Life partnership, in the earthly sense, does not exist for these male and female beings, even though through thought and will they may be united from time to time in a higher sense.

Under the instruction of God's Helpers they all advanced far in the development of thought and will, and in knowledge of the creative power of thought and will, but they did not attain any understanding of the everlasting energy of the life-principle. For this reason they were able only to create, or rather to fashion, lifeless objects by the power of thought and will and from the radiations of the Light (e.g., building their dwellings and fashioning objects, artistic ornamentation, etc. They were similarly capable of creating mental images in the likeness of living beings, but these were phantoms of an ephemeral nature).

The fact that God's children developed in different ways, although created with equal potential, is due to the strange, individual and mysterious (i.e., hidden) nature of the free will.

The free will, a gift that God has given each of His children, reflection of His own Will - an abstraction whose true and in most nature is known only to God.

On account of this free will some of God's children pursued more intellectual development of thought, tried to investigate cosmic laws and to perfect their knowledge of the endless abstractions of thought, while others devoted themselves more to the world of beauty and emotion - to the world of form and colour, of music and poetry, etc.

Thus: although equally endowed from the beginning, God's children have through the exercise of the free will become essentially different, they have become individualities.

3.

When God's children through countless aeons had lived a life of beauty, splendour and joy in their Father's Kingdom, He saw that they had advanced so far in their understanding of the dominance of Will over Thought, and in their understanding of the need to limit the desires of the thought according to the ability the will to make fruitful and implement, that there was a possibility for them all to emerge victoriously from a confrontation with Darkness. He then decided to set them a difficult task - that of leading spiritually immature beings forward to full equality with themselves.

The beings whom God thought to create He would create from the weaker and more material radiations of the Light combined with some of His own divine Self.

Through higher or lower frequencies of oscillation both Darkness and the Light can produce greater or lesser ethereal effects, and similarly lesser or greater material manifestations, both in the transcendental and in the purely earthly sense. In Darkness as well as in the Light there exist, as stated earlier, extremely fine particles; the higher the frequency of oscillation, the smaller are the particles and the greater the capacity for cohesion and adhesion.

Propagation and death were not intended for these beings; once created through God's Thought and Will they should continue to live in a development of constant progress. This development should not only take place spiritually but also physically, since their bodies through spiritual progress should at the same time gain in radiance and beauty as the various stages on the road to

God's Kingdom were attained. All sin, all impure thoughts would clearly be entirely unknown to these children of the Light; for sin, as well as propagation and death, exist only in Darkness and in all that it produces. But when they had attained a certain degree of maturity they should be confronted with Darkness in the same way as God's first-created children, that they might learn to overcome its power.

God, His Helpers and the first-created children would make themselves known to them through revelations. All guidance should take place by the help of thought, that is to say, through inspiration and intuition.

In order to carry out this intention, God first had to provide dwelling places for the beings He had thought to create. Since these beings would be spiritually much weaker than God's first-created children, they would not be able to sustain an existence in the radiant Light of God's own Kingdom until through a long process of maturing they became capable of maintaining their individuality, so that on their entry into their Father's Home they would be in no danger of merging again with their paternal origin.

For this reason God conceived and developed the plan for the four "star universes" or "star systems".

The mother suns were formed by God by the power of His Will, setting the ether - the Light and the Darkness precipitated in it - in a rotating motion around four centres of force, which were borne and held by and in His Thought.

Since the Darkness that is precipitated in the ether has a lower oscillation frequency than the Light, the rotation around the centres of force caused it to collect as a core. This core was surrounded by the Light, which spread outward in oscillations of ever-increasing frequency, until there was created about each centre a well defined globe, consisting of a darker core¹ surrounded by a corona of Light. The outermost layer of this corona, formed by the more rapid and more ethereal-astral oscillations of the Light, is not visible to earthly eyes, whereas the radiations from the precipitated Darkness,² together with the radiations from the more rapid molecular oscillations of Darkness, can be detected and reflected by the human eye.²

¹) This core is formed of Darkness.

²) It must always be borne in mind that the term "Darkness" should be understood by human beings only as a designation for a power that manifests itself in many different ways in the earthly world. This power can therefore also manifest itself as radiations that are luminous to the human eye.

The radiations and the concentration of the Light thus increase with rising frequency of oscillation. But only in God's Kingdom does the Light unfold its great energy of concentration and radiation, just as the particles here are very much more than in the other forms of the Light. Spiritual beings are able to see the Darkness of the globes, as well as the brighter, more radiant corona of the Light. Only one of the mother globes will at some future time become visible from Earth.

The mother globes contain *all* the elementary substances and possibilities for life¹ - seeds from which God by the strength of His Thought and Will can call forth life. And since the four star systems directly or indirectly, stem from the mother globes, this applies to all suns (i.e., stars) and planets within these four systems, with a few exceptions due to the incursions of Darkness² on the globes in the star system to which the Earth belongs.

In order to understand the motions of the "mother globes" one should visualize the universe as a picture projected onto paper. God's Kingdom, an enormous sun formed from the high etheric material vibrations of the Light, supports and maintains the four star systems as their Central Sun.

The mother suns are positioned in pairs directly across from each other on either side of the Central Sun; when the Central Sun and the four mother suns are all in opposition, an imaginary line passes through the centres of the four suns and the Central Sun.

The mother suns are of exactly equal weight. Each sun revolves on its own axis.

The distance between the mother suns comprising each pair (measured from the centre of each sun) is equal to the radius of the Central Sun (God's Kingdom). The composite orbit of the pairs around the Central Sun describes a perfect circle, whose radius equals seven times the radius of the Central Sun. The circumference of this great circle passes through the midpoint of the distance between each pair of mother suns. The mutual orbits described by the mother suns therefore lie halfway outside and halfway inside the circumference of the great circle.

The mother suns balance each other in pairs by equal attraction and equal repulsion. The distance once established will therefore always remain constant.

¹) Contained in the Light-corona of the globes, in the global layers that are invisible to the human eye.

²) See Ardor's Account, p. 9, and Summary, pp. 296-97.

The individual movement of each sun following its partner around the Central Sun describes an open circular orbit (a spiral orbit) so that the midpoint of the distance between each sun within a pair moves along the circumference of the great circle.

The pairs turn in opposite directions.

If a diagram shows the pair of mother suns (*a-b*) to the left of the Central Sun and the other pair (*c-d*) to the right, and with all the five suns in opposition so that *a* and *c* lie nearest to, and *b* and *d* farthest from, the Central Sun, and assuming that this position is the starting point for the orbits of the mother suns, then *a* and *c* will turn away from and *b* and *d* toward the Central Sun. The spiral-orbit of the one pair (*a-b*) thus turns from the left side of the Central Sun to the right side, and the other pair (*c-d*) at the right turns to the left side. After about three million years, the pair (*a-b*) will occupy the place of the pair (*c-d*) on the right side of the Central Sun, and vice versa for (*c-d*). The complete revolution of both pairs along their common orbit round the Central Sun takes two aeons, which corresponds to about six million years.

Once established, the speed of rotation of both pairs will always remain constant, since they all counterbalance one another at any given moment. The equilibrium between these pairs, with God's Kingdom as the centre, will therefore never be disturbed.

A star system (a "Milky Way") shaped as an elliptical ring moves along with and rotates around each mother sun. Each star system was directly or indirectly spun off or ejected by eruption from its mother sun. (The globes and suns that originated directly from the mother sun have then again, through spin-offs or eruptions, subdivided into smaller globes - and so on). Centrifugal force has caused the globes of the star systems to move in elliptical rather than circular orbits around their mother sun at one focus and an immaterial centre of force (invisible to the human eye) at the other focus.

If the orbit of a globe is to describe a perfect circle around its sun, the following three factors must be of exactly equal strength: the speed of axial rotation of the sun in question, its forward thrust through space and the combined forces of spin-off and attraction that interact at the time of the formation of the daughter globe. If the formation of a new globe comes about through an ejection produced by inner explosive eruptions in the sun globe, the force of ejection in most cases will exceed the force of a normal spin-off process (drop spin-off). The globes that come into being through eruption-ejections therefore move in a more or less elliptical orbit. If the orbit does become elliptical, then an immaterial centre of force will automatically arise in juxtaposition to the material sun. Depending on the shape of the orbit, this immaterial centre

of force will be nearer to or farther from the material sun.

The irregular orbit of a globe can also be caused by attraction from other

Similar conditions prevail in the numerous solar systems with the four main systems. Because of the centrifugal force, the suns and the planets¹ have similarly deviated from the circular orbit to a greater or lesser elliptical orbit around their centre sun at one focus and a centre of force,² equally invisible to the human eye, at the other focus.

If one visualizes each of the four star systems in the shape of an ellipsoid, then one axis will equal 1/7 of the radius of the open circle (the spiral-circle), which the mother suns describe in their spiral orbits; the second axis will equal 1/28 of the arc length of that spiral-circle, and the third axis equal 3/7 of the longest axis.

Since the size of the second axis, i.e., 1/28 of the arc length of the spiral-circle, cannot be given exactly in terms of human calculation, then neither can the third axis (3/7 of the second, the longest axis) show exactly the indicated size of 3/7.

The combined volume of the four mother suns and their related star systems represent 1/7000 of the Central Sun, God's Kingdom.

The number of globes is limited at any given moment - the opposite would be in conflict with the law of balance - but in the course of time their number will become unlimited. New globes will come into being again and again, while older globes disappear and decompose into their constituents, but so long as the four mother sun systems by the power of God's Will orbit in space, the combined weight will always balance with zero. The number of globes thus becomes finite in terms of the concept of being, but infinite in terms of the concept of becoming.

All suns, even the most distant nebulae, that can be observed from the Earth belong to the same system, whose mother sun - one of the four - will some day be seen from the Earth, though probably not until the instruments of observation have undergone certain alterations and improvements. At that time the mother sun will be visible low in the southwestern sky.

The system of suns and planets to which the Earth belongs is located in the inner part of the elliptical ring of the "Milky Way".

¹) In that system of which the Earth forms a part, not all suns and planets are ejected or erupted parts of their Central Suns; several are globes that through collision with floating accumulations of Darkness have first been expelled from their orbits, and have since been attracted to and held captive by a larger sun. (See Summary, p. 297). In the other three systems there are no drifting accumulations of Darkness; the Darkness there precipitates to the core of the globes and is slowly eliminated through the great circulation of the Light-ether.

²) The immaterial centres come into being automatically under established laws.

and it moves toward the immaterial centre of force.¹

4.

Aeons were to pass, while the universe was formed, before the time came when God chose the Earth as the first dwelling place for the uncreated beings who were as yet in His Thought.

When God informed His children that He would give them the difficult task of leading primitive beings forward to greater spiritual maturity, He confronted all of them with Darkness the moment that He spoke to them and said: "In the fulness of time shall I choose from among you some ..."

God does not reveal to whom or to how many He will assign this task. He leaves it undecided, in order to observe the reaction of His children to the possibility that some might be chosen in preference to others. Since God at the creation of His children had limited His foreknowledge of their future choice between good and evil, He could know nothing of the impression that His words would have on the individual until they had all carefully considered the proposed task. When He had disclosed to them the new-formed world that irradiated and made fruitful by the Light slowly ripened to life, He therefore allotted them a certain time, that they might all become familiar with the contemplated work.

In Ardor's Account, reference is made to the Eldest and the Youngest. However, these names serve merely to distinguish between them, since they were all created at the same time - i.e., they emerged simultaneously as visible individualities. But some time elapsed between their creation and their emergence, since God created one after the other in His Thought, and not until His Thought had created the last one did they all - by the power of His Will - simultaneously emerge as visible beings.

Those of God's children who are called the Eldest had mainly been interested in abstractions of thought and the cosmic laws, while the Youngest are those who had been most interested in the arts of colour, form and music, etc.

¹) Upon further inquiry, the following has been stated and confirmed from the transcendental world: all the globes of the galactic system move in their orbits around the mother sun and the invisible, i.e., immaterial, centre of force. As the globes approach the mother sun or the centre, their speed increases, and it decreases proportionately as they recede. The velocity around the immaterial centre, however, is much lower than that around the material mother sun. The same holds true for the comets and the planets; their velocity is likewise much lower around the immaterial centres than it is around the material, i.e., visible, centres. In the cases where the form of the orbit approximates a circle, the increased velocity round the immaterial centre is so low that it can scarcely be detected. - Publisher's note.

The Eldest very soon formed the opinion that they must be best qualified to assume the leadership of immature beings. They then knew that their lust for power - a result of the influence of Darkness - had begun to awaken, and that their will was not strong enough to limit or to contain the desires of their thought. And God warned them; but when they ignored God's warning and remained in the Light-world that irradiated the Earth, Darkness began gradually and unnoticed by them to emerge and separate from the circulation of the Light.

As time passed, Darkness gained greater and greater influence over the Eldest and manifested itself in self-righteousness, impatience and lust for power.

When Darkness through the disregard of God's warning by the Eldest began to separate from the Light, it also began its work of destruction on the Earth itself, millions of years before this became known to the Eldest. Slowly - inconceivably slowly - the Earth's core of Darkness¹ absorbed the Darkness that was flowing in, and slowly - inconceivably slowly - the Earth was transformed in the course of millions of years from a world of Light to a world of Darkness.

The Darkness that took the Earth into its possession and transformed it was the astral and the molecular forms. The astral Darkness, which is a lower form of spiritual Darkness, has smaller particles with somewhat greater capacity for cohesion and adhesion than the molecular form of Darkness.

When God saw the incipient destruction of His work, He knew that His eldest children would suffer a downfall; but although the Eldest in their impatience and lust for power were themselves intent on creating living beings, God would not abandon them and He warned them once again - though with the same negative result. Each time the Eldest ignored God's warning, Darkness gained greater and greater power over them, so that by the time they had in full agreement resolved to create beings from Darkness, they had departed so far from God and from the influence of the Light that their will for the good had been completely broken.

Through the combined strength of the conscious thought and will of the Eldest, large amounts of the precipitated Darkness were drawn out from the concealing waves - or streams - of the Light and completed the destruction long since begun; and since the Eldest in their powerlessness were incapable of stemming the onrush of Dar-

¹) See Summary, pp. 260-61.

ness,¹ they had to stand by as helpless and bewildered spectators to the dreadful catastrophe that overwhelmed their beautiful world. In their horror at what had happened they forgot for long periods of time the true cause of the destruction: their desire to create living beings themselves, and therefore they all devoted themselves to vain attempts once more to come into contact with the Light; but despite their many exertions they did not succeed and were therefore incapable of rebuilding or re-creating the world of Light that Darkness had destroyed. Since they had all voluntarily allied themselves with Darkness its magnetic power bound them, and in the same way that the Light streams through God, Darkness streamed through the Eldest. In this way, through the thought and will for evil of the Eldest, the poles of Darkness were awakened from their latent state - even though the Eldest themselves did not understand the cause of this.

Having thus of their own free will been brought under the binding influence of Darkness, the Eldest could not be redeemed before they had fully repented of their sinful actions. If God through His own power² had broken the stream of Darkness, they would immediately have lost all possibility of ever returning to their Father. Such action would have doomed them to everlasting, irrevocable perdition, which could never be reconciled with God's fatherly love. The Darkness that streamed through them would have to be neutralised by the free will for the Light of the Eldest themselves, before the Light could once more absorb it. A

Neutral Darkness - in this case the neutral spiritual Darkness that is produced by the fastest oscillations of Darkness - is Darkness that in one way or another has become depolarized. This depolarization can occur, for example, when the spiritual sufferings of an individual evoke grief and thereby remorse over sinful thoughts or sinful actions.

The spiritual Darkness that influenced the Eldest - and is identical to the Darkness that afflicts humanity - can be depolarized in two ways³.

1) Through the corrupt, sinful or criminal act that is committed at the moment the corresponding thought is realized through the individual's will for evil. The action results from the meeting of thought and will and with this result, or action, Darkness is depolarized, losing for a time its capacity for attraction. But it is only the particular

¹) The Darkness that destroyed the world of Light of the Eldest and infused their spiritual bodies was astral and spiritual Darkness.

²) See also Summary, pp. 267-68.

³) A third way exists, but is known only to God.

grain of Darkness that impels the individual to action which is polarized. A moment later a new wave of Darkness may influence the same person to the same thought and action, or to another act of Darkness.

2) Through the individual's grief over the impure or sinful thoughts, thought and will lose their reciprocal power of attraction toward evil, since there now occurs a first movement toward the Light, whereby Darkness is depolarized. The evil thought and the evil will are eliminated through remorse since the Light gains a victory over Darkness¹ with the remorse of the individual.

In order to evoke grief and remorse sooner among the Eldest, this were possible, God promised his youngest children to call upon their fallen brothers and sisters; for if the sound of God's voice could awaken memories in the thoughts of the Eldest, and if these memories could in turn awaken grief over that which had been lost through their arbitrary actions, then remorse would quickly follow and break the stream of Darkness, enabling the Light to carry them back to the glorious world of their Father's Home.

The supplication of the Youngest to their Father first occurred several million years after the precipitation of Darkness had begun. The Youngest had gradually become accustomed to the thought that their elder brothers and sisters would be chosen, and since the Eldest so often visited the new, radiant world of Light around the Earth, unaccompanied by the Youngest and without informing them of their excursions, the Youngest had grown accustomed to the prolonged absence of their brothers and sisters. But as time passed and the Eldest failed to return, the Youngest grew apprehensive and sought the counsel of God's Helpers, who then informed them of what had happened. And their grief became boundless.

Despite their continuous communion with God, He had not mentioned anything to the Youngest about the fall of the others. In His infinite love, He did not wish them to know of the sorrow and painful separation until they themselves inquired about their absent brothers and sisters.

Through the millions of years that passed while the Eldest sought in vain to cleanse Darkness from their Kingdom and to re-create it, Darkness flowed closer and closer about the Earth, united with the Earth's core of Darkness and brought to life some of the germs of life that God had given. These germs of life, both those intended to become animal forms and those intended to become plant forms, would not have been subject to death and decay if they had been

¹) See Summary, pp. 297-301, regarding depolarization of Darkness.

²) See Summary, pp. 261-63.

called forth under the direct radiance of the Light. For it had been God's intention that they should retain their original forms for the joy and the benefit of the beings of the Light that He had thought to create. Once the Earth had served its purpose as the first dwelling place for these beings, the animal and plant worlds would then by the power of God's Will be dissolved again and absorbed by the Light.

However, since it was Darkness that made the latent seed fruitful and vitalized it, nothing developed in the way that God in His Thought had decided at the beginning. Everything became grotesque, hideous and without meaning; and because of the low capacity of Darkness for cohesion, adhesion¹ and regeneration, all animal and plant forms became subject to a limited life span of longer or shorter duration.

When their many attempts at reconstructing the ravaged Kingdom had failed to give the Eldest any positive result, they decided to descend to the Earth to investigate the destruction that had occurred there.

Besides the monstrous beasts mentioned in Ardor's Account there were also certain micro-organisms, such as decay-causing bacteria. But most of the disease-causing spores came into existence after this time, called forth by Darkness and often planned and created by the Eldest. Numerous species have thus appeared, degenerated or become extinct, while new ones have come into existence. And this will continue through countless ages, but in decreasing measure as Darkness is eliminated. Nevertheless, some individual micro-organisms, such as the aforementioned decay-causing bacteria, or similar species, will exist as long as there is life on Earth.

In the millions of years that passed since the time Darkness began spreading over the Earth, there gradually developed the numerous forms of plant and animal life that were extant at the time when the Eldest discovered the destruction that had taken place on the Earth. The development progressed very slowly through many and diverse stages, from single-celled² to multi-celled,² to more and more complex organisms and forms. And as Darkness concentrated further on and about the Globe the gruesome, gigantic and fantastic animal figures appeared.

Some of these animal creatures that dismayed the Eldest with their horrifying appearance became progenitors of many of the later

¹) See Summary, pp. 266-67.

²) See Summary, pp. 260-63.