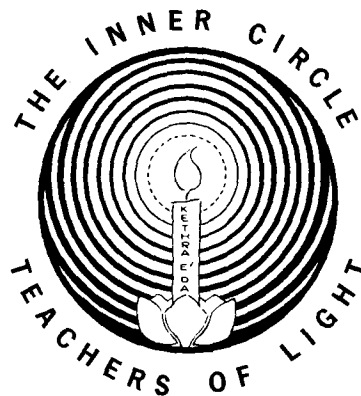


THE MAGIC BAG

A Manuscript Dictated Clairaudiently
to Mark Probert
by Members of the Inner Circle



The Inner Circle Kethra E'Da Foundation, Inc.

A non-profit organization

931 26th St., San Diego, Calif.

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MARK AND IRENE PROBERT

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Table of Contents

FOREWORD, Lingford	XI
NOTE CONCERNING THE MARK PROBERT MEDIUMSHIP, Layne	XV
SPEAKING OF MYSELF, Probert	XIX
FROM ARCHETYPE TO PLURALITY, Yada	1
CREATION, Yada di Shi'ite	5
CREATION CONTINUED, Tramaliki	19
LANGUAGES AND MAN, Tramaliki	26
DEATH AND REINCARNATION, Tramaliki	31
SLEEP, PROJECTION, AND DEATH, Casi	51
THE GROUP SOUL, Kay Ting	69
MEDITATION, Lo Sun Yat	77

MAN ON THE PHYSICAL PLANE, Lo Sun Yat	80
MAN THE SEEKER AND MAN THE CREATOR, Natalli	85
ATMAN PLUS ATOM EQUALS ADAM, Natalli	88
THE NATURE OF THE COSMOS, Natalli	91
TIME, SPACE AND CONSCIOUSNESS, Arakashi	107
MIND FORCE, Arakashi	111
MATERIAL VIA THOUGHT, Arakashi	116
THE EVOLUTION OF FORM AND THE EVER-BECOMING OF MIND, Nikkioi	125
EARTH'S AGE AND THE ETHERIANS, Luntz	147
THE HUMAN PERSONALITY, Luntz	151

We of the Inner Circle dedicate these writings
to all those who earnestly seek the
Light Within

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“The tenets of our organization are: That 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.”

Yada di Shi'ite

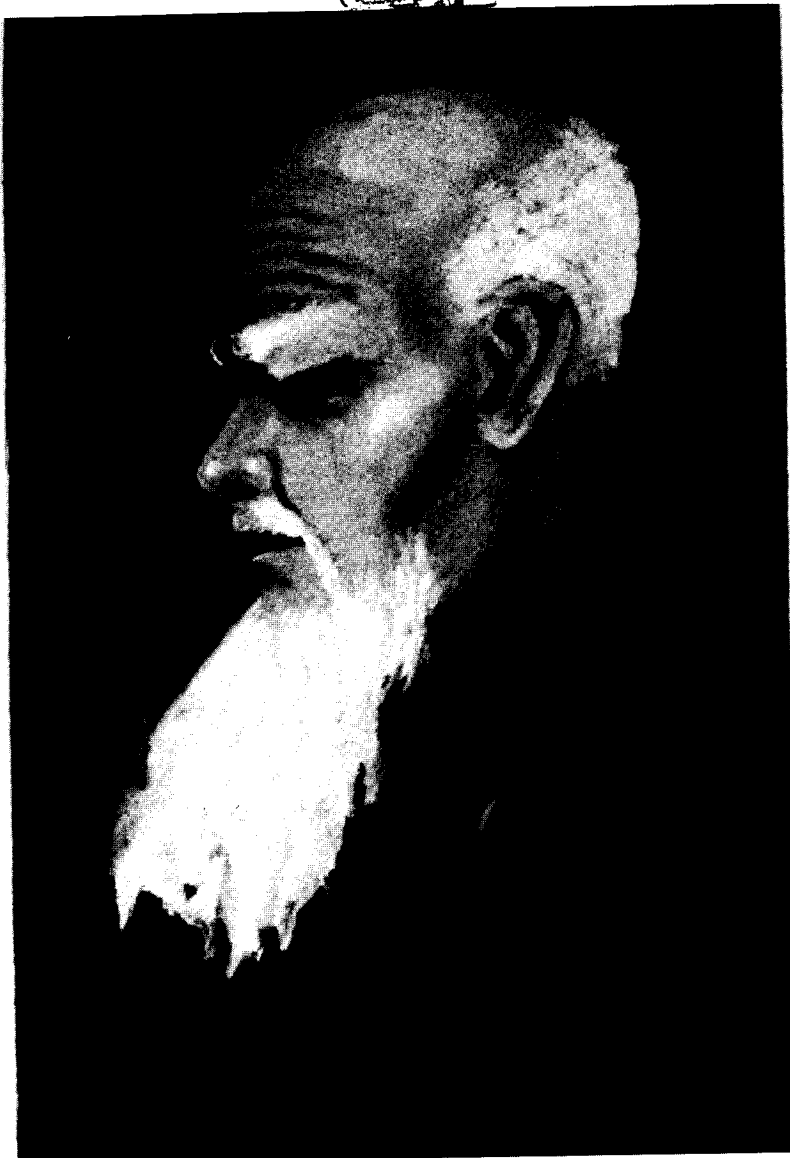
PREFACE

To all those who seek the Light :

We of the Inner Circle feel it indispensable for you to know that all that is written within these pages are not put forth with the thought that they should be taken as indisputable facts or ultimate truths but merely as aspects of truth as seen from our particular point of observation. All of us subscribe to the doctrine of variability, and if we so confess our beliefs we must adhere to them, at least until such time as we may find something that will seem closer to the truth.

In respect to all such writings as these, we think it understandable that much must be expressed in allegory. The phenomenon of life does not at any time lend itself to unchangeable conditions. We think it takes no great amount of intelligence to see that if the law of change governs a segment of the universe, it must be the governing factor of the universe as a whole. As we abhor dogma in others, let us pray that we ourselves do not fall into its binding meshes.

The Inner Circle Kethra E'Da



LAO-TSE

THE CONTROL *Lao-Tse* EXPLAINS
THE TITLE OF THIS BOOK

“The Magic Bag”—What do we mean by this? What is the “bag”? The bag is consciousness—and in this bag is all. Now, a bag appears to have two sides, an inner and outer, but it does not really. For if there were an *actual* outer and inner, the bag could not be turned inside out, because there would be no interrelationship between them, which means they would be two separate things. When we enter into the physical-chemical world, we are turning the bag inside out; and when we return to other states of consciousness apart from the physical, we are turning it back again. However, the belief of the going in and out of consciousness is but maya, illusion, for in truth we *are* the bag and all that is in it!



MARTIN LATTIMORE LINGFORD

FOREWORD

When I dictated the Foreword for *The Magic Bag* in 1950, feeling almost certain that there was to be another global conflict, I expressed by feelings accordingly. However, Time, the great prover of all things, has shown that I erred in my judgment; but perhaps I can console myself by asserting the obvious; that even though the nations of the world have failed as yet in their efforts to create a shooting war, it can hardly be denied that they will have to talk themselves to death to avoid it. And as it has often been said that words can be more deadly than bullets, it seems that man has no choice *about* dying, but only in the *way* he is to die. The word "death," as many of you already know, does not mean dissolution of the body only—it also means being cut off from truth, and this is a far worse condition for the human being than physical death.

Now, there is a truth that says, "Man is born with the seed of his own destruction within him, and until he becomes consciously aware of the vaster side of himself, he will continue to sow and reap the fruits of that seed." The basic nature of this "seed" is called "fear of the unknown."

As far as the physical world is concerned, the first manifestation of fear of the unknown is felt in the psyche at birth and is called birth trauma. The fact of the matter is that fear, or something very closely related to it, is set up in the psyche of all living things when any one of those things is about to make a move from a point with which it is familiar to one with which it is not. If we accept all this as being true, then we must suppose that fear is one of the natural properties of the psyche, from amoeba to man.

Man, on the other hand, can be so illuminated regarding the nature of his own being that fear, along with the other elements that belong to the lower emotional psyche-self, is washed out. This "washing out" process is called conscious Self-development. I preface the word "Self-development" with the word "conscious" because this development is an activity of the highest order and can only be effective when practiced with conscious attention, not only upon what one is doing, but upon the reason and purpose of so doing.

Self-development is an effort to get conscious control over the lower emotional self. But why would one want to get control over the lower emotional self? The answer to this is that one has lived with it for a given period and has suddenly discovered it to be an ass, a schizophrenic paranoid ass, the real imp of darkness which creates raging storms in the minds of men which drive them to self-destruction.

As often as not, when one comes suddenly upon the realization of the ass within himself, it so appalls him that he feels compelled to rid himself of it in a hurry. This urgent sense of the need for haste moves him—and I suspect, after a time, rather drearily—into numerous fads and fetishes, such as severe diets, abstaining from sex and meat, and no doubt the practicing of certain forms of yoga breath. Now, while all these things have their own merits and are very useful in their time and place, they will do little toward quieting down the ass within us where we can get it under our conscious control.

Teachers in the past, at least some of them, instructed their students of Life that if they hoped to be free from the torments of physical living, it would be necessary for them to kill the ego self. I fear, however, that to kill the ego makes one into a stoic. A stoic is a person who is totally indifferent to either pain or pleasure and is equally lacking in the qualities called love and compassion and is, therefore, a zombi or a living dead person.

Love and compassion are things that make the difference between the beast or the human in us. While there is, as I've tried to make clear, a great necessity for the individual to get conscious control of that part of the ego called the lower emotion self, I have done so only because I know that in the accomplishment of this very difficult task we will be better humans. By "better" I mean saner.

The statistics of psychiatry show that while larger masses of people, especially those in the Western half of the world, are suffering less from physical diseases, mental ailments are growing at an alarming pace. It is, of course, unnecessary to study the merciless charts of statistics to assure one's self of the truth regarding the mental state of the human race for the information is brought directly into our homes via news tabloids, radio, and television.

But it is practically useless for one to be made aware that he is mentally ill if he still does not know what is causing his illness.

Now, in seeking causes for the many woes that beset the human race, both individually and in mass, we must accept the fact that man's intrinsic nature is (mental) and, as such, it is a total (stranger) to the condition called the physical-chemical world. While this theory may seem odd to those of us who have been taught that the physical-chemical world is a creation of the Mental Self, we will see that there is nothing odd about it when we realize that it was, in the beginning, a completely unconscious creation. Then, slowly, through the process of what is called evolution, it became a conscious creation by forming a sensory organism to function through. At the moment the Mental Self became aware of its dream called creation, It lost awareness that It was the Dreamer, and so plunged itself into a world of suffering.

The conscious self is the sensory emotional self and is, therefore, the ass that is constantly braying to high heaven that it is being imposed upon, but it can do no other than this until some Light from The Creator, the Unconscious Self, seeps through to inform it: "You are but a dream, and you will vanish as you waken in Me!"

In the Christian Bible, the man Jesus is at times depicted as riding a donkey, or ass. This is a symbol of the Higher Self having conscious control over the lower self; the ass represents the Jesus, the ego self, over which the Christ Consciousness has control.

Again, we find the man called Jesus being murdered on a cross, and it is believed by the ass in us that he is suffering this horror to save us from what we have been taught to think of as our "sins" so the ass weeps with one eye in pretended sorrow over what it thinks is happening and gloats with the other in masochistic satisfaction of the pain that someone else is suffering in its stead. However, the crucifixion is a symbol of the lower emotional self waking from its material dream, the cross, to its true Self, the Christ.

Now as true as the above is, it is not going to prove of much value to the individual should he accept these concepts merely as intellectual data, nor can he use it as grist for his reasoning mind, for the reason that his reasoning mind is simply a part of the material self which has been conditioned by its material surround-

ings and, therefore, has no way of reasoning with anything existing outside of that area of comprehension.

There are ways for man to reach out beyond this material dream, and most of us are doing it a great deal of the time; but the trouble is that it is largely an unconscious form of activity, and so we are not aware of it. The lower self is in a constant state of wishing, hoping and praying for one thing or another. This is one of the "ways" of reaching out beyond the material dream, but it is not a very good way, first, because we are not as a rule aware of what we are doing, and second, because the lower self is so laden with shame and guilt that it no more than makes a wish for something that it promptly sets up a block against having it by feelings of unworthiness.

The Unconscious, having no way of arguing against the suggestions fed to it by the conscious or lower self, simply gives back in kind what it was given. This means that if our desires are of a positive nature and untainted with fears and uncertainties, they will be fulfilled, perhaps not as promptly as one may have expected, nor in the exact manner, but it *will* be made manifest. Of this you can be certain!

There are many other ways of reaching into the more expansive side of ourselves than the ones mentioned above. Some of these ways are called clairvoyance, clairaudience, psychic projection, and a condition which we call "mental expansion." The latter, while closely related to psychic projection, I feel is safer to practice, especially for the beginner; the safety of it lies in the fact that no secondary body is created as a vehicle in which to move about. The trouble with the mind's effort to create bodies is that it also automatically creates the need for protection of them. This, of course, adds up to a tremendous lot of distraction for the mind that created the body, thus curtailing its activities of seeking to know its Self.

Now, as much as I would like to go into these subjects at greater length, it would not be practical to do so here, for, apart from the limitations of the space given me, several of the other members of the Inner Circle touch upon these subjects in one way or another and in a manner which I hope will be both satisfying and educational to you the reader.

Martin Lattimore Lingford

NOTE CONCERNING THE MARK PROBERT MEDIUMSHIP

The seances referred to in the preceding autobiographical note by Mark Probert were begun in September 1945, in San Diego, and are still being carried on at this writing (July 1962) but, as may be expected with the aid of time and experience, they have grown in moral stature and have now achieved almost world-wide attention. 20 YEARS

A note concerning the development of this mediumship may be of interest. At first, as Mark has mentioned in the chapter "Speaking of Myself," he would often talk for several minutes during his sleep and always in foreign languages and this xenoglossy, or "gift of tongues," carried over into the seance work so that it was difficult for some time to get communications in English. The Controls have since explained that this had been permitted by them as a means of conditioning the organism so that, after their observation of how the body reacted to the use of it by entities other than those of the Inner Circle members, they could use it intelligently when the proper time came.

For some time after the first experimental seance, it was the custom of some of the Controls to begin speaking in the language most familiar to them for a few minutes before commencing to talk in English, but of late all of them, with the exception of the one calling himself, "Yada di Shi'ite," prefer using the English language as best they can instead of resorting to their native tongues.

The principal Controls have not shown themselves to be suggestible in any way, and there is nothing to indicate that they are not exactly what they seem to be: normal and fully integrated human personalities. They welcome free discussions and will deliberate at length if it seems to serve a useful purpose.

The seances have been attended from time to time by psychologists, hypnotists, medical men, physicists, and other workers in the sciences, and the Controls have shown themselves abundantly capable of holding their own in discussions with them. Nearly all of such conversations have been outside the medium's

scope of education, vocabulary, and normal interests.

Finally, it should be noted that the Controls specifically disclaim any pretense to omniscience—"You will get nothing but opinions on all the planes."—and are very cautious and reserved in making predictions, saying in effect, "We have more means of information than you do, and can see a little further and more clearly, but we are always subject to error from unforeseen decisions on your plane as well as by other natural limitations."

All sittings are conducted in full daylight or in good artificial light, without formalities or any kind of religious ceremony. Some of them are held in private homes. Where the number of people in attendance is limited there is naturally a freer exchange of ideas on occult and scientific subjects, than is possible where people gather by the hundreds, as in large public halls.

In these sessions, the seeker for the sensational doubtless would be disappointed at the lack of what he may think of as the strange and the abnormal. The people simply sit and talk quietly and Mark, more often than not, may be talking and laughing with the group when one of the Controls will take him over and entrance, or put to sleep his conscious mind, and begin to speak through his lips. Sometimes the controlling Entity may begin by using a topic that someone in the group had been discussing, or he may start with a subject of his own. He may talk from an hour to an hour and a half and then ask if there is anyone in the group who would like to ask questions regarding the things that he had been talking about; if not, then anyone is free to ask questions about any subject desired. These sessions generally last for two and a half hours, but at certain private sessions where scientific subjects have been discussed they have lasted for as much as five hours, with Mark in trance most of that time.

In the early days of the work, five to nine Controls would come through at a session, but it was not long before they decided that there was nothing to be gained by so many of them using Mark's body at one time and that, if continued, it might prove to be detrimental to his own personality. So they cut the number to two and never more than three at a session. As a rule, at the end of sitting, Mark feels rested and refreshed, and the work seems to have greatly benefited his general health.

What I have been saying refers to the seances. But it should be clearly understood that the manuscript of this book was not received in that way, with the medium in trance. This manuscript was dictated to Mark through his gift of clairaudience. If or when a Communicator (not Control in this case) wants to say something he begins to talk, and Mark "hears" the words in much the same manner as he hears any of the normal physical sounds, only in cases of this kind, the auditory system seems to be attuned to octaves of sound that is beyond the normal range of the human ear.

These Communicators are no respectors of places regarding the dictating of the material for this book; they have started their dictations on trains or buses, in restaurants or anywhere else where they happened to find Mark. However, if he was not prepared to take their dictations he would simply ask them to return when he would be in a better position to do so. (I think it should be noted here that these Invisibles have never imposed themselves upon Mark at any time and have been entirely cooperative with anyone showing any real interest in them and in their efforts with man here on earth.) In time, Mark decided to carry a pencil and looseleaf notebook, and, conditions permitting, he gladly took down what the Communicators had to say wherever he happened to be. These dictations may have lasted any time from a few minutes to an hour or so, and then, for no apparent reason, the Communicators may have become silent for weeks or months on end and suddenly come back to pick up the discourse just where they left off.

Apparently one or another of these unseen friends is with Mark constantly, and they make references in his words and actions as they have observed them. In fact, they seem to know innumerable details of the lives of all of us who are closely associated with his mediumship. A casual complaint of mine about living "in a goldfish bowl universe" caused them some amusement. "Quite right," they said, "but why should anyone want to hide anything? We have all done and said exactly the same sort of things."

A word about the organization of the material in this book—if it can be said to be "organized." On the whole, we have presented the communications in the sequence in which they were given. That means that each Communicator talks on his own theme, and whether it has anything to do with the preceding sub-

ject or not is of small concern to him. To try to organize this material into a systematic treatment of different subjects would be very difficult, and would fail, moreover, in giving a true picture of the whole remarkable process. And we hope the reader will realize also that impromptu talks when set down on paper often lack literary virtues. The verbiage is not always pruned and refined and clarified in good textbook style.

This casual and conversational manner is, of course, more manifest in the hundreds of pages of the Seance Reports and early record of meetings held in which the conversations of almost all of the main group of Controls as well as numerous other beings have been transcribed; it is also present in the clairaudient dictation of this manuscript of *The Magic Bag*, as the critic of literary form will easily discover.

We close this note with a brief quotation from Nandor Fordor's *Encyclopedia of Psychic Science*, in his article on *Mediumship*: "Agreement is now nearly general that mediumship is not pathological. It is not a development of certain abnormal states like hysteria. Confusion arises from the fact that supernormal phenomena use the same channels of manifestation as abnormal phenomena. The latter are degenerative, the former are developmental and show the promise of powers as yet unknown."

"Flournoy says, 'It is far from being demonstrated that mediumship is pathological; it is abnormal in the sense of being rare, but rarity is not morbidity. The dominant view among savants is that it is a superior, healthy, and advantageous faculty, not a pathological parody or morbid caricature.' Dr. Guiseppe Venezano says that 'mediumship absolutely excludes the idea of morbidity.'

"The question of the medium's intelligence has nothing to do with the psychic powers. But it may influence the power of the communicators to convey clear ideas . . . Mediumship is a delicate gift and its voluntary development requires great care and understanding . . ."

MEADE LAYNE

San Diego, California

SPEAKING OF MYSELF

by

Mark Probert

I was born in Bayonne, New Jersey, February 1907, and went to school there as a boy. When I was eleven years old my mother passed away. A few months later, my father entered my younger brother and I in a private school near Hastings, New York. At the age of fifteen I had managed by much effort to get to the sixth grade.

Realizing I was playing a losing game with the "R's," I ran away and joined the Merchant Marines. The next two years of my life were ones of excitement and adventure and, I may add, a great deal of hard work. My last sea voyage was on the S. S. Manchuria out of New York via the Panama Canal to the West Coast. I left the ship when we docked here in San Diego.

It was now February, 1924. I tried my hand at many things through the years, as some men are most likely to do when they do not have the foggiest notion of what to do with their lives. This is called drifting. I thought it would be sort of romantic to be a jockey but it did not take me long to discover I would never make another Earl Sande. It seemed that the horse and I were never able to make up our minds that, if any races were to be run, jockey and horse must be moving together at the same time and in the same direction. So I gave up this sport of kings and I am sure my horse was as tickled as I was about my quitting.

I then turned my efforts to being a bellman and worked in several of our local hotels. After about five years of hotel work I took dancing lessons and, having a fairly good voice, I went into vaudeville as a song and dance man. I continued in show work until "talking" pictures came in and subsequently killed vaudeville.

In the fall of 1939, I went to work for the Visual Education Department of the San Diego County schools. This particular department was housed in one of the many picturesque stucco buildings in beautiful Balboa Park. On the morning that I was to appear at my new job, I set out an hour earlier than was neces-

sary so that I could wander leisurely through the park and enjoy some of the peace and tranquility that such a place has to offer in the early hours of the morning. I was almost at my destination when I came upon a small wooden bridge spanning a narrow canyon. The canyon was a jungle of ferns and palm trees.

As I stepped upon the bridge, I became aware of a young auburn-haired woman standing at about the middle of the bridge. She was leaning against the rails, looking down into the canyon. As I came abreast of her she turned her head and looked at me. Being a friendly sort of person who has never met a stranger, I gave her a smile and a cheerful good morning. We chatted for a few minutes on the enchanting beauty of our surroundings and on how wonderful it was just to be alive! Then she excused herself and went on across the bridge, moving in the same direction in which I would be going shortly.

It never occurred to me that I would ever meet the pretty auburn-haired woman again, but, when I walked into the Visual Education Department a half hour later, there she was sitting behind one of two railed-in desks, and, as luck or Divine Providence would have it—the reader may take his choice—I was assigned the other one. Her name was Irene and I was to work under her direction.

The next thing I knew she presented me with a stack of picture cards on historical landmarks and told me I was to letter in the names and dates of these places on the backs of the cards. I protested that I was not a letter artist but a painter of pictures. She then assured me that I would get to paint all I wanted later on, but that the cards needed lettering now; so, I went ahead with the project.

I had been working steadily for about fifteen minutes when I felt my attention veering from the cards towards Irene. I turned my head and looked at her, hoping as I did so that she would be looking at me but I felt somewhat let down to discover that her mind was entirely preoccupied with her work. Then, suddenly, I became aware of a shadowy figure of a man standing directly behind Irene's chair and, while he was transparent or "shadowy," he had enough substance to him so that I could see in good detail the ruddy complexion of his face and all the rest of him.

He was looking down on Irene's head with a gentle smile on his lips and what I took to be a great deal of affection in his eyes. He had both of his strong-looking hands resting on Irene's shoulders. Then, even as I watched him, he vanished.

Knowing that I was leaving myself open to possible ridicule, I told her what I had seen and described the man to her. She listened to me with what seemed to be more interest than surprise or doubt. Then she said in a matter of fact way, "That description fits my father who passed away a short time ago." Of course we did not know it then, but this experience was to be the first of a great many steps we would take together into the world of the unknown.

I think that this is as good a place as any to state that the above experience was by no means my first encounter with the world of the psyche. Indeed, as I look back through the years I can recall but a few of them in which I did not have at least one experience of a psychic nature. I am now in the process of putting these experiences into another book form which I hope to have published in some near future.

Irene and I were married in Yuma, Arizona, on July 4, 1942. About a month later she informed me one morning that I "talked" a great deal in my sleep. When I asked her what I talked about she said she did not know because I seemed to speak in foreign languages. This information did not surprise me because I had been accused of it several times in past years, once by a local physician and surgeon who had spent many years in India. He had authored several books on Hindu philosophy. The incident occurred in February of 1935. The doctor, upon learning that I could operate a typewriter, had asked me if I would put a handwritten manuscript he had but recently completed into typewritten form. After I warned him that I was by no means a professional typist but would be pleased to type it, he suggested that we go to his cabin in the mountains.

It was quite cold when we arrived at the cabin so the doctor set a fire going in the fireplace, then he went and stretched himself out on a couch and I sat down and started to work on his manuscript. The subject matter dealt with the Yoga practice of rhythmic breathing. I had been working about two hours when the doctor

suggested that I rest a while. Having nothing else to do I got up and going over to the fireplace, sat down in a large fan-back wicker chair and almost promptly fell asleep.

The next thing I knew the doctor was shaking me awake and talking to me in a very strange tongue. On assuring him that I had no understanding of the language he was speaking, he informed me it was a Hindustani dialect and went on to say I had been talking it quite fluently in my sleep and had been giving him some constructive remarks on his manuscript. Anyway, to shorten a very lengthy story, my "sleep talking" went on for about ten to fifteen minutes almost every night for the next three years, but I could find no one who could shed any light on its cause or purpose.

Then we met a man by the name of N. Meade Layne who had an excellent academic background. He had been a teacher at the University of Southern California and several other universities and had been a department head at Wesleyan, Illinois, and at Southern College, Florida. Quite apart from his academic training, he had considerable interest and knowledge in the fields of metaphysical and occult laws.

I spent two hours with Mr. Layne, in which time he quizzed me on a number of things including the state of my physical and emotional health. Then he asked me if I had ever had any experiences with psychic phenomena. I told him I had and related a number of them to him. He listened with what I thought was a great deal of patience and then said, "You may be what is called a trance medium. Your statement that you talk in foreign languages in your sleep seems to indicate that discarnate beings may be taking control of you during your sleeping hours." Mr. Layne suggested he would be glad to hold some experimental seances with Irene and me if we so desired. So it was that we held our first seance in September of 1945. The first thing Mr. Layne did when he got to our home was to have me sit at a small card table then, placing Irene on the right of me, he sat facing me and at the same time he turned off the light, plunging the room into darkness.

After a few moments of silence Mr. Layne said, "All we can do now is to relax ourselves and wait; then, providing the conditions in the room are suitable to the 'beings' on the other side of life, they may give us some sign of recognition." Then he said to

me, "Mark, if your sleep talking is actually caused by discarnate personalities, it is likely they will try to entrance you."

The idea of suddenly losing consciousness was a little unnerving and I was about to express my feelings of uneasiness when I was struck with a wave of dizziness that nearly rolled me off my chair. Then the dizzy spell passed, followed by what I can only describe as elation. But what tremendous elation it was! Undulating waves of chills ran up my body from ankles to solar plexus to head. But they were not the kind of chills one experiences from being cold but rather like those we get when listening to exceptionally beautiful music or while observing an unusual sunset or sunrise.

How long I stayed in this state of ecstasy I do not know, but when it left me and I was awake again, Mr. Layne and Irene told me I had been in what seemed to be a deep state of trance for approximately forty-five minutes and that a voice, quite unlike my own, had spoken to them.

The voice had introduced itself by the name of Martin Latamore Lingford. He said he had been a showman and that he had lived in New York some forty years ago. Then he went on to say that there were fifteen others besides himself who had formed a band around me on the inner planes and that each one of them in turn would come and introduce himself as time went on. He said they had spent many years conditioning my brain and body so they could use me to communicate through with the least possible harm to my physical and mental self. } ←

It seems then that Irene asked the personality called "Lingford" if my sleep talking (always in foreign tongues) was part of the "conditioning" program, to which he replied that it was. "However," he continued, "none of the members of the group to which I belong have spoken through him during his hours of sleep but we have caused others to work through his brain and body as experimental units, while we stood by making careful observation on the effects they made on your husband's general physical and mental make-up."

When Irene asked why they had let only foreign speaking persons use me, Lingford said, "We were not ready for you to know what was going on, and the only way we could avoid your

knowing and still continue the experiments was to use those who had no knowledge of the English language, and as neither you nor Mark comprehend any of the foreign tongues it made the situation, while baffling to you, truly ideal for us!" After this statement, Lingford said good night and left, and I became awake.

For almost three years thereafter, we held private seances once a week with Mr. Layne and occasionally a few of our close friends were invited in. By the end of the first year, almost all of the members of the group on the "Inner Planes" that Lingford had mentioned at the opening session had come through and introduced themselves, giving brief accounts as to who and what they had been on earth, but most important of all, they gave us some detailed information regarding the nature of the work which they hoped to do through me during the coming years.

They had not only chosen Irene to be my wife but to be their personal guide and assistant in the work. (And I'd like to say here that she has been much more than that, both to the wonderful beings we have learned to call our "teachers" and to myself through the fifteen years that this work has been in progress.)

They also instructed us that the work was to be almost entirely of an educational nature and that we must not expect much from them in the way of personal matters.

Not having a tape recorder in the early years of the work, a good friend of ours by the name of Mrs. Harriet Foster who was an expert stenographer attended the seances and recorded verbatim the talks given by the "Teachers" in shorthand. Later, Mr. Layne published these in a little booklet called the "Round Robin," and then, at a later time they were printed up in separate booklets and called "The Mark Probert Seance Reports." These writings went out to hundreds and thousands of people in the United States and many other parts of the world.

In order to further the work, the teachers suggested that the time had come to open the meetings to all those who desired to attend. Observing the growing interest in the type of work they were endeavoring to do, the members of the Inner Circle (the new name the Teachers chose for their group) also suggested we start taking the work to the people in the form of lecture tours. It was at this time that they decided to dictate a book to me clairaudiently.

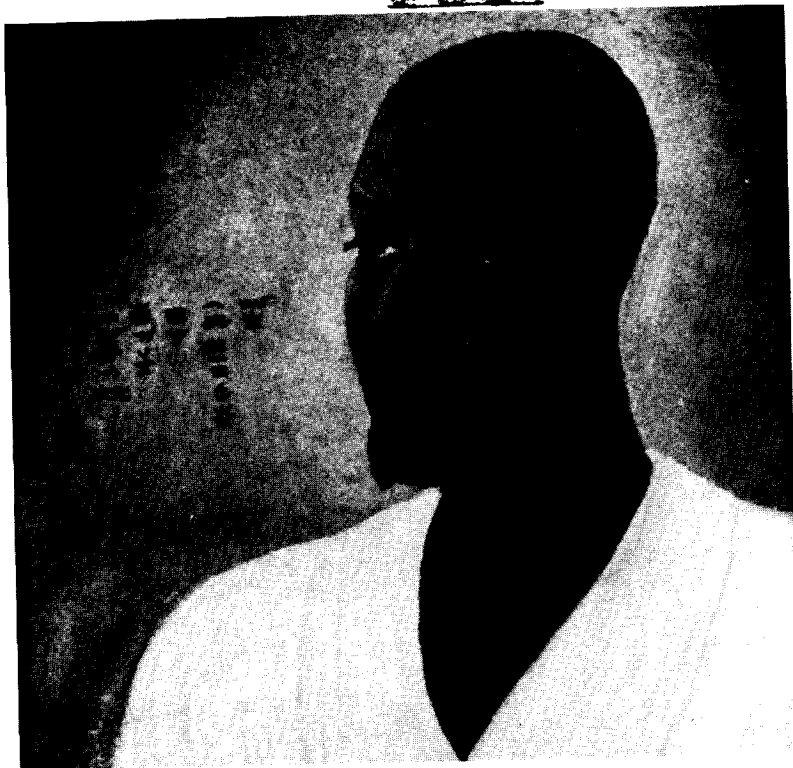
They entitled the book *The Magic Bag*. This title is explained elsewhere in these pages by the Teacher Lao-Tse.

It took five years for the Inner Circle to dictate the contents of *The Magic Bag* to me, but in actual writing time I am sure it was much less than that, for the dictation was given periodically.

Then one night in 1947, the year they started to dictate the book to me, five of my Teachers suddenly appeared in the living room of my apartment. That I was "seeing" them clairvoyantly did nothing to lessen my sense of fright, and had they not somehow taken a hold of me mentally I would have bolted out my front door and perhaps without opening it! Anyway they quieted me down by assuring me that they were some of the members of the Inner Circle and so had no reason to fear them. Then they said that their only purpose in showing themselves to me was to have me paint portraits of them.

I made pencil sketches of the five and they left, saying they would return as time permitted to have me finish the portraits in oils. Some of these portraits have been photographed and incorporated in *The Magic Bag* along with some others that I painted at a later date.

In order to publish and disseminate the teachings of the Inner Circle, we formed an organization called the "Kethra E'Da Foundation." Kethra E'Da means "Teachers of Light." The organization was founded July 6, 1956, and is a non-profit educational foundation.



E YADA DI SHI' ITE

This personality was born in the city of Kaoti (City of Temples) in a civilization called Yuga (Vast Body), or Yu. This civilization consisted of 180 million people and existed a half million years ago. It was located in the Himalayan Mountains. He was taken from his mother as a baby and raised in the temples, to become a Kata (Priest) and later High Priest or Yada. The word really means "Spirit Life": He was therefore one of the heads of a mystical order called "Shi' Ite."

The "Yu" civilization had been founded by a man named Na Sep Ni Ha, meaning the seventh son of a family named "Ha." E Yada was killed in a violent quake that completely destroyed the civilization along with eighty million of its inhabitants. E Yada was about thirty-four when he died and the "Yu" civilization one thousand and twenty-four when it died.

FROM ARCHETYPE TO PLURALITY

Yada di Shi'ite:

When Man first reached the final state of his physical growth, he was a beautiful and perfect being of high intelligence. Far greater was his state of wisdom and intellect than it is today, and exceedingly more perfect his body; he built for himself great and wonderful civilizations that were patterned after the mighty civilization from which he came—the Etheric.

Take note of the massiveness of almost all ancient civilizations—the endless and intricate carvings, the paintings and general designs on almost all things they possessed. You call these carvings, paintings, and designs "religious" and feel that most of them are designs or the manifestations of a superstitious trend of mind, but this is far from the truth. Most of these carvings and paintings and designs are symbolic talk, and are therefore remembrances of the human race when the original language was entirely symbolic. No words were uttered—all conversations were carried on by mental communication, where a mental picture of a thing or things was projected. The symbol language is the ultimate in perfection, for there is no misunderstanding in what is being said, and therefore there is no necessity to make explanations about things.

Many of these earliest of civilizations understood and used electricity, had full knowledge of atomic power and the use of high-frequency sound waves, and knew the art of levitation as well as the law of mutation in matter. The hardening of copper, for instance, was first brought about by the knowledge of this lost art of mutation. Certain kinds of corrosive acids and shocks of high-powered electricity brought about almost instant changes in metals. In fact, they knew of all your modern scientific approaches to life and many that you do not know of as yet.

Drugs as you know them in your present era were known, but not applied to the physical body as curative agents, for they were considered a deadly poison that would eventually bring on a worse condition than the ailment suffered. If the ailment was

considered a serious one, the patient was placed under a somnolistic hypnotic state and there told to adjust the condition of his body to its normal state. Sometimes this hypnotic treatment went on for days but most often a few hours of it was all that was necessary. The greater the malignancy of the disease, the deeper the trance, until the Self was reached and made to tell the *why* of it. When the Self explained the cause of its irritation, it was then assured that the "outer" misunderstanding would be corrected and it might go about repairing the rupture between itself and its physical machine.

The desire body works automatically and without reason or logic. It thinks only in *yes* or *no* terms, with no intermediate considerations, either being highly pleased by a stimulation or greatly depressed by it. In a well-controlled person, the desire body refers all "outer" stimulation to the E-Ka-Ya, the High Spirit or Self, and if the E-Ka-Ya, or Self reasons it to be in keeping with the environment it finds Itself in, and in harmony with nature, it becomes more aware of its physical self and thereby keeps better care of it. But if the desire body sends back a stimulation not "natural" to the Self, it rejects it; and if the desire body continues to send back a stimulation once rejected by the Self, in order to escape what it knows is not good, the Self will start withdrawing from its physical machine by closing off its sense of awareness of it. This slowly, or rapidly—as the case may be—leaves the body open for *E-Na-Da*, the force of death, to take over more and more, until it breaks down the physical body to such a degree that The Self can no longer operate through it, even in what you call the "subconscious" way, and so departs, and the body soon starts to decay.

Now, some schools of the "inner teachings" neglected to tell the people that death of the body does not mean that the Self escapes, leaving the desire body to die with the physical. The Self can never rid Itself of the desire body, but It must train it to react only to the kind of stimulation that will be good for the upward growth of Itself. And the best place for that training is while still in the physical body, for the physical body acts as an insulator against the shocks of stimulation that contact the Self. When this insulation is taken away before the person has learned to govern his desires, it will find Itself automatically act-

ing out all that was impressed on the desire body, upon reaching the astral plane. This is one of the very good reasons why the really honest teachers of the "Ancient Wisdom" warned their followers to live in a state of detachment in all their acts, so that the desire body would not become too impressed.

Some of the ancient Egyptians and Hindus knew well that the desire body was carried right along into the astral, but they also believed that the desire body would last only as long as the physical body did not fall into dust; and as many of the immensely wealthy and powerful heads of those ancient civilizations indulged greatly in satisfactions of the body and believed that they could go on enjoying such satisfactions also on the astral plane under certain conditions, their ingenious minds set about concocting a drug with which they could embalm the physical body and keep it intact for many thousands of years. That is why, also, all the tombs of the great kings and pharaohs were sealed and a curse put upon those who opened them.

While this was the attitude of the Egyptians and many other ancient races of people, the Hindus held the opposite belief. They learned to destroy the physical body as quickly as possible after the Self separated from it, fearing that if they did not, they would become earthbound and have to suffer just as they had in the physical body from the woes of the flesh. So the Hindus cremated their dead believing it would cause the end also of the desire body on the astral. Then they believed that the Monad, or Life-spark, having no attachments left in it, would automatically gravitate speedily to a Nirvanic paradise, or become One with the Absolute.

Fortunately, they taught the art of detachment. I say "fortunately" because neither destroying nor preserving the physical body makes much effect on the desire body. No, the only hope for man is to train the desire body while still in the physical world. If he does not, he will find it extremely more difficult to do so on any of the astral planes. And if you want quick and continued returns to the Earth body, just fail to train the desire body!

The earliest of man's civilizations on Earth fell into the dust for the same reason as all the others that followed—and the same will happen to yours of the present. That reason is the

forgetting of the Great Spirit and the becoming lost in the bewildering jungle of desire, of self-satisfaction. Believe me, friends, the nations of your world are even now tottering on the brink of disaster—the kind which swept Atlantis and Mu under the sea and drove a hundred million people down out of the great Himalayan civilization of Yu, after killing over eighty million in a great earthquake and the most terrifying snowstorm ever to hit that part of the world. Even today, in the section of those mountains where this beautiful civilization once existed, great blizzards almost constantly rage.

Why do both the Indians and the Chinese consider the Himalayan mountains as sacred? Only because they know it to be their home, even though to the majority of the people of both these nations, the real truths concerning Yu have long been lost in myth and antiquity.

Many vast and wonderful civilizations have come and gone since the days of Yu. Many of these met with sudden and extremely violent ends. In fact, the entire globe has been racked and churned from end to end, wiping man off the Earth on five separate occasions, and destroying most of the plant and animal life as well. But, while form may be changed, matter out of which form is made cannot be annihilated as long as there is the life force in existence. I believe, however, that it is an observable fact in your present scientific age that, while an entire species may appear to have been destroyed, it will return again in a new and a more superior body for waging war against whatever it was that caused destruction to its original body. This is what is termed "conforming to environment."

5 "ENDS
OF THE
WORLD"

CREATION

Yada di Shi'ite:

The space you now see and seem to feel to be outside yourself was once a black void that stretched out into all, an endless eternity. There was neither wind nor elements of any kind whatsoever. All was in utter quiescence, of a kind which no human can even faintly comprehend. And yet, within that incomprehensible void there was a vast world of life and ceaseless activity that far surpassed in beauty and grandeur anything Earth-people have ever known. Let me pause here and now to tell you that you people of Earth will *know* of this world again in the great distant future of time; you will all *come home*.

This world I speak of is Man's True Consciousness. It needed no external light, for it was a light unto itself. The same goes for sound, and for all things you know of now in your physical world. If this were not so, where then do you think all that you now have and love could have come from? We do not ask this question—we state it. All was Consciousness, but naught was suffering with the illusion of an outward consciousness. To give you a comparison: think of your nightly dream world. This was and is the "Etheric World"; or, if you are of the Christian orthodox belief, you may say it was the God Mind we were existing in. Words, however, are quite useless to describe it.

When we use the term "dream" we do so for the sake of the beginner or neophyte. This gives him a clearer understanding than were we to use "conscious meditation," which is much nearer the true state, and, while only partly grasped by the Initiate, its true nature is fully known and consciously realized by the Master or Adept. This is the state of consciousness which the other members of the "Inner Circle" have referred to as non-directional motion, or free motion in space; this is the state where mind loses its consciousness of being the observer of a thing and becomes the thing it was observing.

In my opinion, however, such a condition is an illusion. Nevertheless, it is the Divine illusion suffered only by the Gods. Mind

A cannot lose its own identity completely; otherwise it would fall into complete and absolute oblivion. It loses, in this case, its sense awareness of its position as observer (only); otherwise it would not be able to bring back any conscious recollection of the experienced sensation of having become that which it had observed and merged with.

Speaking thus, for one to assume that the mind is not always actively conscious of being itself is, in my opinion, pure folly. Man on earth has come to that erroneous conclusion simply because of being locked up in the chemical world. He had, for the larger part, lost his ability to see and comprehend beyond his three dimensional state of awareness.

This is man's paramount illusion. He has entered the physical body; he has taken unto himself form, and hence has fallen into the hypnotic belief that the form or body is he. The sin, or evil, of life on any plane is not in the act of the spirit in making form and substance and entering therein, but in the spirit's willing desire to sink itself so deep into the form that it loses all consciousness of Itself.

Now, this was what the Over-Lords discovered the High Archangels of the Low Etheric were secretly working to do, and thereupon sent a messenger to the Low Etheric, forbidding the High Archangels to go further with their experiment in lowering the vibratory rate of their world, warning them that such an act would automatically throw everyone who entered into the Low Etheric into an entirely new dimension of thought which would eventually cause him untold misery. It would blind him for eons of time to his true nature. It would blot out all knowledge of his true identity. In other words, it would drive him out of what your Bible calls his "Garden of Eden," and he would become completely lost in the jungles of a furious world of desire over which he would have no control.

"Eat not of this Tree of Knowledge," warned the Over-Lords of the High Etheric World, "for on the day that you do, you shall die."

The High Archangels argued that they knew well the chances they were taking but that they had agreed upon certain methods

and devised ways of returning to their world if things did not go well. "Besides all that, we are Creators in our own right, and our right is to create things after our own way and fashion. . . ."

"But this thing you do will bring misery to the endless millions who not only now enter into your plane, but all those who have yet to come into the Lower Etheric. And that is not all, for though you may think you can discover or make a path back, we solemnly warn you that those who get back shall stay but a very short time, and even of that time they shall have no memory or knowledge, but will have to go on elsewhere—some for countless centuries—and when they return again to the Low Etheric, it will mean their almost immediate return to the new low vibration you are planning to create."

As kindly as this warning was given, the Over-Lords of the High Etheric knew that it would fall on deaf ears and that the High Archangels would rebel against all power and authority, and that there was nothing to do but to give in to them. The Over-Lords knew also that the High Archangels had not yet discovered the method of changing inner motion to outer motion, but that they eventually would. There was no doubt in the minds of the Over-Lords—so, after considerable thought on the matter, they decided not only to offer no further resistance to the plans of the High Archangels, but to take on the task of creating the new vibratory world for them.

This decision on the part of the Over-Lords may seem to some to be both inconsistent and wantonly cruel in the light of their warning against such an act. The logic of their decision will be seen, however, when it is learned that they reasoned thusly: the greatest impulse of mind, whether Lord, angel or man, is the creative one. And for a block to be put before this impulse is not either to kill it or deter it in any manner. In fact, all blocks to this force only strengthen it. And, too, had the High Archangels not felt something lacking in themselves, they would never have been able to even think of such a thing as a lower vibration than the one they were in.

All desire must, sooner or later, be met with; once created in thought, it must be projected and clothed with sensory material, so that the creator of the object may make use of that which he has

created. The greater the desire the more substantial the projection. Too, the lower the plane the creator abides in, the more difficult it becomes to project and clothe the thought desire in sensory substance, but when accomplished it becomes far more concrete not only to him, but to all others who come under the influence of his thought waves, until after a time it is set aside or what you call forgotten by its creator, and seems to take on characteristics of its own, lending the impression that it is something in and of itself.

There is a generally upheld law that one plane of consciousness shall not actively interfere into the desired doings of another plane of consciousness, whether it be higher or lower. Teaching and advice on any and all matters can be given; and here, too, enters in another law: that once a true creative desire is set into motion by one on a lower plane, someone on the plane above his must aid and abet him to the best of his ability to bring that which is desired into manifestation. This must be done, even though the one in the higher state of consciousness knows (through past experiences of his own) that the thing desired may cause its originator a great deal of suffering. Man can learn only by experience. He must have it to grow.

So it was that the Over-Lords were only abiding by a law they themselves had originated when they decided to aid the High Archangels in creating the new world they so desired.

Let us now name the forces or ingredients that were used to shape the mold or pattern in the black void of the Outer World by the Over-Lords of the High Etheric. First and foremost—need. Need for what? For more knowledge for man, a further awakening of consciousness. This cannot be brought about except by excitation of the Life Impulse.

Second, desire—desire of the most furious, intense nature. The things desired—heat, cold, sound, light.

The great secret the Over-Lords held—and knew the High Archangels had as yet no inkling of it—was the Great Void. The Over-Lords had known of the existence of this vast field of black nothingness for what you would term as endless eons of time. What its true nature was, or what it could be used for, they did

not know. It had been discovered by the same method that advanced students of metaphysics and yoga philosophy use to discover the Inner World of man—meditation.

The High Archangels used a form of meditation, but it was more a deepseated concentration than true meditation, and was used principally to carry them from one plane to another. They also knew of the forces called heat and cold, and how to use them on all the many inner planes, but they knew nothing of the type of meditation known to the Over-Lords, nor of how to project and direct these forces outside of the inner planes.

The making of the new plane of thought was of a grave and serious nature. How grave and serious only the Over-Lords knew. For one thing, they were not at all sure of the outcome, or whether or not they could hold under full control the substance and forces that would be used to construct the new world of Thought once they were unleashed.

So, a great band of Over-Lords, numbering in the tens of thousands, descended into the Low Etheric and held counsel with a vast throng of High Archangels, also numbering in the tens of thousands. The Over-Lords explained the situation in full to the High Archangels, and disclosed their secret knowledge of the Black Void. At the same time they refrained from telling them how, through the true art of meditation, they had discovered such a state or condition as the Black Void. Of course, the Archangels, like physical man today, wanted to know how something existed outside of themselves. Today the question is similar; you ask, "If there is an end to what I call space, what is outside of the space?"

Pause here for a moment and reflect on these two questions—those of the Angels, asked endless millions of years ago, and your own of the present—and then recall all that has been said in these pages up to this point. Is it not now quite clear to you that neither space, nor time, nor anything else, has any true existence in or of itself, but all are merely productions and constructions of mind stuff? The Black Void was no more a condition or thing in itself than was any other state of consciousness and the Over-Lords were well aware of this. They knew, too, that as black and empty as the Void was, it was not a useless condition or a mistake or

“sport” of Life. Their great knowledge told them that a condition may remain without seeming worth for billions of years and then suddenly come into its own; and its own may transcend in beauty and value all else that seemed so brilliant before.

The condition called the Black Void was not to be explained, the Over-Lords said—it was to be experienced. “But the time is not yet for you; and if you insist on this new creation, as we know you do, the time shall come, and soon, when you shall enter into it and experience it. But when that time comes, it shall not be as it is now; for in your present state you would not comprehend it and it would therefore bring chaos and madness to your world. Have faith in us and we shall build your desired creation.”

With that, the meeting was ended, and the Over-Lords withdrew again to their high mental state to begin the creation of what you now know as the physical-chemical world.

After spending much time (not as you know time) in deep prayer, they then prepared themselves for a great ritual, half of which they held in secret, and the last half they called upon the whole vast population to lend their strength and energy to. Mantrams were said in perfect harmony and unison, uttered by millions upon millions of voices, starting in a low whisper and working up to a devastating crescendo, and fading back to a whisper. The great holy words to these mantrams we cannot give you, for the simple reason that we do not know them, but we have been told that a few of your greatest secret Orders are and have been in possession of them for thousands of years.

We may tell you also that certain of these mantrams are the “Golden Keys” that man finally acquires after he has completed his rounds of physical experiences both in the chemical world and on the (many) planes of the astral. These Keys alone will once more open the door to the High Etheric. It is also taught that certain individuals can, if they so wish, attain such a state of truth-awareness that it will negate much of their karma, thereby reducing the need the Ego may find in itself for returning to the chemical world. This knowledge must be gained while still in the physical world.

When the great Ritual had been brought to a close the vast

angelic host of the High Etheric, who had not yet attained the Over-Lord state of consciousness, were dismissed and asked to go about their living in constant prayer for the success of the efforts of the coming project of the Over-Lords. Then the Over-Lords formed a giant circle, tens of thousands taking a seated posture, shoulder to shoulder. In the center of that vast wheel, one of the most advanced among them was chosen to sit. His position was the representation of the Eternal All.

When all was in readiness, the command came from the Center of the Wheel that they should start chanting the Great Holy Mantrams and none were to stop until they felt themselves slipping from their awareness sense of the High Etheric. At the first uttered word of the chant, they were to begin to meditate—not upon the Black Void, but upon the two force energies called heat and cold. They were to picture these two forces running alternately from themselves in tremendous torrents; the Mantrams would of themselves bring in the conscious awareness of the Black Void.

The law of the Great Ritual was that the Over-Lord representing the Eternal All was to utter no sound but was to go into profound meditation and enter the Black Void ahead of all the others in the Wheel, and on attaining it, he must, while holding on to his awareness of self, send back parts of his consciousness in what you call “the silver cord” form. His consciousness had to fashion tens of thousands of these cords so as to make a complete hook-up or unbroken net with each of the little sparks of consciousness that went to make up the Wheel in the Etheric, so that he would know by the impulse that ran along the cord when each and every one of these little centers of conscious awareness had joined him in the Black Void. When all had made the transition, the Holy Wheel would be formed completely on both planes—the Higher to draw energies from the lower. In this manner they could both project and guide intelligently the energies called heat and cold.

As we said before, this was an entirely new experiment and the Over-Lords watched with what may be termed bated breath while they struggled to keep the forces under strict control. Suddenly the two energies rushed with tremendous speed and force into one another. For the barest tick of time nothing happened. The next lightning, the brilliance being of appalling magnitude and

intensity, lighting up the Black Void for billions of miles—the light being a beautiful opalescent green. Then the light streaked back to its center of origin and another tick of time passed in blackness while the Over-Lords watched with growing interest the violent churning of the heat and cold energies. Then the whole Black Void seemed to shudder and rock in convulsive waves of what you call noise as these two elements battled one another for supremacy of the Black Void, only to have the brilliant green light drive them farther and farther apart. At the same time, the terrific vibrating waves of sound created an ever-widening magnetic field that drove the heat and cold waves together at tremendous speeds; and the meeting and resultant exploding of these two energies, oxygen and hydrogen, which acted as a conductor for the flashes of light you call electricity.

By combining their forces they formed a vast cloud of mist. The first form of electricity was of the static or friction kind created by the tremendous vibratory motion of the heat and cold waves when they attempted to combine. The waves of flashes of electricity traveling on the sound waves and being attracted to the oxygen-hydrogen atoms would engulf and absorb them by penetrating their outer electronic shell and exploding the nucleus.

(Actually, *one atom of matter never strikes another atom*, but on approaching one another, the heavier of the two disrupts violently the magnetic field between the electrons and the nucleus, and the nucleus of the lighter body explodes long before the nucleus of the heavier body can touch it. Too, the new energy-wave formed by the instant regrouping of the exploded atom may fuse with the atom that caused it to explode, or one may attract to itself one or more of the electrons from the orbit of the other; but in either case, a new matter or energy wave is produced.)

Out of the vast field of chaotic energy, sound vibration had reached such a pitch of motion that had the planetary system existed then as they are now, it could have shattered them all back into *novas*. However, under the then existing conditions, it became an atom-smasher of devastating strength and proportion, releasing many new energies—the most important of which was what you now call *radiant energy*. With crushing blows of intermittent sound waves, monstrous vacuum tubes, or pockets, formed

between the blows, sucking into their black depths vast energy clouds. Then high speed sound-waves rolled in after them crushing the electronic shells and exploding the kernel or nucleus.

(In smashing the atom, the electrons are jarred loose from their orbits, and they go shooting off into space; but their freedom is short-lived—in fact, almost negligible, due to the many attracting forces around them. The stripping of the shell from the atom leaves it open for the force of sound to play against it till it raises the vibratory speed far beyond that natural to it. This abnormal speed creates frictional heat of the most intense kind causing the nucleus to disintegrate in a blaze of its own life forces—radiant energy.)

When the sound waves rolled back out of the mouths of these giant vacuum tubes, radiation particles used the waves of motion as a vehicle, thus escaping the tubes. The tubes being formed in a spiral, or bore shape—or, better yet, like the spiral formation of a cyclone cloud, sound waves rushed out in spiral waves, creating a spiral-like vortex in the chaotic darkness. These wheeling fields of motion created by sound waves, while strong enough to attract to themselves radiant energy particles, could not, in the beginning, attract and hold other particles. Instead, these passed through the spiral lines as if they did not exist; but as the stresses were filled in they became vast fields of flaming energy, their weight began to tell on other bodies around them, and all lighter bodies within their tremendous field of attraction were swallowed up in pulsating gulps, and with crushing blows, the essence of their energy was crushed out of them and their shells spewed out into space.

(All substance, being born from the Great Cosmic Mind, or “Wheel,” has the likes or dislikes natural to that Mind. This is true also of the seeming individual minds of man. My purpose in pointing out this particular idea is to give you a clearer understanding in respect to the action called *natural selectivity*, and affinity, that takes place in your chemical world. This is the Thing of the thing, or what our mutual friend and helper, Meade Layne, calls the “ding and sich.” It is a mode of consciousness of its Creator. While this law cannot be changed in its entirety, it is —like all else—subject to change by modification. Were it not for the cushion called modification, all things would be subject to

→ sudden and drastic changes and your earth-life would be a far
→ different thing than it is. So, you see, if you feel you have nothing
else to thank the God for, you may thank Him every day of your
life for the Law of Modification.

Because it would take many large volumes to explain in detail
the over-all activity that went on in the construction of the Uni-
verse and because in these writings we hope to deal with more
than subject, we will have to forego whatever pleasures there may
be in pursuit of endless technicalities.

→ We will go on with the work by making the simple statement
→ that all planets, or what you now know as heavenly bodies, of what-
→ ever kind, were formed or came into being by the law of selectivity
→ and repulsion that one chemical has for another; and much of the
→ activity of the entire Cosmos had to do with the size and weight of
→ one body over another, and its directional motion, and vibratory
→ rate, and its distance in relation to other bodies.

A great many of the suns are millions of years older (as you
record time) than the Earth and Moon and like bodies, but none
of the planets were born out of the suns by some cataclysmic
eruption of birth, ^{THEY WERE} caused by giant planets roaring into one of the
suns that were many times larger than the Earth's sun, the planets
taking their substance from matter rejected by the suns through
the force of repulsion, the substance being caught up in vortexes
created by an entirely different tone or "sound" vibration.

→ As these planetary bodies grew, they became caldrons of in-
tense heat, the tremendous heat acting as a sterilizing agent, to
keep the growing bodies from being over-run by the billions upon
billions of etheric germ lives that swarmed in interstellar space.
As these planets started to cool, sulphuric gas clouds many thou-
sands of miles deep formed around them, blocking off the intense
heat rays of the sun, which were far more penetrating, due to the
complete lack of the auric envelope that you now call "ether"
around them. This auric envelope could not form until the Earth
and other planetary bodies had become more compact and solidi-
fied. When a body is set into free motion in what you call space,
it will create a pressure force around it equal to its own aggregated
mass, and when two or more such bodies are set into such mo-

tion, they will affect one another according to their mass weight
and field of proximity. However, in regard to heavenly bodies,
there are other forces of endless variety to consider: their chemical
content, their size and speed of rotation, their fields of repulsion
and attraction. But there are endless books on astronomy of good
authority. We will merely touch on the subject from time to time
as these writings go on.

But one more thing before we close this particular chapter;
your comets run into the hundreds of thousands, and are the gene- COMETS
rators and sowers of cosmic pollen, breaking down and creating
and scattering new and virile energy throughout the vast void.
Despite their tremendous size, most of them are of relatively light
structure. Were they of heavy and solidified matter like the earth
or other planets, their great speed would create such friction to
be brought to bear upon them as to burn them up or explode them
before they had travelled a thousand miles from their point of
origin.

○ → The work of these "cosmic bees" is vast in scope, for they not
only take planetary debris and convert it back into useable energy,
but they rush so close to the suns as to sometimes pass right through
the corona and steal great quantities of heat energy to supply
other bodies whose position is too remote from any of the suns
to get direct heating. }

While comets steal vast amounts of energy from the suns, the
suns are constantly being supplied with new more or less solidified
matter. Vast clouds of this matter, numbering into the millions of
miles, come pouring out from a void that is far greater in mile-
age than the distance from your earth to your most distant star.
This matter is converted into radiant energy by the suns. The
dark spots or fields seen in your sun are the giant tubes through
which the electrons of the smashed atom are driven out by the
force of the exploding nuclei. They are then driven on out into
space by the continual pressure of light force. It is in these vast
fields of matter that comets are formed, the building of them taking
place by whirling lines of magnetism.

The larger and denser becomes the COMET mass, the greater the pres-
sure of light and "sound" waves brought to bear on it, and if there

are no other bodies within sufficient radius to offer it an equal "resistant" force, it will break free of its birthplace, and roar off to find its orbit among bodies that are strong enough to create a more or less constant field of attraction for it.

Regardless of what your present mathematics attempts to show, no force is a constant. For instance, certain existing conditions may take a sudden change, and cause a field of attraction to become a field of repulsion. While light is probably the most dependable, as far as its speed goes, its action can be modified by refraction or complete blockage, and while such changes do not affect the light or its speed, it might just as well, for it either nullifies or causes such radical changes in the bodies it is playing on that it becomes no longer a constant. In other words, a thing in itself is never a constant, but finds its ^{NON-}constancy in its work. This too is true of man. As long as man acts, he lives; and in any minute he fails to act, he is dead. In other words, the force of his action that he may have been expending on any one given thing has been cut off. However, neither man or "things" can achieve the state of complete inactivity on any plane of consciousness, no matter how advanced the state. The so-called cycle of quiescence is no less a cycle of activity. The teachings that man or worlds enter into a state of rest, or no motion, or nothingness, and then back into what you term a *somethingness*, while (harmless to those who desire to listen to it,) is not entirely a true doctrine.

The untrained are staggered over the immensity of space, not knowing that the immensity of space is the immensity of the Universal Mind, and immensity of the Universal Mind is the immensity of The Self.

Your scientists wish to know if their belief that your universe is expanding is true; we can assure you it is, for the simple reason that man's consciousness is expanding.

We do not like to repeat ourselves, but we often find it necessary to say the same things, though in different ways. A little earlier it was stated that you have only two really dependable sources of knowledge in your physical world—namely, science and philosophy. If either of these lights fails or becomes obscure your civilization will crumble in the dust as all other great civilizations

have done before you. As exact and delicate as your scientific instruments may be, we wish you to know that the minds that designed and made them are far superior in every way to those instruments. Therefore, we may safely assert that the most accurate instrument man may devise will not do more than register certain aspects of any given phenomena that may be taking place at the particular moment in your physical chemical world; but as to the acceptability of the truths of the seemingly existing phenomena, the mind alone can and must decide that. All that physical instruments can ever do is to register motion, never the "truth" of the motion.



MAHARAJA NATCHA TRIMALAKI

The story concerning this man is that he was of an English mother and an Indian father. He was born in 1848 in Dacca, Bengal Province. His family was extremely wealthy and owned a large estate just outside of Bombay. His father desired that he become a medical man and sent him to medical college at Oxford. But he was by nature a poet and philosopher and so after receiving his final degree in medicine to please his father, he suddenly disappeared. The story is that he spent about ten years traveling in the remotest regions of the world and studying as many of the religious and philosophical beliefs of man as he could lay his hands to. In 1915 he finally came back to his home in Bombay where he died confessing he had found no answer to life that could give him peace of mind; that all questions simply posed more questions and that all answers were simply personal opinions that said nothing. He now says the only answer to life as a whole is to question nothing—just BE, facing all situations with as much detachment as one can muster.

CREATION // (continued)

The Maharajah Natcha Trimalaki:

When a vast section of the "Black Void" had been filled in with all manner and types of heavenly bodies, word was sent to the Archangels of the Lower Etheric that their new plane of consciousness was ready to be experienced.

A vast and mighty host of Archangels were then initiated into a most holy Order, which was to be a deeply secretive group calling themselves *Yah-Sue*, which means "Believers in the Holy Illusion." As greatly advanced as were these Angelic Beings in mental awareness, they had not the wisdom and knowledge of the Over-Lord state of consciousness, and therefore could not understand the method of meditation that would take them into the Black Void.

So a great rite was held, and explanations were made with respect to the new worlds and the probable conditions to be found on them, and the possible changes that might be made as time went on; and also how to escape from these bodies, back to their original state, when and if existing conditions did not prove favorable.

With these instructions given, the Over-Lords caused a great sleep to fall upon the Angelic Host saying unto them, "Let there be light! Awaken, oh my brothers, from your profound world of Inner Consciousness! Let the light of the Outer Awareness now prevail upon you! And let this light be divided from the Inner Consciousness!"

When the High Archangels entered the new mental state called the "Black Void," they were not at all shocked or confused at the glorious sight that confronted them, for they were under the guiding control of the minds of the Over-Lords—who, eons of time later in man's history, were referred to by certain occult schools as the Group Spirit that governed man's activity on the Earth Plane until he, man, had acquired sufficient earth experience to be given his freedom to work on his own initiative. Of the Group Spirit we will talk at greater length in later pages.

Orders were given to the great Angelic Hosts to go and investigate the great fiery bodies that seemed to roar through the inky blackness of the "Void," at appalling rates of speed. One of the first things to hold at attention of the High Archangels was the strange fact that motion had taken on new properties. Not only did the substance of these flaming bodies seem to be something in themselves, and entirely apart from them, but they seemed to move about quite independently of the other bodies around them; and when the Archangels entered these flaming bodies, they discovered their consciousness did not blend with the substance, but remained quite separate from it, and still moved around it. The High Archangels spent what would be the equivalent of many millions of years investigating these bodies as they went through their endless states of change. All conditions of change were duly recorded, and reports sent back to the Over-Lords, where—in the course of time—they have been handed back to man as he himself advanced and grew in brain and mind.

As some of these flaming gaseous bodies became more or less solidified, the High Archangels noted that the substances of which they were composed moved less and less violently. It seemed to them that motion was congealing and they found it more and more difficult to handle the substance. At first they believed this peculiar condition was due to the substance being of a yet lighter matter than their own bodies. Finally they came to realize it was just the reverse; their own bodies were at fault; whereupon the High Archangels withdrew their consciousness from their new worlds and held counsel among themselves, with the Over-Lords intervening occasionally, as to what best to do to overcome this new condition, for it was considered useless to go further with their investigation of these bodies, unless some means was devised to make (direct) contact with it. That, then, was their desperate need—direct contact.

Now, let us stop here for a moment and endeavor to explain what might appear to one not trained in metaphysics a strange thing—our use of the term "bodies" in regard to the High Archangels. In all states of awareness of an individual, the impulse known as consciousness (always has a body) to travel in; and as for that, so must all things have a body to travel in or on, but—and this is very important to know—neither the consciousness of an

individual nor a so-called "thing" need know or be at all aware of its body, or of possessing a body. A form or shape or body is merely a field of (expanded) conscious awareness; and these fields of awareness are best suited for the work or experiences that may lie ahead of the consciousness that built it or ^{to them} them. Mind builds and "destroys" according to its particular need of the moment, and it is not always what you call consciously aware of its action.

Let us bring this thought down to your physical world, for more clarity: your heart beats, and all your internal organs work night and day without conscious prompting. Your entire body is going through constant and rapid changes, without your conscious assistance. This is what is known as sub-conscious activity, but—believe me—"subconscious" is a misnomer, for the consciousness does know its every minute move; it merely does not impart its knowledge to the particular vehicle it is operating upon at the time. Force never says, "I am *going* to move a body," but it moves the body and leaves that body to use its (the force's) energy for its particular needs, and a body that has been so acted upon may find endless implications from the manner alone by which the force moved it. The purpose of my telling you all this is not to leave you wandering around in the dark in regard to the Consciousness and a body and their relations to one another.

The Over-Lords spoke to the assembly of High Archangels, and said, "Oh, our Brothers of the New Light, the difficulty that you are now faced with lies not in your new world, but in yourselves, and henceforth, if you are to advance and grow in your new world, this you will find to be a truth well worth pursuing. Heretofore, while you have been in possession of what are known as "forms" or "bodies," you have not been aware of them as being something apart or separate from yourself; but now, and due to the necessity of the occasion, we command you to be aware of these bodies." With that the Over-Lords uttered a holy mantram in deep and resonant tones that caused the Archangels to feel as though a great and beautiful and vibrant light had passed over them.

"And now, before you depart again to your new worlds, we tell you this: the bodies you are now conscious of, are good only for your (present) needs; the substances of which the new worlds are

made are subject to rapid and endless change. These changes will not conform to you, so, if you hope to live in harmony with this new world, you must conform to it and all its changes; otherwise you shall perish from it."

The first physical bodies the Archangels used or came with to the earth plane was enormous, ranging from forty to fifty feet in height and of mighty strength, and they knew naught of fear. But the earth was barren as yet of any kind of growth and was constantly being rocked and split asunder by devastating earth shocks and frightful winds of intense heat and cold; now that their bodies were of the same vibratory rate as that of the Earth, they needed substance of the same vibration to sustain it, and this could not be found anywhere; and in consequence of all this, they soon perished or gave up their physical bodies. But instead of entering back into the Low Etheric, and regaining their state as Archangels, they entered a state of consciousness, which we shall call the "Low Astral."

These first experimenters of your world, had had their Earth experiences, and had failed to conform with the then existing conditions of the Earth, the Astral being the only open door of freedom for them from the intolerable conditions of the elements of the Earth. Here they could stand by, as it were, and be quite aware of all that went on on the Earth, but could not physically enter into its activity, for some time to come.

Then, for millions of years more, the Earth was deluged and flooded from end to end with scalding rains, red rains in some parts of the Earth and black rains—the kind which you seem to think phenomenal today. The why of them your present-day scientists almost answered when they said it was due to dust particles. But the rising of the dust was not of recent times, but long years before the floods came there were cycles running into the thousands of years of utter dryness that split and powdered the rocky surface of the Earth, and scorching winds of hundreds miles an hour swept the Earth carrying trillions of tons of rock dust thousands of miles out into space.

After the great deluge, there followed an almost equal period of continual sunshine, in which the Sun pulled almost all the surface water from the Earth. The Earth's atmosphere, being much

more rarefied at that time, its surface matter gave less resistance to the pulling action of the Sun, and in consequence trillions of tons of water particles were pulled thousands of miles out, beyond the Earth's atmosphere, where it ran into and was held by a vast cold band, where it rapidly formed a globe of ice around the Earth.

On first thought, one would suppose such a condition would shut off the rays of the Sun and cause the Earth to freeze; but the reverse was the case. It did soften the heat radiation of the Sun, but such to come for the first time on the Earth, and if the fierce action of the Sun's rays on the Earth's surface had continued, the coming plant life could not have survived its first Earth experience any better than the Archangels or Man.

The great ice barrier also kept the savage winds that roared out of interstellar space from getting through to the Earth. The Earth's atmosphere became somewhat hot and the humidity was heavy and dense. The great winds that had swept vast quantities of earth particles into the air to be treated by life-giving ultra violet rays of the Sun, had long been back on the Earth, brought by water particles; and though the Sun had taken most of the water off the Earth's surface to form the ice-barrier in the sky, it had left great lakes of it, so that when the ice-barrier blocked off the great winds from the Earth, these lakes of water became practically motionless. Then great swarms of what your friend, The Helper, referred to as "etheric" germ life—but which I shall call by a name you may better understand as vitic globules—settled on the nearly motionless surface of these lakes. These minute points of light are intelligent life forces sent out by the Over-Lords from the High Etheric, and their work was to create or duplicate the scenic beauty of the Low Etheric, so that when man on the High Archangels made their second attempt to colonize the Earth, they would feel more at home.

These little creatures I sometimes like to refer to as etheric eggs, for as they came to rest on the surface of the waters, they went to work on the then existing chemicals or dead matter on the water, and formed what you call a scum on the surface, thus forming a sufficiently strong physical structure for the next step—which was accomplished by the slow evaporation of water. As the waters were absorbed into the humid air, great quantities of this surface

scum were left on dry land, where it started to turn acid and ferment very rapidly.

All changes in matter are brought about by the force of the Cosmic Mind, playing upon what you call raw or dead forces called chemicals; or, in other words, a positive force working in a negative field, rearranging the electronic fields of the raw matter so as to form a variety of chemical compositions. The purpose of creating a vast variety of chemical compositions was to form a positive-negative field, that consisted of an endless variety of motion or different rates of vibration. Some of these rates of vibration differed from one another by infinitesimal fractions, and others were of such great speeds they ran out of the field of what you call solids and entered the field you call liquids and gases. Of course, great portions of the vibrations called liquids and gases had slowed down eons before and formed solids. That is, their rates of vibration had slowed down to the point that would be best suited for its coming inhabitants.

Then another change was made in the positive-negative fields of matter. The vitic globules or pinpoints of energy all carry their own particular rate of vibratory motion to their own in order to enter into it and endow it with their life energy. The beginning of this act of impregnating of matter with life energy is not a difficult one for these little (beings). In fact, the act is quite a mechanical one, for they are automatically attracted to the chemicals (best suited) to their purpose, by the magnetic field of attraction of that chemical.

The affinity that one kind of chemical has for a particular life force, is brought about by the rate of motion of the electronic field of the atoms natural to that particular chemical. If it is of a higher rate than the magnetic field of the life force approaching it, it will automatically reject or repulse it; but if it is a mere fraction lower, the life force will rush into it at a terrific rate of speed. This blending of the "spiritual" forces, with the chemical atom, causes great exoitation, exhilarating the chemical atom and expanding its magnetic field, causing it to pull towards itself all other chemical atoms in harmony with it and the characteristics of shape and form imbued in the particular life force, and rejecting all which is not. It continues this activity, until it forms a physical seed or egg.

In mystical terms, we may refer to the seed or egg as a subjective thought or idea, awaiting the proper moment to become an objective manifestation called out of the invisible into the visible, by the commanding rays of the sun, which is the light of Wisdom in your chemical world to all plant life, and in some measure to man also.

As long as the manifestation idea lives in harmony with the other ideas around it, and conforms to the force that brought it into the physical world, it will thrive and grow strong; but the moment it ceases to do so, it will in that moment perish, or lose its physical vehicle and return to the world of the subjective. This, however, does not mean that it will lose its life force. The life force can never be lost, even though the Earth pass away and all physical matter throughout the length and breadth of space go with it, for none of it rightfully belongs to Life Force as an eternal something, but is merely a phase of it, one of the (countless) forms of its Self-expression.

Many schools of the occult show their lack of even good common sense when they openly state that they know the true number of years that makes a round or cycle of the birth and death of either man or the world of matter he lives in, or where the true essence of man originated. Even the greatest Adept or Avatar on Earth cannot vouchsafe this information, for once man attains that great advanced state of mind, he would not under any circumstances allow this knowledge to pass his lips so that it would fall into a channel that would take it back to the ears of the untrained.

All that you shall ever read or hear in regard to man and the so-called mystic side of life, while very beautiful and extremely helpful towards placing you on your secret Path, is by no means whatsoever the Secret Laws of Life. Believe me, my friends, these Laws cannot and never shall be given out. Why? The answer is simple: You, yourself, as an individual, must (seek) them. They are yours; they belong exclusively to you.

Let not this news make you disheartened, for I assure you that time is not; but in the course of that which is not, you shall know all the great and glorious Truth!

LANGUAGES AND MAN

The Maharajah Natcha Trimalaki:

The above title for this chapter falls very short if its intended use. The subject to be discussed is not a thing of itself but is made up of many parts, none of which can stand by itself as a nucleus. Here, too, we find that in languages, like all else in the physical-chemical world of man, there is no ultimate part. The reason for this somewhat disquieting condition becomes clear to one if that one's mind has not crystallized too firmly in the world of matter, or his supposed understanding of so-called matter.

You speak of cause and effect as though they were entities but again these abstract terms are made up of a multitude of parts, none of which can stand alone.

As for the cause of a thing—I do not feel (at least not in my present state) that man shall ever know what that is. As for that matter, we are as truly at a loss to properly comprehend what is called effect. So all that man sees is motion; and his observation of even this is dependent on his state of conscious awareness—which is in itself a mode of motion. Then, endless planes of consciousness are so interblended that when one truly becomes capable of seeing them as a single unit, he becomes incapable of seeing where one leaves off and the other begins. He merely observes unity; and when he is capable of seeing only one world at a time, he is quite unable to comprehend a beginning or an end, but assumes both, by what he terms “reasoning,” as continuity.

But now I suppose you are wondering what all the above has to do with the principal topic—languages. By itself, nothing; but as a particle that belongs to the Whole, everything. If what I have said is true, let us see how it works.

Before the physical world came into being, man, as you have been told in other pages, lived in what is called “Inner Consciousness,” and in that state of being he not only had no use for a language, but his method of conversing was not by

lip, as it is on the physical plane, but by what you today call telepathy. “Telepathy,” then, is man's natural language.

The spoken word is a form of telepathy. The thought is sent to the vocal cords, and the vocal cords relay the thought by sound-waves. These sound-waves are intercepted by an individual acting as the receiver. The receiver must then be able to interpret the varied sound-waves in order to know what is said. If he cannot do this, the words thus sent him are as a foreign language to him. Of course, any sound that a person has not heard before can be considered as a language foreign to him.

Man has been on and off this physical globe now for well over a hundred and fifty million years, and yet he has not seen fit to create a universal language for himself. He will do this in due course and when it has reached its full peak of accomplishment, many of his present understandings that he finds with himself as separate units will vanish and leave him that much freer and that much more advanced on his path of fulfillment.

We will pause here for a moment now to consider what I expressed at the beginning—that no one subject can be spoken of as a thing in itself, but only as a particle that belongs to a myriad of other particles that go to make up the Universal, the Whole. So, in speaking of *Language and Man*, we have, up to this point, brought to the fore many units—such as consciousness; conscious awareness; sound-waves; vocal cords; the individual as a receiver as well as a transmitter; the ability to interpret sound-waves; man's harmonious state of being through freedom from the barrier of language, and so on.

Man has, in one form or another, lived in every part of the earth, the duration of his existence depending on his ability to conform to his surrounding environment. After several Earth experiences, man lost his ability to converse by his inner consciousness method of telepathy, and in so doing, men became strangers to one another on the earth plane.

Merely to say that the spoken word, developed out of simple sound, forms to intricate and complicated ones, is to fail to understand the entire picture in regard to how Man had to change

his method of speech along with his body in order to conform with the physical world. As everything else around him used what is known as *sound* as one form of expression, he realized that he too would have to do so.

In forming vocal sounds that had meaning back of them, the first of these sounds were brought about by strong urges such as pain or rage or belching and sneezing. Later, the words were formed by the character of the sound, and many changes were brought about in those first vocal sounds by the individuals using them. As man appeared on many parts of the Earth almost simultaneously, the words used were naturally formed in a different manner. Even though these words meant the same thing, the tone quality, or inflections, caused them to sound strange in the ears of those in different parts of the world.

Let us take for example the sound produced by a sneeze. This sound has as many variations as there are people and it also has a character of its own according to what caused it and its intensity. Nevertheless, there will develop a certain pattern of sound that certain groups of people will accept to denote the act of sneezing. It may be something like this: "Ka-Choo!" This sound may be accepted by one group to mean the act of sneezing but perhaps for more simplicity the first vowel of the sound "Ka" may be the choice, while another group, hearing the sound for the first time, may perhaps hear it in this manner: "Chee-yow-ee!" Yet its complication or ease lay not in the word itself, but in how it was first heard, first taught, and the part of the world in which it originated.

Many words that man uses even today were taken from animal, bird and insect sounds; also sound created by wind and rain and thunder. All of these then evolved with man and the growth of his mental and physical self. It also must be remembered that man's physical structure has gone through many changes and this too has been a large factor in the evolution of the spoken word; much of his speech has been regulated by his religious beliefs. Words that one race of people spoke aloud, another group considered sacrilege to utter, using instead certain motions of the body and hands to express them. An outstanding example of this brevity of the spoken word in a race of peo-

ple, will be seen in the Polynesian or Hawaiians. In fact, wherever a race of people is short in the spoken word and long in what is called sign-language, the principal cause will be found to be of a religious nature.

Almost all of the islands in the vast expanses of the Pacific are the mountain tops of the once great continent, Mu or Lemuria. In the days of this continent all the principal cities were built in the lowlands or great prairies and were surrounded on all sides by mountains many times higher than any you now have above water level, and the climate was very tropical.

Mu was at a highly advanced state of civilization before great and devastating earthquake shocks, followed by the most terrifying rainstorms to hit the Earth since almost the beginning of the fifth return of man to Earth life. By that, I mean his fifth attempt to colonize the earth en masse. Of course, there were many great empires before Atlantis and Mu, but none that ever remotely resembled these two continents, for they covered nearly all the then livable portions of the Earth.

It has been written, and it is true, that the cataclysmic end of both Mu and Atlantis came about through the great greed of the few over the masses. The subsequent horror and suffering that spread upon the Earth was of such a hopeless nature that finally the tens of thousands of slaves began to realize the absolute futility of living longer in the physical body under the tyrannical rule of their masters. So they began to hold secret meetings in large and small groups, in which they called down the wrath of the Earth, Fire and Water Gods—not upon their masters alone, but upon themselves. They held these "black magic" rites even while toiling endless hours in chains and while the overseers laid the cruel lash to their naked bodies.

This praying for freedom through death by the slaves spread by word of mouth the length and breadth of Mu until it became a dominating obsession with them.

I do not think it necessary for me to elaborate to the informed on this subject on the effects of the outpouring of emotional energy on the ether by one person, but one so informed can better understand what takes place when millions of people send out their pent-up vibrations in this manner.

There is nothing supernatural about the working of this law, for it is like all else—it follows a natural pattern. Oddly enough, the only people on your earth today who do not seem to realize that there is no activity that can be relegated to the field of the supernatural, are the so-called civilized peoples.

You ask about the supernormal? This is a term that can be used only in a relative sense or in a comparison to other states of consciousness, or states of so-called physical manifestations. It must also be classified as a "time-word" and an "environment word." And yet another thing to consider is the fact that while an individual may far excel others of his time, it is seldom that his apparent show of genius goes beyond one or two specific subjects, while to others he may be even moronic.

The individual ego that builds a physical-chemical body has no other choice but to use that body to the best of his ability. Some who are far enough along the Path can with even a very badly-formed body do wonders, and there are others who make a seemingly miserable failure of their physical life who have perfect physical structures.

This is because the former know, through other Earth-lives, that Mind is the Master, and can therefore override all outer conditions that seem opposed to its growth; while the latter, not having brought over into its new physical experience the knowledge of its true powers, blames all outer activity for its failures, and falls into the habit of automatically responding to all outer stimuli, without once stopping to consider that for every response it makes in answer to this "outer consciousness", it is itself creating new chains of motion, to which it will have to react. In time, this kind of action takes heavy toll upon the nervous system of the physical body, breaking it down and leaving the body defenseless against numerous kinds of disorders.

80 %

Though few realize it, man spends nearly eighty percent of his physical existence in (subconscious) activity, and by so doing he brings about the kind of life he has in what he calls his conscious world, the physical-chemical world being merely a stratum of the subconscious.

DEATH AND REINCARNATION

The Maharajah Natcha Tramalaki:

Where the theory and teachings of what is called "reincarnation" originated seems to be a moot question among the students of this law. Some think they came from Asia, some from India, and still others believe they came from Persia during the life and teachings of Zoroaster, 307 B.C. There is some belief, also, that ancient Egypt was their source. This latter belief seems to have arisen from the fact that in the time of the Egyptian Pharaohs certain mystical rites were performed in one of the lower chambers of the Sphinx at Gizeh. During these rites the most advanced teacher of the secret Lodge received the last and highest initiation that could be conferred upon him.

I shall give you but a very brief outline of this initiation so that you may understand how and why some feel it to be the source and cause of the teachings of reincarnation, or re embodiment.

CRUCIFIXION

The one to take this initiation is placed upon a cross, the cross being the symbolic form of what you recognize today as the Roman numeral "X" or a numerical sign representing the ultimate, or infinity, or the end of a known dimension. To the initiate it also means the renouncing of the world of matter and the entering into what is called the fourth dimension of time (not time as understood by motion of three-dimensional matter).

After the initiate has been bound to the cross with leather or fiber thongs, he permits himself to fall into a deep cataleptic or deep trance state. While he is thus engaged, the other members of the Lodge form a half-circle and chant in mystical words and tones. These mantrams constitute a pleading to the gods of the etheric worlds to make clear the path for the initiate to the stars and other cosmic bodies where he is now intending to project his ka or psychic body.

This kind of projection is fraught with many dangers and there is always the likelihood that the ka, or psyche, may lose his awareness of his physical body. A form of disassociation may come upon him akin to what you call amnesia, and the energies of his physical body may play out before he can get back to it,

in which case he dies. This means that he has failed and must wait to come back in a new body as a baby. But should he be successful, he brings back with him a great amount of accurate knowledge concerning the nature and condition of the specified bodies in space which he has been sent to investigate. The time limit is three days. His findings are then compared with those of the many other initiates who have gone before him and if they compare favorably it is considered proven that he has actually been where he has been sent. In this case his return to the physical body represents reincarnating, or the returning to the world of flesh.

So now, my dear friends, you can see at least one way that it became possible for the teachings of reincarnation to have come to the student as originating in ancient Egypt. However, I wish to remind all students of this subject that the aforementioned kind of initiation by no means belonged solely to the ancient Egyptians. All races of man have had secret Orders from time immemorial and performed similar rituals. The Incas of Peru, the Aztecs, the Mayans, all performed ceremonies and rituals wherein psychic projection was practiced.

But projection is not a complete separation of the life from the physical body. Indeed, it is not a separation at all but merely an accentuated sense of expansion of the awareness. Death is a complete withdrawing of all conscious life forces and energies from the chemical body. The ego that once occupied that body cannot return to it, so it must stay in the astral world until it can build a new physical body. The nature of the individual, the length of time experienced in the body he or she has just quit, what the one's desires were, the extent of his or her education in respect to the inner laws of life—all these factors and many more go to govern the period of stay in the astral. Some remain out for only a nine-month period, others for from fifty to several thousand years. Those who stay out merely the nine-month period are, as a rule, those who died at birth or shortly thereafter.

Those who stay out for great periods of time are ones far advanced in wisdom. These sometimes stay in the low astral to act as helpers and teachers, but, despite their desire to so unselfishly sacrifice themselves, they are not permitted to do this unless they go on to higher states for periodical times of rest.

Friends, it is not necessary that you *believe* in rebirth, for rebirth is like all else—if the law of it exists, you will follow its pattern to the letter, regardless of what you may ^{BELIEVE} feel about it. And since each and every one of us will eventually come to know the truth of all things by (personal experience), is it not foolish to try to foist our opinions on another?

Now let us turn for a moment to the *whys* and *wherefores* of reincarnation. Look around at the world you are living in. Study not only your fellowmen, but observe closely all forms of life. What do you see? You see little more than constant and ever-increasing turmoil, suffering, pain, greed, lust, hate. Now, as brutal as these words sound and as the actions of them are, they can yet be summed up under a single heading consisting of one word. That word is “striving.”

That word “strife” means action of an (intense) kind. On the face of it, those of you who are just beginning to come into what is called “the light,” find this picture of the world anything but a pleasant one. But try to remember that you too were once a “sleeper;” you did not see clearly. Being *in* the forest, you could not see the trees. Now, however, you have come out into a clearing and are looking back, and it has become painful for you to find so many of the trees blighted by various diseases and blasted and gnarled by fire, wind and rain.

With this new perspective of the forest, the novice may become overwhelmed with two conflicting emotions—the first being a sense of the hopelessness of it all, which gives him a terrifying feeling of frustration; and next, a fanatical craving to dive back into the distorted forest with axes, saws and dynamite to cut down and blast out each and every tree that he feels to be evil and ugly. Not being a forester, and therefore not qualified to determine what really constitutes a good tree, in his blind zeal he becomes a greater menace to the forest than all the strongest winds, the hottest fires and the greatest plagues a forest ever suffered in the course of its life and growth.

We suggest to all of you who are suddenly beset with this desire to nominate yourselves expert “foresters”—or world saviors—that before you permit your zeal to get out of hand, you make an intensive and extensive study of trees—or men. Seek

to know them individually and collectively; how and why they have appeared in a particular environment; the nature of their action; and, most important of all, to find out for yourself whether or not anything has not only a chance for survival after the form has been destroyed, but also if it in any manner existed before in a different dimension, at another time.)

Friends, it is not only the right, but the duty of every individual to ascertain the truths of these things (for himself) and in his own way. No one has the least right to keep him from so doing. To you who find a "yes" to these things, please remember that to those who draw a negative finding on the same subject should be given every consideration that you may expect to receive on expounding yours.

We, mankind, are seekers of the light that will lead us out of the black jungle of materialism. We have been groping in this impenetrable blackness for eons of time with only a very few from time to time, actually finding the true Light, while the vast majority of those who claim to have seen the Light are to be likened to men who, being lost in the burning heat of the desert, believe that they see water when all they actually see is but a mirage.

The term "reincarnation" to most students and teachers alike means the return to the flesh body, and therefore has to do with the three-dimensional world alone, but from our understanding of this law, its action encompasses all planes, and really means the returning to a plane of consciousness on which one has been functioning at a previous time—and a "plane of consciousness" merely means a state of awareness of the individual. If we comprehend this theory of reincarnation, I think we shall also understand how one can reincarnate without ever leaving the flesh body or the material world.

In your Christian Bible—to quote in part—your Master, the Christ, said, "Ye cannot enter the Kingdom of Heaven unless ye be born again." Now, "the Kingdom of Heaven" simply means inner wisdom of the occult laws of life, and to be "born" means "to come into." So it is the coming into the understanding of the Laws of Life.

To quote again along the same line, it is said, "It is as dif-

ficult for a rich man to enter the Kingdom of Heaven as it is for a camel to pass through the eye of a needle." Friends, this does not mean that because a person has acquired a fortune in material goods he is barred from also acquiring inner understanding, but it does mean that if, in your effort to amass worldly possessions you do so to the exclusion of all else, you debar yourself from all learning of spiritual knowledge.

To speak again of wealth—once one has learned to master himself, it is a relatively simple problem to master all else. You shall then know that Mind controls all things, and you need but ask and you shall receive. Strangely, however, when one does reach this stage in advanced control of himself and his material world, the type of work he must go through to acquire it conditions his sense of values to the extent that he sees quite clearly the foolishness of amassing material wealth. Knowing the law of supply and demand, he never asks for more than is needed.

Returning to the main body of our topic, I feel it advisable to state here and now that which all of us of the "Inner Circle" have stated in the past—and that is that Man is not body, but mind, and all forms and shapes are but mind substance, manifesting out of the law of need, and that this kind of action goes on upon all planes, without end.

It is thought by some schools that your physical-chemical world is the one world of illusion and deception, but we say to you that all worlds, all planes have their illusions and deceptivity; and it is well that this is so, for, without it, there could be no room for advancement. In fact, that which we call "life" and "consciousness" would be impossible. We take our illusions, and form them into our needed "realities", and as the belief in our needs change, we see again the lack of concreteness to that which we considered a necessary reality. In other words, just so long as a thing proves useful to us, it is a reality with a nature sufficiently concrete so that we would be but fools to argue with it. This is as true of the theory of reincarnation as it is of all else.

Please note that in the last statement I used the word "theory" instead of the word "law" which I used earlier in saying it makes no difference whether or not we believe a thing; if it is a law, we shall follow its pattern to the letter. I should like to soften

that statement a bit by saying this: A theory is a preconceived idea about a thing; it is a kind of springboard off of which we plunge in the hope of finding a useable reality. A law is that which we find ourselves *consciously* working with.

While many of us may appear to be working under the law, we are not if we are not aware of our actions. It is this sense of awareness of our action that makes the difference between law and theory, or illusion and reality.

Friends, if we are to be actually free on our path of learning, we must endeavor to acknowledge to ourselves this truth, and keep it uppermost in our minds at all times—the fact that no one is infallible—from the most ignorant to the profoundest of scholars in academic subjects; from the layman to the greatest master in occult studies. So do not feel either afraid or ashamed to make mistakes. Sincerity should always be the keynote. Say what you feel, and feel what you say!

Simply because a teacher or founder of a belief asserts a thing to be true, is no reason why you should go about asserting it, unless you have actually experienced, or intuitively ascertained such to be the case, by your own efforts.

There is a certain school of thought founded on the teachings of a Russian woman of remarkable talent and ability in the art of acquiring and writing about occult knowledge. Of course, she labored not alone, for as all who knew her personally will attest, the greater part of her work was given to her in one manner or another by her teachers, most of whom abide on many levels of consciousness beyond the physical one in which you live.

With all due respect not only to this blessed teacher and the advanced souls who aided her, but all of her sincere pupils and general followers, I yet find it necessary—as almost all of my honorable colleagues of the “Inner Circle” have done in the past—to restate that there are no such things as “astral shells,” or carcasses of the dead, floating around on the astral planes, as this teacher was supposed to have taught.

It is more than a little difficult for us to understand how one as highly mentally evolved as was this teacher could expound such a thought, and yet, despite the difficulties we may face in understanding another's belief we do not deny that one the right

to so believe and to so teach. Nevertheless, we of the “Inner Circle” say to you that in all of our studies on this particular subject, we have never encountered a form on any of the astral levels that could be properly termed an astral corpse or former body of a living soul.

Moreover, as far as we have been able to ascertain, there is no “second death”—at least, not of the kind in which a body is shed as is done on the Earth plane. To our knowledge, there is only one form of death that takes place on the astral levels, and it may well be considered the true death, for its kind of action seems to completely obliterate that almost mystical thing called the personality. This death takes place gradually as the individual's need becomes increasingly greater under the pressure of desire. This dying on the astral level is called “reincarnating on the physical plane”—or returning to the world of three-dimensional matter. But even in this death there is no leaving of a lifeless body or shell to drift about aimlessly on the astral planes for conscious entities on either side of the veil to come in contact with.

I could say to you that the laws of Nature would not permit such a thing to be but such a general statement about Nature and its laws would be misleading. For the truth is that no one of us, either in or out of the body, ever sees the whole of life at one time, but each of us is cognizant of fragments of its action, and as these fragments are themselves made up of even more fragmentary parts of an X quantity, we cannot logically ask you to sit and reason with us; for the art of reasoning is also but a fragmentary part of the action of the mind and brain and its action is entirely dependent on the nature of the individual. So, all that we can possibly do with one another is to express our thoughts in as concise a manner as we can, and leave whom ever we are conversing with to draw his own conclusions from them.

And so we say to you, as clearly and plainly as we know how to do, that what have been erroneously taken for corpses on the astral level are the thought-forms of the dead and the living—as those words are commonly understood. These thought-forms issue not only from the so-called wakeful states of awareness of human minds on both sides of the veil, but are manu-

factured and projected from the many levels of consciousness of the individual. And, as man is an inherent believer in good-and-evil, the results of his contact with his fellowman—whether in person or by means of his thought-forms—will be good or evil.

The degree of life and intelligence of a thought-form depends purely on the life and intelligence of its creator, and the quality and quantity of (desire) he or she used in making it.

Thought-forms are often contacted and conversed within seance rooms, as many unbiased psychic investigators have attested. Spiritualistic history is well spotted with highly authenticated instances of fictional characters—the “brain-children” of authors and writers of all kinds—appearing in seance rooms.*

This sort of phenomenon has been very irksome—putting it mildly—to the average investigator, adding greatly to his already confused outlook on survival, and often causing the actions of the human personality to become to him such a hopeless enigma that he gives up in disgust and frustration. This rather unhappy result never takes place with the truly scientific mind, for such minds do not permit their own personalities to enter into their efforts, but keep themselves in a constant state of detachment. The greater the seeming mystery, the more expanded becomes their detached approach to it.

Now, let us go back to our discussion of what are called “thought-forms” of fictional characters. A thought-form is exactly what the term implies—that is, a form built by thinking, by imagery; and we motivate it into action by thinking how it should move according to its structural nature.

The longer and deeper we center our creative forces on an idea, the more (life) and substance we imbue it with; and if we permit it to escape out of our very personified field of conscious creation, by the process we call “forgetting,” it will start moving away from us into other fields of consciousness, attracted there by the pull of desire existing in the creational fields of another whether that other is in a dream state or wakeful state on the physical plane or in one of the same states on the astral. However, it moves not alone by the lines of magnetic attraction of

*As an example of this, the character “Cassius” from Shakespeare’s *Julius Caesar* was reported by a member of the “Inner Circle” to be in attendance at one of the Mark Probert seances.—ED.

another’s desire, but—due to its particular structure and degree of life force, instilled in it by its creator—it seeks of its own accord, by following the lines of least resistance, to find the most natural channel to bring itself out of the world of thought and into the world of three-dimensional reality. And, as surely as darkness follows light and light follows darkness, all thought forms built out of desire will and must do this.

Why must they? Simply because all that is, or ever shall be, originated in the world of thought, which we may, for the sake of convenience, call the inner side of the “magic bag,” but in order to do the work it was created to do, it must be brought to the outer. Now, when I use the term “outer” do I necessarily mean the seeming outerness of your physical-chemical world? No—for there is always a seeming outerness world for Man to deal with. You have it in your dream world, as well as in the so-called death world.

Let us now consider so-called fictional characters—can there really be such a thing as a purely fictional character? We do not think so for the very moment an author mentally creates a character, no matter what the nature of its form, he will be causing that character to be doing some of the acts of a human being who lives, or once lived, in the physical-chemical world, and in that instant it ceases to be an entirely fictional character. Once imbued with that one human-like trait, it becomes a living, breathing entity, which can not only appear in a seance room as a discarnate being, but can so impress itself upon a living being as to almost entirely wash out his personality and take over his body. This would be classified as “obsession by a fictional entity,” and such cases are more difficult to break than those obsessed by a discarnate being—the difficulty of it lying in the fact that the individual becomes so charmed by the traits of the fictional character, due to his boredom with his own, that he willingly and gladly permits his own personality to be over-shadowed by the “make-believe” one. As a rule, obsession by a former living personality is committed not only without the willing consent of the one so obsessed but often with no conscious intent to do so on the part of the discarnate being.

All of this, friends, may seem to be irrelevant to reincarnation but it is by no means so, as you will see for yourself the

moment that I ask you, "What is it that reincarnates? What exactly is the 'personality,' 'the ego,' or 'the self?'" And while you are asking yourself these questions, try to remember that all of the above words used to designate that which we believe reimpodies, are merely tags, labels placed on "things" or forms of action that are so completely abstract in and of themselves that it would be literally impossible for any of us on either side of "the bag" to deal with. So, while it is out of pure necessity that tags and labels must be used, do not permit yourself to be lured into the belief that these tags and labels are the things in themselves. For I can promise you that, should you do so now, in the natural course of your growth you will find yourself up against a stone wall over which you can neither climb nor detour and your only chance to pass it at all will be in going back to the point of your mistake and becoming aware of it as such.

The only avenue leading to complete freedom lies in your ability to cast out orthodox tradition and its endless fears and uncertainties, and strike out boldly into life's stream with only the oars of your own convictions to keep you safely in the deep and broad center of the stream. You need but to know that "I and the Father are one" to have a Pilot that will ride you safely out of every storm, and through rocks and shoals as though they were not there. But you must remember that this Pilot will not come to you, until you are (ready) to receive Him.

Let us now take a look at what is called "death" and see, at least to some degree, its nature and what takes place with what is referred to as the *Soul*, the *Spirit*, the *Psyche*, or—as the Egyptians sometimes called it—the *Ka*. These are but a few of the many hundreds of names or labels placed upon the life-spark or Force that operates the physical-chemical body. What is this Force? That we cannot tell you, for It is nameless, and to attempt to name It does in no wise make It what It is named, nor in the least explain Its nature and existence. Your Christian is probably the only one who considers himself capable of explaining the nature of the Nameless and all that is to happen to It.

Be that as it may, all that we can tell you concerning It is some of Its actions at certain stages; and even in this we must advise you not to so accept it as to become indolent in your own efforts to find out whether or not we speak the truth, for in so

doing you would to that degree destroy the true purpose of these writings—though the destruction of the purpose of these writings would not be nearly so great an evil as would the denial of your own personal efforts.

To return to the discussion of what, for convenience's sake, we shall call "the psychic body"—at the time of death, or separation from its physical vehicle under what may be termed normal conditions, its withdrawal takes place either from the solar plexus or the top of the head. I do not mean to imply that those two points are the only ones through which the psychic self can leave its material self. Quite often, in fact, the psychic body, starting from the head, rises out of its physical shell all at once, as is done in projection. It may be extremely aware of its transition, or it may be asleep, in which case, the actions it goes through are being impelled either by another discarnate being acting as a helper, or by its own mind impulses working from another level. **ASTRAL SLEEP**

It appears to me, after years of study, that the majority of after-death sleepers are those who have had certain forms of serious mental illness for prolonged periods or have suffered a great deal of physical pain. But, whatever the reason, these souls are well guarded and tended by astral helpers so that they cannot be harmed by certain kinds of degenerate forces.

Many very elderly people have a strong tendency to stay asleep for quite a long period after the transition. Especially is this true of those who had lost interest in things in the latter years of their earthly life. However, if they are in good mental condition, they are not permitted to sleep too long.

Children who have reached the age of two years or more are awake on the astral plane almost immediately but if they come over before that twenty-four month period, they will continue to sleep. The state of consciousness they are in is quite different from the sleep consciousness of the elderly, however. It is the sleep of desire, into which that one fell in order to come to the Earth, and from which it does not fully awaken for a full twenty-four month period of Earth life. But for very rare exceptions, such souls are not awakened, for within the next nine to twenty-four months' time, these souls will find another opportunity to try again to return to physical life.

There are as many kinds of sleep and trance conditions on the astral planes as there are on the Earth, and it is because of this and thought-forms that the theory of astral shells have been taught. When a not sufficiently experienced individual on the astral planes comes into mental rapport with one of these sleepers, it is not at all strange that he should mistake it for a corpse, for it can talk of little else than its earthly life's experiences, over and over again, just as an individual who has had a long physically and mentally wearying day would talk and act it all out again in his sleep at night.

Thought forms are constantly adrift in the astral, being pulled hither and yon by the thought currents flowing out from minds on Earth and the astral levels. Many of them are going through endless states of modification and some are even destroyed due to their uselessness over long periods of time. By "destroyed," I simply mean that the substance out of which they are formed is dissipated into the formless state, as water when it is turned into steam.

NOT ANNihilation
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The astral body of a human being, however, never goes through death and dissipation, but when the desire to re-embody on the Earth becomes strong enough it causes that one to fall into a deep sleep state which is very much on the order of the hypnotic state of lethargy. As an astral being goes deeper and deeper into this state of one-pointed concentration, the force of his desire, the energy thus expended, creates a form of "heat" that drives apart the molecules out of which his astral body is made. But as the molecules on the outer regions of his body drop in temperature very rapidly, they start rushing back together again due to their natural affinity for one another. The continued outward rush of the central molecules, however, forces the outer ones (which are now trying to regain their original position) off their course. Their action then creates a spiral vortex that is ever rushing inward, until the entire astral body becomes but a brilliant point of light. This point of light is what is known as the Soul Seed.

SOUL SEED
Friends, while I am going to attempt to give you some further descriptive talk on this which is called the Soul Seed, I feel it necessary to warn you, again and again, that in our pursuit of knowledge concerning life we are dealing with what many of us on both sides of the veil have been taught to believe are concrete

things—namely, words. And more disconcerting still is the fact that almost all thinking is done by imagery, or picture-making. Knowing this, no teacher in his right mind would even so much as lend his pupil the idea that he is expounding the nature of life and "things" as indisputable facts. For instance—where does the talk on the action of the atom leave off and the nature of the atom in itself begin?

In our humble opinion, the *ding an sich*, or "thing-in-itself" cannot be discussed in any way, and can only be known through Self-realization. All that can be talked about, or in any other way "known", is but forms of action or motion, taking place within the Self, but—due to the nature of its physical extension, called a body, —it falls under the illusion that action or motion is an outward occurrence.

Perhaps, if I express this thought in slightly different terms you may see it in a somewhat better light and thereby understand it more fully. Due to the environment, the brain—through the nerve system—has been trained, under the law of repetition, to receive and correlate in endless degrees and shades, all forms of action in terms that are best understood to *you*.

We, the members of the "Inner Circle," have received some criticism in the past with regard to our terminology—our critics stating that "no highly educated person would use such simple words. Our only reply to this complaint is this: these writings were not intended for the scholarly person alone and to use large, complicated words when small, plain words will be more understandable to the average reader, would but defeat our desired ends. And, besides all this, is the fact that life is simplicity itself when we get to know it. With that off my ghostly chest, we can proceed with the discussion at hand.

The human entity, once having—through desire and the power of concentration—turned all the mind energy that went to make up his astral body in upon himself, can no longer be in any way contacted either by anyone on your side nor ours. He is concerned only with re-embodying, and will not be conscious of anything else until he has accomplished his mission.

Now, a Soul Seed can only be described as a spark of light with positive and negative poles of attraction and repulsion and it is through these lines of force that it seeks and eventually finds the

proper male body to father it on the Earth plane.

In choosing its parent, this rapidly vibrating point of light is not what is called "consciously aware" of its action. Working only by the law of inner urge or compulsion, its negative pole repulsion keeps it away from that which is not yet ready to play a part in its coming physical existence, and the positive pole automatically pulls it towards all that is ready to play such a part by the law of affinity or natural selection. And so the Soul Seed picks out its male parent by its sensitivity toward both the mental and physical vibrations of that one which are in keeping with its own.

On finding such a one, it darts toward him and is breathed in by him and enters the bloodstream. Travelling through the bloodstream it enters the generative organs and attacks the physical seed in much the same way as the physical life germ later attacks the "egg" in the female by pervading its atomic parts.

The act of the life vibration pervading the physical seed in this way instantly galvanizes the atomic particles of the physical seed into vibrating at twice their normal chemical speed. This rise in motion of the chemical particles is created by "heat" that is itself created by force of energy that is expended when positive and negative forces start working together. This action may be called the mating of the atoms.

The instant a physical seed that has mated with the astral seed has penetrated the ovum, or female egg, it starts building stress lines which can be looked upon as the etheric skeleton. These stress lines are streams of positive electronic charges with a magnetic field of attraction to which chemical molecules fly in ever-increasing swarms and with ever-increasing "heat" temperatures, until the physical-chemical body is complete, at which time it has reached the norm of 98 degrees Fahrenheit.

Over a life-span of unspecified years, the male is constantly breathing in these life-forces or "soul seeds." The number of kind does not depend upon his age, but rather upon the nature of the chemical changes that take place in his body and his state of mind. Age itself has nothing to do with one's sexual potency. Failure in sexual powers, like all other failures in Man, begins in the psyche brought about by the attitudes of mind to what is called outer stimuli.

The offending stimuli may have taken place at the moment of conception, impressing itself by molecular lines of force upon what may be called the "mother-cell" or first building block of the physical body—or, of course, at any time thereafter.

There are numerous modifications to be worked out by the reincarnating ego in its efforts to create its physical machine, imposed there by the silent and spoken desires of the parents and by the chemical changes that various desires bring about in the mother's body.

The work the ego is doing is entirely automatic, in the same way that a plant seed creates its form, the action being brought about merely by what may be called the inner urge of all life to create after its own likeness. However, the soul seed of what is called a human being has an "I-am-I" quality latent within it, and because it is doing its work in an already constructed body that is itself imbued with that same quality, it is extremely open to suggestions, especially those made by the mother's desires. Herein lies the field of inheritance, not only in the general physical weaknesses or strength of the body, but personality traits as well.

The new body, in all of its ramifications, will be governed by the number and quality of the hormones which it is able to manufacture from the chemicals of the mother's body. These hormones are extremely complex chemical compounds produced by the endocrine glands and have a great deal to do with determining the sex nature of an individual.

Then, there are equally complex substances known as genes. The work of these little bodies is to register the physical characteristics of one or both of the parents in one degree or another and then impart their impressions to the mother-cell of the "new" body. Sometimes, however, due to the great sensitivity of these bodies, they can be made to register some of the physical characteristics of any one of the ancestors of a family; or—to go further—they may record in a blurred or confused way, and in so doing cause blindness, or a crippled body and often what are called freaks or "sports."

Such blurred or confused recordings can be due to any one of a number of things—such as fright or prolonged anxiety of the expectant mother, or they may be due to some of the mental picturing of the incoming entity itself, brought over from a past life.

Now, while a child may come into your world with many of the traits and characteristics of his parents and may show a strong tendency towards displaying them, the environment or conditions in that environment may not permit him to do so. And, too, the nature of his physical structure may be entirely against doing the things his parents may have done.

While we have sometimes said in the past that all things are a product of their environment, such a statement is not entirely true where Man is concerned, for there are many things apart from an individual's environment that may bring about drastic changes in that one. And, too, there are certain ideas and desires that are brought over from other lives that may very well cause him to seek or make entirely different conditions to live under than those into which he was born.

This is also true to a large degree where the inheritance of certain traits of the parents is concerned. While the incarnating ego could not avoid becoming attached to certain traits of the parents while building his physical vehicle, as soon as he is able to reason, these traits may become quite repugnant to him, and his main efforts during his life-span may be spent in trying to escape them.

Now, friends, what am I trying to say? Simply this: an individual is his own environment. The traits, mannerisms or general characteristics that he seems to have inherited and continues to display, are really his own, by the law of love and attachment he has had for them.

All things—and especially Man—are constantly seeking to become individualized, and while one may seem to have had certain attributes foisted upon him by what is called inheritance, he can, if he so wishes, discard the great majority of them as time goes on.

The matter of facial features and general body construction, however, is quite a different thing and very little can be done to change these. And yet one may veil them to such a degree by his actions that only those with whom he has had close association would see beyond these acts to the outward appearance of the individual.

As has been said before, upon entering the physical world, Man falls under a deep hypnotic spell, a condition he cannot avoid

due to the fact that the physical body is *one* large organ of feeling poked into a three-dimensional plane, while the owner of this organ remains in a fourth dimensional state. Hearing, seeing, tasting and smelling are but variations of the mechanics of feeling. The only real purpose in having more than one channel of reception or sense organ is to give the Self a broader field of receptivity of what is taking place in the three-dimensional world, thus avoiding many of the dangers it would encounter minus one or more of these "feelers." Of course, it is known that the loss of any one of the senses can be overcome in a number of ways and by some to a remarkable degree. Nevertheless, the clarity of reception is never the same as before and therefore all the rest suffer degrees of loss accordingly. Senses

Let us go back for a moment to the principal part of this chapter—*reincarnation*. It appears that many exponents of this law labor under the belief that when an individual goes through the change called "death," he pauses for a duration of time on the low astral plane and then dies again, leaving another corpse for others to contend with while he glides on to a peaceful state of bliss called "Nirvana."

Aside from the fact that no stipulated time is mentioned that a newly-departed person may spend on the low astral, nor can this time element be reckoned with as a norm for everyone, there are many other things to be taken into consideration, and none of them have anything to do with emotional opinions concerning the activity of what is called "Nature."

Some teachers, as well as students of occult laws, with all their seeming knowledge (and perhaps because of it) are just as narrow and orthodox in their views as any illiterate religious bigot. Because their guru or priest makes an assertion, they too go around asserting the same thing and believing it to be the last word in truth. And, worse still, these people feel it to be a sacrilege to do their own private seeking. They glow with pride at their own ignorance. For instance, many Catholics will not attend a gathering where communication with the so-called dead takes place for their priests have informed them that they are, if anything, conversing with evil spirits, or helpers of "Satan." Such a statement to the ignorant naturally acts as a whiplash of fear that keeps one from the opportunity of conversing with his loved ones who have with-

drawn from the physical world.

Many followers of occult teachings are not very much better in this respect, for some of the self-styled gurus tell them that they are not really conversing with their dead but with the shades of corpses of the dead which are but bodies of "recorded memories" that can tell them nothing worth listening to, and that the "true self" of the departed one has gone on to rest in a beautiful state of quietude where he will dream away all memory of Earth life. Anyone who attempts to make contact with him, according to these teachings, is foolish and selfish in their desires to detain that one from his well-earned rest.

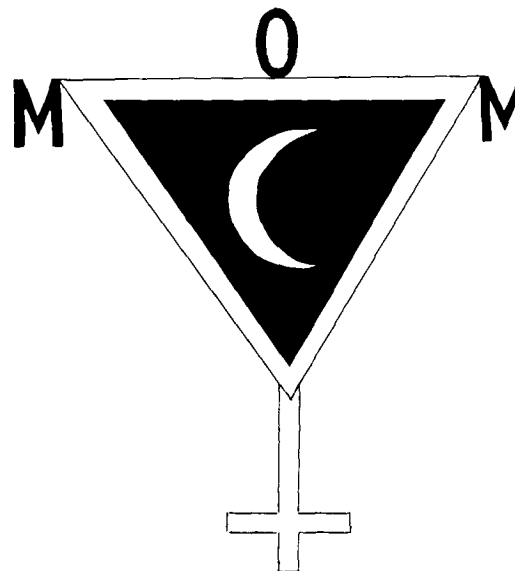
Just what these teachers of such a theory mean by "well-earned rest" is difficult to understand. However, they do concede that on very rare occasions and for special reasons, a discarnate being is permitted to become aware of a loved one he or she has left on the Earth plane—but such a gracious act on the part of the discarnate one and whoever it is that allegedly "permits" his coming is mainly for the purpose of alleviating the supposed anguish which the Earth one is suffering due to the separation that "death" has wrought between them. Apart from this little sentimental act—which has no more meaning to it than the giving of a stick of candy to a whining child—no other communication, they say, can or should be made with the "dead." And they want all those who engage in such practice to understand that they are dealing in necromancy, which is an abomination to life and they should therefore be classified as "witches" and should not be suffered to live!

Friends, I have no desire to change your beliefs, nor could I do so, however I may desire, for only you can make such changes. Therefore, if you find these teachings comforting to live with, by all means hold on to them! They are yours, by the right of your degree of understanding. To those of you who have advanced somewhat further along the Path, I say this: that which is called "death" is but a crude interpretation of the word "change." The word "death" implies cessation of all activity. To accept a law of inactivity would be to believe that action or motion can rise out of inactivity, or *nothingness* and to follow such a theory would but force you to assume a definite beginning and end to life and consciousness of any kind.

All attempts at such reasoning leads one but to the blank wall of hopelessness and despair, so let us who are fearlessly and honestly seeking inner wisdom avoid such thoughts as we would shun the plague. And this applies to such teachings as those concerning "shades" and "astral corpses" and "devils" and "witches" and the personal God and vicarious atonement by a personal Savior.

True, there are forces that can work an evil for you but you need only to refrain from centering your thoughts in their direction to avoid them. And, true, there is a kind of personal Savior and God—but these are not apart from you. Indeed, they are you. The word "Christ" is a title, and it is bestowed upon each and every individual on Earth—but only after many life experiences does each one gain that glorious title, by diligently working for it, not simply by being kindly and following the laws made in your own environment, while very commendable, has no bearing on attaining the Christ state.

Remember, let nothing keep you from constantly striving in this direction. I say to you in the most sincere way I know, there is no other way to attain your final freedom from the steel chains that bind you to the hell of material living and regain your lost paradise which lies in the vast and beautiful Etheric World.





ALI BEN CASI



SLEEP, PROJECTION and DEATH

Al Ben Casi:

Physical science, for the most part, knows next to nothing about these three states of consciousness. Sleep is considered a normal form of action through which the great majority of all forms containing consciousness must go but when projection of the consciousness is referred to in any but metaphysical groups, it is, as a rule, met either with stony silence or something little short of contempt. And the word "death" is spoken of either in awed whispers or with a cynical "Oh-we-all-have-to-die-sometime" attitude.

Of course such negative ways of looking upon any form of action in life are to be considered but avenues of escapism. Denying the existence of a thing by refusing to look at it in no way changes the fact that that thing or condition is there and, since it belongs in life's pattern, must be squarely faced at some time.

Being the possessor of the mechanism called a brain is no sure sign that we have risen above the animal state and are now to be classified as "thinkers," having the ability to do what is called "reason."

All things must live first in order to die and die in order to live. We must be awake to sleep, and asleep to awaken. All things are in a constant state of sleep and wakefulness, and life and death, and in varying degrees; and yet nothing is ever entirely dead or alive, asleep or awake. Some who are obviously not close observers have said of sleep that it is akin to the death state. This is by no means true and but proves that we still are but surface observers when we so speak. The form of activity that the physical body goes through is decidedly different in the sleep act from that of the death act.

It is thought, from the physical standpoint, that the desire for sleep is brought about by certain chemicals of the body which, acting like opiates, attack certain brain and nerve cells, thus rendering one unconscious; that from the moment of our awakening the activity of the brain and body starts to manufacture these chemicals in small or large quantities, according to the nature of the activity. Body consciousness, alone seems

to bring about the desire to sleep.

The reason for this is simply that all of the cells throughout the body, if constantly supplied with the proper amount of combustible fuel, will stay in a conscious and intelligent state of activity, but it is only a matter of time before combustion—that means the production of the lowest form of energy, called "heat"—has filled the bloodstream with an ash of an extremely acid nature. This acid slows down the motion of the cells of the blood and if an excessive amount is poured into the bloodstream, it will create such a lack of motion of the cells that stagnation will turn the blood to sludge. If this condition becomes acute, it will cause the separation of the consciousness from the body, called "death."

The secret of what may be termed "material consciousness" lies in particular forms of vibratory motion of the cellular structure of the body. Each part of the body—such as the blood, bones, tissues—have their own rhythm that is exclusively theirs; and yet they are, to some degree, aided by one another thus keeping the entire machine in harmonious activity.

Now, in all three of these forms of activity—sleep, projection and death—there is a withdrawing of the consciousness from the body, but in each case the nature of the withdrawal is decidedly different. In what is called the normal sleep state, a kind of duality of the awareness sense exists. A split takes place the moment an individual falls into the sleep state. One part of the awareness sense keeps its attention upon the general physical functions of the body while the other seeks to gather inner knowledge in what is called the dream-world. It does this by taking the stresses that have been impressed on the nervous system through the wakeful hours of the individual and forming them into various symbols, and then "reading" them.

Its "reading" is done, first by forming itself into a double of the sleeper and then acting out all the things that are taking place in the dream. Thus "living" the part of the dreamer, it is able to register an experience in the same manner as would the dreamer in his or her wakeful state via the nerve-system of the physical body. If the "dream-self" is sufficiently impressed by what it has experienced in its dream world, it forms strong stress lines along the nerve system of the physical body of the sleeper

so that when the one awakens to his material awareness, he will remember clearly what went on in the dream world.

The remembering of what went on in a dream, however, does not by any means imply that the physical self has been able to decipher the inner symbolic meaning of the dream. The ability to interpret dreams correctly has been lost so far back in the dusty halls of time that if one shows any signs of it today, he is considered to be a freak, and if his talent is patronized, it is mostly as a matter of curiosity. The Ancients—as even your Christian Bible will tell you—always had their dream interpreters. They were a necessary part of every royal house. Many of these dream interpreters were profound scholars of life, and knew well the physical and psychological nature of the people they dealt with.

In your modern times you do have dream interpreters, but they would freeze you to death with a lofty optical if you gave them any such title, and would inform you—with the monetary sign dripping from every word—that they are "psychiatrists" or "psychologists." And if you think those are not expensive titles, just look at your bill after visiting one of them!

Those who know us and the work we have been earnestly striving to do over the past five years, will be aware of the fact that while at times we may appear to be sarcastic and overly critical of your present pseudo-learned men and women and their methods, we are not by any means unmindful of the truly great minds who have spent lifetimes in sincere efforts to unravel the mystery of Man's physical and mental nature. For such men as Jung, Adler, Freud, and others of the same cloth, we have nothing but the most profound respect. That they all disagreed in their opinions with one another to some degree is to be expected. Indeed, we would say that it is in the "no-man's land" lying between the borders of their disagreement that the truth of what they were trying to express can be found. And more—had all of them agreed letter-perfect with each other, the phenomenon would have necessitated the hiring of the Honorable Mr. Wiesmann and his "Id" to examine their separate individual "Ids" to determine why and how all of these "Ids" worked in such precise harmony.

Now let us return for the moment to the consideration of

the sleep-and-dream states, and have another look at some of the numerous forms of the activity that goes on there. For one reason or another, known only to the "dream self," it may suddenly feel called upon to leave its very personalized and abstract world and enter the three-dimensional concrete world. When this takes place, it is called "projection."

If we will bear in mind that there is no existence outside or apart from Mind—that time, space and things are but forms of mind activity—we will be better prepared to understand that the word "projection," like the word "activity" conveys the idea called *motion*. But motion, like all else, can in no way be comprehended without one of the senses of the body, whether that body is of physical-chemical matter or the body of a discarnate being on any of the "planes" of consciousness, without exception.

At the same time, while any one or all of our senses may tell us that a certain form of action is taking place, that particular form of action so registered on the senses may be non-existent. In fact, a series of varied types of motion that are non-registerable to the physical senses may be going on; and an individual, according to his physical and mental needs, takes these series of varied non-registerable lines of motion and makes them into both observable and, to him, understandable things.

This, then, is why it is said that all is maya, or illusion. For instance, man never *sees* the lines of force called "light," nor, indeed, does he see light at all; but what he does see is some of the work that light is doing, such as reflection. He is not, then, seeing or in any way sensing the actions of the light, but the reactions.

The sun, it is said, is the source of our earth light—but it may well be only a huge cosmic reflector made up of many trillions of lines of energized matter. "But energized by what?" you may ask. The only answer we of the "Inner Circle" have to that is: "By what is known as the Life Force." But what is the Life Force? Of itself, its nature is electrical and positive, but when it mates with lower chemical matter to make what is called "form," it is mating with a negative, and is transformed into "heat" energy. The form then is held together by the extremely rapid motion of the heat molecules producing lines of force called a magnetic field.

The intensity of the magnetic field around any body depends upon both the size and the point of solidification of that body. The greater the state of so-called solidness, the less expansive or intensive in power the electronic field; and this seems to be due to loss of heat energy from the core or nucleus of the atom. It causes the electronic bodies to fall towards the center or nucleus. Now, should the electronic bodies continue their fall and plunge into their central sun it would cause what would amount to a tremendous explosion by driving apart the many bodies that go to make up the nucleus.

This rending of the central body creates and lets loose tremendous amounts of radiant heat-energy and the attempt of the exploded particles to re-group, forms new substances.

It seems that, in our effort to give you a somewhat clearer picture concerning Mind and some of its forms of activity, such as dreams and projections, we have wandered off the metaphysical path and onto the path of what is rather loosely called "material physics." It is hardly to be expected that we can ever talk of one of these approaches to life without bringing in the other, for indeed they are the very material out of which "the magic bag" is made. Metaphysics is the inner side; material physics, the outer. However this may be, let us now go } back to the activity called "projection."

Just what are the mechanics of projection? The word itself means simply "to send forth one thing from or out of another thing," and so "projection" in this particular case means to send forth one body from another body. The one sent is called the psychic body; the one that it springs from is called the physical-chemical body.

Now, it would and perhaps does seem to many who have made a study of this subject that we have here two wholly and distinctly different bodies to be considered; but from (my) personal observations and general studies, I feel that the idea of two bodies—one moving "out" from the other—while not entirely erroneous, is yet maya or an illusion that is brought about due to our conceptions of space-time and motion, to say nothing of our almost hypnotic belief in the concreteness of matter.

Now, the word "psyche" is a noun meaning "the Soul" or "Mind," so the term "psychic body" means a mind-body. This

mind-body is supposed to be something different from the material body—but it is *not*. For the material body is also a mental body having been formed by the mental stresses of the ego that was to abide in it.

When I say the Ego abides *in* its physical vehicle, that expression may lead you back to the idea of the existence of two separate bodies, one living *in* the other; but let us try not to let terminology lead us astray in our thinking. There is but the one body and that we call *the mental body*. Any and all others that may seem to arise out of this one are but the *modus operandi* of the One, to create an expanded or a contracted sense of awareness, according to the needs of that particular Ego that is seeking greater understanding.

A word now to the many of you who have experienced what is called consciously willed psychic projection. You, no doubt, will say, "But I know from my own personal experience that there are two bodies because I have felt my inner or psychic self rise out of my physical body and have then looked back upon that physical body and have seen it lying very still as though asleep or dead." I am quite aware of such existing conditions, and do not at all doubt what you may say. I know also of the existence of what is called the *aka* cord, sometimes referred to as the "silver cord." This cord is extremely flexible and hollow. Its hollowness permits an energy flow from the physical body to the astral, psychic, or mental body, as you may wish to call it. Some may think that this cord or tube stretches as the psychic body moves away from its physical counterpart, but it does not. It is played out from the solar plexus or central part of the physical body as it is needed, to give a greater sense of freedom of action to the psychic body.

The aka cord runs from the solar plexis (which is sometimes called "the big brain," and is the central source of the nervous system of the physical body), and is attached either to the base of the skull or the base of the spine of the psychic body. It does not make too much difference to which end of the spine it is joined, for the purpose is to give the psychic body a connecting link with the physical nerve system of its material self, so that its attention will not veer from the physical world in which it is operating and become lost to it. The

snapping of this cord during the act of projecting would, of course, mean death for the physical body and present extreme difficulties for the psychic self in its efforts to effect any further contact of a continuous kind with the physical world.

While all of the above statements have been proven true by many who have experienced what is called "consciously willed psychic projection," many of the conditions found in conscious projection are entirely absent in either a dream projection (which I prefer to call "externalization of the dream-self"), or in many kinds of that which is called subconscious projection. For instance, there is no connecting cord running between the externalized dream self and its physical counterpart that lies sleeping. Yet this externalized dream-self can roam at large, going anywhere its thoughts command it to go, and to all intents and purposes looking and acting exactly like its physical self that is lying perhaps thousands of miles away in a comatose state. If the "sleeping" body were to be examined at that time, it would be found to be very low in all its functional activity, such as respiration, heart and pulse beats, blood pressure and general output of chemicals from the glandular system, and very cold in surface temperature.

The reason for this almost deathlike state of the physical is quite obvious, I am sure, to those who have made a study of projection, but for the benefit of those who know nothing of the mechanics but who possibly have experienced this condition—and undoubtedly there are many more who have done so than any of you realize—I shall try to tell in the simplest possible terms the mechanics of this perhaps novel, but nonetheless natural phenomenon.

By impact of mind force almost all of the physical body energies are drained off, to be used to build what seems to be a physical double of the sleeper. Now, this act on the part of the dream-self is rarely aware that it is existing in a dream world. Too, it is very sensitive to suggestion and will seek without question and with tremendous force of effort to accomplish that which the physical self would not only feel was impossible, but entirely irrational.

Your psychologists would call this dream-self the *subconscious mind* or *self*, and they have taught that the subconscious

self is without reasoning ability or power and therefore can only act on suggestion. Foregoing for the moment our objection to the term "subconscious," we will agree with them that the subconscious does little or no reasoning. I doubt, however, that we would get more than a dim, impatient smile from most of these students of the mind if we were to try to lure them out of their learned stupor with the suggestion (tentative, of course—because none of us know precisely what is meant by "reason" and "logic") that the so-called conscious mind does not reason either—except, of course, in relation to its surroundings in the material world. And even here the conscious mind is so trained to accept so much that is not true and so little that is, in your ever-increasingly complex civilizations, that it is not capable of doing more than surface thinking, not to mention the art of reasoning.

That the so-called subconscious mind shows no desire to reason things out should make it obvious that what is called the "Self," or "I" of an individual never really accepts any form of learning but that which it gets from itself and therefore knows is true. It does this simply because it, and it alone, knows what is good for its own growth. This "I" knows nothing about good or evil as is taught by physical men, purely as a safeguard to his physical environment.

It may seem, judging from surface reflexes, that we are teaching an individual how to do this or that, but this is not so. We are but causing that one to recall that which he has always known. And again I say, if that which you are teaching is not acceptable to the Self of that one, the teacher may go through all manner of mental gymnastics, or beat his pupil half to death in an effort to get him to understand and accept what he is being told, but it will all be in vain. Indeed, if the physical self, by surface action, carries out that which the "I" rejects as useless to it, you may look for one kind or another of chronic bodily ailment to take place in that one—or even sudden death. Knowing this should be one of Man's greatest reasons for the belief in perfect freedom of action for every individual.

It is well indeed for Man that the so-called subconscious is indifferent to that high-toned word called "reasoning"—for if it were not, neither the world in which you now abide nor

the universe and universes throughout all space could have come into being. For none of it was conceived in the realm of what the material consciousness assumes to be reasoning. Had the great Cosmic Mind conceived a universe by the process of reasoning, it would have been so mechanical in its nature that it would have destroyed itself every time it tried to manifest itself in three-dimensional form. In a world of pure reason, there could exist no such wonderful form of mental activity as the imagination—and it is in this bareless world of imagination or deductive thinking, that the "subconscious" works.

The subconscious reminds one of a spider crouching in a dark hole, silently and unobtrusively waiting for the flies of suggestion to light on its web (the conscious mind), when it will instantly pounce upon them, sting out their life, called "logic." Then the digestive process will turn them all into a seething mass of inference, part of which will go to perpetuate the web of material consciousness, and part to its world of imagination and dreams.

The material consciousness then becomes the spider and pounces (with a great deal more caution) on one or two piles of secretion called "inferences" caught in its web, "the subconscious." Instead of killing it—or them, as the case may be—it injects once more the exciting life of reason into it and replaces its body fluids by bidding it to drink from the cup of logic—and therewith it becomes a bright and sparkling thing of use in the three-dimensional world of man.

Now, let us return once more and take up where we left off on the mechanics of the externalization of the dream-self. As we have said, the dream-self seldom realizes it is acting in anything other than a very real, concrete world, so when it receives a message in the form of a nerve impulse from the part of the consciousness that was left to guard the physical body, it does not stop to consider either the authenticity of the source of the message or the possibility of carrying out its command. Let us pretend that in this particular instance the "message" reads something like this: "Remember John Doe." You and he were close friends; there is a tie that was formed between you when you two were together in _____ city. Why don't you go and see him?

Now, even though we are pretending the above message, it is not at all likely that the dream-self would receive the "message" in that manner; but the nerve impulses from the memory cells of the brain of the physical body would be taken by the dream-self and turned into many implications and inferences in the form of symbols, and somewhere among these symbolic forms (which may be telling him of a happening in his early childhood, or of his nine months in his mother's womb, or of a previous life, or an experience yet to come), will arise a symbol that instantly brings to mind "John Doe" and his emotional connections with that one.

That symbol may be in the form of a bit of clothing or in a scene, or a particular object in the scene; but, whatever form it takes, it represents "John Doe," and no one else. From there all depends on the depth and strength of emotional attachment that the physical self had for John Doe. The nature of the attachment may be hate or lust or love—it makes no difference for all three are equally powerful forces or attraction.

Let us say the emotional tie is very strong and deep and it is one of love. The dream-self would instantly enter John Doe's life stream of consciousness. The moment we enter another's consciousness stream, we are in *direct rapport* with that one; and to make such contact with another of our fellow beings is much more concise and revealing in all its ramifications than any physical-chemical meeting could possibly be, for in all contacts of the latter nature we invariably confront one another with a mask of some kind. No matter how open and sincere we try to be, nor how deeply we love, there is always a portion of ourselves that we keep behind a locked door. But when we enter another's field of consciousness, we are *en rapport* with a something that knows nothing about masks or concealing secrets.

It may be termed a personal-impersonal thing. Its personal nature rises out of the fact that it belongs to what is called an individual being; it is specifically that one's creation, and its impersonal quality comes from its being a pure electronic field—and I am sure you will agree that there is nothing more impersonal than an electronic field.

Before I can give you a clear picture of what sets off the

mechanism to cause the dream-self to enter the concrete world, we must take a few steps back again to where the dream-self encounters the symbol that represents John Doe. As I said, this symbol may be of a concrete kind—such as a hat, a glove, or any other piece of clothing or bric-a-brac that the physical dreamer was aware of John Doe's having worn or having had physical contact with, during their personal relationship. But it also may appear in the nature of a very abstract kind of symbol—which may either be very complex or may be simplicity itself. But neither its complexity or simplicity will keep the dream-self from reading John Doe's personality into it.

The question that now faces us, of course, is "How does the dream-self take these abstract or concrete symbols and use them as a means of entering John Doe's personal stream of consciousness?" How, indeed, did they enter the dreamer's dream world to begin with? To answer the latter would be to almost answer the former, or vice versa, with a reverse procedure.

To be very frank with you, we must confess that our effort to describe things to one another is almost a helpless task. This very disconcerting situation is far more difficult between yourselves on the physical-chemical plane than it is on ours. To give you an instance of this, suppose I should start describing my general appearance to you. I begin by saying I am a male. Now, what kind of an actual picture does this word "male" paint in your mind's eye? Certainly not any of a concrete nature, for the word "male" is entirely lacking in personality, but, for a great many apparent reasons, your mind automatically assumes in this instance that I am a male human being. So your mind first assumes my "humanness" qualities before it does the nature of my sex. Nevertheless, no actual picture-making can arise in the mind's eye yet, for the simple reason that there have been many billions of human males on the Earth. Considering this, the terms *human* and *male* are but abstracts of a kind with which the human (so-called) mind cannot deal. As spoken words, however, they excite the nervous system of the ears, by irritation, into producing a series of electronic impulses that "travel" to certain cells of the brain—not by running on the outside of the fibrous nerves alone, as may seem to be the case where electrical impulses travel on a wire by creating a magnetic field on the outer surface of the wire—but these nerve im-

pulses excite the entire atomic structure of a nerve, and the atoms so put into motion create a similar magnetic field all along the outside portion of the fiber.

The same is true of all the five senses of the physical body—all working through the law of what is called pressure—pressure created by motion. Are atoms themselves actually moved? Not actually, but their electronic fields are disturbed, and to the ratio that these ^{ELECTRON} satellite bodies are disturbed, will be the amount and intensity of frictional "heat" created.

The created friction on the atom is accomplished by what is called induction, and works according to the law of the inverse square of the distance of the ^{ELECTRON} satellite bodies from the nucleus.

Any disturbance of the ^{ELECTRON} electronic bodies from their normal orbit will instantly create "frictional heat" by disturbing the gravitational pressures that exist between the electronic bodies and the nucleus of the atom. The nucleus registers the release of pressure by expanding, and the act of expansion, or momentary separation of the infinitesimal and ^{ELECTRON} complex particles, creates degrees of "friction" to take place in the nucleus that escapes in the form of pure heat. If the entire electronic field is destroyed, the nucleus will disintegrate in a burst of pure heat energy, the series of particles—or rays, as they are called—moving at various rates of speed as they erupt in spiral formation from deeper and deeper within the heart of the nucleus.

Now, as all of what is called "thinking" releases "heat" currents from the atoms that go to make up the nerves, these currents, upon reaching the brain, excite the cells into an expanding and contracting kind of motion. This respiratory-like action on the part of the cells is brought about by the "heat" currents exciting the hundreds of minute granules that float around in an acid liquid in the cells. The "heat" charge, passing through the acid, contacts every one of the granules, causing them to discharge electrons into the acid. A change takes place in the acid, the nature of which is a breakdown of its constituent particles. This action may be called oxidation of the cells, for it destroys all toxins in the cells, and so exhilarates the cells that they send off a series of positive electrical charges, that register on the mind-self in definite patterns, that are never again erased. It is these mind patterns which are made up of electronic stresses in the psyche that the dream-self uses as building blocks

for its world by turning them into symbolic pictures.

As I have previously said, so much depends on the depth of the emotional relationship that existed between the sleeper and this "John Doe"—who, of course, may be any one of his blood relatives or a close friend, that no one could predict the dream-self's reaction to the John Doe symbol any more than they could foretell the reactions of the sleeper in what is called his wakeful state. As all mind is One Mind, with endless potentialities for action and variations of action, the individual, awake or asleep, has a vast field in which to work.

The dream-self may simply take the electronic stresses that represent John Doe as the sleeper last saw him and build them into a thought form or picture image of him, in which case it will not say any more to him than that which they conversed about when they were together. And even though the dream-self may tell this image of many things of which the sleeper has acquired knowledge since his separation from John Doe, the image will answer either in a very non-committal way (which will be because the sleeper knew not the answers himself), or give no answer at all—for the same reason. If, however, the sleeper does know the answers to his questions or statements, not realizing he is dreaming, he will cause the image to confirm his viewpoints; and anywhere in the ensuing conversation that the sleeper was uncertain about his beliefs concerning something, the image also will be uncertain. It will appear at these points of uncertainty that the image is stopping to think and reason, and from this kind of action, the dream-self will feel that the image is carrying on intelligent conversation with him.

On the other hand, the dream-self may come into contact with the dream-self of John Doe, in which case they will both talk intelligently to one another, imparting knowledge they had gathered while separated. Now, if the emotional tie between the two is somewhere near equal in depth and sincerity, they will both remember the meeting and conversation. If it is one-sided in depth and sincerity, the one with the deeper emotional attachment will recall the dream; and, worse, or better yet—as you may feel about it—he will also know the true level of John Doe's emotional attachment for him. (For let it be remembered that in all but the physical state of consciousness, we expose our true nature to one

another.)

Assuming your permission, I wish to digress here for a moment to tell you that—if you fail to memorize anything else in this entire chapter—I pray it shall not be the last statement made above. I am placing it in brackets with the hope that you will pay special attention to it.

To return to the point where we left off; when two individuals have a dream of the latter-mentioned type, it is generally classified as “true dreaming.” Nevertheless, there is not what is called *projection* taking place, but there is a form of action going on, called “conscious expansion.” To gain a more graphic picture of the action of the mind that is involved in such cases, please refer to the sketch on the following page.

Now, picture the two people standing a few feet apart on the edge of a lake and each dropping a stone into the water. The resulting ripples from each stone striking the water will expand out from their centers and soon will meet and mingle.

Since all recognition works through or by what is called the Law of Comparison, or the relating of one thing with another, we automatically fall under the belief that all things are separate and distinctly different from one another. In other words, it keeps us from seeing all life as one active unit, and we see it only in separate little pieces. The question that may logically arise here is, “If all is truly One, how did this One bring on its present state of seeming duality?”

In attempting to answer this question I do not presume to believe the answer will be acceptable to all of you, nor even that it shall be very clear to you, but I can assume we all know the limitations of spoken or written words and I shall do my best with it.

As a way of starting, let us pretend that the nature of the world of thought is electronic and that the pattern the electrons formed was that of a reverse spiral, or lines of force running outward from a center in an ever-expanding field, perhaps visualized like this (see following page).

This form of action would represent etheric man leaving his inner world, and building and entering into the world of matter of a three-dimensional kind. Now, in order to do this it was neces-

sary to enter into a yet deeper state of inner consciousness. This may seem like a strange paradox, but in all attempts that Man may make to get “out” of one state of consciousness, into another, he must always first go in; for nothing is to be found, unless it is first discovered “within.” All seemingly outer stimuli must first register within the individual, before that one can become aware of its “outer” reality. Seeds, be they of human origin or otherwise, must be planted within, before they can show their “outer” aspect; and each seed must contain within it a knowledge of the “outer” form it is later to take, and a graphic picture of what it has to do to manifest its own particular form.

In order to enter “out” into the dream world, one must go deeper within consciousness. In order to project one’s psychic body back out into the physical world, one must go yet deeper within consciousness. In order to enter the astral world and be free from the physical world, one must go within and shut out the so-called “outer.”

Now, if my terminology—which I have tried to put in simple form—has painted any kind of understandable picture for you, you will see why there is actually no such condition as an “outer” world at all, and that the seeming “outerness” is but an illusion. You may also have acquired a better mental grasp of what is meant when it is said, “All is One, and you are that One.”

It seems that we have rambled far afield from the topic of the dream-self and John Doe, but we really have gone no further away than was necessary to pick up and bring back a few missing parts of the puzzle that we hope will make the picture more complete.

For the moment let us now suppose that the dream-self finds no symbols that will waken an image of John Doe, nor can he come in contact with John Doe’s awareness field while in the dream state. But the desire to meet his friend is still uppermost in his material wakeful state of mind. If his attachment to his friend is not of a morbid kind, he will let his wish slide out of his body consciousness to what is called his sub-consciousness—which is not really below the conscious mind at all, but is a field of action that may be called the creative mind.

The creative mind is everywhere present. There is no part in space-time that it does not exist; yet of itself it is not cognizant of space or time.

This world is made up of thought forms brought about by the desires of all living things on all planes of consciousness, some complete and some incomplete, but all waiting for the proper time to be made manifest wherever needed. A thought form born of desire must at some time be brought into active use, or the energy that was necessary to create it will explode upon its creator and bring serious wounds or death to him.

It may be well here to express the thought that Man's nature is not, as some schools of mysticism teach, three-fold, nor is he merely ten-fold, as others teach—but multiplex.

If we are to accept the thought that matter can be divided and sub-divided into endless parts, that consciousness is, not more, but equally complex. Indeed matter is consciousness.

If the reader can at least to some extent follow most of the above statements, he will automatically find himself in a better position to understand what I am now about to say in regard to the one I have referred to as the "dream-self." This dream-self has been seeking his friend, John Doe, but is now moving about in his material world of wakefulness and has seemingly set aside or "forgotten" his desire.

But, as I have said, consciousness neither forgets nor sets aside anything, but seeks constantly to express itself in form, and always moves toward the lines that give it the least resistance. So, while one may appear to be very actively intent on a bit of work, a part of his consciousness moves out from him, and assuming an identical likeness in physical form of that one, appears before John Doe. This is sometimes referred to as a bi-location of consciousness. It cannot, however, be classified as what is called a projection of the psychic body, for it has no silver or aka cord attachment between the two selves. Nor is there any sense of a connecting link of any kind whereby either body is aware of the other. And more—the person from whom that double has gone out need not suffer any lapse of consciousness but, more often than not he is not aware at all of having had a part of his consciousness leave him, but as to the reality of this projected form, one needs but to listen to John Doe to find he will take a solemn oath that he did talk to the real person in question.

There is another difference between this type of mental action and what is called psychic projection and that is the time-and-

motion element. In the latter, the projected psyche has both the senses of motion through space and the passage of time (of course it is the former sense that lends him the latter one), whereas a bi-location of consciousness takes place outside of the three-dimensional time realm—which is also the reason that the one to whom it happens has no awareness of it and is always shocked or unbelieving when told of it.

Telepathy, clairvoyance and clairaudience have their field of action also outside your three-dimensional space-time-motion, and show themselves in your world at two points only: (1) at their point of origin, and (2) at their point of reception—and it is because of this that they seem so mysterious. But remember this:

(if Man accepts one thing in all creation as an unsolvable mystery, then all things are equally unsolvable mysteries.

"I" am the only mystery, and to the extent that I come to know Myself I shall know all other things.

