ABDRUSCHIN

IN THE LIGHT OF TRUTH

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IM LICHTE DER WAHRHEIT
ENGLISH EDITION

IN THE LIGHT OF TRUTH

MESSAGE
FROM THE HOLY GRAIL
BY
ABDRUSCHIN

COMPLETE EDITION

VERLAG „DER RUF" G.M.B.H.
MÜNCHEN

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Who
does not give himself
the trouble to comprehend rightly
the Word of the Lord burdens
his soul with guilt!

PREFACE.

The bandage falls away and belief becomes conviction. The mind only feels itself free and at peace when it is convinced. I am only addressing serious seekers. They must be capable and willing to judge from an unbiased standpoint. Religious fanatics and irresponsible enthusiasts may hold aloof, for they are only detrimental to the truth and, as for the malevolent and the prejudiced, they will find their sentence in the Word.

This message will only touch those who have a grain of truth left in them, and who wish to represent a human being as he should be.

To all such it will be a lamp to their feet and a staff in their hand, and will safely lead them out of the chaos and confusion prevalent today.

The following exposition does not promulgate a new religion, it is intended as a guide for all hearers and readers to the way upwards, to the longed-for goal.

Only he who starts of his own accord can advance spiritually. The fool who appropriates and makes use of the ready-made opinions of others, is like one who dismembers his own sturdy legs and walks on crutches.

As soon, however, as he boldly summons his slumbering abilities (they lie waiting to be called to help him), he is putting his talent to account in obedience to the Will of the Almighty and will easily overcome all obstacles that seek to deter him.

Therefore awake! Right faith is conviction and conviction only comes after submitting a question absolutely impartially to the test. See that you are awake and alive in God Almighty's wonderful Creation!

Abdruschin.

"What seek ye?"

What seek ye? An acute process of fermentation is going on. The public is being deluged with books. Scholars are poring over old manuscripts, exhausting themselves in erudition. Here and there prophets arise; each has a warning to give, some hope to hold out. It is as if from all sides feverish efforts were being made to diffuse new light.

The human soul is agitated and perturbed; here its vitals are allowed to parch, there they are preyed upon, so that the modicum of strength man had left to uplift him in the present time of tribulation is taken from him. Furtive hints and whisperings are abroad of something expected, something coming. Every nerve is taut with unconscious longing. But above all this unrest, an ominous cloud seems to hang. What mischief will it bring? Confusion, despondency and ruin, unless indeed a mighty hand tear it asunder. At present a dark layer of dense ethereal matter surrounds the earth which resembles the clamminess of a slimy swamp. It absorbs every noble thought, chokes it before it matures and, like a gruesome bog, silently sucks down every feeling of goodwill in the bud, decomposing and destroying it before any good can come of it.

The *seeker* cries aloud for light, for he would be strong enough with *help* to work his way out, but the sound of his voice is lost. Impenetrable walls have been built up by assiduous workers, by those indeed who think they are helping, but they offer stones for bread.

Glance at the innumerable number of books: they weary man; they do not strengthen him. That is sufficient proof of the barrenness of what is offered. What wearies the mind is never the right thing.

Mental food (spiritual bread) refreshes. Truth rehabilitates and Light animates. The unsophisticated man must despair when he sees what walls are built up round the *next world* by what they call psychic science. How can he understand the strange foreign terms and expressions? Is the *transcendental world* exclusively reserved for occultists? And as to the Almighty: is it necessary to erect a university, where the qualities must first be acquired to enable one to conceive the idea of Divinity? Where is this tendency, the outcome of ambition, to lead? Like inebriates the readers and hearers stumble along from one position to another, unsteadily, not free in themselves, prejudiced and one-sided, because they are not on the right path.

Listen, all you despondent ones, lift up your eyes all you that are seeking: *the way upward lies open to all. Proficiency in learning is not the gate to this path.*

Did Christ, our prototype, choose his disciples from among the Pharisees and Scribes? He took them, rather, from the ranks of the plain and homely. Nor had they to depend upon mental qualities and deep learning to find the way to the Light. *This idea is utterly false. It is man's greatest enemy.* Away, therefore, with all scientific research where it is a question of fully understanding what is most sacred for man. Science is an artificial product of the human brain: it is piecework and defective and will always remain so.

Consider a moment: how should knowledge, acquired by hard study, lead to God? What after all is *knowledge?* Knowledge is what the brain can conceive. And how limited is the capacity of the human brain which is fast bound by space and time. The human brain is not even able to grasp the ideas of eternity and infinity, the inseparable attributes of the Most High.

But at the thought of that inconceivable power which vitalises all being, the human brain comes to a standstill, although it derives its working power from that very source.

It is an energy that we all feel, daily, hourly, every moment; that science has always recognised as existing; that we

consider to be a matter of course, and yet that knowledge and reason try in vain to understand.

Such is the inadequacy of the human brain which is the basis and instrument of science. And its limitations are naturally shared by the work it does, i.e. by all science. Hence science is only useful to explain, sort and set in order what it takes over, ready-made, from the above mentioned creative power, but so long as it persists in clinging so closely to intellect, it must inevitably be inadequate if it would lead or criticise. It follows that erudition and those who pin their faith to it, always concern themselves with details, whereas it has been given to man to understand the great inconceivable whole and to attain to the highest and noblest ideals, without the trouble of any study.

Then away with all slavish adherence to psychic teaching! Let not our great Master's exhortation to become *like children* be in vain.

He who has the earnest desire for righteousness and endeavours to be pure in thought, *has* found the way to celestial heights. All else «shall be added unto him». He does not need books, nor must he make any mental efforts; he need not practise asceticism, neither need he seek solitude. He will become sound in body and soul, and be freed from all morbid thoughts, for all extravagant exaggeration is harmful.

We are to be human beings, not hot-house plants, so forced that a breath of fresh air kills.

Awake! Look around you; listen to the still small voice within. That alone will open the way.

Heed not the dissensions of the Churches. The great Bringer of Truth, Christ Jesus, the personification of Divine Love, does not ask for your religious persuasions. What are the Churches today? They shackle the free spirit of man and would extinguish the Divine spark in him; their dogmas strive to put limits to the work of the Creator and to the magnitude of His Love and to compress both into the narrow mould of the human mind. This is systematically dishonouring and

disparaging the Godhead. The serious seeker feels repulsed by this artificial, arbitrary process; he can never realise the actual existence of the Truth, so his longing for it grows more and more hopeless and at last he despairs of himself and of the world.

Therefore, awake! Pull down the walls of dogma. Tear off the bandage that blindfolds you, so that the pure light from on high may shine in upon you unhindered. Then your soul will soar aloft and exult and magnify the great and limitless Love of the Father. You will perceive that you are a part of this love, grasp it, cling to it and you will daily and hourly grow in strength and leave all chaos far behind you.

Awake!

Awake ye men out of your leaden slumber! Do you not see the ignoble burden that is pressing on you, the ponderous load which tenaciously clings to millions?

Throw it off! Is it worth carrying? No, not a second! What does it consist of? But empty husks which the first breath of truth will scatter in the wind! You have been wasting your time and your energies for nothing.

Burst, therefore, the fetters that hold you down and free yourselves!

That man who is inwardly bound, will be a slave all his days, even if he were a king.

In aspiring to learning you constrain yourself to accept ideas which belong to another and you press yourself into a mould alien to you. You voluntarily subordinate your views to his and accept and take over convictions which he came to by his personal experience.

Take a thought! What is good for one is not good for all; what helps the one harms the other.

Each individual must make his way to perfection alone. The abilities that are given to him, are his equipment. He must be guided by them and build on them. If he does not, he will be a stranger to himself, he will stand outside or beside what he has learned. It will never come to life in him, thus he cannot profit in any way. He simply vegetates, all progress being impossible.

Listen, all you who seriously aspire to the Light and to the Truth. The way there each individual must realise in himself. If he wants to travel safely, he must discover the way *himself*.

Only what a man has experienced inwardly (in its every mood) can he fully understand! Grief, affliction, sorrow, and joy

are constantly rapping at the door to encourage and to rouse spiritual wakefulness. Grief or joy will often so completely absorb and turn aside a man's thoughts from the paltry trifles of everyday life that, at such moments, he will vaguely suspect his affinity with the spirit that pulsates through all life.

All is alive, nothing is dead! Happy is he who seizes and holds on to such moments! The feeling of affinity such moments bring, he should use as stepping stones in his ascent. Man must not keep to rigid forms, each individual must develop from within.

Pity the scoffer and all those who are ignorant of the life of the soul. Do not let their sarcasms irritate you. They are to be commiserated, for they stand as if drunken, as if intoxicated before the great work of Creation or they are blind and grope their way through their earth-life without seeing any of the glorious sights around them! These unfortunates are confused — they are asleep.

How can a man affirm that only what he sees, exists, that there is no life where his eyes do not perceive it, that, when he dies, he will cease to be, and this only because his blindness up till now prevented his convincing himself of the contrary? Have not countless instances proved to him how very limited is the capacity of his physical eyesight which depends upon his brain? The latter again is limited by time and space which precludes his seeing what is above and beyond those limitations. Is there not one among the scoffers who perceives that my assertions are logically justified? The life of the spirit or the life to come is beyond terrestrial ideas of time and space and to be able to perceive it, means must be found that correspond to other conditions.

Our eyes do not even see all that time and space embrace. Look at a drop of water which appears immaculately pure to the naked eye, but looked at through a magnifying glass, contains millions of living organisms, fighting and destroying each other. Are there not bacilli in water and in air that are capable of destroying the human body and yet are

imperceptible to the eye? They become visible under a magnifying glass. Who then would still venture to affirm that nothing new, nothing not already known, will be seen when physical instruments are still further improved? Improve them a thousand-fold, a million-fold, the objects presented for your inspection will multiply correspondingly: You will not exhaust the supply of matter, on the contrary, existing worlds you could not see or feel before, will unfold before you. We infer, reasoning logically, that the same is the case in all that science has hitherto revealed, a prospect of continuous development but never an end.

What now is the next world, the life to come? Many are misled by the word: the next world. The next world is simply all that cannot be seen by terrestrial or physical appliances, i.e. our eyes, our brain, and other portions of the physical body, and the instruments which serve to assist these to extend their field of action and to do their work more accurately and minutely or in other words, the other world is beyond the range of our physical senses.

There is no partition between the next world and this one! Nor is there a gulf. All is unity like all else in Creation. One and the same energy pulsates here and there and in this life-stream all lives, all works, and all is inseparably interwoven. Here we have the explanation how it is that when one part sickens the other is affected likewise. When the physical body is ailing, unhealthy matter from the other side is attracted and forthwith proceeds to join it, thus strengthening the disease. Should the disorder prove to be incurable, the necessity arises to cut off the offending member if the whole body is not to suffer permanently.

For this reason, take off your blinkers and look at things from a different point of view! There is no this world and next world. There is but one uniform existence. Man alone has discovered and introduced the conception of an existing difference between them. For man cannot see all. He looks upon himself as the centre of importance in the surroundings

visible to him. (But in truth his sphere of action is far greater.) In holding this erroneous idea man has forcibly hindered his own progress. He has allowed his imagination full play with the result that it has produced pictures of monstrosities.

Is it then astonishing if some smile incredulously while others bend the knee in excessive devotion which degenerates into slavish servility or morbid fanaticism? Under such circumstances who can be surprised if the faint-hearted are alarmed, nay, seized with terror and consternation? Away with all this! To what purpose this self- tormenting? Break down this barrier that human error erected but which never really existed.

As your attitude was wrong hitherto, it consequently proved itself to be a wrong basis on which it was vain to try to build up the right faith or inner conviction. Questions would turn up that made you doubt, waver, and pull down what you had erected and then disheartened, discouraged and resentful you would give up all.

The loss would be yours alone, for it would mean standstill instead of progress — if not retrogression. The way that you must go would only be prolonged.

You are on the right path and are nearer your goal as soon as you have got so far that you look on Creation as a whole and make no distinctions between this world and the next. This advance will encourage you and give you satisfaction, you will then also be better able to understand the law of returns, the one driving and maintaining power, making all pulsate with warmth and vigour. Then the Light of Truth will dawn on you!

Many scoff, you will soon see, merely because they are too indolent to build up a new system which would involve their beginning to learn and to think afresh, whereas others do not wish to remodel their lives from motives of expediency.

Leave all such alone and do not argue with them, but offer your help and your knowledge to those who are not satisfied with temporal pleasures but seek for something more in their lives than simply to fill their stomachs. Impart to them what is

revealed to you and do not bury your treasure, your talent, for, in imparting your knowledge, it will return to you enriched and extended.

Where it is a question of lasting treasure, an eternal law decrees that it is only by *giving* that one can receive. Like a sacred legacy bequeathed by the Creator, this law will be found in operation in all Creation. To give unselfish help where help is needed, to understand and feel for one's neighbour in his grief as in his weakness, is receiving, for it is the plain and simple way to the highest heights.

Honest good-will will straightway help and strengthen you. A single ardent wish to do good, coming from your heart, will conjure forth a sword of flame from the other side that, with one mighty blow, will destroy the wall or partition that your own thoughts have erected, for you are one with the other world, inseparably bound to what you so feared, denied the existence of, or longed for but never could see.

Try and you will find it so! Your thoughts are the messengers that you send forth and which return to you heavily laden either with good or evil.

Thoughts are realities which shape into spiritual forms that outlive the earth-life of your physical body! When you understand this, much will become clear to you. Thus it is quite rightly said “For their works will pursue them” (or “find them out”). These works that await them are the forms that men create by their thoughts. They will form a circumambient belt of light or of darkness which must be traversed by the ego on its journey to the spiritual world.

Neither protection nor interference from the other side can help you because your will is free!

It is no difficult task, it all depends on the will-power that animates your thoughts. Thus you bear heaven as well as hell in yourselves.

You are free to decide, but having decided, you are then irrevocably doomed to bear the consequences of your decision. Thus I admonish you: Keep the seat of your thoughts clean. By

doing so you will be a peacemaker and will be happy!

Do not forget that every thought you form and send forth either collects all analogous thoughts on its way or is attracted by similar thoughts, thus always increasing in potency till it finally attaches itself to a human brain that, in a moment of abstraction, admits the floating thought-form to operate there. Consider a moment what responsibility falls on the sender if such a thought becomes *active* through the man on whose brain it made the impression! As every thought keeps in constant connection with you by an unbreakable thread or link, it will return to torment you or to gladden you in the manner and to the extent (degree) which corresponds to what power you sent forth and herein you will be made aware of the share of responsibility you have incurred.

Thus, standing as we do, in the world of thought-forms, we unconsciously make room for and admit thoughts of similar nature to those we are indulging in at the time.

Do not, therefore, waste your thought-energy but keep it in reserve, so as to be able to project a keen thought at will, that it may, like a spear, hurled by a strong arm, penetrate and influence all things.

Let such a thought resemble the *Holy Spear* of the legend that it also may fight for the right, heal wounds and serve in furthering the progress and development of Creation. Concentrate your thoughts, therefore, on activity and on progress!

To do this you must upset many a time-honoured verdict and reveal errors in dogmatic teaching of long standing. Some phenomena wrongly understood and interpreted may be the obstacle in the way. One enlightening ray from above shows how wrong are the conclusions arrived at after so much speculation! When man at last recognises this, he will pause a while petrified, but then resume his work, for nothing may stand still in the universe.

Let us take the conception of time as an illustration: *time flies, times change*, one constantly hears men say — and a

picture of changing time presents itself to our mind. It consolidates and becomes an accepted tenet or basis on which men build up further conclusions. But they soon come upon contradictions which they cannot reconcile. They lose their way and leave gaps in their deductions which cannot be filled in in spite of all their ingenuity. Many think that here *faith* must substitute what is missing in their arguments.

This is quite wrong, for man must not believe what he cannot understand; if he does, he leaves the door open for errors which then undermine the truth.

Belief without understanding is a proof of indolence in thinking which does not lead upwards but presses downwards.

Lift up your eyes therefore! It is right for us to test and investigate. The feeling that urges us to do so has not been implanted in man for no purpose.

Time! Does time really pass? Why is it that one meets with contradictions when one would argue in favour of this accepted theory? — The simple reason is that the premises are *wrong*: *time stands still!* We hurry to meet it! We rush into time (which is eternal) looking for, seeking the truth. Time is stationary, always the same today, yesterday and in a thousand years! It is only the outer form that changes. We plunge into time to cull from her records, for the purpose of enriching and furthering our knowledge. For time has allowed nothing to be lost and has faithfully recorded all things. Time does not change, it is eternal.

You too, oh man! will remain the ego that you were from the beginning. Have you not felt that yourself, not noticed a marked difference between the exterior form and the inner self? between your body that undergoes change and your soul or spirit which is eternal?

Ye seek the truth: What is truth? What you feel to be the truth today, you will recognise as error tomorrow, in which, however, still later, you will discover grains of truth, for the relation between phenomena also changes in form. And this constant changing matures you.

Albeit truth remains stable and consistent, it does not change, for it is eternal! And, being eternal it can never really and truly be understood by man's physical senses which are cognizant of the constant change of form! Therefore develop your ego and free it from mundane restrictions and considerations and you will grasp the truth and the truth will be with you to enlighten you on your upward path.

Then it will no longer be necessary for you to trouble about science nor need you fear to err, for truth itself will answer every question. Moreover, you will have no questions open as, without thinking, you will know all things and understand the meaning of all things, for your spirit will be *living* in the pure light of truth.

Thus make yourselves independent, burst the fetters that hold you down! If obstacles present themselves, welcome them joyfully, for they mean that you are on the right way to freedom and to spiritual power.

Look on them as gifts by which you can profit, and then you will overcome them with ease.

They are either put in your way to teach and to mature you or, may be, they are the result of some debt you have incurred which you can settle in this way and free yourself. In either case they will help your advance. Set out to meet them with a bold heart — it is for your own good!

It is foolish to talk of reverses of fortune or of trials. Every conflict, every sorrow, means progress. They are opportunities accorded to man to drive away or weaken the results of former misdeeds. The only way of redemption lies in the ever rotating wheel of cosmic events in which the creative will of the Father manifests His Justice towards man, forgiving him and lightening his darkness.

The minutest swerving from this order and all the world would go to pieces, so clearly and so wisely is all arranged.

And supposing we have the case of a man who is burdened with a heavy debt from his former life, must he not despair? Will he not tremble at the thought of how he must atone for and redeem his debt?

No, he can take heart and, dismissing all care, gladly set to work if his will is honest; for then the countercurrent of his goodwill, will neutralise his debt and square his account.

Good-will, like a thought-form is a living thing, a mighty weapon, capable of upsetting every weighty and dark burden oppressing the ego, and thus of leading it to the light!

The power of volition! A mighty power, a never failing magnet, which, in attracting like powers, grows to avalanche. This again unites itself to spiritual potencies and can then return to the starting point, the origin, or better said, to the author himself, lifting him high up to the light or pressing him down into slime and mire, exactly corresponding to what the man *willed* in the first instance.

He who is acquainted with that law of returns which operates in all Creation knows that it will invariably and unavoidably act in his case also. He will know how to profit by it, will love it and fear it. It will gradually animate the invisible world around a man, he will feel its influence so distinctly that it will silence all doubt. If he pays attention he must become sensible of the vibrations that affect him and at last he will be aware that he is the focus of restless activity that he *absorbs*, like a lens absorbs the sun's rays. Concentrating them on certain points he kindles a fire singeing and destructive but also healing and animating and bringing blessing.

Men are truly lenses that send forth invisible waves of power that they have absorbed by their will. They do good or evil, bring blessing or injury. We can and we are to light blazing fires in the souls of men, fire of enthusiasm for what is good and noble and uplifts man.

For this purpose, it is but needful for a man's volition to be under control — indeed that would make man lord of Creation. It is man's own will that brings him destruction or release, retribution or reward with unfailing certainty.

Do not fear that this knowledge will alienate you from your Creator or weaken your faith. On the contrary, the knowledge that we can make use of the eternal laws, makes Creation

appear all the greater to us. It compels the investigator to bend the knee in veneration more profound than before.

Man will then never wish to do evil. He will eagerly and joyfully grasp at the best staff that exists: *love*, love of all the world and love for his neighbour. A love inciting him to make his neighbour share in the glorious enjoyment of this consciousness of power.

Silence.

If a thought suddenly strikes you, keep it to yourself and do not speak of it to another. It will crystallize and consolidate through retention and gain strength like steam under pressure. The pressure and condensation give the thought magnetic power, and it attracts and absorbs all weaker analogous thoughts. These thought-forms come from all sides, are retained and amalgamate with the original thought. They not only bring it reinforcement but serve also to file and remodel it, so that when the thought comes to maturity, its form differs somewhat from the original. You are conscious of this process going on within you, and you think it is your own will that has so ordered it, whereas in truth you are always under influence from outside; *when you think, your thoughts are never quite independent.* What does this fact teach you?

That perfection can only be the result of a blending of many details or elements. This result is not a new creation, for there is nothing new in Creation. Its component parts are all there. It is only a matter of amalgamating and consolidating them into a new form. The object of amalgamating these component parts is to help build up perfection, and to do this they must necessarily combine and blend.

Do not lightly pass over this truth. Let the fact sink into your mind that maturity and perfection are only attained by the combination and fusion of individual elements, for you will find this to be so in all Creation. This precious truth ought to be recognized and brought into prominence. It stands in close affinity to the rule that we can only receive by giving. With what condition must we comply to understand these truths aright?

How can we best realize them? Through love. That is why love is the greatest power and why its potency is unlimited in the great mystery of existence. Creation on its way to perfection is in an unceasing condition of combining, fusing, and filing existing thought- forms through the agency and activity of will-power.

To attain to perfection is reserved for the human race in all its manifold varieties and manifestations as a whole, and can never be accomplished by a single individual, although each individual contributes some necessary element. Thus it is that a sage, possessing wisdom and understanding, no longer knowing the lusts of the flesh, will love all mankind but not the individual.

If we compare the human soul to a harp that has been buried in the sand, we shall find that only those strings that have been laid bare by the storm (this is the purification undergone) can give forth sound; but all the strings should sound to form an accord and be in heavenly harmony with our sage, for all the strings of his harp sound.

To return to the thought that has been attracting analogous thought-forms and has consequently been growing stronger and stronger: its powerful vibrations are projected beyond the person of the thinker; they penetrate his aura and influence his surroundings. Man calls this personal magnetism. The uninitiated say that the man sends forth rays or emanations which can either be pleasant or unpleasant, attractive or repulsive, as the case may be. They sense something. But in truth no rays, no emanations proceed from the man. He attracts all that is spiritually analogous like a magnet, and this is what they feel. Here also repercussion comes into operation, for sympathy awakes in those who feel the strong man's attractive power.

Always bear in mind that all that is spiritual acts like a magnet and it is well known that the stronger influence dominates the weaker, attracts and absorbs it. This is the meaning of Christ's words: “from him that hath *not* even that

which he hath shall be taken away." He becomes dependent.

There is no injustice in this, it is the operation of Divine Law. Man need only pull himself together and *will* aright, and he will be protected from this happening to him.

You will now probably ask: "How will it be, if all *will* to be strong, if none are left from whom to take?" Then, friend, there will be *voluntary* interchange among men, for it also is the law *that only he who gives can receive.* There will be no standstill on that account, for all that is inferior will be swept away and become extinct.

Thus it happens that through indolence many fall into subjection and dependence and in some cases even lose altogether the capacity to develop their own thoughts.

Special attention must be called to the fact that only what is analogous attracts. Hence the proverb: Birds of a feather flock together. Drinkers will attract drinkers; smokers will sympathize with smokers. The same will be the case with gossips, gamblers, etc., and noble characters will attract each other and join in their high-minded aims.

Spiritual attraction finally manifests in matter, for the thought always remains connected with its origin, with its birthplace, and the law of reciprocal action compels it to return to the brain that generated it.

It must be distinctly understood that I am now only speaking of *genuine* serious thoughts, the result of spiritual impressions and animated by them. I do not mean those transient thoughts that are only a waste of brain-substance. Such fleeting thoughts are but a confused and wild medley of nebulous bubbles which fortunately are only short- lived. Do not fritter away your time in abuse of a precious gift entrusted to you.

On the other hand, if you have been seriously meditating on a subject and *silence* has lent your thought the aforesaid magnetic quality, it will be fructified by the thoughts it attracts and will mature. Then it will step out of the frame of the commonplace, and, penetrating other spheres, will assimilate sublimer thoughts — in other words be *inspired.*

Hence the basic thought in inspiration must always proceed from yourself and span a bridge over to the spiritual world, where it then consciously draws inspiration as from a spring. The *thought* now matures in you. *By your own power you have condensed* and consolidated into a whole countless elements that have been floating about as thought-forms. You produce a new form by amalgamating what has existed spiritually for ages. Thus everywhere in Creation the forms alone are ever-changing; all else is everlasting and indestructible.

Take care never to allow yourself to indulge in confused or shallow thoughts. The result of superficial thinking is that your brain degenerates into a playground for undesirable alien influences and makes you sullen, moody, and unjust to your surroundings.

If you have a really useful thought, cling to it; the concentrated energy or power you have put into it, will insist on the thought being put into practice and realized. Its future development *is spiritual.* What then appears on the surface, visible to all, is but the ultimate manifestation of the preceding, spiritual, magnetic process that ever repeats itself in the same order.

Introspection will tell you that all thinking and all emotion, all that belongs to *life proper*, must come from the spiritual plane, for all life has its origin and develops there. You will be compelled to admit that all you see with your physical eyes is produced by the never resting agency of the spirit.

Every action, even the slightest movement is but the expression of an act of volition. The role that the physical body plays here, is that of the tool animated by the spiritual energy that has fashioned it. This is the case with all matter: trees, stones, and the whole earth. The spirit that made them, animates them, courses through them and sets them in motion.

As all that we see with our physical eyes (all matter) is simply the result of spiritual life, it will not be hard for you to understand that the conditions of our life on earth

automatically adapt themselves to harmonize with the spiritual atmosphere which immediately surrounds you. This wise and merciful provision enables mankind to shape its surroundings at will by the divine power which permeates Creation. Happy is the man who uses this for good, but woe unto him who allows himself to be tempted to misuse it!

The spirit of man is choked and darkened by the lusts of the world: they hold him, weigh on him and drag him down. Man's thoughts are expressions of his will in which spiritual energy operates. *He is free to think good thoughts or bad thoughts, and thus guide the heavenly power to good or to bad purpose.* In this lies man's responsibility. Reward or retribution will infallibly be his, as the results of all his thoughts will return to their author in obedience to the never failing, unalterable, inexorable and incorruptible law of returns, severe and just! Are not these the attributes of the Almighty?

If free-thinkers reject the hypotheses of Divine Ordinance, it alters nothing of what I have said: they have but to leave out the little word *God* and search seriously in what genuine science teaches and they will find exactly the same truth expressed in other words. Is it, therefore, not absurd to argue about it? There is no getting round the laws in Creation; no man can defy them. Through the power of Almighty God all natural laws are set in operation. This power man has neither seen nor grasped, and yet every day, every hour, every fraction of a second, he experiences the result of its work, which, if he would, he might observe and study, for it is manifest in every tree, every flower, in the fibre of every leaf breaking through its husk to come to the Light.

What blindness this obstinate opposition is, seeing that everyone, the scoffer included, confirms and acknowledges the existence of this power. What is it that prevents their seeing God in this power? Is it childish perversity, or is it shame at being obliged to confess that, all the time, they have been denying or trying to deny something, of the existence of which they were always aware? No, these are not the reasons. The

cause lies in the absurd and outrageous representations of Almighty God which are held up to man on all sides.

The serious thinker is repelled by them and rejects them. To undertake to delineate God's all-embracing and all-pervading power in a picture is debasing and dishonouring. The profounder a man's thoughts are, the less will such a picture satisfy him. The spirit-spark that every man has in him, will instinctively object and refuse any restricting delineation of the inconceivably great power that made him and that guides him.

It is *dogma* that is responsible for a great number of opponents who, in their contentions, go far beyond their aim or their mark, of which they are often fully aware inwardly.

The hour is not far distant when spiritual awakening will take place. That will be when the words of the Redeemer are rightly interpreted and His great work of Redemption rightly understood, for Christ redeemed us from the Powers of Darkness by teaching us the truth and showing us how a human being should find the way to the Light above, and with His blood shed on the Cross He set the seal to his assurance.

Truth never changes; what was true in the past is now true and will be true in ten thousand years, for truth is eternal.

Therefore study the laws as they are laid down in that great book *Creation*. To obey them means to love God. Then there can be no discord, for you will be adding to and joining in the glorious harmonies of a hymn of praise.

Whether you say: "I voluntarily submit to the cosmic laws because it is good for me to do so," or "I will obey God's Will as manifested in these laws," or "I subject myself to the all-pervading but unexplained power that operates in them," what difference does it make to your future conduct? The *power* is there, and you recognize it; if you take thought, you will see you have no option but to do so, and *in doing so* you will recognize and acknowledge your God, the Creator.

This power operates in you when you think, therefore do not abuse it, but think good thoughts and remember that by it you can attain to the purest, sublimest altitudes. Never forget that

the result of what you think will come back to you as a blessing or a curse in proportion to the power, the importance and the extent of the effort lying in your thought.

As the thought is sent out from the spirit, the result will return in the spirit and will make itself felt either here on earth or after you have *gone over*. Thoughts are not bound to *matter*, so the dissolution of the *physical body* does not affect them. Repercussion will surely come sooner or later, here or hereafter. The author remains connected with his work even if it is executed in matter, for the thought that generated it remains after all that is material has passed away. It is rightly said: Your works are awaiting you and you must give account of them in so far as you have not suffered the reaction and expiated them. If you are still on earth, or if you have returned to incarnate here, the reaction you have incurred (coming from the spiritual sphere) will manifest itself either for good or for evil in the circumstances into which you are born, or may be, in your person, in your physical body.

Your attention is here particularly called to the fact that *true life* or *life proper* is spiritual. It knows neither time nor space; thus it knows no intermission, and is beyond the understanding of the earth-man. This explains why the reaction of all that man does or thinks, comes at the time appointed wherever he may be, and nothing will miscarry or be lost.

This answers the question so often put: why must apparently *good* people suffer such bitter adversity in their earthly lives? One is sometimes tempted to think that their fate is unjust. It is, however, the *effect of* what they have made themselves *liable to in former lives.*

Now you will understand that your temporal body is of no consequence. Your physical body is not *you.* It is only a tool that you have chosen or that you have been obliged to accept, according as the case may stand in relation to the cosmic law. Your life on earth is but an episode of short duration in your existence.

Such reflections might well make a human soul despair if there were no possibility of escape, no protecting power as a counterpoise. Many that wake to a knowledge of spiritual life would gladly sleep again. They do not know what awaits them in the shape of reaction for sins in bygone lives which they must expiate. But take comfort, for another wise and merciful provision is, that when a man awakes, he is shown a way by which he can greatly modify the effects of his Karma, if indeed not avoid them altogether, that is by concentrating his will *on what is good*. I have before laid special stress on the necessity for doing this. The power of goodwill is so great that it forms a protective atmosphere round a man; it can ward off and disintegrate approaching evil or at least greatly modify its effect, like the protective zone of atmosphere round the earth. This strong and protective power, the attribute or quality of goodwill, is bred and nourished by the power that lies in *silence*. Thus again, I earnestly admonish those who are striving upwards: Keep the fountain of your thoughts pure and strive to acquire the great power that silence lends. The Heavenly Father has given you the power to do all this: you have only to use it.

The ascent of the soul of man.

You who are yearning for understanding, do not let yourselves be deceived. Each one of you in his thoughts and works has heaped up a heavy burden of wrong-doing for which each one of you must individually atone, for no part of it can be laid on the shoulders of another. Such is the law, otherwise Divine justice would be but an empty word, and without Divine justice all would crumble to ruins.

Lose no time, therefore, not an hour; free yourselves from your load!

The honest, sincere *will* to improve, to reform and lead a good life together with heart-felt prayer will bring about your redemption.

Without the honest, steadfast will to do what is right there can be no atonement, for by continuing on the wrong path, the evil in you will continually receive fresh nourishment, and you will keep on incurring fresh debts, so that finally your life must appear as a continuous course of transgression and affliction. Such a life is indeed an endless chain, for a new link is made before the former one is broken. Man is again and again constrained to atone and cannot be redeemed. The chain fetters him to the earth and may possibly drag him down still further. Therefore pull yourselves together, you who are in your physical bodies and you who are disembodied, and concentrate your wills on what is good! If your good intentions persist and are constant, you will and must come to the end of your obligations, for a soul, whose will is bent on doing good, will incur no fresh debts. Thus at last this soul will be redeemed and will be free to soar to the Light. *Listen to my warning: "There is no other way for you, nor for anyone else."*

It follows from what is said that it can never be too late for you. There will still be a sin here or there to be expiated, but after having made up your mind to do good only, you will have put a limit to the ever recurring necessity of atonement. You are thus sure that the time *must* come when you will be free from debt and ready to begin your upward flight.

With this certainty you will gladly atone for the past, knowing that whatever happens, it is for your good, to bring you ever nearer to the hour of your release.

Do you now appreciate the importance and value of my injunction to begin at once to *will* what is good with all the strength of purpose you can summon and to keep your thoughts *pure?* Keep up this practice; pursue it ardently and with energy, letting nothing deter you. It will uplift you and change your character and your surroundings. Remember, each earth-life is a short time of schooling, and that *you yourself* do not come to an end when you lay aside your physical body.

You will either go on living eternally or be dead for all time, either lastingly enjoy bliss or the reverse.

He who persists in thinking that all is over with him after his body is buried, may turn about and go his way — he is only deluding himself. Great will be his consternation when he sees himself face to face with the Truth and has to begin to go through all the stages of suffering that will then await him! His real self, bereft of his protective body, the dense substance which surrounded and encased him like a shield, will forthwith be attracted to analogous substance and held fast. It will be much harder for him, nay for a long time impossible, to summon up will-power to concentrate on improvement and amendment.

This alone can liberate him and help him to rise out of the surroundings then dominating him, for there he will find no enlightening thought that might awaken and support him. He will suffer doubly under conditions for which he knows he himself is to blame. Ascent is then much harder for a human soul than when it was in flesh and blood.

During his training-time on earth the ego can develop and advance, if it will. Here on earth *only*, can good and bad dwell side by side under the protection of physical matter. Rouse yourselves therefore: every thought of yours bears fruit that returns to you, and you must eat of it, and not one of you can escape! How can it help you to bury your head in the sand like the ostrich? It will make it easier for you if you boldly look facts in the face; here on earth advancement is easier and progress quicker. Begin at once! Remember that all old debts must be settled, so do not expect blessings to rain down upon you immediately, as many fools do. It may be that some of you still have a long series of trespasses to expiate, but he whose heart fails him at this thought is at a disadvantage, for he cannot shirk this task nor in any way avoid it. Hesitation makes it harder to perform, perhaps even impossible for some time. This thought should spur him on not to delay another hour. He will only begin when he takes the first step. Happy is the man who braces himself to take this first step. He will find his chain of obligations loosen and fall from him link by link, and that he is able to forge ahead with giant strides and bounds. Jubilant and grateful he will overcome the last obstacles and be free!

The stones that his wrong-doing had heaped up like a wall before him, preventing his advancement, will not be cleared away, but will be carefully laid out before him that he may see them, and, recognizing his short-comings, surmount them. It will not be long before he becomes filled with awe and wonder when he sees the *love* that surrounds and guides him as soon as he evidences his good-will. The way is shown to him with the same delicate consideration as a mother has for her child when teaching it to walk.

Should there be things in his former life that are a secret source of apprehension to him, the memory of which he would fain let sleep for ever, suddenly they will rise up and confront him. They will compel him to act. If he then ventures to take the first step in the right direction, confident that his good-will

will be victorious, the ominous knot will be cut, and he will pass on freed from this burden; but he has perhaps hardly settled this account, when another obligation in some form or other presents itself, inviting, as it were, his attention and asking for settlement.

Thus one by one, he can burst the fetters which held him back and weighed him down. A delightful sensation of lightness comes over him — a feeling which some among you have surely experienced at one time or another. This feeling is no illusion. The spirit freed from its oppression leaps up to the region corresponding to its weight, and from there it should — must — constantly ascend further till it has reached its longed-for goal: the Light. The human will, if concentrated on evil, presses the spirit down; if concentrated on good, buoys it up.

Jesus, the great Master, taught men the way that infallibly leads to the desired end; the deepest wisdom lies in the words: "*Love thy neighbour as thyself.*"

These words are the key to freedom, the secret of success in ascent. Why? Because it is an irrefutable truth that what you do for your neighbour, you do in reality for yourself, as all returns to you. Whether good or bad, whether here or hereafter, reaction will come in obedience to the eternal law. Thus you are shown the simplest of ways to practice good-will: you are to prove your love by serving your neighbour. You are to serve him according to your special qualities. We are not necessarily concerned here with money or goods, for in that case the *poor* would not be able *to give.* Your *love* and *service* will show itself in the voluntary consideration and respect for your neighbour and in the help you afford him to change his course and ascend.

You are to be a source of strength to him and this is what Jesus meant.

The reaction of this loving service will in turn quickly uplift you. You will continually be reinforced with new strength to speed you on your way to the Light. Poor fools are they who

still can ask: «What do I gain by giving up my old habits and changing my whole life?» If all they gained were merely to be noble men, it would repay them, but their profit is far greater: the moment a man sets his will on doing that which is good, he sets a limit to the growth of his debt of sin. Whatever his sins may have been, he must atone for them all, and no one can take away any part of the burden from his shoulders, but what a happy relief to know that in consequence of his resolution, he will be free from his obligations within a specified time. Not all the treasure in the world can weigh in the balance against the possession of this knowledge. He tears himself free from fetters that enslaved him, which he himself was continually renewing.

Rouse yourselves therefore from your enervating sleep! Awake! That fatally mistaken dogma that the Saviour will redeem all your sins has acted like a soporific. This terrible delusion serves you as a sort of letter of credit, on the strength of which you can lead a life of irresponsible levity and self-worship, trusting that all may go well provided you become serious towards the end of life and die repentant, believing in the Saviour and in His work.

Fools to expect God Almighty to be satisfied with such half measures, reconciled by such miserable piecework! It would indeed be encouraging and breeding evil. Think of this and make yourselves free!

Responsibility.

This question is always one of the first to be considered. By far the greater number of men would like to disburden themselves of every responsibility and cast it on something or someone beside themselves. This being derogatory to themselves does not disconcert them. In this they are really very humble and modest, but unfortunately they only desire to go on living the more merrily and unscrupulously.

It would be so fine to gratify one's every wish and let one's desires run riot at the expense of others without having to pay for it! Mundane laws can, if necessary, easily be circumvented and conflicts avoided. The more cunning ones can even under their cover make quite successful raids and do many things that would not bear closer inspection, even while enjoying the reputation of being exceptionally praiseworthy people. Thus, with a certain amount of discernment, one could live quite comfortably in accordance with one's own views, if .... something did not awaken an uneasy sensation from time to time, a certain disquietude as to whether many a thing should not be different from that which is the outcome of one's own wishes.

And this is really the case. Truth is serious and inexorable. The wish of man can in no wise bring about a deviation in this respect. The law that *what a man sows, that will he reap* remains adamant.

These few words contain and say much more than one might think. They correspond exactly to the actual process of action and reaction that is present in Creation. No more appropriate expression could be found for it. In the same way as the harvest

brings the manifoldness of the seed, man receives back with interest what he has awakened in his own sensations and sent out in his thoughts. Thus man bears spiritually the responsibility for all that he does.

This responsibility begins at his taking a resolution and not at the time of the action which is but a consequence of the resolution. Resolution is the awakening of serious intention.

There is no partition between this life and life in the *next world*. All is an immense entirety. Like an extraordinarily ingenious, never failing mechanism, the whole mighty Creation, visible and invisible to us, interacts on itself. Uniform laws bear the whole, permeating it and connecting it like strands of nerves, in constant action and reaction.

When the churches and the schools speak of Heaven and of Hell, of God and of the Devil, they are right. The mistake lies in the teaching of *good* and *bad powers*. That must inevitably lead the serious seeker into misconceptions and doubts; for where there are *two powers* there must logically be *two masters*, in this case two Gods, a good one and an evil one. *And this is not the case.*

There is but *one* Creator, *one* God, and thus *one* Power only that permeates, animates and develops all Being. This pure, creative, divine Power pulses through the whole of Creation continually, and forms an integral part which cannot be severed from it. It is to be found everywhere, in the air, in every drop of water, in the growing rock, the struggling plant, in animals, and naturally also in man. There exists nothing where it is not also.

And as it permeates all things, it likewise permeates man without cessation. The structure of man resembles that of a lens. Just as a lens collects the sun's rays as they pass through it, and sends them on in a concentrated form, so that the heat-giving rays, united on a given spot, singe it and set it on fire, so man, owing to his intrinsic qualities, gathers the divine creative force pulsing through him together in his soul and directs it on in a concentrated form by his thoughts.

According to the quality of his inner feeling and its accompanying thoughts man *guides* the Divine creative power which works unconsciously for good or for evil.

This is the responsibility which man must bear.

You who are often so painfully seeking the right path, why make it so hard for yourselves? In all simplicity picture to yourselves the pure force of the Creator pulsating through you and how you are guiding it by your thoughts for good or for evil.

Then you have it all without trouble or effort. Consider that it simply depends on your own inner feeling and thoughts whether this immense force produces good or evil. What great constructive or destructive power has thus been given you!

You need make no effort, you need not cling to any so-called occult practices in order that you may attain, through all possible and impossible mental and physical contortions, to some step utterly worthless for your real spiritual advancement.

Cease wasting your time. This toying has often developed into a painful torment and means no less than the practices in convents of scourging and mortifying the flesh. It is only another form of the same thing and can bring as little gain.

The so-called occult masters and pupils are modern Pharisees, in the truest sense of the word. They are indeed a resuscitation of the Pharisees at the time of Jesus of Nazareth.

Reflect joyfully that merely by your good inner feeling and thoughts you are able to guide the one mighty, creative force. It works exactly corresponding to the quality of your inner feelings and thoughts. The force is constantly present. You need only to guide it, and this without any art or subtlety. No scholarship is required, not even the art of reading and writing. It is given to *each one of you in the same degree.* In this no difference exists.

As a child, playing with the switch, can let loose an electric current of enormous strength, it is given to you, through your mere thoughts, to guide divine force. You may rejoice and be

proud so long as you use it for good, but tremble if you waste it, or still worse, use it for impure purposes, for you cannot escape the reciprocal action which lies in Creation. And if you had the wings of the morning, the hand of the Lord, whose force you have thus misused, would reach you by means of this self-acting law wherever you might hide yourself.

Evil is effected by the same pure, divine power as *good*. The free choice to decide in what manner one will use this Divine power, entails a responsibility from which none can escape. Therefore, I say to every seeker: "Keep your thoughts pure. You are a peacemaker by so doing, and are happy!"

Rejoice, you ignorant and feeble ones; for to you the same power is given as to the strong! Do not make it too hard for yourselves.

Do not forget that the pure, creative Divine power also flows through you, and that you too, being men, can guide this power in a particular direction by means of your inner feeling, that is your will, for good or for evil, destructively or constructively bringing joy or sorrow.

As there is but this one Divine power, the mystery becomes clear as to why darkness must give way to light, and why evil, in every serious, final struggle, must give way to good.

If you guide the Divine power to good, it remains in its original purity, undimmed, thereby developing greater force; whereas, dimmed by impurity, a loss of power ensues. Thus, in the final struggle, the *purity* of the power will be what penetrates and determines.

Every one of you feels, to the very fingertips, what is good and what is evil. To indulge in subtle inquiries would but confuse and be a waste of power. Refrain from so doing, for, like a swamp, which lays hold of all within its reach, it would paralyze and suffocate you. Gay joyousness dispels all gloomy thought. You need not be sad or depressed. At any moment you can begin the road upwards and make good the past, whatever it may have been. Do nothing but think of the process of the pure, divine power flowing through you, then you yourself will

shrink from guiding this purity into the unclean channels of bad thoughts, because, without any effort, you can attain to the highest and noblest ones. *You have but to guide*. The power works on independently in the direction you desire.

Thus you have your happiness and your unhappiness in your own hand. Then hold up your heads courageously and wear a brave face. Evil cannot approach unless you call it. *As you will so it will be unto you.*

Fate.

Men speak of merited and unmerited fate, of reward and punishment, or retaliation and Karma. These are only different names for one of the laws which govern the universe: *the law of reaction*, a law existing from the very beginning of all Creation, inseparably interwoven with the great, never ceasing process of development, and forming an integral part of Creation and development itself. As a gigantic system of the finest nerves it holds together and animates the mighty universe, in continual motion, in a never ceasing give-and-take.

The great Bringer of Truth, Jesus of Nazareth, said simply and plainly, and yet so aptly: "*What a man sows, that he must reap.*"

These few words reflect exactly the process of development and life in Creation. What they express is inextricably interwoven in all existence; it is ineradicable, inexorable, incorruptible.

You can perceive it yourselves, if you wish. Begin by observing your own visible surroundings. What you call natural laws are Divine laws, expressing the will and purpose of the Creator. You will quickly perceive how they are constantly at work, for if you sow wheat, you will not reap rye, and if you sow rye, you will not reap rice. This is so self-evident to every man that he never reflects on the process. He is, therefore, not even conscious of the great inalterable law behind it. And yet the answer to the riddle that should indeed be no riddle at all, is here.

It is the identical law that you are hereby enabled to observe. It operates with the same certainty and energy in the most

delicate things, only capable of being perceived through a magnifying glass, and goes on working still further in the invisible, transcendental part of Creation, which is by far the larger part. Every process is subject to it, even to the most intricate development of one's thoughts, for they, also, are material to a certain extent, else they would not be able to make any impression.

How can you imagine that this should be different just in such cases as you would have it so? Your doubts are in reality nothing else but unexpressed wishes.

In all life, whether it is visible or invisible to you, every kind reproduces its own kind, no matter what its nature or constituent characteristics may be. It is the same continuous and uninterrupted process as in the growth and development of a plant, and reproduction of fruit of its own kind. This process goes on uniformly in all life; it makes no difference, leaves no gaps, and does not halt before another part of Creation, but carries it through, like an inseparable thread, without intermission.

Should even the greater number of mankind isolate themselves, the Divine Law or laws of nature would not cease to regard them as belonging to Creation, nor would they desist in working on, unaffected.

The law of reaction also necessitates that man must reap what he sowed where he gave the impulse which caused the reaction. Man is only free to decide at the very outset of a matter, in which direction the omnipotent power flowing through him shall act. He must then take the consequences resulting from the direction he gave to this energy.

In spite of this, many insist that, if man is subject to fate, he has no free will.

This foolish way of thinking is meant to act as a narcotic. It is but a grudging submission to the inevitable, discontented resignation, and above all self-justification.

In each case, fate started from a beginning. The ultimate accomplishment of fate depends from the very beginning on

the free use of man's will. An act of free-will has preceded the consummation of every decree of fate.

In exercising his own powerful free-will, man, in each case brings about conditions in which he must, sooner or later, himself live. It is quite uncertain at what period this will come to pass. It can happen in the same life on earth in which the act of free-will set the wheel of fate in motion; it may just as well happen in the life which follows in the transcendental world after laying aside the physical body, or again still later, in a later incarnation on earth. The changes in man's condition matter nothing, but they do not free him from his obligations. He continues bound by the connecting link till the law of reaction has been complied with and he is set free. *The author is bound to his work, even if he intended the effect for another.*

If, therefore, a man today determines to do another an ill turn in thought, word, or deed, he has, by so doing, set some energy at work; whether this is visible, or invisible, material, or not, it has power, therefore life, and can develop and work on further in the desired direction. How it affects the person aimed at depends entirely on that person's own spiritual qualities. The effect may indeed be quite different from what was intended; possibly there may be no effect whatever; it is the spiritual condition of the person in question, which restricts or limits the effect.

Thus no one is exposed to such influences unprotected. The case is different with the man whose will and determination set the activity in motion. His work remains inevitably bound up with himself and returns to him after a longer or shorter journey through the universe greatly increased in potency. This is owing to the operation of the law of reaction. Energy sent out into Creation attracts and is attracted by all that is of the same nature as itself. In this way a nucleus of energy is formed. From this centre, energy more potent than it was before, is returned to all those who are linked to it by their work.

This reinforced energy concentrates and consolidates till it forms a sediment of physical matter. This is the *evil* corresponding to the will and intention (the work and activity) of its author and he himself must now live and suffer in this condition till he is able to set himself free. This is the way man's dreaded and misunderstood *fate* originates and develops. Down to the minutest details it is strictly just. As only what is of similar species or nature is attracted, nothing else can be reflected on man than what his will originally devised. It makes no difference whether it was intended for a particular individual or intended generally, and the process is the same when the intention is not directed to a fellow-man, nor towards a whole society of men, it suffices if this wish or will has formed the *principle* of his life.

The fruits that must finally be reaped, depend on what the man's will has decided on. Thus, numberless, invisible threads cling to man and he to them, by means of which all that he once seriously willed, reacts on himself. These currents constitute a complexity of influences which have an important part in forming character.

There are many things in the mighty machinery of Creation which co-operate in the fate of man, but there is nothing to which man did not himself give the first impulse.

He furnishes the threads out of which the ever-working loom of time weaves the cloak he has to wear.

Christ expresses the same plainly and distinctly when he says: "What a man sows, that he will reap." He does not say *can* reap, but *will* reap. That is the same as "He must reap what he sows."

How often one hears, otherwise very reasonable, people say: "It is incomprehensible to me, how God should allow such a thing."

It is incomprehensible that *man* should speak thus. How small they imagine God to be. They prove by their words that they think he acts arbitrarily.

But God does not interfere directly in all these small and great woes of man, such as war, misery, and other terrestrial matters.

From the very beginning He has woven his perfect laws into His creation. They do their work automatically and incorruptibly, so that all may be fulfilled and work on uniformly without ceasing, without prejudice in favour of or detriment to anyone. It is not necessary for the Creator to interfere in special cases, this work goes on without intermission and has no deficiencies.

One of the principal mistakes so many make, is that men only judge from the material point of view, regarding themselves to be in the centre and counting on but *one* incarnation, whereas they have had *many* lives behind them. These incarnations, together with the intervals of time in the ethereal world, constitute one single existence through which unbroken threads are tightly stretched and of which only quite small sections are apparent in the separate lives. Thus it is a great mistake to believe that with birth, a new life begins or that a child is *innocent** and that all happenings can be accounted for in one short life. Were this the case, then justice would naturally require that causes, effects and reactions should work out in the span of the one life.

Discard this erroneous conclusion. You will then discover the logical connection and perfect justice you have hitherto missed seeing in all occurrences.

Many are alarmed at this and fear that which they have to expect from reactions of the past under the workings of these laws.

But this is unnecessary anxiety for him who is serious in willing good, for, *in the automatic action of the law, lies also the promise of forgiveness.* Besides this, when the firm will for good comes into action, setting a limit to Karma and breaking the chain of consequences, another process of immense importance commences. By the continuous practice of goodwill in thought and deed, a steady reinforcement of power flows down from the same source, so that the good in man becomes more and more firmly established. Emanating from him, it then determines his spiritual surroundings and these cling to him like a

*) Lecture No. 15: The mystery of birth.

protecting shield, just as the atmosphere provides a protecting veil round the earth.

When the evil consequences of former deeds set in for this man, they are staved off by the purity of his surroundings and are diverted.

Should, however, rays of this counteraction penetrate through this veil, they would either immediately decompose or at least be so considerably weakened, that no harm would be done him, or, if any, very little.

Besides this a transformation of the inner man, to whom the rays were directed, has taken place. Through the constant exercise of his will for good, he has been refined and has become lighter, so that he no longer responds to the coarser and denser vibrations, as in wireless telegraphy, when the receiving apparatus does not correspond with the vibrations sent out.

The natural consequence is, that the denser vibrations cannot take hold of anything and therefore pass by him without making any impression.

Therefore set to work without delay. Make use of your time. Every moment may bring failure or success, may mean loss or gain for you.

The Creation of Man.

God created man in his own image and breathed into his nostrils the breath of life. There are two separate processes: the fashioning and the animating. Both processes were strictly subject to the existing Divine Laws, outside which nothing can take place. No expression of God's Will will set itself in opposition to His own inalterable laws. Every revelation and every promise is fulfilled in agreement with these laws and must find its fulfilment in them, as there is no other alternative.

Thus it was also with the Creation of man: a step forward in the mighty process, the transition from the material to quite a new and higher state.

Before coming to the making of man, it is necessary to know something of the ethereal world, for the man of flesh and blood has been interpolated as a stepping stone between the ethereal and physical part of Creation, whereas his spirit has its origin in the world of pure spirit.

"God created man after his own image." This process was a long chain of development which went on strictly in accordance with the Divine Laws God interwoven in His Creation.

These laws, a part of Himself, work automatically and unceasingly to do His Will thus, also in the making of man, the crown of all His work, in whom all the different species existing in Creation were to be united. For this purpose, by a very gradual process of development, the vessel was formed in the material world, in which an immortal spark could be incarnated. This process of moulding, continuously striving towards perfection, in time produced the highest species of animal, an animal who could think and thus make use of

external aids to assist him in his life and to serve him for defence. Today, we can notice lower species of animals who make use of certain aids in securing and storing their food and who exhibit astounding cunning in self-defence.

The above-mentioned higher species of animal became extinct, was swept away by the changes in the crust of the earth. They are called the *primordial man.* But it is great error to say that they are *man's ancestors.* With equal right one could aver that the cow were part-mother to the child, as in the first months of their lives, children take cow's milk to build up their bodies, and thus by the cow's help, remain alive and grow.

That perfect, thinking animal, *primordial man*, has about as much as that to do with the actual man of the present day, for the physical body of man is but the indispensable instrument that he requires to enable him to exert power in every direction in the physical world, and to make himself understood.

To assert that man is descended from the ape, is going too far, this is making a small section of the process illustrate the whole. The main point has been left out.

It would be right if the physical body were the man himself. But the physical body is only the covering that he lays aside, when he returns into the ethereal world.

How then was the first human being produced? The highest stage of physical development in the material world having been reached in a perfect animal, it became necessary to avoid coming to a standstill, or indeed retrogressing, that some change should take place. This eventuality had been foreseen and provided against, and, when the physical body had reached its highest state of development, the spirit of man who had begun as an immortal spark (which had travelled through the immaterial realms, renewing and purifying all on its path) stood fully developed on the threshold at the appointed time, to enter into the physical vessel for the purpose of its further advancement.

While the physical vessel was developing to perfection in the physical world, the human soul, in the other world was

developing sufficient strength and power of resistance to be able to retain its independence in the physical world. It was the union of these two parts that connected the different worlds more closely, from the physical and invisible worlds up to the spiritual world.

The birth of man was the consummation of this process. Procreation itself is purely animal even today. The more or less elevated sentiments attending it, have no necessary connection with the act itself, but they have a certain spiritual effect, owing to their attracting other sentiments (vibrations) of the same nature, and this is of the greatest importance. The development of the foetus is also purely physical, till pregnancy is half-way through.

At this period, when the foetus has reached a certain point of development, the spiritual body or soul, intended for this particular birth, and which, up till then, has kept close to the future mother, is incarnated.

The entrance of the soul causes the first movements of the growing child. The pregnant woman now, for the first time, feels blessed in the consciousness of the second being in her, which she is able to sense by touch, and her sentiments will now be in harmony with the developing soul!

Such is the process at every human birth. But to return to the *first* birth of man. This was the great step in the development of Creation. On the one side, in the physical world, stood the most perfect animal ready to furnish the physical vessel for the coming man; on the other hand, in the invisible world, the fully developed human soul was waiting to incarnate in the physical vessel, in order together with it, to give a further impetus to the evolution of all matter towards spirituality. Thus, when an act of procreation between the most noble pair of the most perfect animals had taken place, it did not happen as before, at the hour of birth, that an *animal* soul,* but a *human soul*, containing an immortal spark, stood waiting and entered the physical vessel.

*) Lecture No. 49: The difference in the origin of man and beast.

Those human souls whose abilities had principally developed a positive nature sought to incarnate in a male body and those whose abilities were of a more delicate and negative nature sought to incarnate in a female body,* each naturally choosing the sex with which its nature had most affinity.

This process does not justify the assertion that man, who has his origin in the spiritual world, descends from the animal called the *primordial man* (Urmensch) which could but furnish the physical vessel. Even the most extreme materialist of today would not dream of considering himself directly related to an animal and yet there is, and always was, a close *physical* relationship, whereas the real, the living man, the *ego*, has no conformity with, or derivation from, the animal.

After his birth the first man stood alone in the world, without parents, for he could not accept *animals*, however highly developed, as parents, or wish for any communion with them.

Now the woman, thanks to more valuable spiritual qualities, should and could be really more perfect than the man, if she had only endeavoured to render the impulses given her clearer and more harmonious: whereby she might have become a power that would have revolutionized and furthered the whole of material creation to a high degree of perfection.

Unfortunately, it was just she who failed; she made herself the toy of the strong *sensations* which were her part; thus she even tarnished and defiled her feelings and her imagination.

What deep significance lies in the Biblical narrative of the eating from the tree of knowledge: how the woman, tempted by the serpent, offered the man the apple. This event could not, from the physical point of view, have been better illustrated. The apple was offered by the woman. This means that she became conscious of her charms and intended to exploit them. Man, in taking and eating the fruit, responded, and desire waxed strong in him to draw the attention of the woman to himself by accumulating treasure and making himself master of desirable possessions, and thereby enhancing his value in her eyes.

*) Lecture No. 78: Sex.

Thus it was that intellect with its accompanying attributes: greed of gain, falsehood, oppression, was nurtured and became all-powerful. In time it completely subjugated mankind; men of their own free-will made themselves slaves of what was in reality their tool. Intellect became their master and the result of this was that mankind's power of comprehension was limited within the narrow horizon of material matters. Men could no longer understand what was transcendental and spiritual and indeed had cut themselves off from Paradise, where time and space in our sense do not exist. It follows that, for the *intellectual* man, the experiences of the *intuitive* man, his gift of intuitive sight, and tradition generally, become unintelligible fairy tales.

The ever increasing number of materialists, those who are only capable of detecting grosser matter, such as is confined to time and space, deride the idealists to whom, owing to their more intense and more developed inner life, the way to transcendentalism is not quite barred, and dismiss them as dreamers, if not fools and even impostors.

But now, the hour is at hand when the next great section in the history of Creation will be reached, and another great step in advance be made. And this will bring about what the first step in man's evolution should have done: the birth of the *intuitive* man.

That is the man whose influence will further and ennoble all the physical part of the world, as it was originally purposed he should do on earth.

Then there will be no room left for the restraining or hindering work of the materialist, limited as it is by space and time. He will become a homeless stranger in every land. He will wither and pass away like chaff that is sifted from the wheat. Have a care that, when the time comes, you do not prove too light!

Man.

The manner of conducting his life that man has hitherto adopted in conformity with the methods and principles he has made the basis of his thoughts and actions, is not what was intended. He was to be *intuitive* and be guided by his inner voice and thus become the necessary connecting link in furthering evolution in all Creation. It is because he unites in himself the finer substance of the transcendental world with the grosser substance of the material world, that it is possible for him to survey them both and live in them both. To enable him to do this, he has a tool at his command: his intellect. With it he is in a position to guide as well as to lead.

Intellect ranks highest in all that is physical and should be the *rudder* to steer through life on earth, whereas the *propelling* power is the inner voice which comes from the spiritual world.

Man's intellect is bound to time and space, as is all matter, it is only a product of the brain which belongs to the physical body. Man's intellect will never be able to work outside time and space; nor will it be able at any time to go beyond the limits they set; although of a finer fibre than the body, it is too dense, i.e. it is earthbound.

The inner voice (not feeling but intuition) is independent of time and space. It originates in the spiritual world.

Equipped in this way, man could well be closely allied to ethereal substance and even be in touch with the spiritual world, and yet live and work in the midst of physical, material conditions. Only man is thus endowed. He alone could be a healthy, sound, vigorous, connecting link, and form the only possible bridge between transcendental heights and physical

matter, so that through him they could coalesce.

It is only owing to his peculiar nature that the pure Light and Life from the fountain of Light could pour down into the lowest matter, and arise again in glorious, harmonious interaction.

Man stands as a connecting link between the two worlds, through him they become one. He did not, however, fulfil this, his task. He severed these two worlds instead of keeping them firmly united. This was the *Fall of Man.*

It was owing to this quality, as has been explained above, that man in fact became, in a way, lord of all the physical world. Matter depends on him as mediator, in as much as it must suffer with him or be lifted up through him; this again depends upon whether pure rays from the fountain of Light and Life can be sent through him or not. Man, however, *intercepted* this circulation so necessary for the transcendental and physical worlds. Just as a good circulation of the blood keeps the body strong and healthy, so it is with this circulation in Creation. Any interception must cause confusion and deterioration ending in disaster.

This miserable failure on the part of man was owing not only to his making use of his intellect which only originates in matter, but to his completely subjecting himself to it and making it lord over all.

In so doing he became the slave of his tool, the man of intellect or intellectual man who proudly calls himself materialist and is consequently fast bound to matter.

As the intellect cannot comprehend anything that is beyond the limit of time and space, it follows that neither can *he* do so who has subjected himself to it. His narrowed horizon is a result of its limited capacity.

The link with transcendental substance was thus severed and an impediment raised that became more and more insuperable.

The Almighty, the fountain of Life and Light, dwells far beyond time and space. His abode lies far beyond the

transcendental world. All connection with him would naturally be made impossible, should the intellect predominate. For this reason materialists cannot discern God.

Eating of the fruit of the tree of knowledge was nothing but the fostering and encouraging of the intellect. The result of this severance from the world of invisible substance was the shutting out from Paradise. *Man* expelled himself, and, guided by his intellect, gave himself wholly over to matter. He lowered himself of his own free-will and became a bond-slave, and where did this lead?

His purely materialistic, i.e. earthbound, intellectual thoughts, with their accompanying base attributes: acquisitiveness, love of gain, prevarication, robbery, despotism, etc. could not fail to bring about corresponding counteraction. Unavoidable, inexorable Karma first manifested itself spiritually, then physically, moulding man, encouraging him on his downward course, coercing him. Finally it will overwhelm and annihilate him.

Do you now understand that the events of late years were *unavoidable* and *necessary results?* And that man will continue to degenerate till the Day of Judgment? The storm first brews, then it bursts, sending forth its lightning to strike and destroy, but at the same time it purifies the atmosphere.

Man did not, as was intended, serve as a link between the transcendental and material worlds, he did not permit free passage for the interaction necessary to reanimate and restore their vigour, but severed Creation into two worlds by refusing to be the connecting link, and by giving himself wholly over to matter. So that in time, both worlds sickened, especially the material world that was deprived of every ray of Light. The influence of the few who still would keep up a connection, proved too weak. That world of gross physical matter is now on the eve of a terrible crisis and will shortly be violently convulsed with fever spasms, till all the germs of disease be consumed. After this, by a strong, fresh impulse from above, recovery will be possible. Who, therefore, will perish?

The answer to this question will come in the natural sequence of events. As soon as an intuitive thought arises in a man's mind it produces, by means of its living creative power, an ethereal counterpart corresponding to the contents or burden of the thought. The thought- form remains connected, as with a thread, to its originator: The attraction of what is homogeneous in the ether of the universe causes it to wander forth in company with other vibrating currents and pursue an elliptical course like all else in Creation. The thought-form attracts and amalgamates with other homogeneous species on its journey, it comes to life and becomes real; then it returns to its author with whom it is still connected to unburden and discharge itself.

Thus, in the *first instance*, annihilation will come to those, whose thoughts and persuasions laid the foundation for, and encouraged the development of conditions such as now call for the great Reckoning, i.e. the materialists.

That the reaction of this destructive force should attack a somewhat wider circle and cut off those also, who are only distantly in sympathy with the above named, is unavoidable. After this, man will take the place intended for him in Creation.

Thanks to his nature, he will form a connecting link and draw his inspiration from *above*, which means that, guided by his *inner voice*, he will only make use of his intellect and experience as *tools* to carry out his behests in his life on earth. The pure influence from above, working in the world, will continually further, purify and ennoble it. This will make it possible for a healthier atmosphere to react from the material to the transcendental world, and will thus form a new, uniform and harmonious whole. If men will diligently attend to their duties and seek to acquire the right attitude, that is to say, know their proper place in Creation, they will develop into the noble race they should be. They will be equipped with powers they do not know at present, they will be *content* and enjoy permanent blessedness.

Original Sin.

Original Sin or rightly translated Hereditary Sin was the cause of the Fall of Man. The sin or wrong-doing lay in the over-cultivation of the intellect, through which man voluntarily confined himself within the limits of time and space. Love of gain, cheating and oppression, etc. are characteristic traits of intellectual activity and have in their train many other, if not all evils.

The process of developing this purely intellectual type of humanity had an ever increasing influence in modifying the structure of the human body. The frontal brain developed more and more (from being continually exerted) to the detriment of the other part, so that this changing form naturally expressed itself in the material body of children who then came into the world with more highly developed frontal brains.

This lay, and still lies in the natural tendency to cultivate an intellect so powerful, that it should dominate all else. When his brain is over-developed, the owner runs the danger of being confined within the limits of time and space, thus is unable to comprehend what is transcendental or spiritual.

It is the artificially developed, abnormal brain physically transmitted to a child at birth, that exposes man to the danger of entanglement in every kind of evil and which has bred *Original Sin.*

This, however, does not free the soul from responsibility. It is still held responsible, for it only inherits the dangerous *gift*, not the sin itself. It is in no wise compelled to allow its intellect to rule unconditionally and to submit itself to its dictates. The soul can, on the contrary, wield the great power of its intellect as a sharp sword, to clear the path in the press and crush of

the world that its inner voice points out.

But in case a child has been so trained and educated that its intellect dominates absolutely, then not all the blame would be laid at the child's door, but owing to the law of returns a part would recoil on the teacher who trained it. He is then tied to this child till the latter is free from its mistakes and from their consequences, even should this take thousands of years. What such a child does, after it has had the first opportunity of considering and retracing its steps, would then reflect on it alone. A spoken or written word, a shock or something of similar nature offers such opportunities and is capable of causing a moment of deep inner emotion. Such opportunities surely come.

It would be useless to say more on this subject or to multiply examples, which would only be repetitions and lead to the same conclusion. He who will consider the matter, will soon find a veil lifted from before his eyes. He will, himself, find the answer to many questions.

The Son of God and the Son of Man.

A grave error exists and has been firmly established for centuries. It is the false assertion that Jesus of Nazareth was the Son of God and at the same time the Son of Man.

In Jesus of Nazareth a portion of the Godhead was incarnated to span a bridge over the cleft between God and man which man had made himself by over-cultivating his intellect and thus limiting himself within the boundaries of time and space.

Jesus of Nazareth was God's Son, a part of God who came to fulfil His mission among men, which He could only do in a body of flesh and blood. Still while He was thus incarnated, He remained the Son of God.

If He was the Son of God He could not be the Son of Man, for those are two different persons. He was and still is the Son of God. Who then is the Son of Man?*

It even struck the disciples at the time that Jesus spoke in the third person when speaking of the Son of Man, and they questioned Him. The tradition that descended to us originated in the writings of men who themselves believed that the Son of God and the Son of Man were one and the same person.

On this hypothesis all their reports were based and thus error was disseminated without their knowing or wishing it.

When Jesus spoke of the Son of Man, He spoke prophetically of his Coming. He announced it Himself, for the Coming of the Son of Man was closely connected with the work of the Son of God. He said :"When the Son of Man cometh ..., etc."

The process like everything else in the universe is cyclic. The

*) Lecture No. 60: The Son of Man.

Godhead descended to man through Jesus to bring the Truth and sow the seed. The seed sprang up and brought forth fruit for the time of harvest; and now, matured by the Truth that the Son of God brought, mankind will ascend to the Godhead, in the person of the Son of Man. This is not merely to be taken symbolically as many think, but the Word will be fulfilled literally in a person, as it was with Jesus. Between the two persons, the Son of God and the Son of Man lies the mighty and woeful *Karma of Mankind.*

Jesus went up to Jerusalem where representatives of many nations of the earth were assembled to keep the Passover, and the people sent out messengers to Gethsemane to fetch Jesus. At that time the people were filled with hatred. It was in an inhuman and barbarous spirit that they were sent to look for the Son of God.

And now, observe what happened when He stepped out of the garden, and they were standing before Him, armed with weapons and torches, burning with the desire to destroy Him.

When the Son of God said the words: "I am He . . . ." and thus delivered Himself into the hands of man, the grim and frightful Karma, man had thus incurred, set in. From that moment it weighed on mankind and in obedience to the inexorable everlasting laws of the universe, it forced them downwards, lower and lower to the earth until now by the Coming of the Son of Man *the second advent* is at hand. — *We are standing on the threshold!*

When mankind, discouraged by grievous events, despairs and is broken in spirit and humbled in the dust, it will long for and seek the promised Comforter. And when men know where He is, they will, as before, send out messengers. But this time they will not have hatred in their hearts and come to destroy Him. They will then be the representatives of a humbled and crushed humanity. They will come full of confidence and praying for mercy to Him whom the Almighty has chosen to loosen them from their ban and bring them help and deliverance in their spiritual as well as bodily distress.

These messengers also will question, and as the Son of God in Gethsemane once uttered the words: "I am He", whereupon man's Karma set in, so also this Divine Messenger will give answer in the same words: "I am He!" The very words which laid a heavy burden of guilt on mankind, whose hearts were then filled with hate, will, when again uttered by an Envoy from God, free mankind from his Karma; for *these messengers* will come full of fear, and yet they will trustfully supplicate for mercy. The magnitude of this Karma is appalling, yet its every detail will be discharged with precision and all the prophecies will be fulfilled in it. And from the hour that these words are uttered for the second time by an Envoy from God, the ascent will begin. Then, in obedience to the Will of the Most High, the reign of Peace will commence, but not before.

On one side you see the messengers of man approaching the Son of God — they bind Him and maltreat Him, apparently triumphing over Him. Thereupon the gradual process of retrogression sets in, which men brought on themselves in obedience to the inevitable law of reciprocal action. On the other side, the seed sown by Jesus grew strong and matured.

And now the Son of Man is approaching, the *Comforter*, whom Jesus Himself proclaimed, an Envoy from God, who will, in the service of the Son of God, continue and complete His work and gather in the harvest. He will then, in conformity to Divine Justice, separate the wheat from the tares.

Jesus, the Son of God came among men for love's sake, to reconstruct the bridge they had broken down. The Son of Man is the *Man in God*. He comes as the connecting link in the chain, so that pure harmony can henceforward reign in all the universe.

God.

Why do men avoid this word so persistently? It should be more familiar to them than all others. What prevents them from reflecting deeply on it, from trying to realise and understand it aright? Is it awe? No. Is this hesitation in any way commendable or profound? In no wise: consider a moment, you pray to God, and whilst praying you cannot form a conception of what you are praying to; you are on the contrary puzzled and perplexed, for neither your school nor your church has given you clear information, such as could have satisfied your inner desire for the truth.

What the Trinity really meant, remained a puzzle which you sought to solve as best you could.

Can prayer, under such circumstances, be as heartfelt and confiding as it should be? When you know your God and thus become more familiar with Him, will not your prayer be accompanied by deeper feelings and be more direct and fervent? You should come nearer to your God, and must do so. You must not stand afar off. How foolish to say, it might be wrong to investigate into the mystery of God's nature. Indolence and slothfulness even say, it would be sacrilege. But I say to you: *God wills you to do so.*

The necessity of drawing near Him is a condition that lies in all Creation. Not to do so would not be humility but, on the contrary, boundless presumption.

It would be to demand of God that He should approach man so that man then might understand Him, instead of man trying to draw near to God, to be able to know Him. Wherever one turns, all is indolence and hypocrisy under the cloak of false humility.

But you who no longer wish to sleep, you who are seeking fervently and striving to attain the truth, accept the message, seek to comprehend what is right. What is your God? You know He said: "I am the Lord your God, you shall have no other gods but me."

There is only *one God, one Power*. What then is the Trinity? God the Father, God the Son, and God the Holy Ghost?

When man shut himself out of Paradise by no longer letting his inner voice, which is purely spiritual and thus close to God, be his guide, and wilfully chose to cultivate his intellect, to subject himself to it and thus to make himself the slave of the tool given him for his use, he naturally fell further and further away from God. The cleavage was caused by the fact that mankind for the most part gave its preference to worldly interests which are absolutely bound to time and space and know nothing of the nature of God, such condition making it impossible to grasp or conceive God.

Every succeeding generation widened the cleft and became more and more closely bound to earth. He became the earthbound intellectual man who calls himself a materialist. He is even proud of this and does not perceive how closely he is fettered within the limits of time and space, and how limited his horizon is. How can the way back to God be found under such circumstances? Never! If help should not come from God, reunion would be impossible. It was necessary again to span a bridge from Him, if help was to be brought. And He showed mercy. God in His purity could not now reveal Himself to debased intellectual man. Intellectual man was no longer capable of feeling, hearing or seeing His messengers. The few who were still able to do so, were laughed at. Man's narrowed and limited horizon rejected, as impossible, ideas reaching beyond the recognised limits, because he could not understand them. Therefore the influence of the ancient prophets lost its power; it could no longer penetrate, for even all religious movements have become purely materialistic.

Thus it was necessary that a Mediator should come, endowed with more power to penetrate than all the others, to mediate between the Godhead and erring mankind.

Shall one say, for the sake of the few among blind materialists, who longed for God? This would be the truth, although adversaries would rather call it presumption of the faithful to assert it, instead of recognising the immense love of God who deals out with equal justice both reward and punishment.

A Mediator, however, possessed of sufficient power to penetrate and deal with the present confusion, must himself be of Divine origin, as man's debasement had already spread so far that even the words of the prophets were no longer heeded.

For this reason, God in His Love, by an act of His Will severed a piece from Himself and incarnated it in flesh and blood in the physical vehicle of a man: Jesus of Nazareth, the Incarnated Word, Incarnated Love of God, the Son of God.

This severed part, although one with the Father in the Spirit, had thus become *personal.* Also after laying aside the physical body and reuniting closely with the Father, it still remained personal through having become human. God the Father and God the Son are two and yet in reality only one. And the Holy Ghost? Christ Himself said: the sins against the Father and against the Son could be forgiven, but never those against the Holy Ghost.

Is the Holy Ghost of higher standing or more than God the Father and God the Son? Many have been vexed by this question and many a child confused by it.

The Holy Ghost is the *Spirit* of the Father which severed from Him, works separately and independently in all *Creation* and yet, like the Son, is closely united with and remains *one* with the Father.

The adamantine laws which spread like a fine network throughout Creation, acting and counteracting, and on which *fate* or *Karma* depends, are what is understood by the Holy

Ghost.* It was because of this that the Saviour said that no one could sin against the Holy Ghost unpunished, for the inexorable laws react for good or for evil and would inevitably deal out retribution to the sinner. God the Son is of the Father, so also is the Holy Ghost. Both are inseparable from Him, otherwise a part of Him would be missing. In the same way arms are inseparable parts of the body, they can act independently and yet only do so as long as they are united to the whole.

Such is God the Father, in His Omnipotence and Wisdom. On His right as a part of Himself — God the Son: Love; and on the left — God, the Holy Ghost: Divine Justice; both having proceeded from Him and belonging to Him as a unity. This is the Trinity of the *One* God.

Before Creation God was single. During the process of Creation He separated a portion of His Will to work independent in Creation and thus became two-fold. Later, the necessity arose to provide a mediator for erring humanity, who was lying fast bound in self-made fetters. With such the pure Divine substance of God allowed no direct communication. So in His Love and Mercy the Heavenly Father separated or severed a part of Himself for temporary incarnation on earth in order to be able once more to make himself understood. Thus with the birth of Christ He became a Trinity, a three-fold.

What God the Father and God the Son were, was comprehensible to many, but the Holy Ghost remained a confused idea. The Holy Ghost is executive Justice, whose irrevocable and incorruptible laws permeate the universe and which up to now have been but guessed at and called: Fate .... Karma .... Divine Will.

***) Lecture No. 52: The Process of development in Creation.**

The Inner Voice.

The so-called *Inner Voice* is the spiritual part of man, the voice he can listen to, if he will, is his intuition. It is not without cause that people say: it is always the first impression that is truest. Profound wisdom lies in all these sayings and proverbs, so also here. For example, the impression a man has the first time he meets a stranger, may be merely a warning to be careful, or go as far as a feeling of absolute repugnance; it may be a pleasurable sensation, or even a feeling of sympathy; in some cases it may be indifference. It is always the *inner voice* that has spoken.

If now, in the course of conversation or further intercourse, reason should upset or entirely efface this impression, so that the thought arises, it was *wrong*, it almost invariably turns out at the end of these acquaintances, that the first impression was the right one.

And this often occurs to the bitter pain of those who allowed themselves to be misled by the mask the other had assumed. The *inner voice* which is not limited to time and space, but is connected with correlative qualities in the spiritual and eternal world, immediately recognises the true nature of the other and does not allow itself to be deceived by the artifices of the intellect.

It is quite impossible for the inner voice to err. When man is led into error, as it so often happens, it has been for one of two reasons, either his feeling or his intellect has been the cause.

How often it is said: “In this or that matter, I allowed myself to be guided by my feelings and was deceived. One should only listen to one's judgment.” Here they make the mistake of taking feelings for their inner voice. They praise their intellect

and have no idea what an important part it plays in their *feelings.*

Be careful therefore and listen: Feeling is not the *inner voice.*

Feeling is an attribute of the physical body, born of instinct and directed by intellect.

This is very different to the *inner voice.*

Imagination is the product of the cooperative activity of feeling and intellect.

Thus on the spiritual side we have the inner voice unfettered by time and space; on the material side the physical body, which is limited by time and space.

Instincts are attributes of the physical body which, with the cooperation of the intellect, develop into feeling.

The intellect, a product of the brain, though consisting of the finest most ethereal substance, is bound to time and space. Together with feeling it produces imagination.

Imagination belongs to ethereal substance but it has no spiritual power. It can only act retroflectively, can only stir the feelings of its author but never send forth a source of strength to others, it can inflame his enthusiasm but never influence his surroundings. This stamps it as belonging to an inferior order of phenomena. How different if compared to the *inner voice!*

The inner voice has spiritual, creative and animating power which it can send forth to fire and convince others.

Thus we can observe on the one side the *inner voice*, which being purely spiritual is beyond the limits of time and space and on the other side the body comprising instincts, intellect, feelings and imagination all of which depend on time and space.

Although feeling belongs to the finest and most delicate part or quality of material substance, it can never coalesce with the inner voice, neither can it trouble it in any way. The inner voice (intuition) being purely spiritual is independent of time and space, whereas feeling belongs to ethereal matter and depends on instinct and intellect, is thus on a lower step.

If it is really the *Inner Voice* that manifests itself in man, it

will always be a pure and true voice that he hears. But the greater number of men have cut themselves off from perceiving it. They have placed *feeling* in the foreground which they mistake for the inner voice. In following the suggestions of his feeling, a man is misled and suffers many disappointments. The result of these mistakes and failures is that he is inclined to rely all the more firmly on his intellect, his judgment alone, never guessing that it is the cooperation of the intellect with feeling that has deceived him; and a further result of these errors is that man forswears all spiritual phenomena as having no place in his experience and turns all his interests to the inferior phenomena of matter.

The fundamental error, here as elsewhere, is man's voluntary subjection to his intellect which means that he also subjects himself to its limitations, within the narrow confines of time and space. The intellect is a product of the brain and the brain belongs to gross matter alone.

All that a man does, he does of his own free-will. He is fettered, but he fetters himself. If he were not willing, it could never be that his intellect so dominates him that he can no longer perceive or understand what lies beyond time and space. For such a man a curtain has fallen between the Temporal and the Spiritual. The only voice he can now hear, is that of his feeling which cooperates with his intellect, for his inner voice has been silenced.

It would be wrong to say that *feeling* subjugates the inner voice. For intuition or the inner voice is the most powerful gift of man and can never be subjugated or prejudiced by anything. The truth is that man makes himself incapable of recognising the *inner voice*. If man fails in this it is only through his own fault; it is never because of the strength or weakness of this or that *gift*. The supreme gift, the living power which is man's most precious and immortal possession, each individual has received equally, and no man has an advantage over another. *The only difference lies in the use to which it is put.*

Neither can this essential gift, this immortal spark, ever be dimmed or tarnished. It remains unsullied, however degrading the surroundings may be. You must only tear down the barrier which you yourselves have raised by the voluntary limitation to which you have subjected your power of conception. Then without any transition whatever, it will arise again as pure and distinct as at the beginning, will develop to its full strength and link you to the Light and to the Spirit.

Rejoice that such a treasure lies safe and protected within you. It is of no consequence whether you may be highly esteemed by your neighbour or not. All uncleanness that has collected and formed a bulwark round this spark that comes from the spiritual world, can be cast aside with an effort of honest goodwill. If you have then done the work and lifted the treasure, you are just as good as he who never buried it. But woe to him who, from indolence continues to refrain from making this effort. In the Day of Judgment this treasure will be taken from him and he will then cease to exist.

Therefore awake, you who are holding aloof, you who have stifled your *inner voice* at the suggestion of your intellect whose power of conception is undeniably limited. Have a care and listen to the summons sent you! It may be in the shape of a terrible grief, a severe mental shock or supreme, pure joy which is capable of lifting the ominous cloud of base sentiment hanging over and oppressing you. Do not let such calls be made in vain! They are fingerposts to show you the way. But it is better that you do not wait for them, but set out with the serious intention to do good and rise spiritually. In this way the partition will soon become thinner and lighter, till it disappears altogether and the pure, untarnished spark bursts forth into flame. But this first step can and must be taken *by the individual himself*, else he cannot be helped. Meanwhile you must distinguish clearly between *wish* and *will*. Wishing is not sufficient to effect progress. It must be *will* which implies *action*, as a necessary condition, for he who seriously wills begins to act. Many a man will err being subject to his intellect

and often take a wrong path; but he must not let himself be discouraged from striving forward on that account, for he also will reach the winning post. With him it is a case of restoring his judgment to its natural and proper condition, and during his wanderings on the side paths he will gradually be able to remove all hindrances. Therefore, advance bravely! If you are inspired with serious goodwill, every path will finally lead to the goal.

The Religion of Love.

The Religion of Love has been misunderstood, because the idea of what *love* is, has so often been disfigured and distorted. The greater part of love is severity. What is *now* called love is anything but love. If all so-called love were sifted to the bottom, nothing would remain but selfishness, vanity, weakness, indolence, conceit or instinct.

Genuine love will take no account of what gratifies the other, of what is agreeable to him and affords him satisfaction, but will only be guided by what is *useful to him*, without considering whether it affords him pleasure or not. That is real love and service.

If, therefore, it is written: love your enemy, it means: do that which is useful to him. Punish him if he cannot otherwise be made to understand. That is serving him. But justice must prevail, for love cannot be separated from justice. Misplaced indulgence would mean fostering the faults of the enemy and thus letting him slide further on the downward path. Would that be love? On the contrary, by acting thus, one would burden oneself with guilt. By reason of man's expressed wish, the Religion of Love has deteriorated to a Religion of Laxness, as also the person of the Bringer of Truth, Jesus Christ, has been distorted so as to appear weak, yielding and effeminate, which He never was. It was just because of His great love that He was austere and harsh to the men of intellect — the Scribes and Pharisees.

That He was often overcome by sadness is natural, when one considers His sacred mission and then the species of mankind He had to deal with. There was absolutely no effeminacy about it. After eliminating all marring and dogmatic restrictions, the

religion of love will be strictly consistent. No weakness or illogical compliance will be found in it.

The Redeemer.

Our Saviour on the Cross! Crucifixes are erected by the thousand as tokens that Christ suffered and died for men. On all sides they call out to the faithful: *Remember!* On the lonely plain, in the bustling thoroughfares of cities, in the chamber as in the church, on graves and at weddings, everywhere they serve as comfort, tonic, warning. Remember: it was for your sins that the Son of God, who brought salvation to man, suffered and died on the cross.

Stricken with grief, the faithful Christian approaches in deep veneration and gratitude. With a glad feeling he leaves the spot, in the consciousness that he also has been released from his sins by this sacrifice.

But you who are earnest seekers, approach the sacred token in holy awe and strive to understand your Saviour! Cast aside the protecting cloak that keeps you so warm and comfortable and tempts you to doze on till the last trump sounds. Then, you will suddenly be aroused from your slumber and freed from your earthly fetters and will find yourself facing the naked truth. The dream to which you clung so persistently and in which you gave yourself up to sluggish inertia, will be over. Therefore awake, your time on earth is precious! For our sins our Saviour came: that is unassailably and literally true. It is also true that it was for the sins of men He died.

But in spite of this, your sins are not taken from you. The Saviour's work of Redemption was to give battle to the Dark Powers and to bring light to man — *to open up the way for mankind to attain to the forgiveness of sin.* But each one must tread this path alone in obedience to the inalterable laws of the Creator. Christ did not come to set aside the Law, but to fulfil

it. Do not misunderstand Him who should be your best friend. Do not misinterpret the true meaning of the words.

It is quite right to say, for the sake of man's sins all this happened, for it means that Jesus Christ's Coming was only necessary because man alone could no longer find his way out of the Darkness he himself had created, nor could release himself from its grasp.

Christ had to open up this way afresh and to show it to man. Had man not so entangled himself in sin, i.e. had he not taken the wrong road, Jesus' coming would not have been necessary. He would have been spared His life of struggle and pain. Therefore, it is quite right to say, He was obliged to come for the sake of man's sins, if the latter was not to sink into the pit and into utter darkness.

This does not mean that herewith the personal guilt of each individual can be washed away at a moment's notice, as soon as he really believes in and lives according to Jesus' word. But provided he lives according to Jesus' word, his sin will surely be forgiven him, this not at once but by degrees, as good-will to do reciprocal service by following Christ's precepts is evidenced and has redeemed the sin, not otherwise. It is different with those who do not live according to Jesus' word; for them forgiveness is impossible.

This does not mean that only members of the Christian religion can attain to the forgiveness of sins.

Jesus proclaimed the *truth*. His words, therefore, must embrace the truth in all other religions. He did not want to found a church, but to point out to mankind the right path, and this can equally well lead through the truths in other religions. For this reason so much in His words accords with the religious teaching then existing. Jesus did not borrow from them, but as He brought the truth, all that was true in other religions must necessarily also be in the truth He brought. In the same way, he who does not personally know Jesus' words, will also surely attain to the true faith and to the forgiveness of his sins, if he strives earnestly for the truth and for spiritual progress and if

his life is in perfect harmony with Jesus' teaching.

Beware therefore of one-sidedness. It would be a detraction of the Redeemer's work and a debasement of the Divine Spirit. Neither will he who seriously strives after the truth, after purity, be deficient in love.

Though sometimes fighting hard with doubts, he will be led up spiritually step by step, *whatever his creed may be* and either here or in the transcendental world he will unite with the Spirit of Christ which will lead him to the Father in the end. Thus, the Scripture will be fulfilled "No man cometh unto the Father but by Me".

By *the end* not the last hours on earth are meant, the word here means a certain step in the development of the spiritual man, for whom the transition from the material to the transcendental world is but a change of condition.

And now to turn to the great work of Redemption itself. Mankind was erring in spiritual darkness. They had caused this themselves by subjecting themselves more and more to the intellect which they had fostered with so much care. In so doing they had circumscribed their power of comprehension so closely, that they and their brains were absolutely restricted to time and space and could no longer find the way to God or grasp the idea of what is limitless and eternal. Thus they became earthbound. All connection with the Light, with purity, with *the spiritual* was cut off. Man could only exercise his will-power in material matters, with the exception of the few, who though they were prophets had not sufficient power to penetrate and make a free way for the Light. The result of this condition of things was that ingress was possible to the Powers of Darkness which now welled up and flooded the earth with evil. This could only have one end: the spiritual death of man — the most terrible fate that could overtake him.

All this misery was man's own fault. He brought it about when he took this course of his own free choice. He had willed it to be so and had fostered it, and, in his utter blindness, was even proud of his achievement without perceiving the

formidable nature of the result, owing to the self-imposed restriction of his understanding. To open up a path to the Light from mankind in such a state was impossible. The self-imposed restriction had gone too far.

If indeed the possibility of rescue could be considered, help must come from the Light. Otherwise the downfall of man into utter Darkness was inevitable. Man's impurity had even made Darkness denser and heavier.

Darkness cannot of itself rise above a certain level, unless it is attracted. *Light* (luminosity), however, is also light in weight in proportion to its purity, and this makes it impossible for it to sink to the level of Darkness. Thus, there is an impassable gulf between both, in the middle of which stands man and his earth.

According to the manner he *wills* and *wishes*, man can approach the Light or approach Darkness. He can open the gates and smooth the passage so that either Light or Darkness can flood the earth.

Mankind forms a base of attraction on which Light or Darkness can get a firm hold and from which they can operate with more or less effect.

The greater the power Light or Darkness gains on earth, the more copiously can they bestow the gifts at their disposal on mankind: good or evil, well-being or misery, the joys of heaven or the torments of hell.

The Powers of Darkness had the upper hand and were choking everything on earth. Man's desire for purity had become too weak to offer a hold for the Light to cling to and to unite with; otherwise unblemished purity would have had the power to cleave the Darkness and deliver man.

He could then have drawn strength from this bourne and found the way up to the Light. But it was not possible for the Light of itself to sink down so far into the mire, without there being a strong attraction. Thus a mediator was imperative. Only an envoy from heavenly heights could, by becoming incarnate, pull down this wall with which man had blocked the

way. Only He could furnish the necessary foundation in physical matter that the Light needed to have a firm hold or resting place in this world of iniquity. From this anchorage its pure rays were able to cleave and disperse the Darkness, so that man should not sink and perish in it.

Then came Jesus, for man's sake, and because of man's sin. The anchorage made for the Light, could not be destroyed by the Powers of Darkness because of the purity and power of this Envoy from the Light. And thus a new path to spiritual heights was opened up to man. Jesus, who by His incarnation had become the material basis of the Light on earth, sent forth rays into the Darkness bringing the Truth by His Living Word. His link with the Light was so strong and so pure, that He could transmit this Truth unadulterated. Darkness could not assail it.

The miracles of Our Lord happening at the same time, aroused man from his slumbers, brought seekers to the Word. Hearing the Truth Jesus taught and reflecting on it, gradually made hundreds of thousands wish to enquire further and learn more. In so doing they slowly and unconsciously strove upwards to the Light. The wish itself loosened the Dark Power and one ray of Light after another successfully penetrated, while they were reflecting on the teaching and finding it right. Light increased around them, and the Powers of Darkness found nothing to lay hold of. They gradually fell back and lost their position. Thus the Word of Truth worked in the Darkness like the grain of mustard seed and as leaven does in bread.

And that was the Work of Redemption of Our Lord Jesus, the Son of God, the Bringer of Light and Truth.

The Powers of Darkness, who already thought they had the upper hand over all mankind, arose in vehement opposition to make the work of the Redeemer impossible. They could not approach Jesus Himself. His purity held them at bay. Thus they naturally made use of the willing tools at their disposal to do the fighting for them. These were the men, who so rightly called themselves *Intellectuals.* They utterly subjected

themselves to their understanding and were thus bound by time and space and not able to grasp spiritual conceptions far beyond these limits. Therefore, it was impossible for them to follow the teaching of the Truth. All these were convinced they stood on the firm ground of commonsense, as many still do today. In reality, however, commonsense affords but a very narrow ledge to stand on. These men were for the greater part those in authority in civil as well as in religious matters.

Thus, the Powers of Darkness, in their furious resistance, fired men on to commit the brutal assaults that they perpetrated on Jesus, thanks to the worldly power that lay in their hands.

The Powers of Darkness hoped thus to make Jesus vacillate and at the last moment to destroy the Work of Redemption. That they were able to exercise this power upon earth was man's own fault. He had narrowed his power of conception by his self-chosen wrong views and thereby given the Powers of Darkness the upper hand.

This fault alone was the sin of man, which drew all the others in its train.

And for this sin of man Jesus had to suffer! The Dark Powers continued to fan the flame to the uttermost. If he held to His assertions of being the Bringer of Light and Truth, He should be crucified.

The final decision had to be taken. To flee or to withdraw from his position would save Him from death on the cross. That would have given the victory to the Dark Powers at the last moment, for then all Jesus' work would have slowly run to sand, and Darkness would have triumphed again and established its power. Jesus would not have fulfilled his mission and the Work of Redemption would have been left unfinished.

The inner struggle in Gethsemane was sharp but short. Jesus did not shun physical death, but remained firm and deliberately faced it for the sake of the Truth that He had brought into the world. With His blood on the Cross, He put

His seal on all that He had said and lived. By His death He completely subjugated the Powers of Darkness. They had played their last card and lost.

Jesus won the victory, for the Love of the Father, for the Love of Truth, and for the Love of Man. The way to the Light was now open, and man's faith in the Truth of His Word was strengthened by His victory.

If he had withdrawn and fled from the enemies and thus given up His work, doubt must have assailed the faithful, *so Jesus died for the sins of men.* Had it not been for sin, i.e. the turning away from God in the narrowing of the understanding, Jesus would have been spared His coming, His suffering and His death on the cross. It is, therefore, quite right to say: for the sake of our sins Jesus came, suffered and was crucified. *But this does not imply that you need not wash away your special sins yourself!* It is only that now it is easy for you, because, by bringing the Truth in His Word, Jesus has shown you the way. Even Jesus' Crucifixion cannot simply *wash away* your sins. Before this could take place, the eternal laws of the universe would have to be set at nought. This never happens.

Often enough Jesus Himself refers to what was written, that is to say to former times, and we see that the Gospel of Love did not intend to annul the old covenant of the law, but to supplement it. They should be made one.

Therefore do not forget the justice of the Almighty Creator of all things. His laws cannot be moved a hair's breadth. They stand firmer than rocks from the beginning of the world *to the end.* They would never allow that one should take the sins of another on his shoulders to atone for them. Fighting for the Truth, Jesus could come, suffer, and die for the sins of others, He himself remained pure and untouched by these sins — He could not take them upon himself. His Work of Redemption is in no wise depreciated by this statement. It was the greatest imaginable sacrifice. From heavenly heights Jesus came down to thee in the mire, to bring thee Light on the path upwards, lest thou shouldst go astray and be lost in the Darkness!

Thus thy Redeemer stands before thee! That is His stupendous Work of Love!

God's justice remains austere and severe in His eternal laws. What a man sows, that will he reap, says Jesus Himself in His Message. Divine justice does not allow that one farthing be remitted.

Remember that when you stand before the sacred token! Give your Redeemer heart-felt thanks that, by His Word, He reopened the path leading to the forgiveness of sins, and leave the spot with the serious intention to travel on the path shown you, that you also may be forgiven.

To take the path does not merely mean to learn the Word and believe in it, but it means to *live accordingly*. It would be quite useless for you to believe in it and to agree with it and then not to guide all your actions in a manner conformable to it. On the contrary, you would be worse off than those who know nothing of the Word.

Therefore awake! Your time on earth is precious!

The mystery of birth.

If men say that great injustice lies in the unequal manner in which births are distributed, they do not know what they are saying.

One person persistently affirms: If justice exists, how can a child be burdened with a hereditary disease? The innocent child must help bear the sins of its parents.

Another declares: One child is born in rich circumstances, the other in misery and bitter poverty. How can one then believe in Divine justice? Or again: Granted, the parents deserve punishment, is it fair that this should happen by the illness and death of a child? Why must the child who is innocent, suffer? These and such like opinions circulate among men by the thousand. Even serious seekers for the truth rack their brains with regard to such subjects. The simple statement that the inexplicable ways of providence are all for the best, does not answer the question satisfactorily. He who accepts such an answer, must either be of obtuse understanding, or he must immediately suppress every questioning thought as pernicious.

Such a state of mind is not desired by God. By questioning one finds the right way. Obtuseness or forced suppression reminds one of slavery. God does not want slaves. He does not want blind subjection but free self-conscious looking upwards. His wonderful and wise dispositions do not require to be enveloped in mystic darkness. On the contrary, they gain in sublimity and perfection when they lie exposed before us. Immutable and incorruptible, deliberate and infallible, they are unceasing in their eternal work. They take no heed of man's approval nor of his disapproval, nor do they consider his ignorance, but they return to each one with the minutest accuracy the ripe fruits of the seed he has sown.

"Though the mills of God grind slowly, yet they grind exceeding fine" is the saying that so aptly describes the never changing process of reciprocal action interwoven in the whole universe. The laws of God reign supreme and carry out Divine justice. Whether men are willing or not, they must submit and are either punished or rewarded by being raised to a higher spiritual level.

If a grumbler or a doubter could but throw a glance into the invisible world and could observe the wonderful and unceasing work of the spirit, weaving its threads through Creation, he would immediately be silenced and be filled with shame at the presumption of his thoughts. The reposeful sublimity and infallibility that he would see there would force him to his knees in the dust. How small did he imagine his God to be and what magnitude does he find in his works! He will then see that his highest earthly conceptions could only belittle God and depreciate His works, in the fruitless endeavour to compress them into the narrow limits indicated by his intellect, that earthbound, limited tool.

Man must not forget that he, himself, is a part of God's work, and is thus unconditionally subject to the laws governing this work. Now the work does not only encompass things visible to the eye of physical man, but it encompasses the transcendental world in which man passes the greater part of his existence and in which the greater part of his work lies. His different lives on earth are only small sections in his existence, but they are always great *turning-points*.

Birth on earth only means the beginning of such a section, but not the beginning of man's existence. When man, as such, begins his career no threads of fate whatever hinder him. Fate weaves the threads that knit man's life on earth to his life in the transcendental world. On their passage backwards and forwards, the power of attraction compels them to intermingle and to amalgamate with homogeneous species by which they increase in strength. The original colours of returning threads intermingle and owing to this process of blending the colour of

the thread changes and it takes a new shade.* The single strands are communicating channels on which the reactions travel back to the author until such time as his inner life is such that they no longer find an anchorage in him. He has not kept the communicating passage free, so, whether they were bringing him good or evil, they must perish.

Thus every strand of fate develops a form of invisible substance as soon as the human will has determined on an action. It remains attached to the author of its being and is the connection to homogeneous species to which it brings reinforcement and from which in return it receives strength which it carries back to its starting point. It is this process from which those who strive upwards get help; and likewise those who are inclined to evil are strengthened and encouraged in their downward course.**

The repercussion of these strands is the *fate* every man has ordered for himself and to which he must submit. Arbitrariness or injustice are equally impossible. The Karma that a man carries about with him and that seems one-sided predetermination is, in reality, the inevitable result of his past, in so far as this has not already been made good by the law of reciprocal action.

The very *beginning* of man's existence, is always *good* and for many the *end*, with the exception of those who have gone astray of their own free-will, who stretched out their hands to evil which then drew them down into perdition. The alternative possibilities only occur in the between time, the season of inner growth and ripening.

Thus man always shapes his future life himself. He provides the strands and decides the colour and the design of the garment which is woven for him, according to Divine laws in the loom of God. The causes influencing the surroundings and likewise the period into which a child is born, often lie far back; these outward circumstances are specially adapted to help a

*) Lecture No. 6: Fate.

**) Lecture No. 30: The Free Will of Man.

soul lay aside its faults and to encourage its advancement and development during its life on earth.

This does not happen in a one-sided manner only for the child, but the strands spin on automatically so that the law of reciprocal action operates on earth also. The parents give the child just what it wants for its advancement and again the child does the same for its parents (it may be good or evil). For, in order to develop and advance, it is necessary to free the soul from evil, by personally experiencing its effect, whereby it is recognised for what it is and cast off. The opportunity to do so is brought about in the way of reciprocity. In no other way could man really ever be free from what has happened. This law of reciprocal action is really a great and merciful gift, as, through it, a path to freedom and further advancement is opened. It is quite erroneous to speak of *punishment.* Punishment is a wrong expression, for immeasurable love lies in this law. It is the Creator's hand, stretched forth in forgiveness and for rehabilitation.

The coming of man to earth comprises procreation, incarnation and birth. The life of man proper begins with his incarnation.*

Thousands of strands cooperate in determining an incarnation. But here, as everywhere else in Creation, the most scrupulous and absolute justice prevails and contributes to the advancement of all concerned.

Therefore, the birth of a child into the world, is a far holier, more important and more felicitous event, than it is generally taken to be, for its parents, its brothers and sisters if any, and all other people that come into contact with the child, get, by the grace of God, fresh opportunities for development.

An illness of the child, requiring self-sacrificing nursing, great anxiety and care, may give the parents many opportunities for spiritual gain; it may be a corrective, a simple means to attain the end, or it may be the discharge of an old debt, perhaps even a preventive measure against threatening Karma.

***) Lecture No. 7: The Creation of Man.**

It often happens that a man, who of his own good-will, has nursed his own child or another person, with self-sacrificing devotion, has in consequence been mercifully permitted to escape from a severe illness which should have befallen him in the way of reacting Karma. He has discharged his debt *in advance*. Atonement can only be perfected inwardly by experience. In faithful and loving nursing it is possible that the feeling of anxiety for the other is even keener than it would be for oneself.

Anxiety and pain suffered during the illness of the child or of the *other*, the *neighbour*, whom one really loves, is more intense. And the joy at recovery is equally great. This impressive experience alone leaves its mark on the inner, the spiritual man, shapes him differently and, in so doing, cuts the thread of fate, which otherwise would have laid hold on him.

When these threads are thus severed or dropped they rebound, like elastic, in the opposite direction; they are attracted by and return to their own centre in the invisible world. With this all further influence ceases for want of a connecting bridge.

Thus, there are thousands of ways of liberation in this form, if a man voluntarily and gladly takes upon himself some duty towards another for love or for pity's sake.

In His parables Jesus has shown us the best examples. Likewise in the Sermon on the Mount and in all his other sayings He has pointed out the results of such practices. In so doing He always spoke of the *neighbour* and indicated that love for one's neighbour was the best way for man to find release from Karma and in truth the most simple, practical path to advancement. “Love your neighbour as yourself”, He charged them, thus giving them the key to all spiritual ascent. It need not always be a case of illness, children requiring training and education, give in the natural course of things so many opportunities that they embrace in themselves all that comes into consideration to emancipate a man from his Karma. For

this reason children are blessings, no matter how they are born or developed.

What applies to parents, applies equally to brothers and sisters, and to all who have much to do with children. These also have opportunities to profit by the new-comer, by striving, it may be, to cast aside bad habits or defects in patience and in unselfish help of different kinds.

The child itself is not less helped. Birth gives each individual soul the possibility to advance greatly on his way upward. If this is not done, it is the fault of the individual himself. It was *not his will.* Hence every birth is to be looked on as a blessed and as an impartially distributed gift from God.

He also who, being childless, adopts a strange child, will be blessed and the blessing will be all the greater on account of the adoption, provided that it has been for the child's sake and not to satisfy a selfish wish.

What determines the circumstances in an ordinary birth is the attraction to what is homogeneous in cooperation with the working of the law of reciprocal action.

Qualities regarded as hereditary are not really inherited; they are to be explained by the attraction that drew the soul to this birth. Nothing spiritual is inherited from father or mother, for the child is a distinct being for itself, as they are for themselves; it is only that they have the analogous qualities which attract it.

It is, however, not alone the attractive power of the homogeneous that determines the incarnation, other threads of fate which bind the soul to be incarnated have also a word to say; maybe they are in some way connected with a member of the family into which the soul is born. All these work together and draw and lead the soul to incarnate.

The case is different where the soul volunteers to undertake a mission, either to help some special person or to engage with others in some benevolent work for all mankind. That soul then accepts in advance all that will happen to it on earth. Neither is there here any question of injustice. If all has been

done in self-sacrificing love without looking for a reward, reward will come automatically by the law of reciprocal action.

Souls are incarnated in families scourged with hereditary disease which need just these diseases to purify and redeem them and fit them for further advancement. The directing and compelling threads of destiny never allow a wrong or an unjust incarnation to take place. They exclude the possibility of error. To rebel against this Divine law would be to attempt to swim against a powerful current in a river bed. All resistance would be vain from the outset. If, however, the swimmer swims with the current, it will carry him safely for his good.

All circumstances are carefully taken into consideration in the case of voluntary incarnation in which diseases are voluntarily incurred in order to attain a certain end. If the father or the mother contract a disease by some sin, maybe only by neglecting to obey the strict laws nature lays down for the health of the body entrusted to their care, the grief at seeing the same illness reappear in the child would in itself be atonement. This, if genuinely felt, purifies and ennobles. It would be purposeless to give particular cases as examples. Every birth offers a new picture differing from the other, owing to the intermingled threads of fate; even homogeneous categories offer thousands of variations on account of the fine shades of difference in the interaction of influences.

Let one simple example suffice: a mother loves her son so dearly that she resorts to all manner of means to prevent his marrying and leaving her. She chains him to herself. Such love is wrong, purely egoistical and selfish, even if the mother does all she can think of to make her son's life on earth as happy as possible. She has allowed her selfish love to interfere wrongfully in the life of her son. True love never thinks of itself but always of the advantage of the loved one, and is always unselfish, even if self-sacrifice is called for. When the hour of death comes, the mother is called away. Now the son stands alone. The time has passed when he could summon the energy that only glad youth has at its command to realise his own

wishes. Still, in spite of this, he has gained something, for by this renunciation he has atoned for something. It may have been an analogous case in a former life, when he avoided the inner loneliness which must have fallen to his lot had he married. In such things there cannot but be gain for him.

On the other hand the mother has carried her selfish love over with her. The attraction of what is spiritually homogeneous draws her to people with similar qualities, for, in their company, when they are indulging in their selfish love to the detriment of others, she has the possibility of finding a part of her own passions reflected in their feelings. Thus she remains earthbound. Should it now happen that procreation takes place in the circle she frequents, she might, by the strength of these spiritual ties, become incarnated. But now the leaf is turned. She now must suffer what she made her child suffer from the same qualities in her present father or mother. She cannot sever herself from her home in spite of the longing and the opportunity to do so. In this her guilt is atoned, for she experiences personally the evil that such qualities occasion, and is thus released from them.

When the soul is incarnated, the physical body draws a veil over its perceptive faculties and prevents it from looking back on its previous existence. This also, like all happenings in Creation is but an advantage for the person in question. The wisdom and love of the Creator lie in it. If every one could remember his previous existence, he would, in his new life, merely stand aside as a passive observer, in the consciousness that, by so doing, he was making progress, or that he was working off some debt, which also means progress. This however would be to misapprehend, for it would be no advance, rather would there be a danger of back-sliding.

Life on earth must be really *lived* if it is to be profitable. A man can only call his *own*, experience that has made an indelible impression on his *inner* self. If man knew from the outset the course that would be the most profitable for him to take, there would be no occasion for him to weigh and consider.

Hence again, he could not acquire the strength and the independence that are indispensable for him. But so he realises every situation more fully. What has once possessed his soul is ineradicably stamped on it. Its memory is the distilled extract of his incarnation, and this is what man *takes over* with him as part of himself — his profit.

It is not necessary to experience all one learns, but it is only *that* learning which one has experienced that is one's very own. All the rest of the profitless lumber that one learns and for which many a man sacrifices his whole life, remains behind as husks. For this reason it is not possible to take a moment of life too seriously. Strong, warm currents coining from our thoughts, words and deeds should pulsate through and animate our life so that it should not deteriorate into mere meaningless habit.

By reason of the afore-mentioned *veil*, a new born child appears utterly ignorant and is, therefore, erroneously taken to be innocent. Whereas it is often burdened with a grievous Karma and is now given the opportunity, in living, to atone for former errors. Karma in pre- ordaining is only the necessary result of past happenings. In the case of special missions, Karma is voluntarily accepted, in order to acquire proficiency in worldly knowledge and the physical maturity requisite to carry out the mission.

Hence man should no longer grumble at injustice at birth, but gratefully look up to the Creator, who has accorded him but a fresh proof of His mercy with each birth.

Is occult training advisable?

This question must be answered definitely in the negative. Occult training (to which exercises to acquire clairvoyance, clairaudience, etc. belong) is a hindrance to free inward development and real spiritual advancement. The product of this training, if fairly successful, was what in former times was called a *magician.*

It is a process of one-sided groping forward from below upwards, whereby the physical line of demarcation can never be crossed. Possible results will never be more than phenomena of the lowest, most inferior order, which in themselves cannot elevate the inner man but may well lead him astray. In this way man is but able to penetrate his immediate invisible surroundings where the disembodied spirits are, as often as not, more ignorant than mortal man himself. All that he accomplishes is that he lays himself open to dangers of which he knew nothing and from which he was protected before. A man who has become clairvoyant and clairaudient by training will often see and hear things in this lower plane that have the appearance of being sublime and pure, but which are far from it. Added to this, his own imagination, excited by his training, creates a surrounding that the pupil actually sees and hears. A state of utter confusion is the result. A man thus artificially trained, standing on unsteady ground cannot make distinctions. With the best of intentions he is unable to draw a line between truth and delusion knowing nothing of the thousandfold possibilities of forming invisible substance. And lastly, if he is not equipped with the necessary higher power with which to face these base and injurious influences to which he has with much trouble,

voluntarily exposed himself, he will soon become a rudderless wreck on an unknown sea — a danger to all who come into contact with him.

It is just the same as with a man who cannot swim. He is able to cross an element unfamiliar to him with absolute safety in a *boat*. Should he, however, during his voyage, withdraw one of the planks of his boat, he will tear a hole in his protecting shield; the water will pour in, destroying his defence, and drag him down into the deep. This man, ignorant of the art of swimming, will then become a victim of the unfamiliar element. *This is the procedure in occult training.* The man only draws a plank out of his protecting boat *but does not learn to swim.*

However, there are swimmers who call themselves experts. These swimmers are to a certain extent competent by predisposition. They get a helping hand from training to put their ability to use and to develop it further. In such cases predisposition unites with training. But narrow limits are set even to the capacity of the best swimmer. If he dares go beyond them, his strength fails and he is as hopelessly lost as the non-swimmer, unless indeed, help comes to them both.

In the world of ethereal substance such help can but come from the realms of light, the spiritual world. And again such help can only approach the endangered individual provided his inner man has acquired a certain degree of purity to which this help can fasten. The purity here in question cannot be attained by occult exercises but can only be derived from the furtherance of true inner integrity — by a soul constantly striving upwards to the pure light.

By following this path, man will in time attain to a certain degree of purity. This will naturally be reflected in his thoughts, words and deeds, and by degrees he will become linked to spheres of sublimer purity and will receive increased strength from them in return. The contact is maintained through all the intermediary steps: a contact that holds him up

and to which he can cling. Before long all that the swimmer strives in vain to attain, is given to him without his troubling himself, but it is given with the wisdom and precaution which are part of the law of reciprocal action for he only gets as much power as his own strength can counter-balance; all danger is, therefore, excluded from the outset. At last, the separating partition, which can be compared to the plank in the boat, becomes thinner and thinner and finally falls away. Then comes the moment, when he feels at home in the ethereal world, in sublime heights. That alone is the right way. What has artificially been forced by training, is premature. It is only for the fish that water is really safe. It is its element, for which it is properly equipped in a manner even an expert swimmer cannot be.

Before a man begins a course of training, he *determines* on doing so. It is an act of his own free-will, and he must bear the consequences. He cannot reckon that help will and *must* be afforded him. He had the liberty of decision beforehand.

But a man who induces others to begin such training, whereby they incur all sorts of dangers, must take a great part of the consequences on his shoulders. He becomes irrevocably linked to them all in the transcendental world. After laying aside his material body, he must descend to those departed before him, to those who succumbed to the dangers, down to those who sank lowest of all. He cannot ascend himself till he has helped each one of them up, till he has put their errors right and retrieved what has been neglected. That is the penalty imposed by the law of returns and at the same time it is the merciful means by which he can make good the evil and rise up himself.

If such a man has not only influenced others through his work but also through his writings, the consequences are still worse for him, because his work goes on doing harm after his death. He must tarry in the other world till the last man who has been led astray by his writings, has come over. Centuries may pass before he is able to help this last one.

This is not saying that the ethereal world should remain untouched and unexplored by mortal man. When the hour comes for those who are inwardly matured, that which would be a danger to others will be revealed to them. They will be permitted to look upon the truth and to teach it. But at the same time, they will also recognise and be able to see the dangers that threaten those who by means of occult training have succeeded in entering the lower spheres of an unknown region. They will never advocate occult training.

Spiritism.

Spiritism! Mediums! — There are heated discussions on this subject, both pro and con. It is, however, not my intention to speak of its opponents and disclaimers. It would be waste of time, for every logical mind needs but to read of the way the so-called investigations are carried on, and the nature of the tests applied, to perceive the crass ignorance and total incapacity of these worthies. If I want to investigate matter, I must enquire into its nature and its constituents. If I wish to fathom the secrets of the deep, I have no choice but to make use of such help as I can find in the nature and components of water. To set to work with spade and shovel or boring tools would not lead me far. Or should I perhaps deny the existence of water because my spade passes through it without finding the resistance it does in soil? Or because I cannot walk upon it as I do on terra firma! Adversaries will say: that is a different thing, for I can both see and feel that water exists and nobody can deny that.

How long ago was it, that the existence of the myriads of gay coloured entities in a drop of water (of which every child now knows) was energetically denied? And why was their existence denied? Only because one did not *see* them. It was not until an instrument had been invented, adjustable to the nature of their composition that one could discern, perceive and study a *new world.*

It is the same with man's attitude towards the ethereal, the so-called *next* world, because it is invisible to his physical organs of sense. The fault lies with man, not with the next world. You men have the substance of the next world in you as well as the substance of your outer bodies of physical matter,

and yet you sit and wait and expect those who have laid aside their physical bodies to prove their existence to you by making signs through physical matter which they no longer control.

Open your inner eye! It is for *you* to span a bridge over to them. You *can* do so. Operate in the substance of their world which you can also command, and you will become clairvoyant.

If you cannot manage to do this, be silent and continue to batten on base physical matter alone, thus depressing and weighing down ethereal substance more and more.

The day will come when fine ethereal substance must separate from ponderous physical substance.

The former will then be prostrate and incapable because it never practised soaring upwards.

The invisible body (the psychic organs) obey the same laws as the physical body. They must be strengthened by movement and exercise. You do not need mediums to observe psychic phenomena, it suffices to notice and study the psychic life in yourselves. Let your will supply it with what it needs to strengthen and develop. Or will you also disavow the existence of your will because you can neither see nor touch it? How often do you feel the workings of your will in yourself? You feel but cannot see or touch *transport* or *joy, sorrow* or *envy*.

As soon as man's will becomes active, it exercises pressure. Where there is no pressure, there can be no effect, no sensation. And where there is a pressure, there must be a solid substance (something of the same nature) to resist, otherwise no pressure can be practised.

Thus there must be solid forms of a nature that you cannot see nor touch with your dense physical senses. That is the *substance* of the next world, and this transcendental substance you can only perceive by means of the similar substance, which you have within at your disposal. The arguments brought forward for and against the possibilities of life after physical death, are strange and even ridiculous. He who can reflect calmly without prejudice or self-seeking, will soon find it an undeniable fact, that everything, positively and truly

everything speaks for an existing world of *other* matter which the present average man cannot perceive. There are so many evidences to remind one again and again, and such proofs as cannot be pushed aside heedlessly as not conclusive. On the other hand, the only argument in favour of the cessation of all life after the death of the physical body lies in the wish of many, who would willingly escape from being called to account later on, when their shrewdness and subtlety would no longer avail, and when the inner state of enlightenment will decide.

But to turn to the advocates of spiritism and kindred subjects of enquiry, their views teem with errors. The advocates often are more dangerous to the truth than the adversaries. They do more harm.

Of the millions there are but few who will listen to the truth. Most of them are entangled in a wide-spread network of small errors that hinder them from finding the path to the plain truth. Whose fault is it? Is it the fault of the disembodied spirits? No. Or of the mediums? No, not theirs either. *It is only the individual man who is at fault.* He does not take himself seriously enough, does not practise self-criticism, will not do away with his preconceived opinions and shrinks from destroying the self-constructed picture of the next world which has long thrilled him with both holy awe and a certain feeling of well-being. Woe to him who would dare to trifle with it! Every adherent of the old school has a stone ready in his hand to throw at him.

He clings steadfastly to his opinion and is ready to accuse the *spirits* of deceiving him or the medium of being deficient, rather than enquire and examine within himself and consider whether it might not be that his conception was at fault.

Where then should I begin to root out the weeds? It would be work without end. Therefore, what I will now say, is only for those who are really seeking seriously, for only such will find.

An example: a man visits a medium. It matters not whether it be one of note or not. There are others with him. A séance takes place, but it turns out a failure, for nothing happens.

What are the consequences? Some say: the medium is not good; others say: all spiritism is rubbish. Again, would-be able critics will complacently declare that the gifts of the medium (in spite of their having often proved successful) are all a swindle, for "as soon as *we* come, the medium can do nothing and the spirits are silent". Those present who are believers and convinced, go away much depressed. The reputation of the medium suffers, in the case of repeated failures, is ruined. If the medium has a sort of manager besides, and money is taken, the manager will become nervous. He will urge the medium to make an effort to satisfy the people who pay. In a word: doubt, derision and discontent ensue. These convulsive efforts to fall into a trance favour all sorts of self-delusion. The medium may say what she thinks she hears, but she may also simply resort to deception which is not hard for a speaking medium. The sentence passed is: All swindle, and a rejection of spiritism altogether, because some mediums under the stress of circumstances as described above, have recourse to imposture to avoid the growing animosity, anger and derision on the part of the public.

It may be asked here: 1. Among what class of men, wherever they may come from, are there no impostors? Is the work of the honest worker to be condemned on account of a few swindlers? 2. And why just in this case and not elsewhere? Everyone can easily answer these questions for himself.

But who is principally to blame for such an absurd state of affairs? It is not the medium but the people themselves. By their extremely one- sided views and more especially by their utter ignorance, they force the medium to choose between suffering from unjustified hostility or practising deception. It is hard for the medium to find another way.

I am here speaking only of a serious medium, not of the numerous amateurs who would push themselves with their insignificant gifts into the foreground. I have not the least wish to break a lance for the great retinue of mediums. The spiritualists thronging round mediums are utterly

insignificant with the exception of serious investigators who enter this unexplored region to learn and not (being ignorant as yet themselves) to pronounce judgment. These séances bring the so-called faithful believers no profit whatever; more likely they come to a stand- still or go backwards. They become so dependent that they cannot decide anything without first asking the help of a *spirit*, often in the most laughable matters and mostly for things of mundane triviality.

A serious investigator or an honest seeker will always be disgusted at the unspeakable narrow-mindedness of those who for years have been constant visitors at séances, where they felt quite at home. With an exceedingly wise and superior air of assurance, they talk the greatest rubbish and sit with upturned eyes in rapt, hypocritical devotion, enjoying the agreeable tickle of the nerves that intercourse with invisible powers causes them — the play of their imagination.

Many mediums sun themselves in the flattering speeches of their old customers who, in reality, only have the selfish wish to enjoy a sensation. What they see and hear only serves them as amusement. Real *experience* they will never have.

What has a serious man to weigh and consider in these circumstances?

1. That the medium of herself can do nothing more to secure a success than to open herself, i.e. surrender herself, after which she must wait. A medium is an instrument which of itself gives forth no sound, till it is played upon. Therefore, there can be no question of the medium's failing. He who says so, only shows his own narrow- mindedness. He had better keep silent, not having discrimination enough to have an opinion. In the same way, he who finds learning arduous should avoid the university. A medium is thus but a bridge, a means to an end.

2. In the second place the *members of the circle* play a very great role, not by their exterior or worldly rank, but by their *inner* life. The inner life, as all scoffers know, is a world of itself. Naturally it cannot be *nothing* with its sensations and

productive inspiring thoughts. It follows logically that there must be invisible forms or influences which, by exerting pressure awaken corresponding sensations. Otherwise no corresponding sensations could arise. In the same way it is impossible to see transcendental scenes with the inner sight where there is nothing to be seen. To expect to do so would be flying in the face of all laws laid down by science. Something must be there and something *is* there, for the inspiring thought immediately creates a corresponding form in the invisible world. Its density and vitality depend on the force of the inspiring thought. Thus a man is encompassed by forms of ethereal substance corresponding to the nature of his inner life. And it is this *surrounding* which is beneficial or prejudicial, even painful to a medium who is peculiarly sensitive to the influences of the transcendental world. Thus it may happen that a genuine message from the other side cannot be transmitted so correctly if the medium is hindered, depressed or confused, by the presence of people who have a tainted or corrupt inner life. But this goes still further. This impurity is a barrier for purer influences, even if these are guided by an *individual personal* spirit (one possessing free-will in the next world), thus no message can be transmitted, or only one of the same impure nature as that of the sitters. Members who have pure inner lives can naturally get into contact with correspondingly pure surroundings. But every divergence, every shade of difference makes an impassable barrier. Hence the difference in so-called séances: hence often utter discomfiture or at least confusion of the medium. This all rests on unchangeable, purely physical laws, which are as valid for the ethereal world as they are for this.

The disparaging criticisms of investigators now appear in another light. And he that is able to observe the phenomena going on, must smile at the investigator who with his *report* pronounces judgment on himself and exposes the state of his *own* soul which alone he criticises.

A second example: a man visits a medium. It happens that a

departed relation speaks to him through the medium. He asks his advice in some worldly affair of importance. The departed one gives him directions which the visitor looks upon as a gospel from the other world and obeys minutely, with the result that he follows a wrong course and suffers heavy loss.

And the result? In the first place the visitor doubts the medium. The disappointment and annoyance at his loss may in some cases cause him to impugn her, and he may even feel himself constrained to proceed publicly against her to preserve others from similar loss and deception. (Here I would wish to interpolate an explanation of what goes on on the other side, and how a spiritualist opens himself by the power of attraction to homogeneous currents from there, and how, having become a tool of the reactions, he develops into a fanatic, in the proud consciousness of fighting for the truth and the service of mankind, whereas, in reality, he makes himself a slave to impurity and loads himself with a Karma which it will take a lifetime, if not more, to work off. The threads will make a network in which he will entangle himself, so that he cannot find his way out, and then, in his wrath, he will rage more furiously than before.)

Or again, the disappointed visitor, if he does not regard the medium as a swindle, will at least henceforth have great misgiving with regard to all spiritual manifestations, or again he may take the ordinary, comfortable view and say with thousands of others: "What have I to do with the other world? Let others rack their brains. I have better things to do." The *better things* resolve themselves into earning money to serve physical wants and wishes only and thus removing the man still further from spirituality. And where lies the fault? Again, only in the man himself. He had made a mistake in taking what was said for gospel truth. That was his *own* fault, and not that of any one else. It came from taking it for granted that a disembodied spirit knew all things or at least knew much more than a mortal man, in virtue of his spirituality. Many hundreds of thousands make this mistake.

All that a departed spirit knows more after his *going over*, is that he has not ceased to exist after so-called death. More than this he does not know unless he makes use of the opportunity to advance in the spiritual world, which again depends on his own free-will. When therefore he is questioned on worldly matters he will give his opinion or advice in his desire to grant the expressed wish. He will also be convinced he is giving the best advice, but he does not know that he is not in a position to judge material matters and circumstances as clearly as a man still living in the flesh, the denser material or physical qualities he needs to form a right opinion no longer being at his disposal.

His point of view must, therefore, be quite different. Still he has done what he could. Neither he nor the medium can be blamed. Neither is he a lying spirit.

We should only distinguish between spirits that know and spirits that are ignorant; for as soon as a spirit sinks, i.e. becomes impurer and denser, his horizon narrows in the natural course of things. He gives and propagates only what *he feels*. He lets himself be guided by his intuitions. The intellect with which he was wont to calculate and reason belonged to his physical body (dependent on time and space) and is now no longer at his disposal. When it fell away at his death, he ceased thinking and calculating. Since then he lived in and through his sensations which are lasting actual experiences. Man's fault lies in asking for advice in matters terrestrial depending on time and space from those who are no longer so tied and who, therefore, cannot understand.

Disembodied spirits are in a position to discern which direction is the right and which the wrong one in a given case, but then *man* must weigh and consider with the means at his disposal, i.e. his intellect and his experience, how best to follow the direction indicated. It is for him to bring his course into harmony with all mundane possibilities. That is *his* business. Even where a lower grade of spirit gets the opportunity of influencing or speaking, it cannot be said he lies or tries to lead

astray, for he reflects what he experiences himself and would convince others.

He cannot supply anything else. Thus there are innumerable errors in the conception of spiritualists. Spiritism has come into disrepute, though not for its own sake but through the greater number of its advocates, who after but few and often very meagre experiences, imagine, in their enthusiasm, that the *veil* is drawn aside for them. They then eagerly try to enlighten others with a picture of the transcendental world that their unbridled imagination has conceived and which satisfies their *own* wishes, this being for them the first consideration. But these pictures seldom harmonise with the truth.

Earthbound.

This expression is often used, but who really understands what is meant? *Earthbound* sounds as if it were some terrible punishment, and most people have a sort of uncanny feeling about those who are *earthbound*, and fear them. Still the meaning of these words is not so sinister after all. Of course some gruesome event may have caused this or that soul to be *earthbound.* But as a general rule, quite simple events bind the soul to earth.

Let us take a special case: "The sins of the fathers are visited upon the children, unto the third and fourth generation."

A child puts some question about God or the other world; it has heard something in church or at school. The father dismisses it with the remark: "Don't talk rubbish! When I am dead, it will be all over with me." The child is startled and is filled with misgiving. The disparaging remarks of father or mother recur: it hears others speak in the same way; at last it embraces the same opinion. Now the hour comes when the father must go over. He then perceives to his dismay that he has not ceased to exist. He will be filled with the ardent wish to impart this knowledge to his child, this binds him to the child. But the child neither hears him nor feels his presence, for he lives in the conviction, that his father is no more, and that raises an impenetrable wall between him and the efforts of his father. The father is now obliged to witness how his child, following the directions he gave it, takes the wrong path, which leads further and further away from the truth. To his anguish at this is added the fear lest the child may not be able to avoid sinking still further into error, a danger to which it is now more exposed. This is he father's so-called punishment for

misleading his child. Very seldom will he succeed in inspiring his child with the right understanding of the truth. He must further witness the error passed on to his grand-children and so forth, all in part consequence of his failing. He is not released till one of his descendants, recognising the right way, determines on following it and influences the others. Not till then can the father gradually detach himself and think of his own advancement. Again: An habitual smoker takes his irrepressible longing to smoke over with him, as this is the case with innate desires, for longing is an attribute of the spirit. This longing becomes a fervid yearning with him and the thought of satisfying his desire keeps him there where alone he can do so — on earth. He finds it in running after smokers and sharing in their enjoyment. If no harder Karma binds such as these, they feel quite comfortable and are seldom conscious of undergoing a punishment. It is only he who can survey the whole complexity of life, who can recognise the punishment to be the working of an inevitable law of returns which prevents the man in question from rising higher as long as, to satisfy his never ceasing craving, he binds himself to other souls, living on earth in the flesh, through whose sensations alone he can find satisfaction.

It is the same with the appeasing of sexual desires, with drinking, yes, even in the case of a pronounced love of eating. Many are bound by this propensity to rummage about in kitchens and cellars and to be present when the dishes are eaten by others, by which means they have a small share of the enjoyment experienced. In truth it is *punishment*, but the ardent wish of the *earthbound* man does not allow him to feel it. *Desire* outweighs all else. And for this reason a longing for nobler and higher things cannot become strong enough to take the first place, and thus free him from the baser desire and uplift him. Not until he finds his desire decreasing in intensity will he become conscious of the opportunities he has been missing in the meanwhile. The fact of only being able to partake so meagerly of the others' enjoyment gradually weans

him. Other desires of a less ardent character will then take its place and predominate, and influence him accordingly as a living power. The species of sensation which is now born in him, draws the man to where the analogous feelings are (either to a higher or lower plane) till it, like the first, is slowly effaced by disuse, and is replaced by the next and so on. Gradually, in the course of time, the man is purified from all the dross he brought over with him.

Can it happen, that a man remains stationary, that some lingering sensation holds him fast? Or that he comes to a standstill from want of ardour or feeling? No, for as soon as the baser feelings are gradually exhausted and effaced, a ceaseless longing for higher and purer heights wakens in him and impels him forward. This is the *normal* process. But there are thousands of variations. The danger of obstructions or of relapsing is much greater in his transcendental life than when the man is incarnated on earth. If you are on a higher plane and give way, but for a moment, to a base feeling, this impulse takes life and becomes real. You become denser and heavier and sink down into analogous regions. Thus your horizon narrows and you must gradually work up again, if, indeed it does not happen that you sink lower and lower.

"Watch and pray" are not empty words. At present the spirit in you is still protected by the body, and firmly anchored. When, after so- called death and the dissolution of the body, you are emancipated, you are without this protection, and, being ethereal, are irresistibly drawn to spheres of homogenous principles whether higher or lower, you cannot escape.

There is but one great driving power that can help you upwards. Your determined *will* to do good and be good; this becomes a longing with you and fills your inner being; thus it takes life and becomes real, according to the eternal law of the spiritual world. Then arm yourself with this determination and practise it here, so that when you are called away, which may happen at any hour, it may not be overruled by more powerful physical longing. Have a care, man, and keep watch.

Is sexual continence necessary or advisable?

There will be less unhappiness in the world, when man frees himself from his mistaken view regarding the virtue of sexual continence. Compulsory continence means defying nature, an offence which, later on, nature will repay with interest. In whichever direction we look, all the laws in Creation plainly indicate the right path. Suppression is unnatural, and all that is unnatural, is rebellion against Divine laws which, here as elsewhere, is to be avoided. There is no exception on this one point. Only man must not let himself be mastered by his sexual desire and must not make himself the slave to his instinct; otherwise he will develop it to a passion, whereby his natural, wholesome *instinct* will become a morbid *vice*. Man should be master of his instinct; that is to say he should not practise compulsory continence but exercise a wise control over himself, lest others should suffer through him. Many a man may think that by refraining from sexual intercourse, he is advancing spiritually, whereas it may easily be that a contrary effect is produced. According to his disposition, this man will be constantly struggling against his natural instinct. This struggle will claim a great part of his spiritual strength, paralysing it, so that it can do no other work. Hence the free development of his spiritual power is checked. He will at times suffer from fits of depression that will hinder all joyful uplifting of the spirit.

The physical body is a gift. God has entrusted it to man's care and he dare not neglect its needs, such as food, drink, rest, sleep, fresh air, exercise, etc. with impunity; neither may he toy with the craving for sexual intercourse (which is natural in a fully matured body), without doing mischief. Appeasing the

natural cravings of the body furthers but never hinders the development of the spirit in the inner man, otherwise the Creator would not have given man this craving.

But take heed lest this craving be the result of the imagination, of enfeebled or overwrought nerves, excited by reading or by some other cause. It must be a question of the exigency of a healthy body, and this is by no means often the case.

Sexual intercourse is only permissible in cases where perfect spiritual harmony has existed between two persons of opposite sex, and who then sometimes seek carnal union as well.

All other reasons are dishonouring to both parties, are impure and immoral, even in wedlock. In cases where spiritual harmony does not exist, it is absolutely immoral to continue married life. And if the social code has as yet failed to find the right course in this matter, this deficiency in no way affects the action of nature's laws which will never adapt themselves to human rules or to conclusions based on wrong premises. If man honestly strives to have a sound mind and a healthy body, to enjoy “the peace that passeth all understanding”, he has no choice but to adapt his social and civic institutions to the Divine laws of nature.

Neither has sexual continence anything to do with chastity, as it is the result of discipline, education and self-control. Genuine chastity is *purity of thought* in every respect down to the business of everyday life. Chastity is a purely spiritual and not a physical quality. In cases where purity of thought reigns on both sides, sexual intercourse is perfectly chaste.

Physical union not only serves to procreate but also furthers the equally valuable and necessary process of inner blending and exchanging of vibrations producing higher spiritual power.

The Day of Judgment.

The world — man often uses this word carelessly without ever picturing to himself what this *world* he speaks of, is in reality. But again there are many who try to imagine something positive and see in their mind's eye numberless worlds, different in their components and size, circling on their appointed courses round their respective suns. They know that, in proportion to the improvements made in optical instruments, more and more new worlds are perceived. This the average man pleases to call *infinity*, and thus he starts from the beginning with an *erroneous* conception. The world is not infinite. The world is Creation, i.e. the work of the Creator and stands like all other works beside the Creator and is consequently finite.

The so-called advanced thinker often prides himself on possessing the knowledge that God rests in all Creation, in every flower, in every stone, and that the motive power in nature and in all that cannot be investigated, that which is felt but cannot be grasped by man, is God: That He is primeval Energy in permanent activity; a never failing, self- renewing bourne; that He is unsubstantiate *Primigenous Light.*

He considers himself mightily enlightened, in the consciousness of having discovered that God is the motive power, always at work to advance development and perfection.

This view is only right to a certain extent. What we meet everywhere in Creation is only His Will, that is to say His Spirit, His Power. He Himself stands far above Creation. Creation, being His work, the expression of His Will, was from the very first bound to the unalterable laws governing generation or the coming into being (or birth), and extinction (or death).

For what we call a *law of nature* is the Divine creative Will. This is continually at work forming and destroying worlds. Divine Will works uniformly in all Creation which embraces both the immaterial as well as the material world. All Creation as God's handiwork is not only limited as all work is, but also transient!

The absolute and unalterable uniformity of primeval law, thus of primeval Divine Will, necessitates and requires that events should proceed in exactly the same order whether in the case of the minutest physical or in the most stupendous cosmic phenomena or in the creating process itself.

The stringent form of Divine, primeval Will is plain and simple. When once we have recognised it, we can easily discover it everywhere.

The complexity and incomprehensibility of so many events is only due to the interlacing of the circuitous by-paths formed by the various *intentions* of man.

God's work, the world, being *created*, is subject to the unchangeable and perfect Divine laws. It has issued from them and thus is finite. Take for example, an artist: he also lives in his work and yet personally stands beside it. His work is finite and perishable, but his talent need not be so. The artist, the creator of the work — which was the expression of his intention — may destroy it, without himself being touched. He will still remain the artist. We discern the artist and recognise him in his work, and he becomes familiar to us without our having necessarily seen him personally. We have his works in which his intentions are expressed, and they affect us. He approaches us in them, and yet may be living his own life far away from us.

The artist and his work reflect vaguely the affinity of Creation to the Creator. Thus it is only the *rotation* of Creation, i.e. the process of coming into being, of passing away and of returning in a new form *that is eternal* and without end. All revelations and all prophecies are and will be accomplished in this way. And so also at last the Day of Judgment for this earth.

The Day of Judgment, the *Last* Judgment *comes to each world once*, but not to all the worlds in Creation at the same time.

It inevitably comes for *each* part or section of Creation *in succession* when this reaches a certain point in the great rotation where its disintegration must set in to allow reconstruction to begin afresh.

When we speak of this great eternal rotation, it is not the course of this earth and other stars round their respective suns that is meant, but the mighty rotation that embraces all the solar systems and in which they must join while each executes its own appointed work as well.

The point at which the disintegration of each globe is to take place, has been definitely decided by Divine laws and is a natural result of their operation. There is a special line of demarcation where this process is to begin and the process is quite independent of the condition of the globe in question and of its inhabitants. Each globe is being driven ceaselessly towards this consummation by its own revolving motion and disintegration will set in without delay as soon as the hour strikes. But, like all else in Creation, this is but a transformation, a change affording opportunity for further development. That then will be the hour that decides every man's fate, i.e. the question is: to be or not to be? Either he will be raised towards the Light if he strives towards spirituality or he will be chained to matter, which is the case when he is convinced that only matter is of value. Then, as a result of the decision of his own free will he cannot detach himself and so matter will draw him along to destruction. *That*, then, is spiritual death. It means effacement from the Book of Life. This, in itself quite a natural process, is called eternal damnation, because he who is thus doomed to decomposition, must cease to be. He becomes dust and mingles with the primeval elements permeating them with spirit. He will never again become personal — the most dreadful fate that can befall man. He is the stone the builders rejected for their spiritual

edifice, and thus has to be ground to dust.

The separation of spirit from matter, the perfectly natural consequence of the working of the law, is the so-called *Day of Judgment* — a day that will bring great disturbances, convulsions and upheavals. Every one will easily understand that this disintegration cannot take place in *one* earth-day, for it is written: "One day is with the Lord as a thousand years, and a thousand years as one day."

But we are now in the beginning of this period. The earth is now approaching that point, when it will diverge from its habitual course; and this will make itself very evident materially as well as immaterially. Then the separation of all men, which has for some time been preparing, but till now, has only evidenced itself in expressed opinions and convictions, will declare itself more explicitly.

Hence every hour of human life is more precious than it ever was. He who wishes seriously to seek and to learn, must with all his energy forcibly free himself from all base ignoble manner of thinking which would chain him to the earth, else he runs the danger of remaining attached to matter and of hastening with it to destruction. Those, who, however, strive towards the Light, gradually become detached and are finally uplifted to the abiding-place of all spiritual life. Then the break between Light and Darkness will be perfect and Judgment passed.

The *world*, that is to say all Creation, will not thereby be destroyed, the heavenly bodies will not be subjected to a process of disintegration till each in its turn, has reached the point at which it has to set in. For the earth this process has already begun and is pushing forward with immense strides. The consummation is being brought about in the natural order of things by the agency of the Divine laws, which from the very beginning formed a part of the world and were also accessory in its creation, and which now, and in the future, continue unremittingly to carry out the Creator's intentions. In the great rotation there follows, in everlasting succession:

dissemination of fresh germs, then the maturing and reaping of the harvest and finally dissolution in order that by changing the combination of the constituents, other forms may evolve to join the next rotation with renewed vigour.

In considering this process of rotatory movement in Creation one may fancy a gigantic funnel or cave of immaterial substance from which an incessant stream of immaterial primeval germs issue and which, in constant rotation, seek to enter into new unions and to develop. Science has recognised and rightly described this same process when it tells us that material nebulae condense and combine by friction to form celestial bodies, which, in obedience to Divine laws, group themselves into solar systems, which again, whilst themselves revolving, pursue their appointed course in the great revolution that is eternal.

The process we see with our physical eyes in the vegetable and animal kingdoms (as also in human bodies) of how the seed-germ develops, is fashioned, matures and is either harvested or perishes (which entails a change, a disintegration in favour of further development) is exactly the same as that in great cosmic happenings. The visible, celestial bodies, surrounded as they are by a far larger invisible, ethereal environment, are subject to the same phenomena in their eternal rotation because these same laws operate in them. The most fanatical sceptic does not deny the existence of primordial seed, yet this cannot be perceived by human eyesight as it is of a different nature. Let us call it ethereal substance. It is quite comprehensible that the *first* world that formed from this substance was likewise ethereal and therefore invisible to the physical eye. *Later on it* deposited a sediment of denser substance out of which, in the course of time, a world of *dense* matter with its physical bodies evolved which remained in close connection with and dependent on the ethereal world. *It was not till then* that the human eye, with the help of physical instruments could investigate its phenomena back to the first minutest beginnings. Whether it is a question of molecules or

electrodes, etc., it will always be the material sediment of ethereal phenomena which long before has taken shape and life.

And so it is with the veils or coverings of the ego of man of which I will speak later on. In his wanderings through the different worlds he must have a cloak, shell, body, or tool that is of the same nature, texture or substance as the surroundings into which he steps, to protect him and to help him in case he wants to take an active part in these surroundings. As the material world evolved from the ethereal world and is dependent on it, it follows that whatever happens in the material world reacts on the ethereal world.

Original primitive seed produced this immense environment of immaterial substance. It takes part in the eternal rotation and is finally driven towards the one end of the gigantic funnel described above, which absorbs it. Then dissolution sets in and the disintegrated parts are ejected at the other end of the funnel to recommence rotating as primordial seed on the other side.

It is the same as the action of the human heart and the circulation of the blood. The funnel can be likened to the heart of Creation. Thus all Creation inclusive of the immaterial part is subject to dissolution as *all* disintegrates and revolves itself into primordial seed in order to form anew. There is nothing arbitrary in this, all evolves naturally in compliance with primeval laws which do not admit of any other course. Hence, at a certain point in the great rotation, the moment comes when dissolution sets in for all that is created whether material or ethereal. A process which has been preparing independently and sets to work automatically. This ethereal world (so closely connected with the material world that together they form one domaine) is the intermediary region where the *departed* sojourn for a while and which is generally called the *next world.*

At his death man passes into this world in his ethereal body which he has had together with a material body in his life on

earth, leaving the latter behind.

This ethereal world, the *next* world, belonging, as it does, to Creation, is subject to the same laws of development and dissolution. When dissolution sets in, in the natural course of things the same separation of spirit and matter takes place there. According to the spiritual state of man in the material as well as in the ethereal world, his spirit or ego must either tend upwards or remain chained to matter. The first serious yearning for truth and light will, in virtue of the change it works in him, make the man spiritually purer and lighter, so that this circumstance will naturally detach him more and more from dense matter and must uplift him in proportion to his spiritual purity and light. He, however, who believes only in matter, remains bound to it by his conviction and thus cannot be uplifted. By virtue of an independent act of will on the part of each individual, a separation takes place between those who aspire to the Light and those who are bound over to Darkness in accordance with the laws relating to spiritual gravitation.

This separation is the Day of Judgment!

Hence it is evident that the period granted those who have departed this life to purify themselves in the *next world* will *surely also come to an end*, that there also the *last* decisive sentence will be pronounced.

Whether he is in this world or in the next world, man must either be so advanced that he can be uplifted to the regions of Light, or he must remain in his base state, bound thereto by his own desire, and will at last be doomed to everlasting damnation, that is to say be hurried along together with the matter from which he cannot detach himself to dissolution; he will also feel this dissolution as a painful process. After this he will cease to exist as an individual. He will be scattered like chaff in the wind; he will fall to dust and be erased from the Golden Book of Life. The Last Judgment must, therefore, naturally, quite as a matter of course, be the result of the operation of the laws on which the universe rests; it could not

be otherwise. Man only reaps the fruits of what he himself willed and brought about by his way of thinking.

It does not take from the sublimity of the Creator but rather adds to it to know that all that happens in Creation is strictly consistent and works automatically, that the direction in which a man's fate lies is always determined by *himself alone*, by his wishes and intention and further more that the Creator does not interfere to reward and punish. His greatness lies in the *perfection* of His work which compels us to reverential awe. Proofs of the greatest love and the most incorruptible justice we find in the greatest as well as in the minutest occurrence.

Man has also been awarded an eminent position in Creation, for he is master of his own fate. He has the power to lift himself above the *work* and by his will to add to its higher development or else to drag it down and to entangle himself so that he can no longer free himself from it on its way to dissolution; and this may be from the physical or from the ethereal world. Therefore, free yourselves from all ties resulting from base feelings; it is high time to do so for the day of grace is coming to a close. Awake in yourselves a longing for purity, truth and virtue! — Far beyond the plane of eternally rotating Creation there is a floating island like a crown, an azure island, the abode of the blessed, of the pure spirits who may already dwell in the regions of Light. Because this island is separate from the world, it does not join in the rotation. Still, in spite of its altitude, it is the fountain and centre of outstreaming spiritual force. On the most elevated part of this island lies the far famed city, with its streets of pure gold, the heavenly *Jerusalem*. There, nothing is subject to change, no Day of Judgment to be feared. Those who may sojourn there are *at home*. But the sublimest spot, the culminating point on this azure island, inaccessible to the uninitiated, is the Castle of the Holy Grail, of which the poets of old have sung. Encompassed by legends, the object of longing to so many, it stands bathed in glorious Light and harbours the sacred vessel, the Grail, the symbol of the pure Love of the Almighty.

None but the purest spirits, those who stand nearest to God's throne, are appointed to be its keepers. These are the bearers and transmitters of Divine Love in its purest form, very different from what man on earth understands by love, although he daily and hourly enjoys its blessings.

This Castle is the portal leading to the steps of the Throne of the Most High. No one can approach the steps without first passing through the Castle of the Grail. Before the golden gate, strict and relentless watch is ever kept to guard the purity of the Grail from contamination, so that it may pour out its blessings on all seekers unimpaired.

Tidings of this Castle were revealed and brought down stage by stage the long way from the Azure Island, till, after passing through the ethereal world, some few poets in our world were divinely inspired and could disseminate the tidings among men. In passing downwards, the truth, partly unintentionally, suffered much misrepresentation, so that the last version was but its dim reflection which again gave rise to many errors.

If now, from some quarter of God's Creation, visited by dire distress and trouble, urgent and desperate appeals arise to the Almighty, a servant of the sacred Vessel is sent forth, so that as bearer of this Divine Love, he may intervene and help man in his spiritual need. What only existed as a fable or legend is now animated with life and is entering Creation as a reality, as a living power!

Such envoys are not often sent. They are always accompanied by decisive changes and great convulsions. Thousands of years mostly lie between them. These envoys bring Light and Truth to the erring and Peace to the despairing; with their message they stretch forth their hands to those who are seeking and they gather all the faithful together to inspire them with fresh courage, to give them new strength and to lead them up through the Darkness to the Light. They only come for those who are yearning for help from the Light, not for scoffers nor for the self-righteous.

Let the coming of the next envoy from the Holy Grail be a sign to all seekers to make a mighty effort towards righteousness, let his advent be a warning that the inevitable Day of Judgment must come one Day. Happy is he who is not fettered to matter in that day so that he may be uplifted to the Light.

Conflict.

One cannot say that up till now there have been two strictly opposing opinions or conflicting hypothesis on the cosmic position of man.

Conflict, therefore, is not quite the right word to describe the relative position of the intellectuals and the serious seekers for the truth. The former represent the aggressive party and the attacks they have hitherto made on the latter seem strikingly unreasonable and often even laughable to the dispassionate observer. Scorn, hostility, and even persecution await all those who seek to develop themselves spiritually even should they observe strictest discretion and reserve.

There are always some who would try by ridicule or by force to drag down aspiring souls to the obtuseness, hypocrisy or dull insensibility of the masses. Many have actually suffered martyrdom because not only the general public but the authorities were on the side of the intellectuals. What these latter have to offer is clearly expressed in the word *intellect* which means a narrowing of the range of human conception to purely mundane matters — the minutest part of *being*.

One can easily understand that these conditions neither produce what is complete in itself, nor what is of advantage for mankind at large, whose life lies for the greater part in regions inaccessible to the man of intellect. This is especially the case when one considers that one short incarnation on earth is an important turning point for all future existence and brings about results of a decisive nature in spheres absolutely inaccessible to the comprehension of the intellectual man. His responsibility is enormously increased and, added to his spiritual baseness, greatly helps to urge him on more and more

swiftly to the end he has chosen, where he will be obliged to partake of the fruit, which he recommended so pertinaciously and presumptuously to others.

By *intellectual man* we are to understand the man who unconditionally submits himself to his intellect. These men, curiously enough, have for centuries believed that they had an absolute right to force their narrow views on those who had chosen other paths in obedience to their own convictions. This utterly illogical presumption again is due to the intellectual man's limited powers of conception.

This very limitation is a sort of climax or culminating point in their power of conception. It is only through firmly believing that they have reached this climax that it is possible for such presumptuous thoughts to arise in their imagination. In truth they have arrived at the highest point they can attain where they come to the line of demarcation which they cannot cross.

Their attacks on the seekers of truth, which are so often accompanied by incomprehensible virulence, if closely considered, show only too clearly the goad with which the Powers of Darkness are driving them. It is but seldom that these attacks are accompanied by an honest wish to learn, which would somewhat excuse their unheard-of manner of proceeding. In the generality of cases it is but a blind and senseless raging. If we examine such attacks dispassionately, we shall seldom find that the charges made, show a wish to enter into honest controversy with the speeches or writings of a seeker of truth.

It is quite surprising how paltry and puerile their arguments are, never to the point and mostly containing direct or indirect calumnies of the *person* of the seeker.

It is only he who has nothing essential to say in reply who does that. In a seeker or bringer of the truth, there is no question of his person, he brings what his message expresses, namely the truth.

The "Word" must be considered, not the speaker. It is the practice of the intellectuals first to consider the person and

then to decide whether they should listen to his word. These people *need* this hold because of their limited comprehension; they *must* cling to externals, or they would lose themselves in confusion of thought. This is the hollow edifice which they erect and which offers no shelter or support but a great obstruction to mankind's advance. Had they a firm hold in themselves, they would bring argument against argument on the subject under discussion, leaving the speakers out of the question. This they cannot do and intentionally avoid doing, because they feel and partly know that, in a well-ordered or *fair* tournament, they would be unseated. The expressions so often heard *lay preacher* and *lay interpreter* show such a fund of ridiculous presumption that every serious person involuntarily feels that this is a shield to conceal hollowness, a sign-board hung out to hide the void behind — a clumsy piece of strategy which must be of short duration.

Its object is to put the disconcerted seeker from the very beginning into a false if not indeed in a laughable position, or at least to show him up as a bungler, so that he should not be taken seriously by anyone. In this way they seek to prevent everyone from studying the *Word* seriously, and their reason for so doing is not fear that their fellow-men might be delayed from making spiritual progress because of erroneous teaching, but a vague apprehension that they themselves might lose their authority and would thus be compelled to investigate more thoroughly than heretofore and make changes in teaching that suited them and had up till then been considered unassailable.

This underrating of the *layman*, this strange looking down on those who by virtue of their greater and finer sensitiveness stand much nearer the truth, and who do not build up around them high walls of unyielding precepts and prejudices, exposes a weakness which cannot escape the notice of a thinker. He, who harbours such opinions, is from the outset, *excluded* from being an unprejudiced teacher and guide, for he stands further from God and His Work than does any other man.

A knowledge of the development of the different religions with all their faults and errors, does not bring man nearer to God, neither does the intellectual interpretation of the Bible nor of other valuable religious writings. The intellect always remains bound to time and space, that is to say is earthbound, whereas the Almighty, and the understanding of His Divine Will stand high above time and space and over all that is transitory, and can therefore never be grasped by strictly limited human intelligence.

For this simple reason the human intellect is not empowered and not able to explain what belongs to eternity. It would be a contradiction, were it so. And he who would, in such matters, lay stress on university diplomas, despising the independent thinker, pronounces judgment himself on his own incapacity and limitation. Those who think, will recognise this one-sidedness at once, and be careful in their intercourse and know whom they may trust.

Only those who have a *Vocation* can be true teachers. Only they have the ability. This ability requires no university training; it only needs the vibrations of a refined sensibility, a sensibility which is able to soar above space and time and thus over the line of demarcation, the limit of man's power of conception.

Besides this, a man of independent judgment will always estimate the value of teaching with regard to *what it teaches* and not with regard to the *teacher*. He would be but a poor judge who could judge thus. Gold is gold, whether a prince or a pauper has it in his hands. This undeniable fact, where it refers to spiritual matters (the most important question for men), is obstinately overlooked or ignored, but with as little success as in the case of the gold. Those who seek seriously do not allow themselves to be turned aside from examining the subject itself by such considerations. Those, however, who allow themselves to be so influenced, are not yet mature enough to receive the truth. The truth is not for them.

But the hour is not far distant, when the clash must come. Partiality will cease and all false presumption will be swept away, when hostilities open in earnest.

Thought-forms.

Take a seat in a tea-shop or in a restaurant and notice the people sitting at the tables around you. Listen to their conversation and hear what they have to say to one another. Go into the families of your acquaintance and observe their habits in their spare time, when work no longer presses.

You will be horrified at the hollowness of their talk when no longer speaking of their business. If you examine closely, you will sense with disgust the emptiness of their thoughts, the oppressive narrowness of the sphere of their interests, their terrible superficiality. The few exceptions you find, who in their *leisure moments* express a longing for spiritual enlightenment, will appear to you as solitary strangers in the midst of a fair.

It is in his leisure-hour that you are best able to perceive the inner man — when he is no longer busy with his daily tasks or under the spell of his habitual train of thought which runs on his special calling. *What then remains is the real man.* Consider him and listen dispassionately to his words. You will soon cease your study; it will become intolerable. Deep dejection will settle down on you, when you see how many men are no better than animals, not quite so dull, with better intellects, but, in the main the same. They go through life with blinkers on and only see what is purely material. They care for food and drink and aim at increasing to a greater or less extent their hoard of earthly treasure, seeking for all that affords physical enjoyment and regarding all reflections on things invisible as a waste of time, which they consider would be better employed in rest and recreation. They cannot and never will understand that their life on earth, in spite of all its physical enjoyment

and delight, is only then a *full* life when they have become at least somewhat familiar with the ethereal world belonging to it and with the law of reciprocal action which does not allow life to be the plaything of chance. They repudiate the idea, under the misapprehension that, granted there exists an ethereal world, it would only bring them discomfort, if not dismay, should they meddle with it.

To them the idea is strange that physical life does not become really precious till it progresses upward. That then a new delightful warmth pulsates throughout all, including their physical enjoyment and pleasure. These are not pushed aside or discarded. On the contrary, as a happy result of reciprocal action those who seek purity and up-lifting are inspired with such an ardent love of life that it expresses itself in enthusiastic outbursts of admiration for all that exists and for all that existence proffers. Fools are they who pass by regardless! Cowards to whom the glorious felicity of those who advance courageously, will ever be denied. Rejoice therefore! Nothing is dead, nothing is void as it appears, but what surrounds you is alive, all is working and weaving in reciprocal activity according to Divine Law, far away to regions that appear immeasurably vast and you, human beings, are standing in the centre of this web. The threads of fate start from you and return to you and it is given to you to form and guide them. Mighty rulers are you! Each one of you establishing his own kingdom by means of which he will ascend or which, in falling, will bury him under its ruins.

Awake! and wield the power given you in full consciousness of the mighty happenings in progress. At present, in your stupidity, obstinacy and laziness you bring forth mischievous abortions that check all healthy growth and finally cause the authors of their being to totter and fall.

Man's immediate ethereal surroundings can do much to uplift him or debase him. And *this is* the strange world of thought-forms whose vitality only forms a small section of the huge network of manifestations in Creation. Its threads,

however, find their way about not only in the material world, but ascend to the more ethereal world and descend to the realms of Darkness. Like a gigantic system of veins and nerves, all is intertwined, interwoven, untearable and undivisible. Take heed, therefore!

There are favoured ones who can from time to time see, or guess a part of this and, through them, some things have come to the knowledge of man. Building on this, man sought to construct a complete picture, but it was a picture full of gaps and defects. Then there were investigators into spiritual matters who again made such leaps and bounds that all consecutive connection was lost, and others filled up the gaps with fantastic imagery of their own, so disfiguring and distorting to the truth, that it tended to shake faith generally. The consequences were that the utter want of logic in the so-called spiritual investigators, called forth very justifiable derision, which then finally carried the day. It would be light on our path if we could perceive the hidden connection there is in all transcendental happenings.

Many processes that perplex the investigator have their origin in his immediate vicinity and one glance into the world of thought-forms would suffice to teach him much that seemed incomprehensible before. In law-suits it would often turn out that not the accused but the accusers were the real culprits and the former would call the latter to account. The clue to this lies in the connection between the individual and the world of thought-forms which world stands closest to humanity. For many, it is certainly a blessing that they are blind-folded and that they cannot see further than their physical eye will permit. The species of thought-forms in the present day would frighten them. Many naïve harmless-looking people who never the less lead dissolute unscrupulous lives would be paralyzed with horror, for every thought immediately takes shape in the invisible world, a shape, which (like all else in the ethereal world) embodies the essential meaning of the thought.

The living creative force which flows through man, collects ethereal substance by means of an act of his will-power, and moulds it into a shape that expresses the nature of the will lying in his thought.

It is something real and living that attracts or is attracted by what is homogeneous in this world of thought-forms in proportion to its vitality and strength. In the same degree as a thought, arising in the brain, is felt in the soul with greater or less intensity will the vitality of its counter-part be in the ethereal world.

This thought world is densely populated. Centres have formed through mutual attraction which, by virtue of their concentrated energy, can exercise a powerful influence on man, in the first instance always on those who have sympathy with the class of thought, who have something of similar nature in their own composition. They will be strengthened in their intention and encouraged to continue producing similar forms to do the same work in the world of thought-forms.

But also others who have not these special qualities can come under these influences and gradually succumb to the attraction of these nuclei and continually receive reinforcements from them.

Only those are immune whose characteristics are quite different and more positive. These qualities (characteristics) frustrate all efforts made by opposing influences.

Unfortunately man at the present day principally tends towards hatred, envy, ill-will, lustfulness, avarice and all other evils and thus these form the most powerful centre in the world of thought-forms. Whereas purity and love have lost ground. For this reason evil has spread abroad with uncanny rapidity. Not only this but the centres of strength of the thought-forms keep up a connection with analogous sections in the regions of Darkness. From these they are continually being urged on to greater activity, so that their progress is marked by desolation and havoc.

Blessed, therefore, be the hour when thoughts of pure *Divine Love* once again get the upper hand, so that homogeneous centres may develop in the world of thought-forms, which can be reinforced from higher spheres, and thus not only strengthen those striving towards the Light, but also slowly work on darker characters gradually purifying them also.

In the immaterial world yet another phenomenon is to be observed. Thought-forms can be directed to certain persons and made to cling to them at the desire of the person who wishes. If these thought-forms be of a pure and noble nature, they beautify the persons to whom they are sent, strengthen the shield of purity around them and can, if they meet with feelings of an analogous nature, uplift them still further. Impure thoughts, however, cannot fail to soil the person towards whom they are directed in just the same way as the physical body is soiled when bespattered with dirt and mud. If a man so bespattered is not inwardly intimately allied with light-giving centres, it may happen that in time his intuition will become confused. The clinging impure thoughts are able to attract analogous matter, which strengthens them so that they can by degrees poison the person so encompassed.

The greater part of the responsibility naturally falls back on the author of the impure thoughts, on him who sent them out by his desire or lust to the person in question, for thought-forms remain attached to their author and accordingly react on him. For this reason it is most important always to repeat the injunction to those who really seek: see to the purity of your thoughts! Put all your energies into this effort! You cannot conceive what you are thus doing; something stupendous lies in it. Then you can fight like mighty warriors, you will be pioneers on the way to the Light and thus save your fellow-men from the poisonous growth in the world of thought-forms.

If now the bandage should be taken from the eyes of a man, and he could look into the ethereal world around him, he would have good reason to be alarmed at the wild and terrifying confusion there, but this only till he becomes aware of the

power within him, with which like a sharp sword he can without difficulty hew himself a free passage merely by exerting his will. He sees thought-forms in a hundred thousand varieties, in all possible and, for physical eyes, impossible shapes, each one, however, sharply defined, reproducing the living wish exactly as it was, when it issued from its author, unvarnished and free from all deception.

Still, in spite of the thousands of varieties, one learns in time to distinguish at a glance the nature of each, that is to say, one knows to what category they belong, in spite of their different shapes. Just as one distinguishes a man from an animal by his appearance, or indeed the different races of men by certain peculiarities. In precisely the same way thought-forms have definite expressions that clearly point out to what type they belong, whether their form is allied to hatred, to envy, to lustfulness or to some other type. Each of these cardinal types has its own stamp which appears on each separate thought-forms to show to what type it generically belongs, without regard to the specific shape that it owes to the author of its being.

Thus, in spite of the most grotesque distortion of a form till it becomes a repulsive deformity, one can immediately recognise to which cardinal type it belongs. This knowledge once acquired dispels the illusion, the wild confusion.

One sees the inexorable order and rigour of the laws governing Creation which, when once one knows and has accommodated oneself to, afford unbounded protection and great blessing. He, however, who would oppose these laws will be attacked and, if not cast down and utterly crushed, will at least come between the great mill-stones which grind slowly and painfully. Bitter experience will remodel him till at last he no longer offers resistance but acknowledges the Divine Laws. Not till then can he be uplifted.

These thought-forms not only react on humanity, they go further: for in the same ethereal world in their immediate vicinity there lives the greater number of the elementals. He who recognises the fact, that all is alive and also has a shape,

or form whether physically visible or not, will not find it difficult to go a step further and believe that the powers in the elements also take shape. To these belong the gnomes, elves, sylphs, and nixies, etc., earth, air, fire and waterspirits, which formerly were more often seen than they are now. These are likewise influenced by the thought-forms and thus much good and evil is done. One thing fits into another like cogwheels in the finest and most highly finished mechanism.

In the midst of all this locomotion stands man. He is provided with the gift to decide the nature of the web that shall proceed from the cosmic loom and to set the mechanism in motion in different directions. You must appreciate this unbounded responsibility, for all is taking place in the narrow circle of our earth-life. By wise ordinance of the Almighty, nothing goes beyond the ban of man's earth-life. *You* are able to poison this world and the next with your wishes, thoughts and intentions, or to purify them and uplift them to the Light.

Therefore become *lords of destiny*: lead upwards by the purity of your thoughts.

Morals.

It is as if a dense and heavy cloud were hanging over humanity. The very atmosphere is sultry. Man's intuitive faculties labour under a dead weight. Only those nerves which animate and nourish animal instincts and feelings are in a highly strung condition. They have been artificially excited by a mistaken and wrong training, based on wrong and deceptive premises.

The man of today is not normal in this respect. His sexual instincts are morbidly over-developed and he seeks in a hundred ways to establish a cult for them, to the destruction and ruin of the human race.

Infectious as the plague itself, this tendency gradually spreads to those who would still persistently cling to an ideal that dwells hidden away somewhere in their subconsciousness. They stretch forth their arms longingly to seize it, but with a sigh, they let them sink again in despair when they cast a glance at what is going on around them.

In utter helplessness, they look with horror at the rapidity with which the right discernment of morality is getting dulled and right judgment perverted. The standard of propriety changes so quickly that what met with disapproval and disgust yesterday, appears quite normal today and does not even cause surprise. But the cup will soon be filled to the brim and then a terrible awakening must come.

The masses, with their over-excited animal instincts, are sometimes seized with shame. A momentary feeling of misgiving comes, but the effect is not strong enough to awaken them to a sense of their disgrace. After this feeling has passed they set to, with redoubled energy, to shake off what they call

this "weakness" or the "last relic of obsolete views", if not to do away with the old customs altogether. Progress, cost what it will, is the cry of today, but one can develop in two directions: upwards and downwards, as one chooses. At present the tendency is a downward one. Man is sinking, slipping with ever increasing rapidity to be utterly crushed eventually by the horrible concussion at the bottom, when the hour strikes for the final downfall.

In this sultry atmosphere the thunder-cloud gathers in density and looks more and more sinister. At any moment the first flash of lightning may be expected to sever the darkness. It will penetrate into the obscurest corner. It will light upon and clear up what is hidden, so as to set those free who long for the light, but to annihilate those who set their face against it. The longer the cloud has time to grow in darkness and intensity, the more dazzling and terrifying the lightning will be which the cloud has generated.

The enervating atmosphere which fostered the growth of sluggishness and sensuality will be dispelled by the first flash of lightning and give place to a current of fresh, bracing air, bringing new life with it. In the sober light of day, all abortions of a morbid imagination will be divested of their mask and stand naked before the eyes of horrified mankind. The awakening of the soul will be like the concussion of mighty thunder-clouds, after which the living water of truth will break forth and dash down the channel thus opened. The day of enlightenment is at hand and will free man from the spell that immorality has exercised over him for centuries and which has now reached its climax.

Look about you: the books that are read, the dances that are danced, and the dresses! The present time is more anxious than ever to defile the purity of the soul by tearing down all barriers between the sexes, by distorting moral sentiment and disguising it under misleading masks and, if possible, totally extinguishing them. If a misgiving arises, it is quieted by weighty arguments, which however, if examined closely, prove

to be dictated by sexual instincts, whose aim it is, skilfully or unskilfully, openly or covertly, to find fresh means of satisfying men's appetites in countless ways.

They speak of the inauguration of a new age, of an untrammelled independent humanity, of the development of the power of resistance, training of the body, beauty of the nude, higher sport. They would train the young to make true the saying: "to the pure all is pure", in a word they would remodel and advance the human race by repudiating all prudery and thus producing the free noble specimen of manhood who should reign in the future. Woe to him who would dare remonstrate! An outcry would be raised against such an audacious critic. Accusations such as: "only impure thoughts could cause him to see anything amiss in it" would be hurled at him.

It is a mad whirl-pool of foul water, which spreads a suffocating poisonous miasma around. The effect is like that of opium and causes hallucinations. Hundreds of thousands are attracted, let themselves be drawn into the eddy, and there, overcome by lethargy and numbness they perish. Brothers seek to enlighten their sisters, and children their parents. Like a spring-tide the frenzy sweeps over mankind. Here and there one who is prudent, one who is revolted at what he sees, remains firmly fixed like a rock and lets the water surge around him. And there are many, who, not having the strength to battle in the storm alone, cling to these.

What is now preached under the plausible plea of progress is nothing but covert encouragement of utter shamelessness, tending to poison the higher intuition in man.

It is the most dangerous pestilence that ever attacked mankind. And strangely enough, it seems as though many had only waited for a plausible excuse to lower themselves to the level of animals: countless people heartily welcome this state of things.

But he who knows the spiritual laws that govern the universe will turn away disgusted. Let us take one of the most

"harmless" of modern entertainments: the mixed public bath. "To the pure all is pure", — these words are so reassuring that people think they give them licence to indulge in various ways. But let us look at the situation as it presents itself to the inner, the ethereal eye. Let us assume that of thirty bathers of both sexes, twenty-nine were absolutely pure-minded. This is an impossible assumption to begin with, the reverse would be more probable, although it would rarely be the case that one out of thirty was absolutely pure-minded. But for argument's sake let us assume the thirtieth bather's thoughts have been rendered impure by what he has seen. Although his conduct has been irreproachable, his thoughts have immediately become living though invisible forms and have attached themselves to the object that gave rise to them, and, whether they are expressed or not, they defile that person. That person must now carry these impure thoughts about, and they, again, attract similar thoughts floating in the air; these gather ever denser and darker round that person till they confuse and poison their victim, as a creeper can destroy the healthiest tree. This is how the proceedings at open-air public baths, at games, sports and dances etc. appear in the ethereal world.

Now one can observe, that it is just those who seek to excite their feelings and their thoughts by such exhibitions, who go to these places of entertainment. How much gross indecency is thus bred without provoking remark (as nothing of its true face is seen on the surface), it would be hard to say. It is natural that this continuously increasing and condensing mass of sensual thought-forms must gradually influence multitudes, who, of themselves, do not seek such things. At first vague thoughts of a similar nature come to these people, which in time grow clearer and more concentrated and take life, as they are ceaselessly being nourished by the present methods in the pursuit of progress. Thus one after another, they glide along with the darksome muddy stream, gradually losing their very understanding for what is clean and pure, till finally all is drawn down into utter darkness.

The opportunities and enticements to indulge in these erotic abnormalities must first of all be done away with. They are but breeding centres for the filthy thoughts of the lascivious. These spring up luxuriantly and spread destruction among men and, forming new centres, which amalgamate into one enormous field of noxious weeds, give forth a poisonous stench, suffocating both good and evil together. Tear yourselves out of this whirlpool! Like a deceptive narcotic it appears to brace, but in reality it relaxes and harms the system.

It is a grievous fact, but quite natural, that the female sex has been the first to break all fetters and to sink to the lowest possible grade of indelicacy, in the way they dress. This only proves that the explanation given above of what goes on in the ethereal world was right. Woman, having by nature the finer and more sensitive intuition, was the first, quite unconsciously, to absorb the pestiferous thought-forms of her invisible surroundings. She is more susceptible to this danger. She is the first to be led astray, and then she oversteps every limit. The saying is, "when a woman is bad, she is worse than a man". And this is true in all cases of cruelty, hatred or love. What a woman does, will always be inspired by the invisible world around her. There are of course exceptions. She is not, on this account, however, free from responsibility, for she is always able to observe the influences at work on her and can guide her intentions and actions by her will-power. If she will! That the majority of women fail to do this is a regrettable fault of the female sex and is only owing to their absolute ignorance in these things.

It is a great misfortune for the present time, that woman actually holds the future of her nation in her hands, for her psyche influences her descendants more decisively than does that of the male. This being so, what a sorry prospect does the future promise! Inevitable retrogression which nothing can stay, neither arms, nor money, nor inventions, nor goodwill nor diplomacy. More drastic measures must, therefore, be employed. This enormous burden of sin does not fall on the

woman alone. She will always only be a true reflexion of those thought-forms which hover over her nation. That must not be forgotten. *Respect and honour* woman as such, and she will develop accordingly, she will become *what you see in her*, so in honouring her, you uplift your whole nation!

Before this can be, a great revolution must take place in woman. As she is now, she can only be cured by a radical operation, a compelling, inexorable force must interfere and, as with a sharp knife, remove all excrescences and cast them into the flames, lest they destroy the healthy parts.

The present time is hurrying faster and faster towards the hour for this necessary operation to be performed on all mankind, and it will come of itself, be painful, fearful, but then, at last, health will again be restored. Not until then will it be time to speak of morals. To do so today would be like speaking to the wind — the word would die away. But the hour will come when corrupt Babylon must fall. Then look at the female sex! What it does and what it leaves undone will always show you, as in a mirror, what *you* are yourself. In virtue of her finer intuition she *lives* what the thought-forms intend her to express.

This circumstance suffices to give us the assurance that the female sex will be the first to soar to that ideal that we look for in the coming generation. Morality will then be enthroned in all her purity.

Watch and pray.

How often one hears this utterance of the Son of God quoted as well-meant advice or warning. But neither the giver of the good advice nor the receiver thereof trouble to reflect on the purport of these words.

What is meant by to pray every man knows or rather he *thinks* he knows, but in truth he does *not* know. He also imagines he understands what to watch means, but he is far from doing so.

Watch and pray is an admonition (given in figurative speech) to keep in constant activity the capacity for sensing inwardly, by which is meant the activity of the spirit of man apart from all cooperation of the mind or brain. The human spirit being the core or nucleus of the ego which evolved in the course of its wanderings through the spheres or planes of Subsequent Creation, expresses itself by the *inner voice* and in no other way.

Watch and pray is the summons to man to subtilise and to amplify his capacity for inward sensing which is in other words, to stimulate the life of the spirit within him. This spirit alone is of permanent value, it alone can return to Paradise (Original Creation) from where it went forth. It will return either matured and self-conscious or it will have relapsed into its former state of unconsciousness; it will either be welcome to the Light as a unit which has been useful in Creation or rejected as a dismembered and lifeless ego which has proved itself useless.

Thus the admonition *Watch and Pray* is one of the weightiest the Son of God bequeathed to men. It is a grave warning to serve a purpose in Creation as otherwise men run the danger that the self-acting Divine Laws will exterminate them.

Look at woman! She has, as her most precious possession, a delicacy and subtlety of perception that no other creature can boast of. As she has the most powerful gifts to realise, to make *true* all that is good, it should by rights only be possible to speak of *noble womanhood.* And herein lies her superior responsibility. For this reason Lucifer, with all his hosts, in pursuance of his scheme to subjugate mankind, made *her* the principal point of his attack.

And, unfortunately, in the woman of Subsequent Creation, Lucifer found an easy field for his operations. With her eyes open, she flew into his meshes. Then she set to work after her fashion and poisoned all Creation. Pure conceptions were distorted to be unrecognisable, which necessarily resulted in confusing the human spirit. Noble womanhood, the pure flower, the crown of Subsequent Creation, soon debased itself to a poison-plant by giving ear to the Tempter. Its radiant colours, its seductive fragrance, attract all to the spot where it flourishes, namely the *noisome swamp* into which the victims, thus allured, sink.

Woe unto woman! She was the recipient of the highest of all spiritual gifts and she misused them! On *her* the sword of Divine Justice must first fall. The only alternative being that, in virtue of her peculiarly mobile spiritual impressibility, she should change and decide to put herself at the head of the necessary climb upwards that earth-man must now take, letting the deceptive erection of pernicious ideas, suggested by Lucifer, crumble to ruin. Instead of setting the example of honestly striving for the white blossom of noble purity and adorning herself with it as a jewel, she chose to indulge in coquetry and vanity for which she found an accommodating and suitable arena in the perverted customs and manners of so-called modern society. She was conscious of the fact that her doings were destroying what was the true beauty of her sex and greedily grasped at the substitute offered her in, the suggestions of the Dark Powers and, becoming the brainless puppet of a shameless decree of fashion, proceeded to put up

her physical charms for sale. Hereby she still further sank into the abyss and drew men after her by stimulating their animal instincts and thus hindering their spiritual development.

In this manner they implanted the germ that will be their doom, for, when they come before the tribunal, retributive justice will condemn all this rotten fruit to perdition. Such as these would be incapable of holding out, of standing fast in the storms that are brewing, in the roaring gales and the howling blasts that are coming to winnow and to purify. In their terror and distress, those who have made coquetry and vanity their idols, will stretch out their hands to you in their eagerness to be saved. That no man, however, let his hands be soiled by these lost ones, these worshippers of vanity! Let them sink, push them back, they have no valuable qualities which could be of service in the reconstruction which has been predicted and which is to come.

They do not see how absurd and meaningless their proceedings are. Now they laugh at and ridicule the few who would preserve the decency and purity of true womanhood, that delicate bashfulness that was her most beautiful ornament. But soon their mocking will change to out-cries of despair and then they will be effectually silenced for all time.

The woman of Subsequent Creation is standing on the sharp and perilous edge of a blade because of the great gifts that were given her. She must now give an account for what she has done with them up till now. There is no excuse admissible for her, it is not possible for her to turn and retrace her steps, for the time is up! She should have taken thought before, for she must know that *her* views and opinions are as nothing in the sight of God for they cannot oppose His adamantine Will which is pure and clear as crystal.

That woman of the future who will successfully preserve her person and her gifts pure during a period of licentiousness, which can well be compared to that of Sodom and Gomorrah, will be as if born again. She will be the one to raise womanhood to that culminating point of excellence that those

who approach her may do so in holy awe and purest veneration. She will be the woman whose life is ordered according to God's Will; which means that she will be the radiating crown which reflects the vibrations it receives from on high undimmed, to permeate all things.

She can and she must do this, for she has the necessary ability and this lies in the great delicacy of female sensibility.

The Saviour's Words *Watch and Pray* will be embodied in every woman of the future as they should be in every woman of the present, *for in the vibrations of female sensibility lies that constant watchfulness, that heartfelt prayer that are pleasing to God, always provided that the end striven for, is purity and the Light.*

To vibrate in this way makes woman realise and experience heartfelt gratitude and joy and such is prayer as it should be! Moreover the vibrations warn the *sensitive* to be on her guard, to *watch* unceasingly. This delicate impressibility recognises and registers all evil that would approach and can ward it off before it has developed into thoughts. Thus it is always easy for a woman to protect herself in time, unless she does not herself *wish otherwise.*

In spite of their delicacy, these vibrations are so powerful that they can remodel everything in Creation, nothing can withstand them, for in them is Light and thus Life.

This was well-known to Lucifer, consequently he assailed her in the first place, he knew that he would win all over if he succeeded in securing woman. Unfortunately he succeeded only too well as everybody who will, can clearly perceive for himself.

For this reason the *Call* from the Light is addressed in the first place to woman.

She would be compelled to recognise to what depth she has sunk if. . . her *vanity* permitted it. This is the snare with which Lucifer holds woman so fast bound that she cannot recognise the Light, that indeed she no longer has the wish to do so.

The modern woman cannot desist from her life of wanton trifling, although she is vaguely aware of what she has lost. Indeed she knows it but too well. And to stifle this warning sensation, she throws herself headlong into the newest fascinating folly, i.e. to be the counterpart of man in his calling and in his character instead of returning to true womanhood, the most precious possession of all Creation, and to the task allotted to her by the Light. It is she who robs man of all that is ideal, thus hindering noble manhood from coming to highest development.

No nation and no people can flourish and prosper where woman cannot be looked up to, where womanhood is not honoured as such. Only truest, purest womanhood and nothing else can lead and incite a man to do great deeds. That is the vocation of woman in Creation according to God's Will. In this she uplifts her nation and all mankind, yes, all Subsequent Creation. For in her lies that sublime power, that gentle coercing influence which is irresistible and which, if exercised with purest intention, is blessed with Divine energy.

Nothing equals this power, for all that proceeds from it is a work of exquisite beauty. For this reason it is woman's task to weave threads of gold throughout Creation to cheer, to uplift, to further, and to animate man with a breath of the longed-for Paradise.

This was the pearl among the gifts of your Creator that Lucifer grasped at, first of all, with all his cunning and all his malice, knowing that this was the way to destroy both your anchorage and your aspirations. For in woman lies the great secret. She can conjure forth purity and sublimity of thought, she knows how to incite to highest production and to noblest activity . . . that is if she is the woman that God intended her to be when he heaped these gifts on her.

You let yourselves be duped only too easily and succumbed to temptation without a fight and now are willing slaves, under the dominion of Lucifer. God's precious gifts operate in a contrary sense to what God intended and thereby subject all

Subsequent Creation to the Dark Powers. Nothing but disgusting caricatures remain at the present day of all things God intended to be the joy and happiness of all creatures in the world. The things are there, but under Lucifer's influence they are twisted and changed and altogether deceitful. It was the woman of Subsequent Creation who made the go-between. She was the agent... and a gruesome swamp spread over a pure foundation. Instead of being fired with enthusiasm, men, giddy, intoxicated with delight, indulge in orgies of the senses.

Now you are ready to fight, but not *for* the Light but *against* all its behests so as to remain in that state of vain self-satisfaction that intoxicates you!

There are not many today who can stand a clear and penetrating gaze being fixed on them. The greater number turn out to be leprous, their beauty, (true womanhood) eaten away, gone never to return. And of those who escape destruction and are saved, many will look back with loathing when they recall what they think beautiful and good today.

But in the same way as woman has dragged all Subsequent Creation down, she has the power to raise it up again and to advance it, for man will follow her lead in this.

Soon the time will come when the Great Winnowing will be over, then there will be a joyful outcry: "Look at woman as she should be, the genuine, ideal woman in her greatness, nobility, purity and power!"

Then you will realise the meaning of Christ's words to her: "Watch and Pray!"

She will be the perfection of Nature in its most beauteous form.

Marriage.

Marriages are made in heaven. Some married couples repeat this axiom with resentment and bitterness, and others, who are still further away from heaven, repeat it hypocritically. The natural consequence is that one has taken to shrugging one's shoulders, to smiling and even to sneering at the words.

In reviewing all the marriages that a man comes across in his circle of acquaintances in the course of time, this is quite comprehensible. Those who sneer are right, only it would be more correct not to sneer at the axiom but at the marriages. They, indeed for the most part, deserve not only ridicule and scorn, but contempt.

Marriage as it is today, and has been for centuries, has put the saying to shame and so discredited it, that no one can believe in its truth. Present-day marriages, with but few exceptions, are distinctly immoral. The sooner the modern conditions and usages come to an end the better, in order to keep thousands from running blindly into this disgraceful plight, thinking that it must be right, as it is what time-honoured custom dictates. Added to this, at the present time, everything is shamelessly concentrated on trying to dull, if not suffocate every purer ideal. No one thinks of making a human being what he ought to be, can be and must be, by showing the necessary respect and consideration to his physical vehicle.

The body, like the soul, is precious, and should, therefore, be something unapproachable and may not be exposed either as an enticement nor as an object of admiration. It is something sacred. Regarded in this light, it cannot be separated from the soul on earth. Both must command respect and be held holy if

they are to have any value at all. Otherwise they are rubbish, something unclean, to be thrown into a corner or sold cheap to a passing hawker. Should an army of such hawkers come swarming over the earth today, they would find an untold quantity of this rubbish awaiting them. At every step they could add to their collections. And truly such hawkers are going about in great numbers. They are the ambassadors and emissaries of the Powers of Darkness. They greedily seize upon their easy prey and triumphantly drag it down farther and farther into their dark realm, till it is swallowed up and can never find its way back to the Light. No wonder then that all should laugh if anyone seriously affirms that marriages are made in heaven.

Civil marriage is but a business contract. The couples that thus bind themselves, do not intend seriously to begin life together mutually helping one another, to raise the standard of their inward and outward value, to attain together still higher ideals and thus to be a blessing to themselves, to all humanity and finally to Creation itself. It is a bargain, entered into to ensure each other's material welfare, so that they should have no reason to reproach themselves that they surrendered themselves to each other for nothing. Where then remains the sanctity of the body that should be brought into marriage on both sides and held there in all honour? Of the sanctity of the body no notice is taken!

In this bargain, woman plays such a deplorably unworthy part that one must fain turn away in disgust. In eighty out of a hundred cases she sells herself to her husband to serve him, for he does not seek an equal — a companion — but in case he does not wish to show her off, he wants her as a cheap and willing housekeeper to make his home comfortable, with whom he can also satisfy his animal instincts under the cover of respectability.

Young girls leave their parents to marry, often for the most trivial reasons. Some are tired of being at home and long for an independent sphere of action. Others think it would be

more attractive to be a married woman and hope to lead a fuller life, or they may contemplate bettering their material circumstances. There are also cases where a young girl marries to defy or cross another, and cases where the motive is simply erotic, these feelings having been awakened and artificially nourished by reading bad books, or by suggestive games and sports.

It is seldom that real love urges them to take this most important step of their earth-lives. Countenanced by their parents, who consider them too worldly-wise to allow themselves to be guided by higher motives and their purer intuition, they rush into this perilous venture and they must often partly pay for their recklessness in their married life. But only partly, the bitter experience of the consequent reaction of such marriages comes much later, for the principal fault made was the neglect of the opportunity to advance spiritually. Many an incarnation has been utterly fruitless for the individual, as it has not been able to contribute anything to his advancement. Retrogression may even have begun and the lost ground must then painfully be made good again.

How different when a marriage has been built on the right foundation and is harmonious. The husband serves his wife and the wife her husband, each the other joyfully, of their own free wills. They grow older side by side, ennobling one another, and smiling at all mundane trials. Such a marriage is a gain for life. In such happiness lies the guarantee for the upward flight, not only of the individuals, but for all humanity.

Woe to those parents who drive their children into false marriages by persuasion, by stratagem, by constraint or for conventional reasons. The burden of responsibility which extends further than for the child's welfare only, falls back so weightily on them, sooner or later, that they will wish never to have entertained such “brilliant plans”.

The marriage ceremony in church is looked upon by many as only part of a purely mundane celebration. The churches

themselves or their representative ministers say: "Whom God has united, let not man put asunder." Their belief is that God has united the couple. The more "advanced" thinkers take the ceremony to mean that the couple are united in the *sight of God*. The latter interpretation is more justified than the former, but the words really mean something else.

The injunction is given on the understanding that marriages are really made in heaven.

When the false notions and interpretations of today are set aside, all cause for laughter, ridicule and sneering will cease immediately and the unimpeachable truth of the words will become evident in all its magnitude. The natural consequence will be that men will see and understand that marriage is intended to be something quite different to what it is now, that a marriage may only be celebrated under utterly different conditions to those accepted today and that the couples who unite should only do so from absolutely pure motives.

"Marriages are made in heaven." These words show, in the first place, that every individual soul coming into the world has certain qualities that only another soul with corresponding suitable characteristics can help to develop harmoniously. The corresponding suitable qualities are not identical. They are their necessary complement and serve to make the individual in question of full value. The two souls should *complete* each other mutually to make a harmonious union. Their union is, as it were, a full chord, each note of which is of value and essential to the harmony of the whole.

That is the marriage that is made in heaven. From this, it must not be inferred that there is but *one* possible partner on earth with whom a person can enter into a harmonious union; there are generally *a few* who are furnished with the necessary complementary qualities.

It is, therefore, unnecessary to wander about the world in search of a really suitable consort. It is only a case of exercising due circumspection, and of keeping eyes, ears and heart open,

and above all, of laying aside what, up till now, were considered justified pretentions, and which were made preliminary conditions. What is considered so necessary today is just what should *not* be. The conditions for a marriage on a sound basis are, that both parties work together and pursue high aims — conditions as necessary as air and exercise for physical health.

He who counts on ease and freedom from the cares of life and tries to adjust his union so that it should assure him these conditions, will make his life unwholesome in every sense.

Seek then to contract marriages that are made in heaven, and happiness will be yours!

To have been made in heaven means that the couple were intended for each other before or on entering the world. The being intended only refers to the qualities they are furnished with, to complete each other. Those who have the qualities are intended for one another. In other words, they suit each other and complement each other and thus their union is intended.

"What God has united, let not man put asunder." The misunderstanding of these words of Christ has done much mischief. Many took the words *what God united* to mean marriage, but marriage has but little to do with the meaning. What God has united, is a union, in which the conditions required for full harmony, are fulfilled, and which has been contracted in heaven. Whether the union is ratified by the State or by the Church makes no essential difference.

But naturally it is necessary to obey also the laws of the State. If then a religious ceremony is celebrated in all reverence by those so united, it follows that, through their spiritual attitude, a still greater blessing descends on their union. Of such a marriage one can truly say, *it has been made in heaven and before God.*

Now follows the admonition: "let no man set asunder." How has the sublime meaning of *these* words been degraded!

Their truth lies clear as noonday: wherever a union exists that has been made in heaven, i.e. when two people so

complement each other that harmony results, a third shall not interfere, whether to make discord, to prevent the union taking place, or to cause it to be separated. Such wrongdoing will in the course of reaction cling as a heavy weight to the perpetrator, for he will have harmed two people and also turned away the blessing which their happiness would have spread around them in the material and ethereal worlds.

The simple truth that lies in these words is self-evident to all. The warning is intended to protect only such unions as have been made in heaven under the aforesaid conditions, and in confirmation of which they are born into the world with the necessary qualities to complement each other. Between such, no third person may interfere, not even parents.

The couple concerned will certainly never wish to part. The divine harmony, the result of the corresponding qualities of their souls, would not admit of such a thought. Their happiness and the permanence of their marriage is thus assured in advance. If one of the parties appeals for a divorce it is the best proof that the necessary harmony is wanting and that the marriage has *not* been made in heaven. In such a case the marriage should be separated, to reinstate the couple, living such an unworthy life, in their self-respect. The greater part of the marriages of the present time are of the wrong sort. This evil lies principally in the loose morals and in the dominating worship of the intellect.

"Putting asunder what God has united" does not only apply to marriage but also to those who wish to unite to develop harmonious qualities. If such a bond exists and a third party tries to interfere by slandering or by other well-known methods, then his intention alone is equal to adultery. The meaning of the words: "What God has united, let not man put asunder" is so simple and clear, that it is difficult to understand how they could have been so erroneously interpreted. The fault lies in having erected a barrier separating things spiritual from things temporal which is the reason man's power of conception came in time to be limited by

his intellect, a condition which cannot bear good fruit.

The words came from the spiritual world and it is only spiritually that they can be interpreted.

The claim of children on their parents.

Many children live under a fatal delusion, the result of which will do them the greatest harm. They think they can charge their parents with having been the cause of their life on earth, and one often hears it said: "Naturally my parents must provide for me, for they brought me into the world. It is not my fault that I am here."

That is the most foolish thing they could say. Every individual is here on earth either because he has begged for the privilege, or because of his sins. The only office of the parents is to give the soul the opportunity to incarnate. And every incarnated soul should be grateful for the opportunity that is granted it.

The *soul* of the child is but the *guest* of its parents. It has no spiritual claim on them, and the mundane claims have been developed out of purely mundane social laws, authorised by the state in order to exempt it from having any responsibility.

Spiritually the child is a separate, independent individual. With the exception of its physical body, the tool it needs for its activity on earth, it has received nothing from its parents — only just a domicile that the incarnating soul could make use of.

Still, as the parents have furnished this abode, it is their duty to take care of it till the soul who has taken possession is able to care for it itself. The development of the child's body will decide when this is to take place. What exceeds this office is a gift from the parents.

Hence it is time that children should discontinue to rely on their parents and rather look to become independent as soon as possible. They must work for themselves, it does not matter

whether they work at home or elsewhere. It must be *work*, not *amusement* and the mere fulfilling of social duties, but the doing of some definite, useful duty that another person would have to be engaged to do if the child did not attend to it. Only in such cases can one speak of leading a useful life on earth: such a life matures and develops the spirit. If a child male or female does its duty in this way in its parent's house, it should get the same salary for its work that the parents would pay a stranger. In other words, such a child must be respected and treated in the way an independent human being has a right to be treated. If parents and children are united by special bonds of love, of confidence and of friendship, so much the better for both. Such ties are entered into voluntarily, and are based upon the inner conviction and thus so much the more valuable. Such ties are genuine and endure after physical death. In the next world they serve to promote their mutual advancement and happiness.

But when children have reached a certain age, it is not desirable that they should continue subject to family rules and family thraldom. Neither have aunts, uncles, cousins or other relations any claims on the child whatever. This is an objectionable abuse of relationship which must disgust a free and independent spirit. These customs are due to tradition and have, unfortunately, become so ingrained that in most cases nobody tries to think differently and independently but resigns himself, although reluctantly. He, however, who troubles to think it over from an unbiased standpoint will inwardly be revolted at its preposterous absurdity and turn away in disgust.

All this unnatural nonsense must be done away with. A new and healthy generation will not suffer its continuance because it offends all healthy principles. If man is to be fettered by such artificially distorted views of life, he can never produce anything really great. A man will be more hindered than he thinks by these ties which may seem of secondary importance. To free all men, every individual should cast aside these

unworthy fetters. Genuine freedom lies in doing what one recognises oneself as a duty. Only then can a *claim* be justified. And this applies to children also; only those, who do their duty faithfully have a right to claim.

But parents also have many pressing duties to fulfil that have nothing to do with the claims of children. Every grown-up should know what bringing a child into the world involves. The mischief done by wantonness, carelessness and thoughtlessness (based on utterly wrong views) has taken a terrible revenge on man. You must know and understand that in the immediate proximity of material life on the physical plane, a great number of souls are waiting ready and expecting an opportunity to incarnate on earth; these are human souls retained by their Karma who are anxious to atone in a new life. As soon as the possibility presents itself, i.e. a birth is expected, they attach themselves to the expectant mother waiting for the little body to mature in which they purpose dwelling. During this period of waiting, invisible threads are spun between the child's body and the waiting soul who assiduously keeps as close as possible to the mother. When maturity is sufficiently advanced, these threads serve as a bridge to admit the stranger from the other world. This strange guest forthwith takes possession and his Karma, that accompanies him, may often cause grief and anxiety to his parents. A strange guest, what an uncanny thought! Something a mother should constantly keep in mind and never forget is that *she* also has the right of choice among the waiting souls, if she does not let the time she has be wasted carelessly.

Incarnation is subject to the law of attraction; still it is not absolutely necessary that the incarnating soul should be attracted by the parents, it may also be attracted by some person frequently in the company of the pregnant woman. When man knows how all happens and takes it into account, much mischief will be avoided. Now men wantonly toy with such matters, spending their time in gambling, dancing, and entertaining, utterly regardless of what important events are

preparing — events that will play a leading role in their after-lives. Conscious prayer which should always be accompanied by intense wish, could greatly help to lessen the evil and strengthen the good, so that the little stranger who comes to live with them may in every respect remain a welcome guest to the parents.

The talk of pre-natal education is all nonsense. Conclusions drawn from misunderstood phenomena which appeared on the surface gave rise to this theory; it is not possible to train an unborn child; but, there is every possibility of *influencing the attraction* of a soul seeking to incarnate, if this is attended to in time with all serious intention. The result of attracting the right soul is immeasurably more important than what could be hoped for or expected from pre-natal education.

A human being who fully understands this and yet carelessly and thoughtlessly disregards it deserves no better than that a spirit should incarnate and intrude itself into his family circle, that later on becomes a constant source of trouble and perhaps danger.

To enlightened human beings, bringing a child into the world should merely be considered a proof of their willingness to receive a stranger as permanent guest into their family, in order to give him the opportunity to atone and to mature on earth. And only in cases where there is a heart-felt wish on both sides to attain this object, is it justifiable to give a soul the opportunity to incarnate.

When these facts are taken into serious consideration many of our present habits will change, as in the relations between members of a family, their manner of treating each other and education in general. All will be judged from a different and more serious standpoint. More consideration and more respect will be shown. Feelings of self-reliance and responsibility will become more general, which again will immensely further social advance, and children will learn to desist from claiming *rights* that were never rightfully theirs.

Prayer.

If the question of prayer is to be discussed at all, these words are naturally only addressed to those who are personally interested in prayer. He who does not feel the impulse to pray, may, without hesitation, refrain from doing so, because his words and his thoughts would necessarily evanesce. If a prayer is not deeply felt, it has no value and no result. A feeling of intense gratitude in moments of great joy, or the bitter pang of pain in time of trouble, constitute the best foundations for a prayer that may hope to be heard. At such a moment a man is filled with a concentrated burst of emotion that silences all else and at such a time the essence of the prayer, be it thanksgiving or a request, becomes endowed with unusual power.

Man mostly has quite a false notion of how a prayer operates and develops. It is not every prayer that penetrates to the Almighty. On the contrary it is a very exceptional case when a prayer ascends to the steps of the Throne. Here again the eternal law, the attraction of homogeneous species plays the principal role.

A serious and deeply-felt prayer is attracted by (and on its way attracts) analogous influence to a centre of power representing the principle which forms the essence of the prayer. These centres of power may be called sections of planes in the universe, or by any other name, their effect would be the same in every case. Reciprocal action brings the answer to whatever the principle wish, expressed in the prayer, was, whether for peace, strength, reconvalescence, or concerning plans suddenly arising in the mind, answers to difficult questions or other matters. Some benefit will always result

from heart-felt prayer, if it only brings more composure and a greater power of concentration, that in their turn help find deliverance, or some way out of the difficulty.

It is also possible that these prayers, strengthened by the reciprocal co-operation of homogeneous centres of power, find their way spiritually to some charitable soul and induce it to afford help in some way, and thus bring an answer to the prayer.

All these operations can be easily understood by observing transcendental life. Here likewise, perfect impartiality will be found, for it is always the spiritual state of the one who prays, which gives life, strength and efficacy to the prayer.

In the immense expanse or amplitude of the transcendental life in the universe, every variety of sensation belongs to its special homogeneous class, and thus cannot be attracted, but rather would be repelled by any other class. It is only in the case of homogeneous sensations that their fusion and consequent increase of strength is possible.

A prayer that is instigated by different sensations which in spite of their disconnection, still possess a certain amount of vigour, will attract a variety of equivalent influences and thus react in various ways, but this will only be the case if the prayer has been offered up with intense fervour. Whether the petition is then granted, depends entirely on the nature of the different requests. By far the best way is to send forth but *one* thought, to express but one wish at a time, that there be no confusion.

Christ never meant that the whole of the *Lord's Prayer* should be said at once. He only summed up all that a man may ask for with the certainty of being heard, provided he prays with fervent intention.

These petitions contain all that man needs for his bodily and spiritual welfare and advancement. And more still, for at the same time they indicate the direction in which man must strive in his life on earth. The order in which these petitions are grouped is a master-piece in itself.

For a man who can enter into and grasp its deep meaning, the *Lord's Prayer* alone is sufficient in every way. He needs nothing else; in it he will find the whole Gospel in a concentrated form. The *Lord's Prayer* is the key to the realms of Light for him who can live according to its precepts, everyone who wishes to advance and to rise will find *it a staff in his hand and a lantern to his feet* — so immeasurable is its power.*

This all-embracing plenitude indicates the purport of the *Lord's Prayer*. In it Jesus gave the *key to the Kingdom of Heaven, the pith of His Message*. But He did not intend that it should be said straight off.

If a man will only take heed when he prays, he will himself see, when repeating the succession of petitions, how often his attention will wander, and how thereby, no matter how familiar the prayer is to him, his emotion loses in intensity!

Indeed it is impossible for him to pass from one request to the other with the deep and necessary fervency indispensable in real prayer.

But Jesus made everything easy to man in His own way. He expressly said: "Become as little children", which means: think as simply, seek difficulties as little as they do. He would never have expected such an impossibility as to pray the *Lord's Prayer* all through with the deep concentration required. This also should bring the conviction home to man that Jesus intended something different, something far greater. It was not simply a prayer that He gave. It was the key to the Kingdom of Heaven!

It weakens a prayer to make it multiform. Neither does a child come to its father with seven requests at a time, it will only come with what lies nearest to his heart, whether a grief or a wish.

Hence man also should turn to God in his trouble and utter his plaint. And in most cases it will be *one* particular matter and not with several at once that he will come. Man should not pray for matters that are of no special moment to him, for in

*) Lecture No. 28: The Lord's Prayer.

such cases he would not be deeply enough interested to be inspired with the necessary life-giving fervour. He would but be uttering empty phrases, and so weaken a petition which might otherwise be of real import.

Only pray for what is really necessary. Never utter empty phrases which can but distract the attention and lead to insincerity! Prayer demands the deepest and most serious attention, seek therefore solitude and purity when you pray. Solitude will heighten the intensity, and purity will lend the spiritual illumination and the lightness required to carry the prayer up to the realms of Light. It will then be heard and granted in such a manner as will best help the petitioner and really advance him in his whole being.

It is not the impelling force of energy that uplifts a prayer, purity alone lends the needful lightness.

When the earnest desire to pray awakens in a man's breast, he can attain to this purity, even if not in all his prayer. It is not necessary that his whole life be pure, if only he can from time to time, for a few seconds, uplift himself through the purity of his inner feelings in prayer.

Not only seclusion lends strength to the prayer by the facility it affords for deeper concentration, but the same results are arrived at by any strong emotion such as fear, anxiety or joy. It must not be expected that the answer to a prayer should always agree with and correspond to the picture that a man has formed in his mind. The prayer is granted in a much wider sense and brings about what is good for a man's welfare in the future, not for the present moment.

Often it will appear as if the prayer had not been heard and later on, it will prove to have been granted in the best possible way, and the man is glad that it was not granted as he had wished at the moment.

It has often been asked how the law of returns will work in the case of intercession; how the prayer of another can find its way to a man who has not prayed himself, because the reaction must return to the petitioner. Neither is there any

exception to the rule in such a case.

The interceder, in his prayer, thinks so intently of the one for whom he is praying, that his strong desire becomes fast anchored in his friend, it encircles him with living thoughts. Thus the prayer rises upwards from him and to him the reaction can come.

The one indispensable condition being that the person who is being prayed for, is of receptive nature and offers suitable anchorage and does not put any obstacles in the way.

If the person proves unworthy and thus cannot be helped, the prayer will pass by without taking effect. This again demonstrates the wonderful justice of Divine Law which does not permit that the unworthy be helped from outside by another. If it is impossible for the intercessary prayer to get a hold on the person prayed for, then the prayer is useless. Here again we find the automatic reciprocity so perfect that man stands dumbfounded at the just distribution of the fruits of man's will and man's work.

If this did not proceed so inexorably, the mechanism of Creation would be defective and allow of undue favour being shown to the unworthy. They deserve no interceder, although in consideration of past friendships, intercession is possible.

Intercession on the part of those who are not impelled to pray from intense desire and genuine feeling has no value whatever, and is but empty air.

There is still another result possible of genuine intercession. It may be a pointer. The prayer rises unhindered and points out one needing help. It may be that a messenger from spiritual heights be sent down on this mission. He can however only afford help to the person indicated under certain conditions prescribed by the law, and his success will depend upon whether the person in question deserves assistance or not, whether he will welcome it or repulse it. If the person needing help has a leaning towards what is evil, the messenger will not be able to get in touch with him, he will not be able to help and his mission will be fruitless, for here the working of

the living law interposed. Where there is the right basis, intercession is of unspeakable value. Either it brings help to the sufferer (even if he is unconscious of it), or it unites itself to his wish or his prayer, thus giving it great increase in strength.

The Lord's Prayer.

There are but few who, when praying, try to realise what they mean when they say "Our Father", the introductory words of the Lord's Prayer, and still fewer understand the meaning of the following sentences that they rattle off. To rattle off is the right expression for what, in this case, men call praying. He who after honestly examining himself does not acknowledge this, only proves that he has been superficial in all things all his life, and is not, and never was capable of thinking seriously. There are enough mortals on this earth who take themselves seriously but who, with the best will in the world, cannot be taken seriously by others.

It is the very beginning of this prayer which has always been misunderstood in different ways. A certain sense of safety and comfort steals over those who pray earnestly and from their hearts, when they say these introductory words, and this feeling remains with them for some moments after their prayers are over.

This explains two things: in the first place that the man can only concentrate his attention on these preliminary words, which have inspired him with these feelings and secondly, the fact that his inspiration is so short-lived shows, that he is far off from understanding what he has been saying.

It is clear that either he has not been able to keep up the strain of serious thought for any continuous time, or it reveals the superficiality of his nature; otherwise he would find that the next words, as soon as they became life in him, would inspire him with *another* feeling, one corresponding to their tenor. If he understood the real meaning of these words and their importance his sensation of comfort and safety would

cease and a different feeling would be awakened in his breast.

Some people (the more conceited) see in the words "Our Father" a confirmation of their opinion that they descend from God Himself and, if properly developed, will finally become Divine, and that, in the meantime, they partake of Divine nature.

Besides this, there are other errors regarding this sentence, but most men look upon it as an invocation to the Almighty and say it mechanically, and as it costs the least effort in thinking, they repeat it thoughtlessly, although it is just these words which should be uttered with the greatest fervour of which man's soul is capable.

But none of these interpretations are right. The Son of God chose these words to express the *spirit* in which the human soul should approach the Almighty if he hopes that his prayer should be granted; they distinctly define the nature of the only possible relationship to God, of which man must be conscious when he lays his petition at the steps of the Almighty's Throne.

There are three parts to this prayer. The first part shows the self- abasement of the soul, humbling itself before God, seeking to unfold itself before Him and declare its genuine and devoted subjection before it utters a desire.

The Son of God tries to make it evident that this is the feeling a man must be conscious of if he desires to approach the Almighty. Hence these introductory words appear in the light of a sacred vow of allegiance: "Our Father which art in Heaven."

Consider a moment; a prayer is not synonymous with a request, otherwise there would be no thanksgiving prayers which contain no requests. To pray is not to beg.

In their mistaken way of thinking men are not in the habit of coming to God unless they expect something, if indeed they do not *demand* something of Him. A demand lies in every request, and man cannot deny that he always comes with some request.

It may be *only* a vague desire to secure a place in heaven. He does not know what it is to praise God jubilantly for the glad

enjoyment of his conscious being. For being able to do his appointed work of cooperation for the welfare of his surroundings in accordance with God's Holy Will. He does not even suspect that just this, and only this, would further his own welfare, his progress and advancement.

This is the basis that the Lord's Prayer rests on. The Son of God, who only sought to bring about man's welfare (which depends on the right understanding and obeying of God's behests) could not have worded it otherwise.

Thus the prayer He taught is anything but a begging petition; it is an earnest and comprehensive vow on the part of man to lay himself at his Master's feet.

Jesus gave this prayer to His disciples who were then prepared to worship God in truth and purity, to serve God in or by their lives, and by this service to honour His Holy Will.

Before he begins, man should consider whether he dare make use of this prayer, and enquire of his conscience whether, in repeating it, he is not trying to deceive his God.

The introductory sentences admonish every one to examine his conscience to make sure whether he really is what he professes to be in this prayer; whether he may present himself before God's throne without hypocrisy.

If the first three sentences strike root in you they will lead you to the steps of the throne of God. *They are the way*, the sure and the safe way, provided they are realised in a man's soul.

But if these sentences do not *live*, i.e. become part of man's living soul, they cannot reach God. When you say: *Our Father which art in Heaven*, it must be a humble but a joyful outcry, coming from your hearts. This cry voices your sincere vow. "I give Thee, Oh my God, all paternal rights over me; I will submit with the obedience of a child; I recognise, Oh my God, the wisdom of all Thy behests; I beg Thee to treat me as a Father treats his children: I am here, Oh Lord, to listen to Thee and to obey Thee like a child."

The second sentence, *Hallowed be Thy Name*, contains the assurance of the worshipper that he is in profound earnest in

what he ventures to affirm; that every thought and every word comes from his inmost heart: that he is in no wise trivially profaning God's Holy Name which he venerates too highly to abuse. Consider, ye worshippers, what ye are vowing! If you are honest you must confess that up till now you have lied to God. You were never as serious in your prayer as the Son of God took for granted you would be, and which He made conditional.

The third sentence, *Thy Kingdom come*, is not a request but again a vow: The earth shall become like the heavenly Kingdom by the devotion and service of human souls. Thus the words *Thy Kingdom come* mean: we will improve and perfect this earth so far that Thy perfect reign may extend to us. We will prepare the soil, i.e. make conditions enabling all men to live according to Thy Holy Will, that Thy laws may all be implicitly obeyed, that it may become like the spiritual world where the blessed spirits dwell, who are washed free from burdens and sins, and whose whole lives are devoted to Thy service. For as Thy laws are perfect, good can only come from unconditionally obeying them. Thus it is man's assurance that he will become fit and capable to found a kingdom on earth which will carry out God's intentions and purposes. This assurance is accentuated in the next sentence *Thy Will be done on earth as it is in heaven.*

This is not only a declaration that man will implicitly obey God's Holy Will, but it promises that man will diligently seek to know and understand this Will. This seeking must precede the obeying, for until man knows God's Will he cannot adjust his feelings, thoughts, speech, and actions to suit it. What reprehensible carelessness of man repeatedly to give these assurances to his God, never troubling or caring to enquire what Divine Will decrees on which Creation rests. If this is the attitude of man, every word of his prayer is a lie, and he stands before his God as a hypocrite and deceiver. He would be adding new sins to the old ones and yet would expect commiseration when he breaks down under this burden of sin in the next world.

Man has now been given *three opportunities* to know God's Holy Will. Once Moses brought it and was inspired to write the commandments. The second time was through the Son of God Himself, Jesus Christ, who was Truth incarnate, and now the third and *last time* in the Message from the Holy Grail, which has been educed from the Truth.

Not until these sentences have been fully digested and the vows observed as a preliminary process, can the soul proceed to say: *Give us today our daily bread.*

This says in other words: When I have done what I promised to do, let Thy blessing rest upon my work and, whilst attending to the physical necessities of my body, may I always find time to do Thy Holy Will.

And forgive us our trespasses as we forgive them that trespass against us. Here knowledge is communicated of the incorruptible justice of the spiritual law of returns in which God's Will is made manifest. The petition to be forgiven and released from sin is *conditional* on the petitioner having *previously* forgiven all wrongs done to him by his fellow-men. He who is *so far* advanced that he has fully forgiven his neighbour what he has suffered at his hands, is so far matured that he would never *intentionally* do wrong. If so, he is also free of all guilt in God's eyes, for with Him only *that* is wrong that has been done with *evil* intention. It all depends with what intentions the deed was done. Here there is a great difference from the opinions current in the world today.

Thus the burden of this sentence is also a promise: the soul aspiring to the Light declares its will to fulfil what it vows to God. In the concentration of prayer, it hopes to gain self-knowledge and self- control, and to him who prays in the right spirit, help will come according to the law of returns.

And lead us not into temptation. It is quite wrong for man to come to the conclusion that God would ever lead him into temptation. God tempts no man. In this case, owing to a doubtful transcription the unfortunate choice of the word tempt was made. The right meaning would be something like

confusion, going astray, looking for the Light on the wrong path. Hence the petition would be "Let us not choose wrong paths and seek in the wrong direction, nor lose and waste, and fritter away our time in this way; but restrain us, if necessarily *forcibly*, even if the process causes us suffering and pain". Man should realise that this is what is meant by the wording of the next sentence, which evidently belongs to it: *But deliver us from evil.* The little word *but* is a clear proof of their connections, and the meaning is identical with: "May we recognise what is evil at whatever cost, even at the cost of pain and suffering. May the inflexible law of returns teach us every time we sin, for in recognising our sins lies release also for those who are earnest seekers."

Here the second part of the prayer, man's converse with God, ends.

For Thine is the Kingdom, the Power and the Glory for ever and ever. Amen.

This third and last part is the jubilant assurance of safety the soul enjoys in the protection of the Almighty. It lays its vows at His feet in prayer.

Thus we distinguish two parts in the prayer the Son of God gave us: the introduction and the converse with God to which Luther added the jubilant outcry expressing his knowledge that help will come to the petitioner and strength be given him to fulfil what he has promised.

The accomplishment of what it vowed must carry the soul up to God's Kingdom, to the region of eternal joy and Light. In this way the Lord's Prayer, when realised and made living will be a staff and a support to mount to the Spiritual Kingdom.

Man should not forget that in praying, properly speaking, he is only seeking the power to *realise himself* what he is praying for. And it is in this sense that the prayer the Son of God gave his disciples must be prayed.

The true Worship of God.

It must be admitted that up till now man has not understood what it means to worship God; much less has man ever really worshipped God. To do this, however, is an absolutely indispensable necessity for man, and should be a matter of course.

Man knows how to pray, or rather to beg, and now and then he offers up heart-felt thanksgiving. This, however, occurs only on special, exceptional occasions, when, for instance, God has *unexpectedly* granted him a boon, or when he has *suddenly* been saved from some imminent danger. Unexpectedness and suddenness are the necessary incentives to make him do this. Stupendous things may fall to his share but, so long as they happen in the ordinary, normal every day fashion, he will never — or very seldom — think of offering up thanksgiving. Should it happen that he and all those he loves, permanently enjoy good health, should he be free from the cares of life, he will hardly bring himself to express serious gratitude. It is necessary that there should be a *special* incentive to arouse a strong emotion in a man. When all goes well, he will sometimes talk of it; he will go to church and murmur a prayer of thanksgiving, but it will never occur to him for a moment to put his whole soul into it. Only in cases where affliction befalls him, will he bethink himself that there is One who is capable of helping him. Fear will at last drive him to stammer a prayer. But here again this is begging and not worshipping.

Thus do they who consider themselves *righteous* and *believers*, and there are not many of them on earth — they are praiseworthy exceptions.

What a pitiable picture of mankind unfolds itself before him who cares to investigate more closely, and if man looks so abject in *your* eyes how much more so must he appear in the eyes of God! Turn and twist them as you will, these are real facts which unfortunately allow of no extenuation.

You will surely be abashed and discomfited when you consider this, for neither begging nor giving thanks is true worship.

To worship means to honour and *revere*, and this in truth is not to be found on earth. Look at the festivals and ceremonies instituted by man with a view of doing honour to God, in which there is no question of praying and thanking. There are Oratorios. Pick out the artists that are to worship God in song and observe them while they are preparing themselves in the hall or church beforehand. They are all anxious to achieve something to please the *audience* in the first place, God seeming to be of secondary importance, whereas it is just in His honour that the performance is given. Look at the conductor inviting applause — he wishes to show the people what he can do.

Then look at the proud buildings, churches and cathedrals raised with the intention of glorifying God. The artist, the architect and the builder are working for their own fame. The cities, in which these monuments are, esteem them highly, because they add to their renown and attract visitors, not indeed that these may worship there, but that their money should flow into the city's coffers. Wherever you look, every one is engrossed by externals; all is done under the pretext of worshipping God.

It is true that here and there you meet a man whose soul awakens in the leafy forest or on the mountain heights, who may even at such times cursorily think of the Creator of all this beauty, but it is a Creator far away in the vague background. Such a man's soul expands but does not take flight upwards; it just *melts* in the serene luxury of enjoyment. This must not be confounded with soaring aloft. It is but the same feeling of

well-being that a glutton feels when sitting down to a richly appointed table. When the soul *melts* in this way, it is taken for worship, whereas it is but ecstasy — merely a physical sensation which is mistaken for feelings of gratitude. Many an enthusiastic lover of nature is convinced that this ecstasy is worshipping God and considers himself far superior to others who have never had the opportunity of enjoying the beauties of nature. This is a truly pharisaical view, originating in his feeling of satiety and well-being — sham gold, utterly worthless! When such men seek the treasures of their souls to serve them in their upward journey, they will find none, for the presumed treasures were but ecstasies at the sight of beauty — nothing else. Veneration for the Creator was wanting!

Ecstasy does not belong to true worship any more than murmured prayers or prayers offered up kneeling with uplifted hands do, or even trepidation of the soul. Worship must express itself in *joyful activity*, in glad acquiescence in whatever life brings; in a wish to benefit by the experience of every moment, which means to profit by it to make it a part of life itself. Gambling and dancing or other pastimes harmful to body and soul are waste of time. The intellect seeks these as a relaxation and restorative to balance its everyday work. Worship is looking up to and seeking to do the Will of the *Light*, which alone further upraises and ennobles all things in Creation! The indispensable condition is accurate acquaintance with the Divine Laws in Creation. These show man how to live if he wants to be well in body and soul, and they point out the way to the spiritual kingdom, at the same time they let him clearly see the dangers he would run, should he set himself in opposition to them!

As the effect of these self-acting laws is vital, adamantine and unchangeable, man is utterly powerless to oppose them; it is thus quite natural that it is an urgent necessity for him fully to understand a power against which he is at all times absolutely defenceless.

And people heedlessly neglect and pass over this essential

point, so simple and so patent, and which lies nearer than anything else to their true interest. It is a truism that has often been observed that mankind never hits on the *simplest* thoughts. In this, curiously enough, every animal is wiser than man. The animal adapts itself to the scheme of Creation and progresses together with it in the natural course of things, as long as man does not seek to hinder it. Man wants to govern something quite beyond his control that acts quite independently, something to which he is and always will be subject. As soon as he has learned to turn to his profit the minutest fraction of the radiating powers of nature, of the living energy of air, water or fire, he thinks, in his presumption, that he is *ruling* that power; but he does not consider that before he could make the smallest practical use of the qualities inherent in these powers he must first learn by studying their peculiarities. He must accommodate himself to their nature, if he wants to make use of them successfully. This does not mean ruling and compelling, but submitting and accommodating himself to *their* laws.

Man ought surely to have noticed by this time that he can only learn what can be of service to him by humbly and submissively adapting himself to Divine Will and Ordinance and by gratefully persevering in the same. But no; because in such cases where he has stooped to obey and to serve God's Will in Creation and has received prompt help, his conceit becomes inordinate and he childishly poses as conqueror, the subduer of nature! This senseless idea is the climax of stupidity. In so thinking, man overlooks something really grand, for were his principles right, he would really be a conqueror. In controlling himself and his vanity, he would see that all his notable achievements, all his successes up till then were owing to his having studied what already existed. Every inventor and all great men have adapted their thinking, their aims and intentions to accord with natural laws. All that opposed or indeed rebelled could not come to life, but was crushed, destroyed, shivered to atoms!

As in minor matters, so in man's whole existence, all proceeds on the same plan. Man has not only to live the short span of time on earth, but must wander through all Creation and for this purpose needs knowledge of the laws which govern Creation and not only knowledge of his individual immediate and visible surroundings. If he does not know the eternal laws, he is hindered, deterred, bruised, thrown back, even crushed, because owing to his ignorance he cannot swim in the strong current, but exposes himself to its power in such a manner that it presses him downwards instead of upwards.

The man who stubbornly and blindly refuses to accept the teaching of the phenomena he must daily see around him, as soon as it does not regard his technical work but should be applied personally for the welfare of his soul, does not deserve to be praised and admired but rather to be laughed at. In his life and labours upon earth, man always has opportunities to observe the completeness and uniformness with which all basic operations proceed, unless he carelessly shuts his eyes or indeed wilfully remains asleep. There is not one exception in all Creation. Not a single human soul is exempt: if it is to advance, it must adapt itself. In his careless levity, man has up till now entirely overlooked this simple and self-evident fact. Its very simplicity made it more difficult for him to grasp it than all else, so difficult indeed that, in time, it became an impossibility. Thus to day he stands face to face with ruin, with a complete psychic breakdown including the loss of all that he has hitherto achieved. There is but one thing that can save him, viz. a perfect knowledge of Divine Laws in Creation. That alone can help him onwards and upwards, and with him all that he tries to build up in the future.

Do not argue that it is not so easy for a human being to understand these laws and to distinguish what is truth from what is illusion. That is not so, and he who argues thus seeks to conceal his indolence and the indifference of his soul, or he wishes to quieten his conscience with excuses. All this is but vain and will never help him, for every soul who is indifferent

or indolent will be cast aside! Only he who, mustering all his strength, expends every particle of it in working for the benefit of his soul has a chance of saving it alive. All half-measures count for nothing. All hesitation and procrastination count the same as complete neglect of duty. Man has no more time left; he has waited till the last decisive moment. Naturally this time things will not be so easy for him. The careless negligence with which these matters have been treated hitherto has robbed man of belief in the deep earnestness and necessity of taking a last and final decision. Just herein lies the weak point, and this will be the ruin of many.

For thousands of years much has been done to teach you what you needed to know of God's holy Will, to point out the regular workings of His Laws, to help you to rise and to find your way back to primeval, Original Creation from which you proceeded. And it was not by so- called science, nor by the churches, but it was by God's servants, the prophets of all time, and then in the message brought you by the Son of God Himself, that you were taught, and this in the simplest language. Yet you only *talked* of it; you never troubled to understand it aright, much less to live according to its precepts. In your opinion that was asking far too much of you! Although this is your only hope of salvation, you are so lazy that you expect to be saved without giving yourselves the least trouble. If you will reflect a moment, you must confess that, however sad it appears, this is the case.

Every Divine Message you turned into some dogmatic creed that suited you. *That was wrong:* it was the greatest mistake you could make, for in so doing you disconnected the Will of God with everyday life or what comes to the same: you stood apart instead of uniting yourself to it, and making it the centre of your daily life and business. You should become *one* with it. You should accept every divine message *naturally* and interpret it practically, interweaving it with your work, your thoughts and your whole life, and not set it apart as you have done, by itself, only paying it a visit in your leisure hours to

indulge for a short time in contrition or gratitude. So doing has not made it a matter of course: it has not become a part of you like hunger or sleep.

Understand this aright at last: you should *live* in the Divine Will so that you may find yourselves at home wherever there is the promise of good things for you. Divine messages are but precious hints that you *need*. Without knowing and obeying these, you are lost! Therefore, you must not place these messages in a glass shrine to gaze on them in awe and trembling on a Sunday or to hurry there in affliction or in terror to gain strength. Awake! The Message is not meant to be merely venerated, but *to be made use of*. Grasp it with hearty goodwill, not only when you are in Sunday attire . . . grasp it with the rugged fist of the workman. The precious gem shines with greater purity and brilliancy in a hand discoloured by sweat and dirt than in the well- cared-for fingers of the idler who spends his life in contemplation.

Every Divine Message should become an integral part of you: you must seek to understand its meaning. You must not look upon it as something set apart outside yourself and accustom yourself to approach it with shy timidity. Welcome God's Word and keep it in your hearts that you may know *how* to live and to walk, so as finally to reach the Kingdom of Heaven!

Awake, and learn the laws in Creation. No worldly intelligence will help you here; the small amount of technical knowledge arrived at by observation is far too meagre to suffice for the journey your soul has to make. You must lift your eyes far above this earth and know where you are going, that it may become evident and plain to you why and for what purpose you are here on earth. And again you will see the reason for the circumstances under which you must pass your present life, whether poor or rich, healthy or unhealthy, whether in peace or in strife, in joy or in sorrow. You will learn the reason and also the purpose and will rejoice and feel disburdened and grateful for the experiences accorded you. You will learn to value every second and will turn it to good account and make

use of it to soar up to existence in blessed realms of joy. But men had become perplexed and confused and as you gave no ear to the warnings of the prophets the Divine Message was sent you to point out the only way by which you could escape from suffocating in the swamp in which you had entangled yourselves. The Son of God sought to teach you by parables. Those who were willing to believe and those that were seekers lent them their *ears*, but no more. They never sought to live according to the precepts inculcated.

Religion and daily life with you likewise have always been two separate things. You always stood beside it, never in it. The effects resulting from the working of the laws in Creation were illustrated and embodied in the parables, but as you never sought to know them, they remained absolutely incomprehensible to you.

Now once more the same interpretation of the laws will be given in a form more easily understood by you at the present time, in the Message of the Holy Grail. In fact it is the same in every respect that Christ brought in the language of His day. He showed man how he should think, speak, and act to mature and to progress on his way through Creation. Mankind needed no more. His teaching was without a gap. The Message of the Holy Grail is just the same in the language of the present day.

He who closely observes these laws in his thoughts, speech, and actions practises the *truest, purest worship of God, for this consists* in *deeds*, and he who willingly submits and adapts himself to them, always does the right thing. In so doing, he proves his reverence for God's Wisdom and joyfully bends to His Will expressed in His laws. They effect and promote his advance, free him from the sorrows of the world and raise him to the spiritual Kingdom of Light, where the omniscience of the Almighty, undimmed and unveiled, is visible to all eyes (then able to behold blissful reality), where life itself is worship, and every breath, every sensation, every action speaks of joyful gratitude and becomes a lasting delight, delight born of joy, disseminating joy and reaping joy:

To worship God in your life and in your work means to keep His Divine Laws.

This alone ensures happiness, the happiness that you will enjoy in the new Kingdom, which will last for a thousand years and be called the Kingdom of God on Earth; and the adherents of the Message of the Holy Grail will be the lights and finger-posts for mankind.

True worship of God must form a living part of man, of his thoughts, principles and actions. It must not only manifest itself in public life but form an integral part of his inner life. Worship is man's first duty to God, and he will be truly worshipping Him when serving the Holy Grail.

Those who do not voluntarily acquiesce will not live to see the promised Kingdom but will perish unless Divine or terrestrial powers compel them to submit unconditionally.

This will be in the interest of all mankind, for all are looking forward to peace and happiness in the coming Kingdom.

The Free Will of Man.

To give a complete exposition of this problem, much that is extraneous and yet that more or less influences the question, must be taken into consideration.

Free Will: this is a subject which has been a puzzle to many a great thinker.

If man is a responsible being, it is but just that he have an absolutely free choice of decision.

From all sides the question re-echoes: wherein lies this free will, for it is evident that man really is subject to, or dependent on providence, guidance, determination, astral influences and Karma. Man gets pushed, planed and moulded, whether he wish it or not.

It is quite easy to understand that serious thinkers eagerly seize upon all that is said on the subject of free will, as they are quite right in thinking this a question sorely needing explanation. As long as this is wanting, man cannot attune himself and take his right place in Creation. If then he is not attuned, he will remain a stranger there, will wander about and have to allow himself to be pushed, planed, and moulded, because he is not sure of his standing, his aim and his object!

Thus one thing leads to another, and the natural consequence is that man has become what he now is; but that is not what he should be.

The great difficulty lies in his not knowing wherein his will is free. This fact alone shows that he has completely lost the way to his free will and does not know how to find it. The entrance to the path of knowledge is so blocked by the drifting sand, that it is no longer visible; all traces are effaced, and man runs around irresolute and tired out, till a fresh breeze comes at last

to make the path clear. It is evident that in so doing, the sand-drift will first be whirled up and, in descending again, fly into the eyes of many, blinding them, and these will still continue to seek the path they long to find.

For this reason, every one must be careful to keep his eyes fixed and steady, until the last grain of sand be blown away. Else it may well happen that, although the way lies just before him, being blinded by the sand, he may step aside, stumble and be lost.

The inability to conceive that free will really exists, comes from lack of understanding of what free will is.

The explanation lies in the words themselves, but here, as elsewhere, its very simplicity stands in the way of man's recognising how simple the answer to the question is. The search is conducted in a wrong direction, and so there is no possibility of arriving at the truth.

Most men consider free will to be spontaneous activity of the physical brain in response to a decision of the intellect as to the direction that the feelings and thoughts are to take in a special case. However, that is not free but earthbound *enslaved* will!

Confounding the two has led to great mistakes, and has erected an impediment that makes it impossible to recognise and grasp the truth. Then man is surprised to find the arguments full of gaps and contradictions and absolutely wanting in logic.

The free will, whose all-powerful influence on life reaches far away into the invisible world, the free will that puts its stamp upon the soul and is able to form it, is of a quite different nature, much too vast in importance to be limited to earth alone. Hence, it has no connection whatever with the physical body, nor with man's brain. It belongs to the spirit alone and lies in the soul of man.

If man would not persist in making his intellect his master, the free will of his spiritual ego, which can see much further into the future, could influence his physical brain by means of his intuition. Then that so-called free will that is limited to

time and space, and is indispensable for the settling and carrying out of mundane matters, would very often work in another sense. That fate then would also be different is easily comprehensible, because Karma would spin other threads and bring about a different reaction.

This explanation is naturally not sufficient to give a right understanding of what free will is. It is necessary to know how free will evidenced itself in the past; also how the many intricate complications of an existing Karma came about, and how it has been possible to conceal and put aside free will so effectively, that it is hardly possible to recognise its presence at all.

Again it is only possible to explain this, if one goes back to the very beginnings of spiritual existence, and starts from the moment in which the spirit-spark descended and clothed itself in a body of finer substance on the very outskirts of the material world!

Then we see that man is in no way that which he often imagines himself to be: i.e. a being who has an absolute right to immortality and to eternal, individual existence.* The expression : *we are all God's children* is wrong in the sense that man uses it. Not *every* man is a child of God; he is only a child of God when he has developed himself so far as to be one.

Man began by being a germ of spiritual substance which was implanted in Creation. This germ contained all that was necessary to develop into a child of God, conscious of its personality. But the condition was, that the corresponding abilities were to be developed and cultivated and not allowed to degenerate.

Grand and sublime as the process is in its every stage, still it is quite natural and simple. Logic is in all Divine work, for Divine work is perfect and what is perfect cannot be illogical. One spirit-germ has exactly the same abilities as the other, as they all issue from the same spirit, and what each of these separate abilities promises will certainly be attained, if the

*) Lecture No. 20: The Day of Judgment.

ability is developed, but not otherwise. That is what *each* germ has in prospect when it is sown. And yet. . . A Sower went forth to sow.

It is as if the Holy Ghost, eternal Divinity, ever hovering over Creation, were scattering seed.

It is as if sparks were flying out like lightning and striking the earth.

The seed-field is where invisible matter borders on the substance of the animistic kingdom.

Small sparks go over the boundary and sink into the virgin soil of the very finest part of material substance in Creation.

There the seed should slowly ripen against the harvest. Many seeds, however, are lost. These do not germinate, which means that they fail to develop their higher qualities (faculties) and decay, disintegrate, and perish.

But those that have germinated and work up above the surface are strictly sifted at the harvest, and again after the harvest is gathered in, when the chaff is carefully separated from the wheat.

This is a general outline of the scheme of evolution, but to come to a full understanding of human free will it is necessary to go into the problems of man's development more thoroughly.

The first principle is Divinity unsubstantiate in all its everlasting glory, the Origin of all things, the Beginning and the End; it is surrounded by pure spiritual substance.

Now when a spark flies over from this spiritual substance into the soil of the (ethereal) invisible part of the world of matter, a transparent covering of the delicate ether of this region closes round it. With this, the spirit-germ has begun its life in the world of matter where all is subject to transformation and decay. It is as yet free from Karma and awaits future events.

Now, the stirring events happening amidst the constant comings and goings in Creation, send their vibrations to the uttermost parts of that ethereal region, and, though they may be but the faintest of vibrations that pass like a breath into

this most ethereal part of matter, they are sufficient to rouse or awaken the inclination or will lying latent in the spirit-germ. It will feel attracted by this or that vibration, and will follow it, or rather, let itself be drawn by it. This is the first occasion for an act of volition on the part of the many-sided spirit-germ. It is then led in the direction that it has itself chosen, and here the first delicate threads of Karma are knotted which are later woven into the many- coloured tapestry of man's later life.

Now, it is in the power of the rapidly developing germ, at any moment, to follow other vibrations which are constantly crossing its path. As soon as it wishes, or determines to do so, it changes its course and follows the newly chosen one or rather allows itself to be drawn into it.

Its wish is the rudder, by which it can steer its course into a different current as soon as the one it is in no longer pleases it, and thus it can *taste* new sensations.

By these new experiences its character develops, it learns to distinguish, and acquires judgment. It becomes more and more conscious and assured, and finally determines on taking a definite direction. The class of vibrations that it intends to follow makes a deep impression on it and it is but natural that the vibrations with which it is its pleasure to be surrounded should in return influence it by their nature.

The spirit-germ itself has only noble and pure qualities. These are the talents with which it is to trade in the world. If it entrusts itself to the influence of pure vibrations, they will arouse its latent good qualities and will strengthen and cultivate them, so that they may, in time, bear good fruit and dispense blessings in the world. Thus a man developing spiritually becomes a good house-holder.

If, however, he mostly determines in favour of ignoble vibrations they can, in time, influence him so powerfully that their evil nature remains clinging to him, and over-rules his own good qualities, suffocating all purity and not permitting it to awaken and bring forth good fruit. These then are the

buried talents and he is the slothful servant of the parable. A spirit-germ itself cannot be impure as it comes from the realms of purity. But after it has been sunk in matter, it can sully its outer garment by voluntarily following impure vibrations and by listening to temptation and allowing evil to overpower the good qualities it has brought with it.

The soul belongs exclusively to material Creation, it is but the most ethereal, gaseous covering of the spirit. After eventually returning to the higher regions of pure spirituality, the soul being but the garment is cast aside and only the spirit remains, for only the spirit can cross the border of the material world and enter the spiritual world. Whereas it entered Creation as an unconscious spirit-germ, it returns to the spiritual world as a self-conscious spirit.

All sin and Karma belong to the world of matter and do not exist elsewhere. Nor can they affect the spirit: they only weigh on it, therefore, it is possible to *wash away all sin!* This truth does not upset, but only confirms what religion and the church say symbolically. Above all we recognise more and more clearly the great truth that Christ brought to man.

It is only natural that a spirit-germ, having burdened itself with impurity in the material world, is not able to return to the spiritual world with this burden, and it must stay in the material world until it has rid itself of this weight. Indeed it must remain in that region to which the weight it bears, forcibly chains it — the greater or less impurity of its burden will decide the exact spot. If the soul does not succeed in ridding itself of its burden before the Day of Judgment, it will not be able to rise. For though the spirit-germ has retained its original purity within, this has been overlaid by impurity and has not been able to develop. Impurity detains it by its weight and draws it along to dissolution.*

The more self-conscious a spirit-germ becomes in the course of its development, the more pronounced will be the resemblance its outer covering will bear to its inner

*) Lecture No. 20: The Day of Judgment.

characteristic, exposing its tendency to what is noble or ignoble, to the beautiful or to the ugly. At every turn it takes, it makes a knot in the threads dragging behind it. In the many wrong turns and ups and downs the threads become looped, the loops again become an intricate network in which the spirit-germ is caught and perishes, or from which it must forcibly extricate itself.

The vibrations which it was man's pleasure to follow and enjoy in the course of his life, remain attached to him and drag after him like threads, continually influencing him. If his course has lain in the same direction for some time, the older and the newer threads will all retain their vigour unimpaired. If he changes his course, the influence of the former vibrations will be weakened by being crossed, for they must first pass through the *knot;* this hinders them, because, in making the knot, they joined with new vibrations of quite different nature. They will further weaken, decompose and annul the influence, if the new course pursued is dissimilar to the old one, and so the process goes on and on. . .

As the spirit-germ grows, the threads become thicker and stouter and form Karma, the effect of which becomes so powerful that it gives the spirit a certain tendency which in time makes it incapable of exercising its free will and gives it a permanent predetermined direction. Free will is disabled in this way and can no longer operate unconstrainedly.

Thus, in the beginning, the will of man was free, but, in many cases, it later became so overburdened that it lost its independence in the aforesaid manner. In the process of developing itself the spirit-germ must come nearer to the earth, for there the vibrations are strongest. Steering more and more consciously, the spirit-germ follows these, or lets itself be attracted by them so as to *enjoy* those which give it the most pleasure. It begins by *nipping*, then it goes on to *tasting* and then to *enjoying* them.

The reason why the vibrations coming from the earth are so strong, is, that a new and very powerful adjunct is added to

them, that is, physical, material *sex-power*.*

This latter has the mission and also the power to send an ardent *glow* through all spiritual life by means of which the spirit gets into the right connection with matter in Creation. Only then can it work there to the full extent of its power.

Then the spirit unites and embraces all that is requisite to strengthen and establish its position, from which again, it can penetrate matter and coerce it, and is armed and protected against danger.

Hence mighty waves of strength are sent out from man during his life on earth. It is true they only go as far as material substance in Creation, but there they penetrate to the uttermost regions.

Though a man's feelings on earth were filled with lofty, spiritual love for his fellow-men, he would remain a stranger to them and would be unable to approach them if his sex-power were missing. Neither could he understand them nor inwardly sympathise with their feelings, as there would be no bridge over the gulf between them and him.

As soon, however, as this spiritual love enters into an immaculate union with sex-power and becomes animated by it, its emanation changes in character. The warmth radiating from this source being actual and mundane can influence men and their surroundings better and can be realised by them. It will be generally accepted and understood, and man can carry and distribute its blessings throughout Creation which is the office of the human spirit.

There is something stupendous in this union. And it is indeed the purpose, at least it is the *principal purpose*, of this natural instinct (so inexplicable to many) that by this union it should enable the spirit to unfold its full activity in the material world. Without it the spirit would be too distinct from matter to be able to work in it. The purpose of procreation comes in the

*) Lecture No. 62: Generative Power and its significance for spiritual advancement.

second place. The principle thing is that this union gives the soul of man the power to soar upwards. By this means the soul attains to its full strength, warmth, and life and, so to speak, is *perfected. For this reason (or as a result of this) man becomes a fully responsible being!*

At this turning point in his existence, the wisdom and justice of God gives man not only the possibility, but also the wish to shake off all the burden Karma has laid on his free will. Man can again liberate his will, is then able to stand in Creation fully conscious of his power, and becomes a child of God, to do his will and soar up to that region to which he will be attracted when he has cast off his material body.

If man does not profit by this, it is his fault, for when sex-power sets in, he receives an immense impulse upwards to the ideal, the beautiful and the pure. This is distinctly visible in pure, unsullied youth. Hence the enthusiasms and sentimental fits, that call forth the smiles of their elders and have nothing to do with childhood's moods.

Incomprehensible melancholy and gloomy moods oppress the young in these years of development. There are hours in which the young man or girl seems burdened with the sorrows of all the world, where they suffer from profound and serious presentiments. It should not be difficult to find out what gives rise to such sentiments. There is likewise much truth in their complaint when they say they are misunderstood.

It is just that from time to time they get a glimpse of the truth that makes them see that the world surrounding them is somehow wrong. It is a world that cannot and will not understand their soul's wish to soar. The worldly-minded are not satisfied till this grave, warning instinct of youth becomes dulled as the soul develops. They want it to be dragged down to what they can better understand, to the “realities” and sobrieties of this world which they consider better suited to man and which, in their narrow intellectuality, they consider his normal state.

In spite of this, there are many crass materialists who have felt the same grave warnings in their youth. They will now and then enjoy speaking of the golden days of their first love. They will do so with a slight tinge of sentiment, even melancholy. Thus they unconsciously express a certain grief at having lost something they cannot define more closely. And, indeed, they are quite right. The most precious treasure has been taken from them; or, they themselves may have carelessly cast it away or shamefacedly buried it, whilst engrossed in the dull routine of daily work, or they may have done so because of the sneers of their men or women "friends", or again by reading bad books or by bad example. And still the light shines forth from time to time and for a moment makes the hungering heart beat faster, oppressed and bewildered by an inexplicable feeling of sadness and longing.

Even if these sentiments be soon pushed aside and laughed and sneered at in self-contempt, they still prove the existence of the treasure, and fortunately there are but few who can assert that they never had such sentiments. Such men would indeed but excite pity, for they show they have never, properly speaking, been alive.

But even fallen ones, or let us rather call them pitiable beings, feel a longing when, by chance, they meet a man who uses this wonderful motive power in the right way. When a man feels this longing, he mostly begins, quite against his will, to recognise his own inferiority and remissness, then he proceeds to detest the good man, and this culminates in blind hatred.

It often happens that a man whose soul has attained to an exceptionally high degree of enlightenment attracts the hatred of the masses without his having given them any visible cause and the masses reiterate the cry: Crucify him! Crucify him! This feeling of senseless hatred was the incentive for the long series of martyrs in the history of man.

The feeling originates in their wild grief at seeing others possess a treasure they have lost. Their pain takes the form of

hatred. With those who have more inner warmth, those who have only been kept down or dragged in the mud by the bad example of others, the longing for what they have not attained themselves, would show itself in unbounded love and veneration when they meet such a saintly man. Wherever he goes, he will excite love or hatred, but never indifference.

The magic charm that emanates from a pure virgin or a pure youth is nothing but the ebullition of the awaking sex-power that, united with the spiritual power of the mind, strives upwards to the purest regions.

The Creator in His Divine wisdom has provided that this awakening should come at a period in the life of man, when he is mature enough to be fully aware of what he is doing and of what he intends to do. That is a time when he can easily shake off the past, indeed it will fall off of itself, if he will but carry out his intentions to be really good, of which he is at that time unceasingly being reminded. Then, as his inner voice tells him, he could ascend without any trouble to the sphere to which man rightly belongs. If innocent youth or maiden appears to be dreaming, know that they are but under the influence of a sensation of rapture, of transport, of the wish to be free from impurity and the ardent longing for the ideal. Their unceasing restlessness too is a warning not to lose time, but energetically to cast off Karma and to start on the upward path.

Here we have another reason why a life on earth, a great turning- point, is of such stupendous importance to man!

How glorious it is to have such a great gift to work with, provided always that we do not abuse this power and squander it in fits of blind sexual passion, and by doing so, enfeeble the spirit, depriving it of the motive power that it needs to uplift itself.

And yet in most cases man fails to profit by this priceless period of transition and allows himself to be led astray by those already corrupted. They hinder him from rising and alas: only too often tempt him to fall. Thus he is unable to cast aside the evil vibrations clinging to him; on the contrary these only

attract reinforcements and at last his free will gets more and more entangled, till it can no longer be recognised as free.

This is what accompanies man's *first* incarnation on earth. In later, necessary incarnations, man brings a load of more serious Karma with him. But the possibility of shaking it off recurs in each life and no Karma can be stronger than the human spirit when fully developed; that is, when by means of sex-power it amalgamates union with matter, to which Karma belongs.

And even if man should have neglected making use of these periods by casting off his load of Karma and regaining his free will, and should moreover have further entangled himself, perhaps even degraded himself, still he has a mighty ally to stand by, and help him fight Karma and rise. This magic power which the Creator in His wisdom has conferred on matter and which man has at his command throughout his life is *love*. It is always at hand ready to help; it is generated by the union of sexual and spiritual power and can liberate from all Karma. It is not the physical attraction of the material body, but love in the highest, purest sense, whose every thought and wish is for the welfare of the beloved one, ever regardless of itself. This love also belongs to the world of matter, but it requires no renunciation, no asceticism; it only wishes for what is best for the other. It fears for the beloved, it suffers with him but also rejoices in his happiness.

This love is founded on the same longing for the ideal that characterises unsullied youth when it comes to puberty, and it also acts as a spur on a man, arrived at maturity, encouraging him to cultivate and practise all his abilities to the fullest extent, even to heroism, so that his powers develop to their utmost extent.

In this no limit is set as to age. As soon as man gives ear to pure love, whether it be man's love for a woman, or woman's love for a man, the love of friends, of parents, or of children, it is all the same; if only it is pure, it will bring, as its first gift, the opportunity of casting aside all Karma, that is to say

Karma will then only be evident symbolically.* Free will will once again awake to activity, man will again be able to practise it consciously, with the natural result that he will begin his ascent, released from the unworthy chains that kept him down.

The first sentiment that stirs the heart at the awakening of pure love, is the feeling of being unworthy of the beloved one. In other words, this is the dawn of modesty and humility, two great virtues. To this comes the wish to protect the other so that no harm should come to him from any quarter. Flowers and sunshine are to be on his path! The self-denial and great desire to serve implied in this, would alone suffice to cast aside Karma in a short time, provided the good intention remains uppermost and does not make room for sexual passion. Then finally, genuine love has the ardent wish to do something great and noble for the beloved one, not to offend or hurt him by look, thought or word, much less by an unworthy action. The most delicate consideration will govern all the lover's actions.

The principal thing is to hold fast to these pure and noble sentiments and to put them before all else. Then no man will desire or do anything wrong. He simply will not be able to do so. On the contrary, he will enjoy the greatest protection and the greatest power by these sentiments that will give him the best advice and help.

For this reason, Christ again and again points out the supreme power of love. Love alone overcomes all things and can accomplish all things, always provided, however, that it is not the carnal-minded love of the world, accompanied as that is, by jealousy and kindred vices.

The Divine wisdom of the Creator gives each individual more than one opportunity in his life of saving himself. This help is offered to all. No distinctions are made, either in age or sex, between rich or poor, high or low. Therefore love is the greatest of God's gifts. He who grasps this fact, is safe under all

*) Lecture No. 37: Symbolism in the Fate of Man.

conditions of life! He frees himself and frees his will in the shortest possible time and in the easiest possible way. His free will can now uplift him.

Even if he is in the depths of despair, let him take heart, for love can snatch him up with the impetuosity of a whirlwind and raise him to the Eternal Light, to God, who is Love Itself. Man comes into direct contact with God, the Source of all Love, as soon as genuine love (no matter what has caused it) awakes in him. This is the greatest help he can get. "For if a man possess all things and he have no love, he would be but sounding brass and a tinkling cymbal." Without warmth, without life. A bubble!

But should he feel love for a fellow-creature, the love that strives to bring light and joy to the beloved one, not that love which would drag him down by foolish exactions, but which would protect and uplift him, he *serves* him unconsciously, he is the unselfish giver of good things and such service makes him free.

Here many will say: "This is exactly what I do, or strive to do! I summon up all my energy to make life easy for my wife and family and provide them with luxuries. I work to earn sufficient means for them to lead a comfortable and agreeable life, free from all anxiety." Thousands, in thus praising themselves, feel uplifted, and undeniably good and noble. But they are mistaken! *That is not genuine love!* Genuine love is not so onesided and material. The effect of genuine love is to incite and urge to higher, nobler ideals. Surely no man can neglect physical necessities unpunished, i.e. without detriment to himself, but in attending to them, he must not make them the principal aim of his thoughts and actions. Over and above this is the great, strong, mysterious longing to be really the character that he appears to be to those that love him. This longing is indeed justifiable. It indicates the right path that leads upwards.

True, pure love requires no explanation. Every man feels exactly what it is. He would willingly deceive himself when he

sees his own faults and feels distinctly, how far he is from possessing genuine pure love. But he must pull himself together, must not stop, hesitate and acknowledge himself beaten, for without genuine love he cannot possess free will!

How many neglected opportunities are thus offered to men to pull themselves together and climb upwards. Their complaints and their seeking is in most cases not sincere, for as soon as they, themselves, are to contribute something, be it but a slight re-arrangement of their habits and views, they are unwilling to do so. For the most part their love is falsehood and self-deception. God shall come to them, they think, and lift them up to Himself, without their needing to give up any of their precious comforts and self-worship, in which case they might condescend to give in, not, however, without expecting special thanks from Him for so doing.

Let these drones remain behind on the road to destruction! They do not deserve that one should trouble about them, for they will continue to let their opportunities pass by, whilst they are lamenting and praying. And should such a man avail himself of such an opportunity, he would be sure to rob it of its most precious jewel — purity and unselfishness — and drag this priceless possession into the mire.

Those who seek and those who have understanding should make up their minds to pass such people by unnoticed. They should not think that they are doing the Almighty a favour by disseminating His Holy Word and commands. Proposing to expound His Will makes it appear as if the Creator were obliged to go a-begging through His faithful, to extend the circle of His adherents and add to their number. It is defilement to offer His Word to such as would grasp it with unclean hands. The Scripture should not be forgotten which forbids *pearls to be cast to swine.* And it is nothing else in such cases; unnecessary waste of time, that cannot fail to react harmfully. Help should only be given to those who seek.

The unrest evident in so many at the present time, the seeking for and enquiring after the whereabouts of free will is

quite justified. It is a sure sign that it is high time for man to seek. This feeling is strengthened by an unconscious presentiment that it might soon be too late. This is what at present keeps the energy of the investigators always alert, but for the most part they work in vain. *Most men of today no longer have free will at their command, because they have entangled themselves too gravely!* They have sold and bartered it for .... nothing.

They cannot make God responsible for this, although they often try to by all manner of misinterpretations. If a misgiving arises in their minds, that they might possibly later be called to account, they try to explain it away, instead of blaming themselves, as they should do. However bitter and painful this self-accusation must be, whatever deep- felt grief it may cause them, it could never, in the least degree, counterbalance the value of virtue lost, suppressed or senselessly wasted.

In spite of this, if the wish to do so comes from the very bottom of man's heart, he can find the lost path again as soon as he seriously endeavours to do so.

Certainly in this case the wish must *live* and never weary. His most ardent desire must be to find the path. And were he to devote his whole life on earth to this end, it would only be to his own advantage, for it is a matter of profoundest gravity and urgency to man to regain free will. Instead of regain one could say to unearth free will, for that would be the same.

As long as man only *thinks* and broods on the subject, he will attain nothing; thinking and brooding, however persistent and persevering he may be, will never get him beyond the limits of time and space to the sphere where he would be enlightened. At the present time thinking and brooding are considered the correct methods of investigation so there is no prospect of progressing except in things purely material. Unless indeed a great transformation takes place in man.

Make use of your time on earth! Think of life's great turning-point. Its coming makes a man a fully responsible human being.

A child is not responsible in the spiritual sense, for there the connection between spirit and matter has not been established, owing to the absence of sex-power.

The moment, however, sex-power awakens, the child's passions will be sufficiently strong to revolutionise and remodel matter. Thus it automatically becomes responsible for its actions. Before that time the operation of the law of returns is less incisive, because the sensitive faculty of a child is less developed. Hence Karma in a first incarnation cannot be so trenchant: the most it could do, would be to influence the circumstances and surroundings in which the child was born, so that they might help the child's spirit to throw off its Karma in its earth-life by pointing out its peculiar qualities and possibilities.

In this, the attraction of homogeneous species would play an important part, but all these influences would be but *faint.*

Powerful Karma proper begins its incisive effect with the union of sex-power with spiritual power. Thereupon man not only takes his proper place in the material world, but can, if he so desires, lift himself far above it in every way.

Until then the Powers of Darkness are not able to approach man directly. This gap between the child and the material world protects it; as the bridge is missing, it stands there as if detached.

Many readers will now understand how it comes that children are so much better protected from evil than grown-ups — this is even proverbial.

On this same path, i.e. the bridge spanned by sex-power, on which a man, having arrived at maturity, can sally forth armed for battle, influences from the other side, can in their turn, find their way to him and harm him, unless he be on the watch. In no case can this happen until he possesses adequate means of defence. The equal balance of power will never for a moment be disturbed; that there be inequality of power in this, could never serve him as an excuse.

This greatly increases the responsibility of parents. Woe unto

those parents who rob their children of the opportunity of getting rid of Karma and of uplifting themselves by misplaced foolish ridicule, or by a wrong bringing up, or worse still, by giving all manner of bad example including that of unworthy place-hunting. The temptations of terrestrial life entice men hither and thither as it is. Young people are not enlightened as to their true power. The result is that, either they make no use or too little use of it, or they waste it in an irresponsible way, unless indeed they use it to their own detriment.

In cases where men are ignorant of the laws of Karma, they will operate with ever increasing power and where a man is predisposed in any way they can even influence his future decisions so that he will act under karmic compulsion.

Hence it comes, that *most* men of the present time no longer have free will at their command. They have tied, fettered and subjected themselves by their own folly. How childish and ignominious a man appears who refuses to entertain the thought of being in any way himself responsible, who prefers instead to accuse the Creator of injustice! How ridiculous of men to pretend that they never possessed free will, but were always led, pushed, planed and moulded, without possibility of resistance.

If they could but realise for a moment the pitiable role they play in so doing! Could they but once critically consider their position — the power given them — and notice how foolishly they squander it in trivialities and inanities and how they lend ridiculous importance to paltry nonsense, they would no longer pride themselves on achievements which appear utterly insignificant, when compared with what belongs to the proper office assigned to them as human beings.

Man of today may be likened to one to whom a kingdom is given but who prefers to pass his time playing with the most primitive of toys. It is quite comprehensible and indeed what one would naturally expect, that the mighty powers given to man will and must crush him if he cannot master them. It is high time to awake!

Man should utilise fully the time and the grace accorded him in each life. He has no conception how necessary it is to make haste. At the very moment that a man frees his encumbered will, everything that seemed against him, will serve him. Even the influences of the stars, so feared by many, are but there to serve and help him, no matter what the nature of their influence be. However heavily Karma weighs on him, man can cast it aside, even if the stellar influences are for the most part unfavourable. Indeed their influence is only unfavourable where the will is bound. Even then they only appear so, for, in truth, all serves for man's salvation and help when he is at a loss how to help himself. The stars force him to be on the defensive, to awaken and to keep awake.

Fear of stellar rays is quite out of place, because it is but man's own Karma that they transmit. The ray of the star is but a channel into which all the Karma floating about a man (in as far as it is in harmony with that particular ray) is drawn. Should, therefore, the stellar ray be unfavourable, only that impending evil Karma which exactly corresponds to the nature of the ray, will travel with it (not otherwise), and the same is the case with favourable rays. Such rays have a more powerful influence on man and are more perceptible.

Where no evil Karma is in question, no unfavourable rays will have effect. Karma and stellar rays cannot be separated, they work together.

In this also the great love of the Creator can be seen. As the stars supervise and direct the results of Karma, evil Karma cannot continue in activity without interruption. Man has time between whiles to breathe. Good rays succeed bad rays, and evil Karma cannot have effect while the good rays are active, it must be quiescent till such time as unfavourable rays set in again; hence man cannot so easily be utterly crushed. Should a man have no good and only evil Karma, then, at least, when the rays are benevolent, his troubles will be less grievous to bear.

Here again there are wheels within wheels. One wheel

controls the other and impels it, irregularities are, therefore, impossible. And thus it runs on — a huge mechanism. From all sides, the teeth of the wheels exactly fit into one another and propel the whole forward to its completion.

Right in the centre stands man, clothed with the immense power entrusted to him, and his will decides in what direction the huge mechanism is to work. *But only for himself!* The machine can propel him upwards or downwards. The direction given alone decides the result.

But the mechanism of Creation is not a setting together of inflexible parts; here living forms and beings cooperate. The purpose of this wonderful network of vibrations is but to help and to serve man so long as he does not childishly squander or misuse the power given him and thus himself form the impediment. He must readjust himself to become what he should be. To obey really means to understand! To serve is to help, but to help means to govern.

Every man can, in a short time, make his will free as it should be. And with that, all things will change for him, as he himself, has undergone an inner transformation to begin with.

But for thousands, for hundreds of thousands, indeed for millions, it will be too late, because they have no wish to alter. It is but natural that the driving power, wrongly applied, will destroy the mechanism and not help it to do the benevolent and charitable work it otherwise would.

And when the time of tribulation comes, all the laggards will suddenly bethink themselves of prayer, without, however, perceiving the right way to pray, which alone is able to bring help. When they notice that they cannot pray, they will turn to cursing and complain loudly that there can be no God, if He permits such tribulation. They will believe neither in immutable justice, nor that they had the power given them in time to readjust everything. Moreover they were warned often enough.

With childish obstinacy, they demand a loving and all-forgiving God; then only will they acknowledge His greatness.

How then should this Deity of their imaginings deal with those who have always seriously sought Him, and who for this very seeking were downtrodden, scorned and persecuted by those who now expect mercy?

Fools — who in their self-elected blindness and deafness rush to their self-determined doom. Let them be abandoned to the Powers of Darkness for that is where their perverse self-sufficiency leads them. They must suffer in order to learn, and that will be the best school for them. But the day and the hour will come when this path will no longer be open to them, for when, self-taught by experience, they have at last acquired understanding, there will not be time enough left to tear themselves out of the clutches of Darkness and soar upwards.

It is therefore high time to apply close and profound attention to the study of truth.

Modern Psychic Science.

Modern psychic science! Its students and acclaimers. What a motley crew! Some adherents harmonise, some clash. There are earnest seekers, and also those who have little knowledge but ambitious plans, much conceit but little understanding. One hears much boasting and finds still more mercenary unscrupulousness. It is natural that here the pervading atmosphere is full of envy, hatred, and malice, and all manner of spitefulness.

No wonder that so many scrupulously avoid these people, fearing to be infected by them, and indeed they are right, for untold numbers of the adherents of psychic science are anything but engaging, still less attractive; on the contrary, their ways and all that concerns them suffices to put one on one's guard.

It is strange that the whole complex of so-called psychic science (which the malicious insist on calling spiritism) has, up till now, been considered a sort of common ground where every one can play pranks at his will without let or hindrance. It is *understood* to be so. But experience has often enough proved the contrary.

There have been innumerable pioneers who, without having the requisite knowledge, ventured a few steps too far in their investigations and fell helpless victims to their temerity. And it is a deplorable fact that all these victims fell without having accomplished the least thing for the benefit of humanity at large.

Every one of these cases should suffice to prove that the way adopted was not the right one; only mischief, even irreparable damage, was done, but no blessing brought to man.

Yet with singular persistence these methods are still adopted, and fresh victims sacrificed.

When they imagine they have discovered some atom of truth, already known for ages by the initiate, they make a great clamour and sound a flourish of trumpets; they write innumerable treatises on their discoveries, in which they betray such uncertain, ignorant groping that it must necessarily repel the serious.

All investigations up till now can be termed dangerous pastimes indulged in from good motives.

As long as man cannot fully understand the cosmic laws so as to accommodate himself to them, he will never be able to explore those regions unpunished. Whoever consciously or unconsciously puts himself in opposition to these laws or does not obey them, which means *disobeys* them, must suffer from the *reaction*, be he bold, frivolous or trivial.

To try to roam in the transcendental world, by means of terrestrial appliances and possibilities, would be like expecting an undeveloped child, ignorant of danger, to fend for itself in a virgin forest, where only a full-grown man's strength and sagacity could hope to travel in safety. Nothing better awaits the modern votaries of psychic science, however serious they think they are, and where they really only venture in order to acquire knowledge to help man forward over the boundary-line, before which he has been waiting so long, knocking for admission to the beyond.

Like children, these explorers are still standing helpless and groping, unaware of the dangers which every moment face them, and which through their medium may beset others, when their bungling efforts have succeeded in breaking through the natural protection and in opening a door that had better have remained shut.

Until explorers are sure that they can immediately master all possible dangers, not only to themselves but also to the others present, they cannot be called bold pioneers, but reprehensible triflers.

Those investigators who experiment are the most irresponsible of all. More than once it has been pointed out that hypnotising is a sin.* The lamentable error that these misguided experimentory investigators make, is that, in their ignorance (for otherwise they would surely desist) they put a very sensitive person (a medium) into a magnetic or hypnotic trance, in order to approach closer to the influences of the *other world* in the hope of hearing or observing what they could not do, if the medium were normally awake, and what to the physical senses would remain unperceived.

In ninety-five cases at least out of a hundred they expose such a person to great danger, against which he is defenceless. Every *artificial* aid to a trance is a compelling of the soul; it is forced into a state of sensitiveness, which is beyond what natural development permits. The result is, that the victim of the experiment is transferred to a region where the soul is bereft of its natural protection. A protection which it can only possess after independent, personal, healthy development.

One must picture to oneself such a pitiable person, tied naked to a stake and pushed far ahead into dangerous country, as a bait to attract and even experience the unknown life and doings of that region in order to be able to report on the same, or that, by virtue of certain material substances out of his body, he may succeed in making the phenomena visible to others.

Such a medium is occasionally able, by virtue of the connection which his exteriorated soul must necessarily keep up with his material body, to report, as through a telephone, all that passes and transmit it to the observer.

Should, however, the sentinel, thus launched forward in the face of all natural law, be attacked, he cannot defend himself. With the help of others, he is forcibly placed in a world the conditions of which his development is in no wise equal to. Thus he is at the mercy of the forces prevailing there.

The so-called explorer, whose craving for knowledge pressed

*) Lecture No. 35: Hypnotism a crime.

the medium into his service, cannot assist him, he himself being an inexperienced stranger in the region from which the danger comes, and thus unable to be any sort of protection.

Hence it comes that such an explorer unintentionally commits a crime which cannot be brought before a court of justice. This, however, does not hinder the law of returns from operating. Inexorable justice awaits the explorer and ties him fast to his victim.

Many a medium has suffered from attacks which, although originating in the ethereal world, sooner or later, even sometimes immediately, took effect in the material, physical world, causing illness or even death, without, in so doing, invalidating the injury to the soul.

The so-called investigator, having impelled his victim over the border into unexplored regions, mostly stands aside under the safe material covering of his physical body and normal consciousness. It is but seldom that he shares the dangers of the medium in the experiments, but, after his physical death and transfer to the other world, he must accompany the victim, to whom he is bound, to wherever the latter is drawn and must together with him slowly begin afresh the ascent from there.

When a soul is forced by unnatural means to explore the other world, it does not always leave its physical body and retreat to another region. In *most* cases it remains in the body, but it is made unnaturally sensitive by the magnetic or hypnotic trance and, therefore, responds to much finer vibrations and influences than would be possible in the normal state. A medium in the abnormal state of trance has not the power that it would have if it had gradually and naturally developed so as to be able to communicate with the ethereal world. In the latter case it would be fully armed and suitably equipped. It could stand firmly and securely in the new ethereal conditions and face the influences brought to bear on it. The fact of the body not being in a strong and healthy state, when under these abnormal conditions, causes an inequality in the balance of power and accompanying general derangement,

which dulls all sensations and travesties reality.

It has always been the investigators themselves, who, by their mischievous practices, have spread false reports and innumerable errors. For this reason many *secrets* gained from occult experiments will not allow of logical investigation or criticism. That the statements made do not agree with one another, and that they are full of errors has not been noticed till today.

This mistaken method of exploring has done absolutely nothing that could be of the slightest use or blessing to humanity.

Only that which helps a man upwards or which shows him the way upwards, can be of use to him. It must never be expected that any such help could result from these experiments.

By subtle art the investigator may succeed in expelling the soul of some sensitive person from his physical, material body into the sphere next in order to his, but *not* a hair's breadth further than to the limit corresponding to his inner development. On the contrary, the subtle investigator cannot even force the soul of the medium so far; he can only force it into the immediate surroundings of the material world.

This sphere (immediately next to the material world) can only contain of the other world that which is still closely bound to the earth, linked to it by its inferiority, its vicious and evil passions.

Now and then some entity of higher standing may possibly be met with in this sphere, but this cannot be depended on.

It is self-evident that the cosmic law would never permit anything really sublime to sojourn there. The world itself could more easily be upset, or indeed, anchorage for celestial Light were found in some human being!

This, it is needless to say, one could never expect to find in a medium or in such an explorer groping in the dark. All this goes to confirm the statement that these experiments are dangerous and useless.

Unless a pure soul were present to clear and purify the atmosphere, no higher spirit could approach such a medium, much less give utterance through it.

It is quite fruitless to expect a higher entity to materialise or to assist at table-turnings, spirit-rappings and such pastimes. The gulf between is too wide to be bridged over so easily.

All these things can only be carried on by such spirits as are still closely united to matter. If it were possible otherwise, that is to say, if sublime beings could so easily have intercourse with man, Christ would not have needed to become man, but could have fulfilled His mission without having sacrificed Himself.* The soul of man is certainly no further developed today than it was at His time on earth, so that one cannot assume that communication with celestial Light is easier now than it was at that time.

It is true, spiritists say that the aim they have in view, is to prove that spiritual life exists, more especially the continuance of life after the death of the material body, and they point out that, as scepticism is so prevalent today, *very* powerful and forcible arguments as well as *tangible proofs* are needed to confute the adversaries and break down their opposition.

This, however, is not sufficient to excuse the utterly irresponsible way in which human souls are again and again endangered. Besides this, there is not the least necessity to convince malevolent adversaries. It is well known and has been confirmed by Christ's own words, that these would not be convinced, even if an angel were to come down from heaven to bring the truth. As soon as the messenger had gone, they would affirm that it was all hallucination and not an angel they saw, or make some other excuse. And again, if the messenger, or that which he brought, should not vanish but remain manifest, they would find some other objection; it would then be too mundane, too material just for those who disbelieve in another world. They would not hesitate to call such a proof a fraud, and the messenger a fanatic, or even an

*) Lecture No. 14: The Redeemer.

impostor. Whether it be too mundane or too transcendental, or both together, they would always find some objection, some cause for doubt. And if they know nothing else, they will have recourse to abuse, then to savage attack and will not even stop at violence.

It would be deplorable to sacrifice victims to convince such as these, and still more deplorable to do so in the interests of many of the so-called adherents. The latter imagine that, on account of their somewhat vague and fantastic belief in a future life, they are justified in demanding certain privileges. In their self-conceit they consider they have a right to see or to experience *something*. They expect their spirit- guide to make signs to them from the other side, as a reward for their docility. The pretensions they make are as absurd as the condescending smile with which they would seem kindly to forgive the ignorance of others, and at the same time hide their own. It is wicked to entertain such people with experiments; for as they imagine that they know so much already, they only regard the experiments as well-earned diversions in which the spirits play the role of music-hall artists.

But let us turn our attention from the great experiments to consider the small ones, such as table-turning. These are by no means so harmless as they would appear. On the contrary, the extreme ease with which they are popularised is a *very grave danger*.

Everybody should be warned against them! The more enlightened must turn away with horror when they see with what thoughtless frivolity these things are practised. How many devotees of spiritism seek to show off their "knowledge" by introducing table-turning into certain circles, or they will explain, with knowing look and plausible manner, the planchette (or some other arrangement with letters and a glass), on which the hand is lightly laid and then is drawn hither and thither, thus forming words and then sentences. With surprising and distressing rapidity these practices have spread and have developed so as to become a game in which

the family joins, some laughing, some deriding, and some filled with a pleasantly tickling sensation of awe.

And daily one can find the family, or may be, a circle of elderly and young ladies, and even a single enquirer sitting at a small table on which they have a bit of cardboard, covered with letters or other hieroglyphics or suggestive mystic signs. All this hocus-pocus is quite unnecessary, if the persons playing are in any way mediums. The latter indeed are very numerous.

When words and sentences, which have no connection with the consciousness or sub-consciousness of the medium, are formed, the modern psychic enquirer and the leaders of the occult meetings exult; they take this as convincing proofs of the truth of their statements and the adherents and believers in «occultism» increase in number.

Writers on occultism point to these, and lecturers make them their theme; mechanical aids are invented and sold, thus making all these mischievous practices more accessible; almost the whole occult world makes itself a *willing tool in the hands of the Powers of Darkness*, under the delusion that they are the priests of Celestial Light!

These facts alone prove the utter ignorance on which all occult efforts are based. They show that none of these persons are *really* clairvoyant. It is no proof to the contrary, if now and then a really good medium has proceeded from these beginnings, or rather, that a good medium has for a certain time temporarily been attracted to such a circle.

The few who are predestined for this office have from the very beginning of their natural development enjoyed special protection, which the others have not. It is only in cases where this development has been quite natural and independent of every external aid, that such protection has effect. Only what is natural can be protected.

As soon as the slightest assistance, such as exercises or magnetic or hypnotic trance, has been tried, it becomes unnatural, and is thus no longer in harmony with the cosmic laws which alone are able to protect. If the gross ignorance so

generally prevalent is added to this, fatal mistakes must infallibly be made. It is not sufficient to *will* or *intend* to experiment, as that can never substitute the knowledge which is absolutely requisite before engaging in such practices. Nobody should meddle with what he does not understand and cannot do properly.

It is naturally possible that, among the hundreds of thousands who engage in this dangerous pastime, there may now and then be one who escapes unscathed, having an invulnerable shield. There will also be others where the harm done them does not show itself in this life: they will, however, suddenly perceive how foolish they have been, when they enter the next world. Again, there are many who are injured physically, but who, as long as they live on earth, never know the cause of their distressful state.

It is for this reason that an explanation of what goes on during these practices in the ethereal and spiritual world must be given: it is just as simple as all else in Creation, not so complicated and yet more difficult than many think.

In the present state of the earth, and in conformity with man's express will, the *Powers of Darkness* have gained the upper hand in all that pertains to matter. Thus the Powers of Darkness stand, as it were, on their own familiar ground, where they are able to develop their full power and dominate. They are in their own element and fight on their own ground.

Hence at the time being in all that belongs to matter the influence of the Powers of Darkness exceeds that of the Powers of Light, i.e. in all material things Darkness is stronger than Light. In such pastimes as table-turning, sublime Light has no concern whatever. We can only speak of bad, i.e. dark influences, and better, i.e. less dark influences. When a man makes use of a table or a glass or indeed of any material object, he ventures on to the battle-field of the Dark Powers; thus from the very beginning they are in a position of ascendency, a vantage- ground, against which he has no corresponding means of defence.

Let us closely examine a *séance*, or a sitting at table-turning, and notice what happens: one or more persons sit down at a table with the intention of getting into touch with spirits, either by raps or movements of the table, from which signs they form words. The first result is that the connecting link, the material substance serving as medium attracts dark spirits, and they now undertake the office of making communications. With consummate skill they make use of highflown language, and seek to give satisfactory answers to the sitters whose thoughts it is an easy matter for them to read. In serious matters they invariably lead the enquirer astray; and, if the séances are often repeated, they will try to get him more and more into their power and slowly but surely drag him down. At the same time they cleverly manage to make their dupes fancy they are advancing spiritually.

Should a friend, or a relative, lately deceased, speak through the table (this often happens), the dark spirits can the more easily practise deception. The sitters will recognise their friend; they will be certain it is he who is manifesting, and then will believe it is always he when the table raps and gives information in his name.

But this is not the case! Not only does the dark spirit, who is constantly on the watch, skilfully use the friend's name to make misleading information sound plausible, but also to gain the confidence of the questioner. The dark spirit will even go so far as to interrupt the friend in a sentence begun and finish it in a manner to serve his own ends. The following, although but little known, is nevertheless a fact: it can and does happen that *two* entities give information in the same consecutive sentence. One is the clean-minded friend, a luminous spirit, the other a dark, malevolent spirit. All this happens without the questioner noticing anything.

What results from this can easily be imagined. The confiding are deceived and their belief is shaken; fresh fuel is provided for the adversaries' derision and fresh cause for their doubts and violent attacks on all spiritualism. The truth is: both sides

are in the wrong owing to their utter ignorance in these matters.

The process has taken place in quite a matter of fact way: a luminous spirit (the friend) comes to the table at the wish of the sitter, to manifest himself and to answer questions. A dark spirit interferes; the luminous spirit must give way and withdraw, because the darker spirit can develop more strength thanks to the table which is of material substance. All that belongs to matter is, at the present time, the special department of the Dark Powers.

The fault lies with man in choosing matter as a medium and thus from the outset putting himself on an unequal footing. What is dense and heavy, i.e. dark, stands nearer to matter, on account of its density, than what is luminous, pure and lighter, and because of this closer association the dark can develop more strength.

On the other hand, if a purer spirit is able to manifest through matter, he must still have a certain amount of density, otherwise it would be impossible for him to do so. Such manifestations presuppose a very close approach to matter, and in the connection thus entered into with the Dark Powers the purer spirit runs the danger of defiling himself, and to avoid this, he is obliged quickly to withdraw from the table (or whatever other medium has been chosen) as soon as a dark spirit touches it, so as to disconnect himself from the link which bridges over the natural separating and protecting gulf.

It is thus impossible from the other side to prevent the experimenter at the table from being duped by the Dark Powers.

In such cases spirits from the other side cannot prevent the operator at the table from falling a prey to base influences. By his actions he has proved he wants nothing better, for in this as in other cases, *ignorance of the laws* cannot be offered as excuse.

These examples will make clear to many what, up till now, seemed incomprehensible and they will solve many puzzling contradictions. Thus it is fervently to be hoped that the readers

will henceforward keep their hands off such dangerous toys. In like manner one might enter into details with regard to the dangers of all other occult experiments, but for the present let this account of the most popular and well known one suffice.

It is necessary to point out just one more danger. By this method of putting questions and being answered and advised, people lose their independent judgment. This is just the reverse of what life on earth aims to establish.

These practices are wrong in every respect; man, grovelling on doubtful ground, exposes himself to the danger of encountering monsters; then having wasted his strength, he drops exhausted on the roadside — and all for nothing: Much harm done and no profit gained.

Great wrong is also done to the spirits from beyond by these investigations. Opportunities are offered to dark spirits; they are tempted to do evil and so they burden themselves anew with sins that they otherwise would have avoided. Others again have their thoughts and wishes diverted and perverted, and are thus prevented from soaring upward.

To explore and open out a country utterly unknown to the explorer, appears to the unbiased by-stander a proceeding so childishly obstinate, so utterly egoistical and absurd, that you can but shake your head and ask how it can be possible for any one to undertake to open out a region to the general public of which he is utterly ignorant.

It is also a mistake to pursue these investigations before the public at large. It encourages visionaries and charlatans, and it makes it difficult for men to believe that this work is carried on with honest intention.

Explorers have always had to suffer repeated failure in whatever field they have worked, although later on their success has been generally acknowledged, but the public was always excluded from participation in their work. The public wearies and, in time, loses all interest.

The result is that, when the truth has been arrived at, the impetus of a revolutionising enthusiasm to carry it through

and put it into practice has been lost. That joyful and convincing exaltation, which carries all before it, is no longer at the command of the humanity of today.

The repercussion, which sets in when it becomes evident that the paths pursued were wrong, puts sharp weapons into the hands of the enemy, who is enabled to instil so much doubt and distrust in hundreds of thousands that these unfortunate people are no longer willing to examine seriously a new truth when it is promulgated, for fear of new deceptions. They shut their ears which they would otherwise have opened, and thus they miss making use of the last span of time that could offer them opportunity to soar upward to celestial Light.

Here the Powers of Darkness again have a victory to record. For this they can thank the explorers who reached out their hands to them, the same who proudly style themselves leaders of modern psychic science.

For wide is the Gate and broad the Way that leadeth to Destruction and many there be that go in thereat.

With but few exceptions, man labours under a great and fatal delusion: God is not constrained to run after man and beg him to believe in His existence, nor are His servants sent forth constantly to admonish man not to turn from Him. This would be ridiculous. To think so or expect it would be disparaging and derogatory to the Almighty. This erroneous view does much harm. It is sanctioned by many really serious Churchmen, who in all love to God and to man try again and again to convert the materialist, to convince him and win him over to the Church. But doing this only contributes to strengthen man in his conviction of his own immense importance, indeed, in the end it instils the mad idea into his mind that he must be asked to be good!

This is the singular standpoint of the greater number of the *faithful*, whose example is more often deterrent than encouraging. Many thousands inwardly feel a certain satisfaction, a pleasant sensation of superiority in the consciousness that they believe in God, that they say their prayers with all the gravity they are capable of, and that they do not wilfully injure their neighbour.

This serene assurance of superiority, they take to be a return for their virtue, the Almighty's thanks for their docility, a union with God, which they sense with a gratifying thrill, leaving them in a state of beatitude in which to revel.

But these legions of the faithful are on the broad path which leadeth to destruction. The assurance they live in is self-created delusion, which, all unknown to them, stamps them as

Pharisees, who from genuine but mistaken feelings of gratitude, offer their small sacrifice and pray: "Lord, I thank Thee, that I am not as other men are." For although it may never be expressed or even really considered, this feeling of superiority is identical with that which moved the Pharisee to give thanks and which Christ censured as false. The feeling of superiority in such cases comes from the self-satisfaction resulting from such prayer or higher thoughts. Those who esteem themselves humble are generally far from being so in reality, and one needs to practise self- control and patience in speaking to such pharisees. So long as such be their state of mind, they can never be saved, although in their self-complacency they may consider salvation theirs already. Let them take heed in their spiritual pride (which they take for humility) lest they go astray altogether! Many who are now rank unbelievers will find it easier than these to enter into the Kingdom of Heaven. In his false humility this just man's attitude in prayer is not one of frank simplicity but rather of one claiming his reward for his prayers and pious thoughts. Such prayers are demands and those who pray thus are hypocrites. They will be swept away like chaff from before His countenance. They will have their reward, but it will be different to what they expect. They have surfeited themselves to repletion in the consciousness of their own importance on earth. This self-complacent, comfortable feeling will leave them when they go over into the ethereal world, for there their finer emotions will come into play, whereas their passions (feelings that are the result of thinking) will vanish. If we examine the attitude of mute, so-called humble expectancy of one of the just, we find that actually he is making a claim, no matter in what fine words this may be paraphrased, and every claim is presumption. God alone has a right to demand. Christ did not come unto men soliciting, but with warnings and demands.

It is true that He explained the Truth, but He did not hold out the prospects of rewards to the listeners in order to spur them on to be better. His command to those who sought

seriously, was: Go and act accordingly!

God demands of man; He does not invite and solicit, nor does He complain and lament. The wicked and the wavering He will infallibly give over to the Powers of Darkness in order to protect from their attacks all those who would soar, and to allow the others to experience personally what they consider to be right, so that they may recognise their error.

Idealists.

Idealists — or let us rather call them would-be-idealists. Here we must make a distinction and carefully exclude all those who only call themselves idealists and like to be considered so by others, but who do not even belong to the group we call would-be-idealists. This latter is the large class of mawkish enthusiasts of both sexes, together with imaginative visionaries who can never learn to control their gifts or make use of them. We must also exclude those who are always dissatisfied with existing conditions and justify their dissatisfaction by saying that they are more ideal than their contemporaries, and therefore do not harmonise with the age. Then there is the great army of the "misunderstood" of which women and girls form the greater part. These imagine they are misunderstood, or — in other words — they are convinced they are in possession of valuable gifts which those around them are incapable of understanding. In reality these souls possess no hidden treasure of any kind but have an unfailing supply of immoderate and impossible wishes.

All such "misunderstood" people are simply *useless* people, for they prove themselves useless for the present time. They only incline to what is unreal, even to what is frivolous and always to what is unsuitable for a healthy life on earth. Unfortunately the way these eternally misunderstood girls and women choose to live too often ends in immorality. They want to be consoled and let themselves be consoled too easily and too often, which a certain class of men is quick to see and unscrupulous to profit by. These misunderstood people will always be unreliable in every respect.

They think themselves ideal but they are in truth absolutely worthless, so that a serious person free from selfish intention had better avoid them. It would be vain to try to help them. Those who approach them are mostly "comforters" with evil intentions, but here retributive reaction soon sets in, for on the breast or in the arms of such a comforter the woman or girl who felt misunderstood will feel so again in a few days or weeks, and will again long to be understood, for in fact she does not know what she wants.

To all these groups of useless and unprofitable people we must add another: the group of harmless dreamers, apparently as guileless as children. But the "harmless dreamer" is only harmless with regard to the effect on himself, that is to say on his own person; he is by no means harmless to his surroundings and to the people he meets.

On *many* people, intercourse with the harmless dreamer acts like a slow, corroding poison, destructive and consuming, because, by developing his far-fetched, impracticable ideas, he drags them out of normal healthy life into impossible regions of thought, unsuited to life on this earth.

I do not say that such a dreamer is impure or bad, on the contrary. He may have the *best* intentions, but he will always strive for something unreal, something impracticable for this earth, thus his influence does not advance man on earth but acts destructively, hinderingly.

Of the remaining *would-be-idealists* we must distinguish two kinds: those who are only followers or imitators, and those who are really striving after the ideal. These first are weaklings who are always longing for something quite impossible of attainment, at least on earth, who, therefore, can never be happy nor even glad. They greatly resemble the misunderstood group. In time they become morbid sentimentalists, and that leads to nothing good. Having thus thoroughly sifted and sorted them, we must now look for the remaining few, figuratively speaking, with a lantern.

Even these few are not really what one can call *idealists* in

the true sense of the word, but, as I said above, men who are *striving after the ideal* (who have the quality of personally and actively striving after the ideal on earth). Here at last are those we can take seriously as of *full value.* These have a high aim, sometimes a stupendous goal before their eyes, but they never allow themselves to soar and hover about in the clouds, and have their feet firmly rooted in mother earth; they do not wander away into what is unreal and impractical for life here below. They strive on, step by step, towards the distant goal with practical eye and cunning hand without harming any who do not deserve punishment. The usefulness of that sort of people is seldom limited to single individuals, and there is no question of their taking unfair advantage of anyone, as to do so would not justify their title to idealism. Every man could and should strive towards the ideal, no matter what his profession is on earth. He can ennoble every kind of work in so doing and give it wider future prospects, only he must not forget to keep within the compass of life on earth. If he goes beyond that, he becomes *unreal* and thus detrimental to the earth. The result is that *advancement*, the basic condition and mark of idealism can never be attained. It is man's duty on earth to aim at the highest attainment possible for him, and to strive for it with all his heart and soul. It must be work *worthy* of a *human being*, not a mere troubling for food and drink as an animal does, and as, unfortunately, many men do; nor must he allow his intellect to incite him to compete for worldly fame and position regardless of the general welfare and advancement of mankind which must always be his first consideration. Those who disregard this are of less service to the world than animals; an animal is always natural and appropriately fills his appointed place in the world and does his work, even if it is but to keep other creatures alert, thus preventing them from relapsing into indolent ways. Indolence leads to destruction; activity and *motion* are conditions of life, — so *keep awake!* The distinguishing mark of the man who is honestly striving for the ideal is that he tries to lift what he finds in this mundane

world on to a higher level, not in the sense of the intellectual materialist (in increasing dominion and power) but in ennobling it. His ideas will all be practicable and will bring profit and advantage to the individual as well as to mankind in general. Whereas the hare-brained ideas of the would- be-idealists lead away into dreamland with the mischievous result that man overlooks and neglects the present opportunity that actuality offers to all men to mature themselves as is intended.

Idealists with communistic tendencies are seriously detrimental, for the realisation of their ideas would, in spite of their being well- meaning, only bring about unhealthy conditions. They resemble builders who construct a house on their premises which is to be put up elsewhere. In the builder's yard all seems admirable, but when taken to the place of its destination, it stands unsteadily and askew, so that nobody can inhabit it, for there the ground is uneven and it is impossible to level it in spite of every effort and greatest labour. The builder has forgotten to take this possibility into consideration or to reckon with existing conditions. He who is really striving for the ideal does not make such a mistake.

In the same way it will always be impossible to realise ideal communism, for men are on different stages of maturity: they are the uneven ground unsuitable for the builder's erection. The ground will always be uneven, for it is not possible for all men on earth to attain the same degree of maturity. Each individual is and will always be a separate spiritual entity, a person who in virtue of his free will can develop in different ways. The free will to dispose *of his own person* will never be taken from him. But by the Cosmic Turning Point, mankind has lost the free will it hitherto enjoyed in *matters external*, for now at "the Time of the End", *Divine Will* has become incarnate, which naturally must dominate human will, as it stands above it and is more powerful!

Once more only each individual may decide in his heart whether he will soar upwards to the Light that quickens or

whether he will descend to Darkness which annihilates!

And now, reader, seek out those who are truly striving after the ideal, and help and further them, for they are builders of genuine utility to man.

Cast the Blame of your Guilt on Him.

This injunction, so often repeated, is one of the principal opiates used by all those who call themselves believing Christians. But this nostrum is an intoxicating poison. Poisons are often given to the patient to deaden bodily pain and they succeed apparently in calming him, and the words: "cast all your sins on Him, He has redeemed us and we shall be healed by His wounds" have a like effect in the spiritual sense.

As this doctrine has been accepted by the faithful as one of the chief tenets of the Christian Church, its effects are all the more pernicious. They build up their whole moral code on it, and thus come under the enervating dominion of blind faith and are only able to see as in a glass darkly, till at last the whole picture is blurred and a veil drawn over the truth. Then the Christian must needs hold to artificially built-up theories, which must break down on the day that the Light dawns.

"Cast your sins on Him." What a foolish delusion! Like a flash of lightning the truth will strike the legions of false teachers and the inert believers and destroy all false doctrine! At present the masses are still sunning themselves in the belief that all the Saviour suffered and did was for them. In their indolence they reasoned, it would be presumptuous and blasphemous for a Christian to hold that man must contribute anything of himself to be able to enter into the Kingdom of Heaven. Surprising humility and modesty, not frequently to be found, characterises many in this point! According to them it would be sacrilegeous to harbour the thought, however faintly, that the coming to earth of the Saviour, His suffering and His death were not sufficient to wipe away the sins of all those who believe in His life on earth.

"Cast all your sins on Him", they think with fervent devotion and do not know what they do. They sleep, but their awakening will be dreadful! Their faith, apparently so humble, is nothing but self- complacency. Their idea that, to serve them, a Son of God would descend to earth to prepare a path for them, on which, in their stolid stupidity, they could, without any trouble, saunter into the Kingdom of Heaven is unbounded insolence. In truth the hollowness of such a proposition is evident at first sight. To harbour such a thought must arise from indescribable frivolity and love of ease; unless indeed, shrewdness suggested the idea in the interests of worldly advantage.

Humanity has gone astray in thousands of erroneous ways, and in its foolish faith, it deceives itself. To think as men do is to belittle the Almighty. What is man that he should have the effrontery to expect that God would send down His only Son, a part of His own Divine Life, to give man the opportunity to cast his load of sin on Him, simply that he might be saved the trouble of washing his own dirty linen or expiating his dark burden of sin himself. Woe unto them who will have to give account of such thoughts. They belittle the supreme Godhead in the most impudent way. Christ's mission was not so paltry, it was stupendous — Divinity claiming its just rights!

I have spoken earlier of the Son of God's great work of Redemption.* The seeds that His Divine Love sowed have come up in this world and in the next, and have brought forth fruit of all kinds. In the meantime many, elected by men, have claimed to be called by God. They have seized on the pure doctrine with their unholy hands and drawn it down to their own dense and dark level. Those who trusted them, without seriously examining what they taught, fell with them. The Divine essence of the sacred truth was confined in narrow limits, so that, although the external form remained the same, all its glorious light was put out in the quest for earthly power and earthly influence. Dim twilight reigns where the shining

*) Lecture No. 14: The Redeemer.

brilliancy of Spiritual Life might be. Where is the treasure that Christ Jesus brought to all who desired to possess it?

Ambitious egotists perverted the truth for their own ends and wilfully indicated the wrong path to those who were seeking, thus not only causing them to lose much precious time, but often leading them straight into the arms of the Dark Powers.

Heresies soon arose. They choked the truth. They clothed its simplicity in shining raiment, the brilliant colours of which, like poisonous plants, have exhalations which benumb all who approach, so that believers neglect and finally altogether give up keeping watch over themselves and, in so doing, lose the possibility of soaring to the true Light.

Once more truth will call aloud with a voice that will penetrate into all countries. After that, however, will come the great Day of Reckoning, when every man, having woven his own web of destiny, will have to settle his account with fate. Man will at last himself be made to feel what he so obstinately held up as right for others. He will have personally to undergo the effects of all the errors that, in his presumption, he defended and practised. The result will be wild and terrified out-cries and there will be gnashing of teeth, rage, and despair.

Those, who in their lives on earth held their own code of morals to be the only right one, will (when they are obliged to take the consequences of the precepts they preached when tribulation befalls them and they are brought to judgment), suddenly cry out at the severity and injustice of their treatment. Then they will turn to their God, to whom they were so insolent, to help them, they will call upon Him and beseech Him, and they will expect that in His Divine benevolence He will certainly forgive *poor ignorant man* for any baseness. Suddenly, in their opinion, He will be *too magnanimous* to bear ill-will, too great to take revenge — He whom they treated so shamefully.

But He will not listen to them; neither will He help them, because they did not listen to His word which He sent them.

And herein lies that justice which can never be severed from His great love.

It was man's duty himself to study the word God sent him, even, if he would not accept His envoys as God's messengers. Therefore it shall be, that a voice, like thunder, will call to him:

"Thou didst not accept my Word; thus thou art doomed to be exterminated and be wiped out of the Book of Life."

Hypnotism a Crime.

Strange, but 20 years ago, men raged against the assertion that such a thing as hypnotism existed; and foremost among the opponents were many members of the medical profession. They did not hesitate to call hypnotism humbug and a swindle, as shortly before they had called treatment by magnetism, which has since proved a blessing to so many. Practitioners in this science were furiously attacked and called mountebanks and quacks. And today it is just the medical professions who have appropriated hypnotism; what they strenuously rejected twenty years ago, they now advocate.

Two opinions are possible on this change of front. He who, at that time, was an unprejudiced witness of the bitter strife that raged, cannot but smile when he sees how the stormy opponents of those days are now zealous advocates for experimenting with the hypnotism they despised so. And on the other hand it must be acknowledged that this grotesque change of front is praiseworthy, as it requires a certain amount of courage to expose oneself to the danger of being derided, which is very probable in this case. One must admire the genuine concern for all that is useful to man that those doctors show who do not shrink from perhaps being laughed at.

It is much to be regretted that people have not learnt a lesson from this; that they have not become more careful in passing judgment and do not refrain from their spiteful criticism of all research in subjects analogous to hypnotism. Every time a new subject is broached (in spite of this experience) men will behave just the same, or even worse. Again they will eagerly grasp at and acclaim, what up till then, they persistently rejected. They will even go farther and, pushing all competitors aside, will try

by all the means in their power to get the exploitation of the discovery into their own hands, having left others, mostly *laymen*, to do the hard work of seeking and finding the article for them. Whether their conduct can be called excusable or even honest is another question. The reverse is more likely, i.e. that these eternal repetitions may put actions before held to be meritorious in another light. This is the external aspect of the matter critically considered.

It becomes much more serious when one examines the effects of hypnotic treatment. It is well that the existence of hypnotism is now generally acknowledged and confirmed and that the attacks of scientific men have ceased. But that hypnotic treatment should have become so general under the aegis of those thus suddenly enlightened scientists and former opponents, only proves that these wiseacres are as a general rule much further from the truth than the despised layman in his researches.

It is appalling to think of the mischief that is done today! Thousands, of their own free will, entrust themselves to so-called authorised proficients to be hypnotised, or they let themselves be persuaded to do so, or, worst of all, are subjected to it without their knowledge. Even when all is done with the best intentions it does not alter the fact that unspeakable harm is *always* the result of these practices.

These proficients are not *authorised.* Only one who is fully conversant with the whole complex of the phenomena of the invisible world (which embraces hypnotism) could be called *authorised.* And he who can really claim to have such knowledge (not one who in his presumption only imagines he has) will *never* make use of hypnotism as long as he has his neighbour's welfare at heart and will only practise it in case he intends wilfully to do him great harm. Hence under whatever circumstances hypnotism is used, whether by laymen or others, it is wicked to practise it.

If we think logically we must come to the conclusion that it is indeed the height of folly to set free powers that we do not

comprehend, and the effects of which pass far out of the reach of our control or understanding. It is no consolation that double responsibility falls on the practitioner for the thoughtless way he plays with the weal or woe of his patient, and for the harm done to him. People should not so trustfully go in for what they know nothing about. If they are hypnotised against their expressed will or wish, the proceeding amounts to a downright crime, even if the practitioner thinks, he is authorised to do it.

As it cannot be supposed that all practitioners in hypnotism intend to harm their patients, the fact remains evident that they are totally ignorant of the nature of hypnotism and are helplessly at a loss when brought face to face with the effects of their experiments. Here no uncertainty can exist, it must be one of the two alternatives, crime or ignorance. Hence ignorance must be made responsible.

When a man hypnotises another *he lays a constraint on his spirit!* This constraint, in taking away the other's liberty, is in itself a spiritual sin and a crime. It is no excuse to say it was done to cure some bodily ailment or some psychic defect, nor can it be justified by the argument that the psychic changes produced were for the benefit of the patient, and that he had morally improved and profited by the treatment. To believe this is self-deception, for only what a human spirit does of his *own free will*, entirely uninfluenced from outside, can so profit him as to enable him to soar upward. What a man does under constraint, and not of his own free will, is superficial and temporary, and is only able to bring him apparent utility or harm. Every constraint laid on the spirit absolutely prevents it from advancing, it stops its further development. Besides this, the constraint itself would bring more danger than profit. A spirit thus constrained is not only subject to the influence of the person who hypnotised it, but it is at the mercy of transcendental influences as well, because, bound as it is, the shield that it had as protection, when free (and which it so urgently needs) is lost. That man sees nothing of this continuous strife, of the attacks on one side, of the resistance

on the other, whether successful or not, is no argument against the vitality of the transcendental world nor of their own cooperation.

Thus every man who has been effectually and successfully hypnotised has been more or less hindered in the growth of his spirit. Whether the external condition of that man has suffered or the reverse, or whether a temporary improvement seems to have taken place, only plays quite a subordinate part and, therefore, need not be taken into account. The *spirit must always have its freedom* unimpaired, for, in truth, it is the spirit only which is concerned.

Take a case for argument's sake where the outward condition of the man has visibly improved (experimenters in hypnotism are fond of pointing to such examples), still the patient really profits nothing. His constrained spirit is not able to devise, propose, and scheme in the ethereal world as a *free* spirit can. The creative work that enslaved, coerced volition is capable of doing there, is ineffectual and impotent, as it comes secondhand and soon fades or passes away. Nor can it benefit from the reaction of the creative work of its higher volition which a free spirit would certainly enjoy. The case is similar when a fettered spirit intends and does evil because so inspired by his master, these hypnotic influences, being ethereal, will not be lasting. They will cease or be absorbed by like influences, so that no ethereal reaction can take place. Thus, although the fettered spirit will be responsible for his deeds in physical matter, he will not be spiritually responsible. *It is just the same with the insane.*

Herein we again see how the perfect justice of the Almighty works in the transcendental world through His Divine Law. The evil done by such an unfortunate victim under constraint will not be accounted to him as guilt, neither will he be blessed for good actions inspired by another, because his independent ego had nothing to do with them.

Something else, however, does happen; the effect of the compulsion used in hypnotic treatment so closely chains the

practitioner to his victim that the practitioner is not set free, till he has undone his work and helped his victim forward, till the latter has reached the stage he ought to have reached had his freedom not been laid under constraint. After the death of his body, he must accompany his victim to wherever the latter goes, even though it be to the deepest depths. What, therefore, awaits those who regularly practise hypnotism can be imagined. When they awake from their death-sleep they will perceive with horror, how many of those gone before and of those still on earth are clinging on to them. Link by link they must sever the chains, even if they spend thousands of years in doing so. Most likely they will not come to the end of this work, but will be drawn into the general dissolution which will destroy their ego, their individuality, for their sin has been grievous; *they have sinned against the Spirit.*

Astrology.

Astrology is called the Art of Kings and not without reason: not because it is reserved for the kings of the earth, but because he who could effectively practise it, would be a king in a spiritual sense, for he would be able to guide and control the course of events in many respects. But there is not one human being on earth who can do this, to whom such power has been entrusted.

The work of an earnest astrological student is unreliable, and that of a self-sufficient braggart is a profanation of the art because of the unsupported and worthless conclusions of his faulty imagination.

Calculating star-aspects alone is of but little use, for their influence, to have effect, must be seconded by all the living, pulsating apparatus of the ethereal worlds, such as the world of thought-forms, of Karma, emanations from the dark and from the light regions, and still other factors. What human being can boast of being able to survey all this from the lowest depths to the highest heights?

The rays the stars emit are channels into which ethereal life-substance collects and which transmit it in a concentrated form to the soul of man, there to do its appointed work. The stars, to speak figuratively, give the signals when a reaction due is about to take place. The rays from adverse, unfavourable aspects serve to transmit unfavourable, untoward reactions floating in the ether surrounding a man; and vice versa, favourable rays only attract analogous reactions. Astrological calculations are not altogether worthless, but it must be clearly understood that, if a man has inauspicious or beneficial aspects, he must at the same time

have corresponding Karmic influences due for them to be effectual.

Otherwise no effects will ensue. Still, good emanations of the stars are not entirely negative, even if they are not seconded as above said. Within a certain limit they can act as a damper or check by intercepting unfavourable reaction or at least modifying the same. These good emanations may have effect for days or hours. — In the same way, when beneficial reaction is due, their virtue can be held up, driven back, or greatly modified, if the star-aspects are unfavourable.

If, therefore, the stellar rays are not effective owing to the absence of cooperation of analogous influences, still they serve at times as a check to contrary influences, and are thus never quite devoid of importance. It is only that good rays cannot be expected always to bring benefit, nor malignant rays always evil, unless Karmic reactions correspond to them.

Here astrologers may protest and exclaim: "Thus we are right!" They are only right conditionally, and in a *very* limited sense, and certainly are not justified in making their impudent professions, nor have they a right to do business with their advertised abilities. Aspects that are inactive because not seconded, can intercept influences, but nothing more, neither good nor evil. It must, however, be admitted that a short interception of evil is to a certain extent good, for it affords breathing time to those who are hardpressed to renew their strength to bear fresh trials.

If it were not for their boasting and self-advertisement, the calculations, of the astrologers might be very acceptable; but other important factors which must be considered make these calculations very unreliable, and, therefore, they do really more harm to the general public than good.

Not only do the few stars on which astrologers base their calculations, have to be taken into account, numberless others unknown to them play a great role in lessening or strengthening influences, in crossing or displacing them, so that the result arrived at is often just the contrary of what the

best astrologers have been able to prognosticate.

And finally there is another postulate which is decisive and of the *greatest* importance: that is the psyche of the individual. After all else has been taken into consideration, it is only he who can weigh each individual soul with all its abilities, qualities and ambitions as well as all the Karma attaching to it, in a word, one who can judge to a nicety of its real state of maturity in a spiritual sense that might venture to make prognostications! If a human soul is enveloped and surrounded by dark influences, however favourable the stars' rays may be for him, they will bring him no blessing from the Light; and on the other hand, if the condition of the human soul is such that it repels all that is not pure and light, and will not allow impurity to approach it, the most malignant stellar rays cannot do that man serious harm, and will, on the contrary, prove of benefit to him in the end.

The wisdom and the power of the Almighty are not so partial as the disciples of Astrology imagine. He does not make the weal and woe of His children depend wholly on stellar influences, although assuredly these vigorously cooperate, not only in the fate of each individual, but in the happenings of the whole world. After all, the influences are but tools. They work independently but also in cooperation with many other influences.

Some astrologers think that they work intuitively, but their inspiration is not more reliable than their calculations.

Their inspirations cannot be of high order, for there is a measureless gulf fixed and a veil drawn between Omniscience and humanity.

Calculations are but one-sided piece-work, inadequate and deficient: in a word, incomplete and consequently misleading. They disquiet a man, and disquiet is the soul's greatest enemy, for it breaks down its natural defences and lets in evil which would otherwise never have found entrance. During periods of malevolent stellar rays, they will feel anxious, perturbed, and on the other hand, they will be over- confident and unwise

when they are convinced that the stellar rays are favourable. Considering the inadequacy of all the calculations, they are only burdening themselves with unnecessary anxiety instead of cultivating a free, joyous spirit, which is a more powerful defence than the most malignant stellar rays could break through.

If the astrologers are so bent on their study, let them pursue it and seek to perfect themselves, but let it be in private, for themselves alone. *This is what serious students do.*

The public should not be molested with such incomplete work. It only does mischief; it shakes a man's self-confidence and constrains a free spirit. This must be avoided in any case.

Symbolism in the fate of man.

If men were not so entirely absorbed in the necessities and trivialities of daily life, but would pay some attention to the events great and small that are happening around them, and examine them more closely, their understanding would soon be widened. They would be surprised at themselves, and hardly believe it possible that they had never noticed or been impressed by the astonishing coincidences in the life around them. They have indeed every reason to shake their heads and pity their own dullness and want of observation. A whole world of strictly ordered, living phenomena suddenly reveals itself to open eyes, disclosing the unerring hand of the Supreme Guide: the world of symbolism.

This world, the roots of which reach deep down into the ethereal part of Creation, is the world of corresponding phenomena. And only the out-lying boundary, the very outskirts are visible in the material world. Like the ground-swell in an apparently perfectly smooth sea, it is not visible, and can only be perceived by the little ripples that lap the shore. Man has no idea how, with but little trouble and a modicum of attention, he can observe and follow what for him is so vitally important and yet terrifying: the alarming working of Karma. It is possible, however, for him to make himself familiar with it, and then it will lose the terrors it often has for the man who thinks. This may mean a way upwards for many. They learn to perceive and feel the deeper vibrations of transcendental life by observing what they see happening in physical life. They can follow the working of the law of returns, and will in time become convinced of the perfect justice in the development of all happenings. If a man has once got so far, he

will gradually understand and get reconciled to the strictly logical and uninterrupted working of Divine Will in the physical as well as in the ethereal substance in Creation. From that moment he will reckon with it and submit to it of his own free will. For him it will mean swimming in a powerful current of strength. He who swims with the current will find the current help him. He makes use of its power by accommodating himself to it. Thus for him the reaction will only be beneficial. He will smile when he sees that the Scriptures are meant to be understood literally, and are literally fulfilled. In his childish simplicity, it seemed to him impossible to obey the demands made on man's obedience, because they required the subjection of a slave. What offended him formerly, because it seemed to him that despotic calls were being made on his obedience, now with open eyes he counts as blessings and heavenly gifts endowing him with immense power so that he can consciously cooperate in God's glorious universe. The modern man resents scriptural admonitions such as: “he that humbleth himself shall be exalted” or “whosoever humbleth himself, the same is the greatest in the Kingdom of Heaven”; man shall *obey*, shall *serve* and other similar passages. The words, although so simple, childlike and so apt, offend his intellectual pride. He will no longer be led as a blind man. He will himself understand and consciously cooperate in all things and inwardly feel the enthusiasm that can only come from *conviction*. This is necessary to accomplish anything great. As a man progresses in his development, it is right he should take his place more consciously in Creation. And when, having knowledge of the mighty laws, he will recognise that the simple scriptural admonitions — so strangely different in their diction to modern expressions — recommend exactly what he has now voluntarily and with full conviction made up his mind to, he will be amazed to find that he only rejected the old lore, because he interpreted it wrongly and never seriously tried to penetrate to its inner meaning, nor to bring it into harmony with modern conceptions.

Whether, as it stands written, man is humbly to submit to the Will of God, or whether, after having rightly comprehended the laws, he accommodates his actions to them, *is one and the same thing;* man can only make use of the powers that carry out God's Will, when he studies them, thoroughly understands them and adapts himself to them. This in reality means *yielding* and *submission*, not rebellion against them, but working with them. Only when he adapts his will and brings it into harmony with nature can he avail himself of its help. This is not wielding power but humbly submitting to the Will of God.

When men ascribe useful discoveries to their own ingenuity or to scientific research, it only means that they have found out how the laws of nature operate. They recognise the Will of God and accommodate themselves to it. This *is* obedience and humble submission.

In Creation all operates in a circle. Every happening must find its appropriate conclusion, must be resolved at the point from which it started (i.e. it ceases to be a working unit).

This is the law of returns which dominates all Creation and every separate happening and on this rests symbolism. Every action in returning to exhaust its energy must do so in the same substance or matter in which it took its beginning. What began in ethereal invisible substance must exhaust itself in ethereal invisible substance and what began in gross physical substance must exhaust itself in gross physical substance.

What happens in ethereal matter or substance man cannot see, he only sees physical results and calls this symbolism. But as the causes of these results mostly lie in former lives in physical matter, he has no key by which to decipher the meaning of the symbols.

Although the greater part of reciprocal action takes place in the ethereal world, Karma requires that amends must also be made by some visible process in the place where the debt was incurred and by the same individual who incurred the debt. This is indispensable, whether the beginnings were good or

evil, caused happiness or grief. Whether the later events brought blessings or forgiveness to the repentant and atoning sinner, a last *visible* discharge must come.

Should the character of the man in question have changed in the meantime and improved so much that he is no longer capable of his former behaviour, reciprocal action can no longer be so effective, as it cannot lay hold of this soaring soul, now so much lighter and more luminous, in obedience to the law of gravitation.*

The natural consequence is that as the time for retribution approaches its full force is dulled and neutralised by man's aura having become lighter.

In spite of this, the circle must be closed and reaction must take place according to the automatic working of the law. Natural laws can never be circumvented. This is the reason that reaction, however weakened, must have *visible* effect in matter before it can be discharged. The end must merge into the beginning. Owing to his lighter aura, the evil Karma cannot do harm to the man in question; this weakened reaction can only act on his immediate *surrounding* in such a way that he is induced voluntarily to make amends by doing something corresponding in nature to the retribution he would otherwise have to suffer. This manner of return causes no pain, does him no harm — on the contrary, often gives him satisfaction.

Such is the purely *symbolical* atonement for many a grievous sin. Because of the change in the man's character, the law has adapted itself to his case, and Karma is satisfied. The man himself is generally unconscious of this. There lies mercy of such magnitude in this process, the natural result of the Divine Law in perfect Creation, as only could come from Almighty Wisdom. There are many occasions and opportunities accorded man, by virtue of which he is able to discharge his obligations and ward off Karmic reaction symbolically.

Let us take an example: a hard, despotic character oppresses

*) Lecture No. 6: Fate.

and torments his fellow-men, thus burdening himself with a heavy load of Karma. This now goes its way and rotates with the great wheel of events, attracting all analogous influences on its journey, and returns, like a huge wave, to permeate the aura of that man, till it works on the material surroundings also and produces such conditions as make him suffer from similar tyranny but to a far greater degree than he made his victims suffer.

If in the meantime, however, the man has come to a better understanding of the truth, he will have acquired a lighter and more luminous aura, and his Karma will change automatically. When the dark wave of evil comes in contact with the light, it gets more or less transfused by it, in proportion to its strength, and thus becomes more or less harmless. If the former tyrant has bettered himself quite exceptionally and made great progress upwards, it can happen that he will have no Karma to suffer from and only temporarily do something that resembles atonement.

Let us suppose it be the case of a woman. Here it would suffice, if she took the scrubbing-brush out of her maid-servant's hand to show her, in all gentleness, how to scrub the floor. And if it is but making a few movements of this sort, still they symbolize menial service, and that is sufficient. This little action is the atonement that had to be made visibly and that, in spite of its insignificance, was capable of satisfying Karma. In the same way the changing of a room can atone for a misdeed that would otherwise have required far greater and harder changes. These are the results of the diminished strength of the reactionary wave. Sometimes an accidental action can be cleverly adapted by the spirit-guide, to bring about atonement.

In all these cases the condition is that a very decided change has already taken place in the state of the soul. These are circumstances that an astrologer is naturally unable to take into account, and, therefore, he often occasions unnecessary apprehension by his calculations, indeed the fear he instils can

be so great that its power suffices to attract mischief and even to create it anew. In this case the calculations would apparently be right, whereas if the fear had not been excited, they would have proved wrong. Here man himself has opened a door in the luminous circle around him by his fear. If he voluntarily stretches his hand out of his protecting covering, nobody can help him. His own will suffices to break through every protection from within, whereas, nothing is able to penetrate from without to him through the light, against his will.

Hence every little service done to a fellow man, heartfelt sympathy for him in his troubles or indeed a single kind word is able to propitiate Karma as soon as the motive is an earnest striving for what is good.

This latter desire is naturally of the first importance; otherwise, there could be no question of symbolical atonement, and the reaction due would work out in its full power. As soon as the serious wish to rise spiritually awakes in a man, he will notice how his surroundings gradually get more and more animated. It will strike him, how all sorts of things are put in his path which always end successfully. Next it will strike him that his life becomes more restful and peaceful, and all that happens helps him to rise in the material world. Then the time of atonement is past. With a glad heart he can now gratefully indulge the thought that much guilt has fallen from him, for which he would otherwise have had to do heavy penance. Let him then watch and have a care that all the new threads of fate that his wishes and his will weave are only pure and good, so that Karma may henceforth bring him blessings!

Faith.

What most believers hold to be faith is not real faith. Faith can only be real, when a man has entered into the very heart of Divine teaching, made it his own and thus arrived at a perfectly unbiased and living conviction of its truth.

God's teaching comes to us through His Holy Word and through His Creation. Everything bears witness of Him and of His Divine Will; and, as soon as man *consciously* experiences all the phenomena of being and activity, all his sensations, his thoughts and his deeds will unite in acclaiming God's Holy Truth. Then he will be silent, he will not often speak of it, but he will have become a person, inspired with that inner devotion, or perfect trust in God, that will enable him to stand firmly and securely in his place in the universe. He will not give way to fits of ecstasy, nor will he persist in leading a purely spiritual life on earth, but on the contrary he will fearlessly attend to his worldly duties according to the dictates of his sound understanding, at the same time skilfully use his wits in necessary self-defence when attacked, without being unfair. In no case is he to suffer himself to be treated with injustice without remonstrating, for this would be to encourage and strengthen evil.

Now there are many who only *imagine* themselves to have faith. In spite of inwardly acknowledging the existence of God and His Work, they fear the smile of the unbelievers. It is disagreeable and unpleasant to them. When this subject is discussed in their presence, they would pass it over with an inscrutable expression on their faces and in their embarrassment and by their behaviour constantly make

concessions to the unbeliever. This is not faith, for although they may inwardly assent, in reality they are disowning the God to whom they pray and from whom they expect every blessing.

This false consideration for the disbeliever cannot be excused by saying that the subject was too holy and serious to admit of its being exposed to ridicule. Nor can one call it modesty; it is mean cowardice! Speak up and let us hear whose children you are! With the pride that becomes every child of God, fearlessly face every man! Only then will the incredulous be forced to bridle their sneers which really betray their uncertainty. At the present time, however, their ridicule is only fostered and encouraged by the behaviour of many believers.

People deceive themselves, because they have ascribed quite a different meaning to the word *faith* from what it really has. Faith must be a *living* thing, i.e. it must be even more than conviction, it must be *active*. It is *active* when it permeates everything; all sensations, all thoughts, all actions. Coming from within the man, it must unobtrusively be visible and be felt, as a matter of course, in all that appertains to him. It must not be hung out as a mask or a signboard. The emanations of the inner spiritual man must also appear externally. In plain words, right faith must be energy, which, coming from the spirit of man, must permeate his flesh and his blood as a matter of course — nothing artificial or forced, nothing studied, but *life itself*.

Look more closely at many of these believers. They pretend to believe in life after death and it would seem that they really mean it. If, however, they have the opportunity of getting a proof of this life in another world, somewhat out of the ordinary course of events, they are terrified and shaken, thus showing that, in truth, they were not so convinced after all of this life after death, for otherwise such a proof would have seemed quite natural. They would neither be frightened nor specially moved.

Besides these cases there are many others which show how little faith the so-called believers have. Theirs is no living faith.

Riches.

When a man is striving to lay up for himself treasures in heaven, the question will often arise: is it necessary for him to part with his earthly wealth and to disregard all worldly possession?

It would be folly indeed to teach such renunciation and recommend it as a principle.

When man is warned not to set his heart on worldly possessions, it does not mean he should give away or throw away his wealth and live in poverty. Man should joyfully accept and enjoy what God's Creation offers him.

The admonition says: he is not to *cling* to his possessions to make their accumulation the aim of his life on earth. He is not to let that thought master him, for that would naturally turn him aside from pursuing higher aims. He would not find time for the latter. All his interests would be set on acquiring wealth, whether for its own sake or for the pleasure that it enables him to enjoy, or for whatever other reason, the result would be the same. He would bind himself to what is purely material and this would obstruct his spiritual vision and prevent his ascent.

The erroneous idea that worldly possessions are incompatible with spiritual advance, is responsible for the absurd view that spiritual advance, if serious, can never have anything in common with mundane possessions. Men are not aware of the disservice they do themselves, by giving away their wealth, for they disqualify and cripple the spiritual gifts that might fall to their share. Owing to this absurd view all spiritual work must depend for support on public charity, and gradually such work comes to look like beggary depending on almsgiving. Thus the

spiritual worker or aspirant cannot command the respect that is unquestionably his right and his due. The work itself is doomed to be fruitless from the very beginning, because it would not stand on its own feet but always be dependent on the good-will of men.

He who is struggling heavenwards needs wealth more than any other, to protect and shield his *spiritual* treasure. Being a material weapon, he needs it to parry the attacks of the enemy. It would be indeed senseless to despise their most efficient weapon at a time when materialists are at the summit of their power. The results of such irresponsible negligence might well be disastrous. Therefore, all you who are true believers do not despise riches that could not have been acquired without the assent of the Will of God, the God you are seeking to honour. But make good use of them, do not let yourselves be lulled to sleep by them as riches are inclined to do.

A like standpoint is taken towards those who are blessed with special gifts enabling them to benefit mankind in different ways, such as the gift of healing the sick. In the most unabashed way, men consider that such gifts, having been accorded to man from heaven, as a particular blessing, should be placed at their free disposal. They even go so far as to expect that, when in their dire distress they have applied for such help, their condescension in so doing should be acknowledged with the expression of particular gratification. All help to such applicants, even if it be the only means to save them, should be unconditionally refused. Men blessed with such gifts should set a greater value on them, and not cast their pearls before swine.

To afford serious help they must expend far greater physical and psychic energy, as well as more time on their treatment, than a barrister needs to plead in defence of the accused or a doctor, to go on his round of visits to patients, or an artist to paint his picture. It would never occur to any one to expect the barrister or the doctor, or the artist to do their work for nothing, although the ability they have to do their work at all, is also a heavenly gift.

Cast aside these beggar's rags and don the garment that it is your good right to wear.

Death.

There is one thing in which all men believe without exception. It is death! Death is one of the few facts that have never been disputed nor doubted. Yet, although all men, from childhood upwards, reckon with the fact that they must once die, the greater number, by far, seek to ward off the thought. Many people, indeed, are even irritated if the subject is broached in their presence. Others again, carefully avoid cemeteries and if, by chance, they meet a funeral procession in the street, they seek to efface the impression made as soon as possible, for at such moments an inexplicable feeling of dread oppresses them; they fear that death may one day suddenly surprise them. A strange feeling of apprehension prevents their seriously meditating on this irrefutable fact.

There hardly exists another process that, though so inevitable, is so pushed aside in their thoughts as death. Nor is there another such important event in man's life on earth unless it is birth. It is a striking fact that man will not and does not concern himself more with the beginning and the end of his life on earth, whereas to other, even quite secondary matters, he ascribes the greatest importance. He cogitates and speculates on the intervening periods of life more than on what would fully and effectively enlighten him: the beginning and the end of human life. Death and birth are so closely allied, because one is the result of the other.

In the first place procreation is regarded with a lamentable want of the consideration due to its importance. It would be a rare case in which one could find anything worthy of the dignity of man or of the importance of the occasion, for just on this point man is pleased to place himself on a level with the

animal without being able to preserve its innocence. In this indeed man ranks below the beast. For the beast acts in harmony with the degree of development of the plane it is on in Creation. Man, however, cannot, or will not, keep to the plane that is his. He descends to a lower level and then wonders how it is that humanity gradually deteriorates. Wedding customs of the present day make marriage appear a purely mundane matter. In many cases the revelries indulged in at the festivities are so unworthy that parents should not allow their children to be present. Speeches are made of such a suggestive nature that young men and girls who do not turn away in disgust, show that they themselves are spiritually no better and belong to the same low order.

It is as if the dissolute reveller wished here also to deceive himself, lest he should think of the real issue. If, as it has already become the custom, man's earth-life is built up on such a frivolous basis, one can understand that he also strives to deceive himself with regard to death by trying not to think of it. This pushing aside of all serious thoughts is closely connected with the fact of procreation taking place under such unworthy, degrading conditions. That mysterious feeling of apprehension that accompanies man, like his shadow throughout his life, has its source in the consciousness of all the wrong in the frivolous and unworthy life of men. And if he cannot otherwise allay his fears, he tries to deceive himself, either by arguing that death is the end of all things (whereby he openly acknowledges his inferiority and his cowardly fear of being called to account) or by clinging to the hope that he is not much worse than others.

But all this reasoning does not alter the fact in the slightest degree, that death is coming nearer and nearer, day by day, hour by hour! When the last hour has come, how deplorable those will look, who so positively denied the existence of another world where they could be made answerable for their doings. Then, in their alarm, they will begin to question, plainly showing how shaken they are, and

how their convictions have begun to waver. This is now but of little use. It is again cowardice, for suddenly, when the end approaches, they recognise the possibility of a continuation of life and of a *reckoning* to come. Alarm, fear, cowardice do not affect, diminish or curtail the retributive reaction of Karma any more than does obduracy. It is not after this fashion that understanding and true contrition come about.

When the worldly man's last hour approaches, his intellect (which he found so trustworthy during his life) will play him a sorry trick by suggesting that it would be prudent to turn pious. This, at the time when the process of the separation of body and soul has so far advanced, that the dying man's intuition (the sensation of his ethereal body) has attained the same power as his intellect, which up till then had mercilessly subjugated his intuition. But the dying man profits nothing; he will reap what his thoughts and actions sowed on earth! He has changed nothing, nor improved, he will irresistibly be drawn under the reacting wheel of Karma, and must now himself learn by experience how he erred in his convictions, and, consequently, in his actions and thoughts. He has every reason to dread the hour when he must leave his physical body. That body protected him for a while against transcendental influences. It was intended as a shield behind which he was to work at his improvement undisturbed, where he could alter much and even redeem much wrong, which he could not do otherwise.

It is doubly sad, when this time of merciful respite is rioted through in frivolous self-deception as if it were a drunken revel. Many there are who have every reason for alarm and apprehension.

The case is quite different with those who have not wasted their time on earth, but who have discovered, although late, that they were on the wrong road and have turned before it was too late to lead a spiritual life. Their serious search for the truth will serve them as a staff and support in their passage

into the next world. They need have no misgivings in taking this step from the physical material world into the ethereal transcendental world. It is a step every man must take. All matter, whether physical or ethereal, is transient. They may welcome this hour of release, for it means an advance in all cases, no matter what they have to experience in the ethereal world. Their good experiences will make them happy and the evil ones will be made surprisingly easy burdens to bear. Here their goodwill helps them more effectively than they could have imagined.

The process of dying, in itself, is nothing further than birth into a world of finer substance, similar to the process of birth into the physical world. The ethereal body remains attached to the physical as with a navel string for some time after death has taken place. The connection is more or less close (or slack) in proportion to the progress the soul, now born into the ethereal world, has already made on earth towards spirituality and how far it has got on its way to the Kingdom of God. The more the man tied himself to the world, i.e. to matter, and refused all knowledge of the spiritual world, the tighter this connecting link, made by his own volition, ties his ethereal body (which he wants as his clothing in transcendental life) to its physical vessel. According to the law it follows that the denser his ethereal body is, the heavier and the darker it appears. This great resemblance and close relation to matter makes it very hard for the soul to detach itself, so that it happens in such cases that the last bodily pain and the process of decay is felt in the ethereal body too, and the same would be the case, when the physical body is cremated. After the final severance of this link, the ethereal body sinks to that level on which its surroundings are of corresponding density and weight. There man will be among those whose opinions and views agree with his. As all sensations in that region are far more acute and quite uncontrolled or restrained, one can understand that provocation is more bitter and strife more violent than on earth.

It is otherwise with a man, who aspired to all that is noble during his life on earth. Such a man is inspired with a conviction that this transit from the physical to the transcendental world must come, and for him the severance is much easier. His ethereal body and the connecting link are not dense. They are of a nature alien to the physical body, and are consequently easily and quickly detached, so that before and during the last death-struggle the ethereal body stands beside the physical body, if, indeed, there be such a thing as a death-struggle when a normal being passes over. The slender connecting link does not allow the ethereal body standing there to feel any pain, indeed feelings cannot be transmitted from the physical to the ethereal body. Owing to its frail and transient nature, such a strand soon tears and sets the ethereal body perfectly free to soar to that region where all is of finer, lighter nature. There in that sublime realm the liberated soul will only meet with kindred souls, happiness and peace. Such a light and porous body of invisible substance naturally becomes more and more luminous, till it is so transparent that the pure rays of the spirit within begin to break through. This process precedes the final evolution to a perfectly translucent human spirit which can then enter into the sphere of pure spiritual substance.

Those, however, who are present at a death-bed should take warning that they do not break out into loud lamentations. When the grief at parting is too extravagantly expressed, the ethereal body, in the process of detaching itself, or which has already detached itself and is standing by the physical body, can hear and feel and be so touched by the lamentations that a feeling of pity arises within him. He wishes now to say a few words of consolation to his friends, but to make himself understood to them he needs his physical brain. The effort to reconnect his ethereal body with his physical body, stops the process of disconnection which had already set in, or was, indeed, perhaps already accomplished; and the result of being drawn back into his physical body is, that he again must suffer

the pangs that were already past. When the process of detachment begins afresh, it is much harder and more painful and even takes some days to accomplish. This is what is called the long fight for life, which is, indeed, painful. The natural process has been interrupted by the noisy grief of the egoistical mourners, and the slight effort to concentrate has made the reconnection compulsory. To dissolve this unnatural union is very difficult for a soul who does not know how to proceed, and no help can be afforded it, as it was its own desire to reconnect itself. It is easy for such a connection to take place before the physical body is cold, and the link which still holds the two bodies together is sometimes not severed for weeks. It is unnecessary suffering for the dying man and an utter want of consideration on the part of the bystanders.

Absolute peace should reign in the chamber of death — a gravity suitable to the importance of the hour. Those people who cannot control themselves should be forcibly removed even if they be the nearest relations.

Departed this life.

A disembodied human spirit is standing apart and perplexed in the chamber of death. On looking around it is sorely troubled to see its body lying on its death-bed. The man who is lying there, when alive, refused to believe in the continuity of life after the death of the physical body. It was a subject he had never seriously considered, and he had laughed at those who did so. Now he sees people he knew, standing weeping round his dead body; he hears what they are saying and feels the sorrow expressed in their regrets at his death. He would like to laugh and call out that he is alive. He does it, but to his surprise they do not hear him. He does it — again and again, louder and louder, but the mourners go on lamenting; they do not listen to him. An eerie feeling comes over him, and he begins to be frightened, for he hears his own voice quite loud and he distinctly feels his body. Again he calls out in anguish, but nobody pays attention to him. They go on weeping and gazing at that lifeless body, which he recognises as having been his own, but which now seems something strange that does not belong to him, for is he not standing next to it, free from the pain that he up till now suffered?

Now he calls his loved wife by name, she who is kneeling at his bedside; but she weeps on, nor does she show by word or by sign that she has heard him. He steps up to her in desperation and vigorously shakes her shoulder, but she takes no notice.

He does not know that he is but touching her ethereal body, invisible and intangible to the senses of the physical body. Neither he nor his wife ever thought that there existed anything beyond the physical body, so she is quite insensible to his touch.

A horrible dread seizes him and makes him shudder. He feels utterly forsaken and forlorn, and weakness overcoming him, he loses consciousness.

The sound of a voice that he knows gradually wakes him, and now he sees his body lying embedded in flowers. He would fly away, but he finds it impossible to sever himself from this still, cold body. He distinctly feels he is bound to it. Then he again hears the voice speaking, that aroused him from his slumber. It is one of his friends speaking to another. They have each brought a wreath and are talking together while laying them down. No one else is in the room. His friend! He wishes to attract his attention and that of the other too, who was often a welcome guest at his house. He must tell them that, extraordinary as it may sound, he is still alive, that he can hear them speaking, and he calls out to his friend, but the latter, turning to his companion goes on speaking. And what does he hear? He is thunder- struck. *That*, his friend! *That* is how he speaks of him! He is petrified at what they say — his genial and convivial table-companions! As long as they sat at his festive board and went in and out of his hospitable house, their words were honeyed.

These left and others came. How clearly he could see into their thoughts and hearts. So many that he had highly valued now filled him with disgust and anger, and others that he had passed over unnoticed made him feel he would like to press their hands gratefully. He shrieked and raved to prove to them that he was still alive, but they neither heard him nor felt him.

In a solemn procession the body was conveyed to the grave, and he sat cross-legged on the coffin. Embittered and desperate though he was, he could but laugh, laugh! But his laughter soon gave way to hopeless despair — he felt terribly lonely, and again, utterly exhausted, he fell asleep. . . . When he awoke, darkness surrounded him. How long he had been sleeping, he could not tell, but he felt that he was no longer tied to his physical body — he was free, free, but in a strange and oppressive darkness. He called out, but no sound came. He

could not hear his own voice. He groaned and sank back helpless, and in so doing struck his head against a sharp stone. When after a long time, he awoke, he still was in the same gruesome darkness, and in the same sinister silence. He wanted to jump up, but his limbs were as heavy as lead. Trembling with fear, he made a desperate effort to rise, summoning all his strength to his aid. When he was on his feet, he staggered to and fro, then forwards, groping his way. He often stumbled, fell and bruised himself badly against sharp corners and edges; still he pressed on unheeding, driven by a strong impulse within him to investigate further. He was *seeking*, but what was he seeking? Onward, onward, he went till he again broke down.

Then again he pulled himself together and continued his wanderings. Years went by — decade after decade passed. At last tears came into his eyes and sobs shook his breast — then a thought took shape in him — it was a prayer, the outcry of a tired soul yearning for an end to this condition of ceaseless misery. The outcry of despair and hopeless suffering! But — it impelled him for the first time to think consecutively. His ardent wish to get away made him ask what had brought him into this terrible plight, what was it that was so cruelly forcing him to wander in darkness? He stretched forth his hand and felt nothing but stark rocks! Was this the earth, or perhaps the other world, in the existence of which he had not believed? The other world? Then he was physically dead and yet alive. Was he alive? He found thinking the greatest effort. Stumbling on, he sought further and again years passed. If he could but find a way out of the darkness! His ardent wish became a craving and his craving turned to longing. Longing is the purer spiritual sensation and gradually, and quite diffidently he began to pray. It was as if a clear spring were bubbling up within him bringing peace, humility and resignation, and then, when he arose to continue his wandering, what joy coursed through his body — what relief! Darkness had given way to twilight, and he could suddenly see. In the distance — a long

way off — he saw a light, like a torch that greeted him. Jubilant, he stretched forth his arms to it and sank down, his heart overflowing with gratitude, and offered up thanks to Him who had granted him Light! With new-born strength he stepped out towards it. It did not come nearer to him, but taught by what he had gone through, he hoped to reach it at last, even if it should take centuries.

What had now happened, might happen again, and help come, which would lead him out of this stony desert into a warmer sunnier land, if he humbly and earnestly prayed for it.

His heart was deeply moved with gratitude and hope, and he uttered the words: "My God, help me in this", and, what untold joy, he could hear his own voice once more; it was a weak voice but still he heard it! He felt happy, and it gave him new strength, and again he went forward.

This is an example of the first experiences of a soul in the invisible world. This soul had not been a bad man on earth; he was accounted very good. He was a merchant-prince, very hardworking and honestly anxious to observe all mundane laws.

Now to explain this case, be it known that a man who rejects the idea of continuity of life after physical death and who does not believe that he will sometime have to answer for all he did and for all he left undone, will be blind and deaf to all phenomena in ethereal substance when he gets into the other world. It is only during the short span of time, it may be days, it may be weeks, that his ethereal body has not fully detached itself from his physical body, that he may be partly aware of what is going on around him.

When he is free from disintegrating matter, this possibility no longer exists for him. He no longer sees anything, neither does he hear anything. This is not punishment but a natural result. While he was in his physical body, he would neither hear nor see anything of ethereal substance. When he has gone over, a man's will power can quickly adapt the senses belonging to the ethereal substance with which he is clothed, to

the ethereal substance that surrounds him. This man prevented himself from seeing or hearing anything, for he *refused* to believe in ethereal substance. The condition such a man is then in, lasts until a change gradually takes place and this may not be for years, for decades, or for centuries. It is each individual's own concern; he has his free will untrammelled. Neither will help come to him from outside, till he longs earnestly for it. He is under no constraint whatever.

The Light that this man saw and greeted with such delight, was always there, only he could not see it. Neither could he at first see it in all its clearness and brilliance. Whether a soul sees a strong or a feeble Light, is again its own concern, depending entirely on its condition at the time. The Light does not approach, but it is there, and every soul, that is desirous of enjoying it, can do so at any time.

What I am saying here concerns the one species of souls only. In the dark regions there is no light at all, and so it cannot happen that a developing soul suddenly comes face to face with it. The soul must first be led out of surroundings that retain it.

The condition we have been investigating is surely terrible, especially because of the agony of fear and hopelessness suffered; but this soul would have it so and only got what it insisted on. It had refused all knowledge of a continuance of life. The soul, however, cannot put an end to life; it can only turn it into a barren waste, suppressing and deadening its senses, so that it can neither see nor hear ethereal substance. This state lasts till he seeks enlightenment, and this is what happens to millions of souls on earth. They are upright and honourable, but they refuse to believe in eternity or in God.

The fate of the wicked is much more deplorable, but of them I shall not speak here. I have only depicted so-called respectable people.

When it is said: God will stretch out his hand to help man, the *help* meant here, is the *Word* that He has sent him, for in the *Word* man will find how he can get rid of the sin in which he has entangled himself. His mercy He has already shown in

all the great possibilities that are at man's disposal in Creation. The possibilities are greater and more numerous than man of the present day can conceive. He has never seriously turned his attention to these and when he has investigated, it has been but a pastime and for the purpose of self-aggrandisement. As soon as the human spirit recognises the true value of God's Word and perceives its deep meaning, he will achieve great things in Creation.

Up till now, men have given preference to their own knowledge which consequently remained stagnant — piecework of the lowest quality in comparison to the fulness of wisdom in the Divine Word.

And now, again, they would push aside unheeded the *Word*, for no one knows the true value of the Message of the Holy Grail — not one man on earth.

Even if a man imagines he has grasped the meaning, even if he is spiritually aware of the advantage he has gained in his part-knowledge, still he does not know the true, the intrinsic value; he has not understood the hundredth part.

It is I who brought this Message, who tell you this: you do not know *what* treasure you have in your hands. It is the Way, the Gate, and the Key, which lead you to *Life*, Life that is not to be purchased with all the treasures of this earth, with all the treasures of the universe.

Draw from the bourne of Life offered you by my Message. Help yourselves to the most precious possession you could ever find. Take it as it is, without either analysing or criticising it, for then it would profit you nothing. Your task is not to interpret the Message but to make a shrine for it in your souls. It is *there* you should look to see if aught be unsightly or ill-favoured. Make a temple within you and remove all that is discordant, but do not touch my Message. All who do so will be helped.

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Miracles.

A miracle is something that sets men wondering. It is something that they hold to be impossible. Yet, that it is possible, is proved by the fact of its occurring.

But miracles according to the imaginings of many faithful believers in God do not exist, for they consider that a miracle must be something that happens outside the laws of nature, even contrary to the laws of nature, by which they would recognise its Divine origin. For them a miracle is a thing only possible to God; for them it is a sign of His especial Grace, given to show them His Omnipotence.

Omnipotence, in their erroneous opinion, is the power of acting arbitrarily, and they consider a miracle to be an arbitrary act. But they do not reflect how they thus belittle the Almighty, for *such* miracles would be anything but Divine.

God's work is perfect, without flaw or gap. Perfection implies a strictly logical sequence of events in every respect. The only difference being, that in a miracle a natural process that would ordinarily take a longer time, develops with such unparalleled rapidity, either owing to some individual's special gift or to some other cause, that it is called miraculous, in a word a miracle.

Occasionally it may be that a miracle will happen owing to possibilities beyond the present state of the earth's development and brought about by a concentration of energy, but the miracle will never be worked outside, or contrary to the natural law. Could one suppose such a thing (in itself an impossibility), it would lose all its Godliness and become an arbitrary act; thus just the contrary of what so many of the faithful believe. Nothing that is deficient in strictly logical

sequence can come from God. Every miracle is an absolutely natural process, only that it proceeds with exceptional rapidity and with concentrated power. It is quite out of the question that anything unnatural can ever happen.

When diseases are healed, that up till now were considered incurable, it does not mean that a change in natural law has taken place, but only shows up the gaps and deficiencies in human knowledge. All the more must we praise the mercy of the Almighty, for giving certain chosen individuals special power which they can use for the welfare of suffering humanity. They will always be such who have kept themselves free from the self-conceit and presumption that scientific study lends. Worldly scholarship would naturally hinder the possibility of receiving higher gifts.

Worldly scholarship seeks to satisfy ambition and can never receive inspiration in the pure spirit of a child. Gifts that come from regions beyond space and time can only be received and never acquired. This circumstance alone shows which gifts are the more precious, the more powerful, and the more Divine.

Baptism.

If a child is baptized by a priest who looks upon the rite merely as one of the observances belonging to his office, the ceremonial is absolutely meaningless, doing neither good nor harm.

On the other hand when a person arrived at maturity is baptized, it depends upon the strength of his desire and the purity of his soul, how much of the spiritual gift he can assimilate.

In the case of a child, it is only the priest who, according to the strength and purity of his faith, can give the child a certain spiritual blessing as well as protection against evil influences.

Baptism is not a rite that every priest, ordained by the church, can effectually perform. Spiritual Light can only be transmitted by one who has affinity to the Light. The authority to baptize cannot be acquired by study nor by the sanction of the Church which ordained the priest. It has nothing whatever to do with mundane customs. It is a gift from above, and he who possesses it, has a Divine Call.

There are not many such, for if there be not corresponding conditions in the soul of the man, the connection with spiritual light is impossible. Where the spiritual basis is insecure or inclines in a contrary direction, the Divine Light cannot penetrate, for this proceeding, like all else, is strictly subject to spiritual laws.

Men thus inspired and gifted can really transmit spiritual strength, so that this rite really has the value that it expresses symbolically. In spite of this it is preferable only to baptize those who themselves are conscious of its inner meaning, and who have an ardent desire to be baptized. Thus, the rite of

baptism should only be celebrated under the following conditions: the maturity of the candidate, his uninfluenced ardent desire for baptism, and a man inspired from on high to baptize. All the Christian Churches recognise that John the Baptist was such an inspired man of God. His most embittered adversaries were the Scribes and Pharisees, who held themselves called upon to judge and condemn him. The Israelites at that time *were* the people called by God. This is an undeniable fact. In their midst, the Son of God was to begin his ministration on earth. In the fulfilment of this promise their call came to an end. A new Israel must now arise to fulfil the Promise. But the Israelites of John the Baptist's time were the chosen of God, thus their priests should have been those inspired to baptize. In spite of this, however, John the Baptist had to come as the only one Divinely called, to baptize the Son of God in his earthly vessel at the beginning of his ministration on earth. This clearly shows that if a man is ordained to an office by man, his call has nothing to do with Divine ordinance. Only those who have a Divine call, can effectively officiate in God's name, as in baptism. John the Baptist, the inspired man of God, who was rejected by the High Priest of the chosen people, called his adversaries *vipers.* He refused them the right of coming to him. Neither did these same priests recognise the Son of God Himself. They pursued him ceaselessly, seeking to destroy him, because he was their superior and, therefore, a constant offence to them.

If Christ were to come again at the present time in a new form, he would meet with the same animosity and rejection, and that also would be the fate of one sent by Him, an envoy. Indeed the more likely today because people think they are more “advanced”.

Not only in the case of John the Baptist but in many others we have the proof that unless he has the vocation, no ecclesiastical ordinances or instalments in office by authority which is but temporal, can ever endow a man with the special and necessary qualification to perform spiritual rites. Looked

at from an unprejudiced point of view, baptism by Church dignitaries is but the enrolment of the child in a particular religious community, which it later on ratifies in the rite of confirmation, which means that it can further profit by the usages of these communities. The priest only acts as the accredited servant of the Church, but God and the Church are not one and the same thing.

The Holy Grail.

There is much diversity of opinion among the critics regarding the legends of the Holy Grail. The most learned scholars have investigated the matter and sought to solve the mystery, and much of their writing has high moral value. But they all make the same mistake. They strive to build from the earth upwards and thus neglect the essential, which is the ray of Light that falls from above and which would animate and enlighten them.

All research that starts from below and makes its way upwards must come to a halt at the boundary-line of material substance, even in the case of a seeker so gifted that he could attain to the greatest possible heights. In most cases, however, under the most favourable circumstances, hardly half this distance can be traversed. What a great distance then is man from a real understanding of the Holy Grail!

The sense of its being so remote, so inaccessible and unapproachable grew on the seekers. The result was that they tried to explain the Holy Grail as the symbolical term for an idea, so as to place it on the sublime altitude that they rightly felt was its proper place. But in so doing they do not further a right understanding of the mystery, but rather retard it. They do not rise to the conception indicated by the poets, but descend to a lower plane of interpretation.

Their poems faintly reflect the truth, but only very faintly, for the lofty inspirations and heavenly visions in the poems have been transmitted by poets under the influence of their earthbound intellects, thus losing much of their sublimity and becoming very terrestrial. The transcribers clothed the spiritually received revelations in terms conformable to their

worldly surroundings, with the object of making the meaning of the poems clear to men. In this, however, they failed, as they themselves could not get at the heart of the truth.

Thus the basis on which later investigators and seekers were to work was from the outset very uncertain and the possibility of success extremely limited. Hence one cannot wonder that they came to think the Holy Grail was meant to symbolise the process of making atonement and receiving absolution through the Grail.

The existing interpretations have much ethical merit, but they do not attempt to be explanations of the legends, nor can they claim to approach the truth of the Holy Grail.

It must be understood that the Holy Grail is not the cup that the Son of God and his disciples drank out of at the last supper after His having come to the end of His Ministry on earth, and in which afterwards His blood was caught when he was crucified. This vessel is a sacred memento of our Lord's sublime Work of Redemption, but it is not the Holy Grail of which the inspired poets of the legends sang. These poems have been misunderstood.

They were meant as prophecies from on high. Man was to live in the expectation of their fulfilment. Had man understood them to be such, surely another way would have been found, by which the seekers could have penetrated further into the mystery than they have been able to do up till now. As it was, however, they all had to come to a dead stop. A full, satisfactory explanation could never be given, owing to the false start at the beginning of the quest.

The human soul, even if it has attained to its highest development and has become a pure spirit, will never be able to stand in the presence of the Holy Grail itself! It follows, therefore, that no detailed tidings can penetrate to the material world, unless a messenger be sent *from there.* Thus the Holy Grail will remain a mystery to the human soul for all eternity.

Let man keep to what he can understand spiritually and try to live up to what it teaches him and what fruit he can bring to perfection. Unfortunately, however, without correspondingly developing his ability, he demands what exceeds his legitimate right, he would grasp at what is far out of his reach. In so doing he makes himself guilty of remissness and negligence which hinders him from attaining to what he otherwise might. The ideal that he wishes for he can never attain. He only robs himself of his rarest and most precious gift, the why and the wherefore of his being, and thus the purpose of his life on earth is not accomplished.

The coming of Parzival is a glorious promise sung of by the bards. The defects and errors in their legends came from their too material interpretation, which misrepresents the true character of this central figure.

Parzival and the Son of Man are one and the same person whose advent was proclaimed by the Son of God Himself.* As envoy from the Almighty, he will come on earth with his spiritual sight blindfolded, to go through the bitterest experiences as a man among men. After a time, his spiritual sight will be restored. He will then recognise himself and remember the celestial home he came from and realise his mission on earth. His mission is to redeem those among men who are striving for the truth, and at the same time to call all men to account on the Day of Reckoning.

Not every man but only the chosen and special envoy of the Almighty can be vested with the gifts necessary to fulfil this mission.

God's Holy Will, as laid down in His Divine Laws, decrees that everything, after it has gone through the process of development, must return to the place of its origin, but can never go beyond that point. Thus also the spirit of man, which as an unconscious germ has its origin in the world of spiritual substance, after completing its circle of experience in the world of material substance and after having arrived at the highest

*) Lecture No. 10: The Son of God and the Son of Man.

degree of perfection possible, will return as a pure and self-conscious spiritual being, to the place it left. But under the most favourable circumstances it may only reach as far as the forecourt of the Castle of the Holy Grail, which stands in the highest region of the spiritual world and forms a gate to the steps of the Throne, on which from time to time the Origin of all Being, God the Father, unsubstantiate Divinity, takes form and shape by clothing himself in the mantle of spiritual substance.

No spirit belonging to the spiritual world can ever be so high, so pure, so radiating that it could cross this boundary-line from the spiritual world into the sphere of unsubstantiate Divinity. Owing to the difference of substance, it lies in the natural order of things that there are boundary-lines between the many planes in spiritual substance and material substance which cannot be crossed.

God Almighty, Divine unsubstantiality, is the highest principle. Next comes, beneath that, the world of spiritual substance. Both of these are eternal. Descending lower and lower, comes material Creation, beginning with the gaseous ethereal spheres, and still lower, always becoming more dense, comes the material world that man can see with his physical eyes. The ethereal region is what man calls the other world or the next life. This is invisible to man's physical eyes.

Both these worlds: the visible material and the ethereal material world, which belong to Creation, are not eternal with regard to their form, they are subject to mutation and will be thus rebuilt and re- animated in a new form.

The Castle of the Holy Grail is an edifice both spiritually visible and tangible because of the same spiritual substance. . . This building contains a Sanctuary which is the nearest approach to the region of Divinity, thus of still finer spiritual substance than the rest, and in this Sanctuary stands the sacred pledge of the Almighty Father's eternal Love and the source of Divine energy: *The Holy Grail!*

This is a chalice in which a fluid like red blood unceasingly surges and bubbles without overflowing. It is surrounded by the most brilliant and penetrating light, but it is only vouchsafed to spirits of the purest spiritual substance to behold its glory. *They* are the guardians of the Holy Grail!

If the gifted bard, not being able to express it better, tells us that this office has been reserved for the purest of *men*, it is that he has drawn a too earthly picture, for no human spirit can cross the threshold into this Holy Sanctuary. Even when it has reached the highest step of spiritual perfection after its long wanderings in the material spheres its body would be too dense and a further etherisation would fully consume it. Its nature being different from the very beginning would not allow of a higher degree of luminosity.

The pure eternal spirits that are the guardians of the Holy Grail were never human, they are the sublimest examples of spiritual substance. Still, they also, like all else, need to draw strength from Divine unsubstantiality and are dependent on the Holy One, the source of all life.

From time to time on the Day of the Holy Dove, the Dove appears over the chalice, as a sign of the unfailing Love of God the Father. At this moment a union takes place and new strength is poured out. The guardians of the Holy Grail receive this in humble and profound devotion. It is their office to transmit this magic energy.

On this outpouring the existence of the whole universe depends! At this moment, the Love of the Creator wells up in the Holy Temple in glorious radiance to new life and fresh creative energy, and this pulsates downwards and diffuses itself in all the universe. Holy awe and a flutter of hope and delight vibrate through all the spheres. Only the spirit of man on earth still stands aside with the insensibility of a dolt, without knowing what a priceless gift he is receiving. Having voluntarily limited himself to what his physical brain can understand, such glorious sublimity finds no echo in his heart.

It is the moment of the renewal of all life for the whole universe!

It is the necessary, ever recurring ratification of the Creator's covenant with His creature. Should this supply ever be cut off, all life would gradually dry up, grow old and decay. The end of all days would come and only God would remain alone, as it was at the beginning, for He alone is *Life*.

This is hinted at in the legend, for from the time that Amfortas ceased to uncover the Grail on the Day of the Holy Dove till the hour Parzival became king, the knights of the Holy Grail grew old.

Man should now no longer look upon the Holy Grail as something incomprehensible and inconceivable. It really exists! Although man's spirit is not so constituted that it can perceive the Grail, he can receive and enjoy the blessing that proceeds from it and which the guardians can and do transmit.

The bard has indeed caught something of the right meaning; his information is only unreliable when he would tell of the Holy Grail itself.

The coming of the Dove on the Day of the Holy Dove manifests the outpouring of the Holy Ghost, for this Dove is closely related to Him. But this is a thing man can only understand symbolically. To however high a degree of perfection a man's spirit may have arrived, he cannot think or know of what is beyond the sphere of his origin, the sphere of eternal spiritual substance. In his thoughts even he never can cross this boundary. What is beyond his own sphere he cannot grasp. This is so simple and logical that every man should understand it. What is beyond him must, for this reason, be and remain a mystery to him.

Those men who cherish the erroneous dream that they possess divinity in themselves or can attain to this possession, are foolish visionaries. *Man possesses pure spiritual substance*, but nothing *Divine*. Here there is a deep gulf that cannot be bridged over. He is God's creature and not a part of the Creator, as some would like to have it.

Man's spirit comes from the *Kingdom of God* and will, when developed to its fullest maturity return there.

Thus it is wrong to affirm that it proceeds from *God the Father*, it having evolved from *spiritual* substance and not from Divine substance.

The *Son of God* has become the mediator between *Divinity unsubstantiate* and *spiritual substance*. He steps over from Divinity unsubstantiate to spiritual substance just as he once descended into the world of matter.

The Coming of the Son of Man will be the completion of the Son of God's sublime Divine mission! When this is accomplished the Son of God will return to the state of Divine unsubstantiality, whereas the Son of Man will take His place as mediator and thus become the leader of the guardians of the Holy Grail — He will become their King, the guardian of the Holy Chalice.

The Son of Man will then be Alpha and Omega for the spirit of man, because he will be the first and the last of what the human spirit can understand. *He* can go beyond the boundary and enter the sphere of Divinity unsubstantiate and thus he can overlook all things.

Lucifer.

An impenetrable veil shrouds the figure of Lucifer and all appertaining to him. It is as if no one were bold enough to lift a corner of this veil.

The reluctance to try is really the consciousness of the impossibility of penetrating into the kingdom of Darkness. It is quite natural that this should be impossible, for here again the component parts of the spirit of man set a limit. Just as man cannot and never will be able to reach to the highest heights, will he never be able to descend to the lowest depths.

Thus man's creative imagination stepped in and found substitutes for what was missing to form a conception of Lucifer. Some suggested and pictured demons of excentric heterogeneous kinds, some said he was a fallen archangel, while others spoke of the embodiment of the principle of evil. Still, although Lucifer continually harasses the human soul, often involving it in mighty and bitter conflicts with itself, man knows and understands absolutely nothing of the intrinsic property of his real nature.

Those who speak of a fallen archangel and those who speak of evil incarnate are nearest to the truth. Only that starting from a wrong standpoint they get a wrong impression. Evil Incarnate pictures up in one's mind, evil arrived at is climax, its culminating point where it has been crowned by being vested with life. Lucifer is just the reverse. He is the *origin* of the *evil principle*, the *starting point* and the *driving force.* One should rather say the *mistaken*, not the *evil* principle. The material part of Creation is the field in which this mistaken principle works. There alone can Light and Darkness come into contact with each other and there alone can these two

opposing principles influence the soul of man while it is developing on its journey through matter, and it depends to which side its desires lean, whether the soul develops in the upward direction towards the Light or in the downward direction towards Darkness. The immense gulf which divides Light from Darkness is the region of *material Creation*, of forms that are transitory, i.e. forms that decompose, to resuscitate in another shape.

Celestial cycles, as instituted by Divine ordinance, can only be called complete (or said to have fulfilled their purpose) when their end returns to their starting point, so the career of a human spirit can only be looked upon as complete, when it has found its way back to the sphere of spiritual substance which is next to primordial Light, because the spiritual germ had its origin there.

If man allows himself to be enticed aside, attracted by the Powers of Darkness, he runs the danger of being drawn over the outer circle of his normal course into depths from which he can no longer find his way back or upward by himself; but he cannot step over the boundary line of the densest and lowest region of ethereal darkness and leave matter behind him, as he can do if he wills towards the region of spiritual substance, that being his original starting point. If he will not do this he must suffer himself to be whirled along in the mighty rotation of material Creation until finally decomposition sets in. His dark, ethereal clothing or body is so dense and heavy that it holds him down. In the process of decomposition, the spiritual personality he had acquired during his progress through Creation, is disintegrated. He dies the spiritual death and returns to mix with primordial seed.

Lucifer himself stands *outside* material Creation, therefore has no part in the process of decomposition, which is the fate of the victims of his principle; — for Lucifer is eternal. He proceeds from a part of the region of Divine substance. His dissention with God took place after the Creation of matter had begun. He was sent forth to foster and to develop spiritual

substance in the material world. But he neglected to carry out this mission according to the intentions of the Divine Creator, and chose methods other than those indicated by the Almighty. Actuated by the persuasion that he knew better (this conviction having come to him whilst he was working in matter) he misused the power delegated to him, and introduced the system of temptation in place of the system of support and help. This latter system is identical with the service of love. Service of love in the heavenly sense, which has nothing to do with the menial service of a slave, but service which has the spiritual ascent of his neighbour at heart, considering his eternal welfare before all else.

The system of temptation is identical with the setting of traps, into which the unwary, when not quite steady, stumble, fall and are lost, whereas others, it is true, grow in strength and watchfulness, and finally bring forth splendid fruit and reach the highest heights. But weakness is doomed to destruction from the beginning. This method knows no benevolence, no pity; it is absolutely wanting in Divine Love which is the most powerful incitement to rise and the strongest help there is.

The Bible story of the temptation of Adam and Eve typifies the effect of Lucifer's principle. The steadfastness of the pair was put to the test and, as soon as they began to vacillate, they were driven forth on to the road that leads to annihilation. Steadfastness would have been identical with glad subjection to the will of God, as expressed so plainly in the simple laws of nature. As they existed from the beginning of Creation, God's commands were well-known to this pair of human beings. Not to hesitate would have meant to accept and obey these laws, thus only can man make use of them as intended and dominate as lord in Creation. If not opposed, all the powers of nature will be his willing servants and will work independently for his benefit.

This is what is meant by obeying the Almighty's commands. All they purpose is to ensure that all possibilities of

development in his glorious work should be encouraged and furthered. To do this is consciously to cooperate in the development of God's wonderful work.

He who refuses to do this is a hindrance, an obstacle which must either be hewn into the right shape or be crushed to pieces in the wheels of the world's mechanism, i.e. the laws of Creation, and be destroyed. He, who will not bend must break, as no stand-still may occur.

Lucifer refuses to be the Lord's gardener and wait for the plant gradually to grow strong and the fruit to ripen. He pitilessly uproots all that show signs of weakness. In the meantime he has the greatest contempt for the victims who are beguiled by his temptations and who fall into the pitfalls he has dug for them; it is his wish that their weakness should destroy them.

Lucifer lays the snares and then loathes those caught in them, for they are disgusting to him in their depravity. The sight of their viciousness and corruption incenses him still more against them. They have proved themselves unworthy of love and encouragement and only fit for annihilation.

The natural result of the working of the principle of temptation, is that man is enticed to lead a life utterly devoid of moral control. This life, of unbridled passions strictly belongs to the lower regions of Darkness, but psycho-analysts allow, nay recommend, their adherents to give free play to their passions in their present life which they assure them will mature and liberate them. But what dreadful misery would and must ensue on earth, if such a principle were put into practice. What harm and mischief!

Conditions on earth and those in the regions of Darkness are very different, for there, only what is of similar nature, is herded together, whereas on earth darker and lighter spirits live together. One need only consider sexual life. If such a principle, put into practice, were let loose on mankind, the earth would be but one Sodom and Gomorrah, from which there would be no escape, but only an awful ending.

Quite apart from this, one sees many victims of psycho-analytical treatment wandering about helplessly, their self-reliance and indeed all power of individual judgment picked to pieces and destroyed by those to whom they had turned, trusting to obtain help. They stand there, their clothing systematically torn from them, so as to oblige them to put on the borrowed garments handed to them. The denuded ones generally do not see why they should put on new clothes. Through the systematic intrusion into their intimate personal affairs and rights they have lost what upholds and preserves their self-respect, viz.: the feeling of shame. Without shame there can be nothing individual, as shame is an integral part of personality.

A new building cannot be erected on such broken uneven ground. These unfortunate people lose their independence and become at times utterly helpless, having lost the slight prop that formerly upheld them.

The principle of allowing passions to run riot, uncontrolled, and the principle of testing character by temptation are closely allied, and the one naturally follows as the consequence of the other. This is how Lucifer proceeds.

The true physician of the soul does not pull down, he builds up, after having healed his patient. The right method is to transmute the patient's desires by instilling spiritual understanding. It was by practising this utterly loveless method, in opposition to the will of the Almighty, who is the Source of Love, that removed Lucifer further and further from God, and ended in his being cut off from celestial Light and cast into the abyss. Lucifer is one who has cut himself adrift from Light, which means he is an outcast from heaven. This casting out was inevitable, for God the Almighty has expressed his Holy Will in the primordial unchangeable laws. No alternative was possible.

In the material world Lucifer is allowed to practise his system of temptation to a certain extent, but there are very strict limits given in the Divine Laws as to what he may do and

how far he may go, for God alone is the Almighty in heaven and on earth.

In pursuit of his erroneous principle Lucifer tempts man to take the dangerous road, but unless man himself decides to do so, Lucifer cannot in any way compel him.

In truth Lucifer can only lure. But man stands firmer in material Creation than he does. His position is not only more secure but also more powerful, so that Lucifer's influence is not irresistible. Every human being is so well protected, that it is a tenfold shame, if he allows this power, which is so much less in degree, to overcome him. Man must reflect that Lucifer stands outside matter, whereas he, man, stands firmly rooted in familiar ground. To work his principle, Lucifer can only make use of his auxiliary troops, who are composed of human spirits who have succumbed to temptation.

The spirit of every man who strives upwards is not only fully equal to these, but is their superior. Provided that they do not find a willing ear to their enticements, which gives them a hold, a single effort of concentrated volition is enough to drive away a legion of them.

Lucifer would indeed be quite powerless if man would seek to know and to obey the primordial laws of the Creator, but unfortunately men encouraged Lucifer's methods more and more by their practices, and thus most of them will necessarily perish.

It is quite impossible that any human spirit could fight Lucifer; the different nature of their substance would prevent man approaching him. The human spirit can only approach or come in contact with those who have fallen, because they are of his own nature.

Only one whose origin was in the same sphere can approach this high and mighty spirit. Only such a one could get near enough; it needs an envoy, coming from the sphere of Divinity, inspired with the breath of God, armed with the holy fire of his mission and with perfect trust in the Source of all Power, in the Almighty Himself. This task is what has been delegated to the

Son of Man, whose advent has been proclaimed.

The combat will be personal, face to face, and not only general and symbolical, as many seekers in the traditions and prophecies would have it understood.

Thus the promise given in Parzival will be fulfilled. The *Holy Spear* of the legend expresses potency or power. Lucifer's principle is the wrong use of Divine power or in other words "the Holy Spear wielded in the wrong hand". In Lucifer's hand the Spear dealt a terrible and grievous wound to all spiritual substance — a wound that would not heal.

What happened is very aptly illustrated in the legend, for the injury appears like an *open wound* that does not heal.

When, after the personal combat between the Son of Man and Lucifer, the Spear has been wrested from Lucifer, it will be wielded in the right hand. It will carry out the Will of the Creator and heal the wound it formerly dealt. It will also put into practice the teaching of the Holy Grail which is founded on pure love united to strict justice.

Human souls, which in the beginning were unconscious germs, leaped like sparks over the boundary from the lowest region of spiritual substance into the material world, expecting that after their wandering through matter they would awaken to self-consciousness and would, when developed return to their starting point, the spiritual world. It is a process like that of the circulation of the blood. But Lucifer's method interrupts this circulating current, and diverts a great portion of it, so that much spiritual substance is lost. The circle cannot be closed and presents the spectacle of an open and exuding wound. When now the Holy Spear (i.e. Divine Power) is wielded by the *right hand*, it will close this open wound, for it will carry out the Creator's Will and summoning all spiritual substance which permeates and animates matter, will point out the right way that leads to the celestial Kingdom of Light, to God the Father. So that it may no longer be lost but flow back to its origin, as the blood does to the heart. It is only the Spear that dealt the wound that can heal it.

First, however, the Spear must be wrenched from Lucifer and come into the right hand, and this takes place in the *personal* combat between the Son of Man and Lucifer.

The further wrestling that takes place in the ethereal and material worlds, are but after-struggles, results of this great combat, in which Lucifer is bound and fettered, and the promised reign of a thousand years begins. It means extermination and utter overthrow of the results of Lucifer's methods and practices.

Lucifer is opposed to all the blessings of Divine Love which man enjoys during his progress through matter. If men would but simply strive for and cling to this Divine Love, they would be perfectly safe from every temptation that Lucifer could put in their way. His figure would be disrobed of all the terrors in which the imagination of man has clothed him.

The monstrous and hideous forms which man has erroneously given Lucifer are pure imagination. In truth no human eye has ever beheld him on account of the absolute difference in the nature of their constitution. Neither can man's physical eye behold him, although it is often able to see beings of the ethereal world, in this life on earth. Contrary to the general opinion, Lucifer is proud and beautiful, of unearthly beauty, of dark majesty, with clear, large blue eyes; their expression is of icy coldness, telling of the utter absence of love. He is not as so often affirmed, an idea, a conception, he is personal.

Man should learn to understand how it is that he can never step over the limit of his sphere, because of his constitution, because of the intrinsic property of his nature, not even in his thoughts, and that he can only get messages from beyond this limit by the Almighty's special grace. But these messages will not be transmitted by mediums, for these cannot change their nature, not even under supernatural conditions, nor can science convey them. Indeed chemistry has proved that the difference of substance, i.e. species, raises up insurmountable barriers. These are the primordial, everlasting laws that

proceed from the Origin of all things and are to be found not only in Creation, but also outside it.

The Regions of Darkness and Damnation.

When one looks at pictures representing life in the infernal regions, commonly called Hell, one shrugs one's shoulders and passes on with an ironical, half contemptuous smile, thinking that only morbid fancy, or the blind faith of a fanatic could imagine such scenes. Very rarely there may be one who will seek for a grain of truth in these pictures. And yet the most ghastly imagination can hardly paint a picture that would come anywhere near truly depicting the torments of life in Hell. Poor blind simpletons, who imagine they can dispose of the question with a careless shrug of the shoulders! When the appalling truth dawns upon them, they will bitterly rue their thoughtless levity; no struggling or turning away will help them then; they will be drawn into the whirlpool which awaits them, unless, acknowledging their ignorance, they change their narrow-minded views in time.

The ethereal body will have hardly detached itself from the physical vessel when the first great surprise awaits the released spirit, namely that its consciousness and life have not come to an end.* At first this puzzles and confuses it, then terrible apprehension seizes it which again gives place to a state of resignation or deep despair; resistance is vain; lamentations and even prayers are useless, for they must reap what they have sown during their life on earth.

If they derided the word God sent them, which told them of life after death and of responsibility for every serious thought and action, the best they can expect is to find themselves in *utter darkness.*

The organs of their ethereal bodies: eyes, ears, and mouths

*) Lecture No. 40: Death.

are closed by their own doing; they are deaf, dumb, and blind in their new surroundings. That is the least misfortune that can happen to them. A helper on the other side cannot make himself understood, because they themselves have shut out the possibility.

A change in this sad condition can only very gradually be brought about by the maturing of the individual in question and by his increasing despair. The growing longing for light, which rises, like an uninterrupted cry for help, from such oppressed and tormented souls, is answered by increasing light around them, till they can discern others in a similar plight. If such a one is fired by the desire to help another in still greater darkness and brings him light, this would uplift the helper, so that others, still further advanced, can approach him, and they in their turn will help him upwards towards the light.

Thus these pitiable spirits squat about dejectedly. Their negative attitude has so effectively weakened their ethereal bodies that, if they want to move, they can but crawl about in a painful and uncertain manner, and as for those who manage to get on their legs, they do but stumble and fall and bruise themselves painfully. The dense, dark, and heavy human soul finds itself in exactly corresponding surroundings of denseness, darkness, and heaviness.

Objects are just as tangible and impenetrable to them there as they were on earth, and they feel every knock, fall, and injury just as acutely as they did on earth. This is the invariable rule; because every departed spirit is straightway drawn to the region where all is of the same darkness and density as itself. Every higher and lighter region can penetrate unhindered all those regions that are lower and denser than it is, all ethereal matter can penetrate physical matter.

The case is different with those who have been guilty of some special personal wrong doing, for which they must make amends. Their burden will be lifted from them the moment they can obtain full and sincere forgiveness from the person

they injured. The effect of a wrong action works independently of the general tendency of the character.

It is *propensity*, the usual, habitual impulse which has been the mainspring of its evil deeds, that shackles and holds back the human soul. *Propensity* lives on after the ethereal body is detached from the physical body, and then when the limitations and restraints of the physical body fall away, all sensations become more acute and are absolutely untrammelled and *propensities* manifest themselves more conspicuously. It is, therefore, *propensity* that will decide the level to which a man belongs and the sphere to which he will go when he is released from his physical body. There he will find himself in the society of those who have the same propensity as he. Their emanations will foster and encourage his, till he is quite mastered by it, and he will indulge in it like a raging maniac. The others naturally will do likewise.

It is evident that such uncontrolled raging madness is torment to all that surrounds it. As, in those regions, all happens on the mutual principle, each one of these madmen must himself suffer bitterly what he is unintermittently trying to make others suffer. Thus life there becomes hell. Gradually such a lost soul becomes exhausted and disgusted; then, after a long spell, the desire awakens in him to come out of these surroundings. This desire and the disgust he feels is the beginning of improvement. Then his aversion culminates in an outcry, in a prayer. Not till then will a hand be held out to him, to help him to rise, and this may not happen till after decades or centuries have gone by.

Of all his burdens, it is his *propensity* that weighs on a human soul and encumbers it most. Hence one can see that it is much easier to make amends for an unintentional unpremeditated offence than to *eradicate an evil propensity in a man's nature, no matter whether it has become active or not.*

A man, who has an unclean sinful *propensity*, but who has never let it play a part, because his worldly circumstances have been favourable, will suffer more than a man, who has sinned

without evil intent. The unpremeditated deed can be forgiven at once, without its developing evil Karma, but the evil *propensity* in a man must be thoroughly eradicated. Of these propensities there are many: avarice, covetousness, unclean sensuality, larceny, murder, fraud, perhaps only careless negligence; no matter, any of these will draw a man down to where those of his own kind are. It is unnecessary to give illustrations of life in these regions. There are often situations of such a terrible nature, that a human being on earth could not believe the descriptions to be true unless he saw them. He would take them for the fancies of a disordered brain.

A feeling of profound aversion to human depravity will suffice to free a man and remove the obstacles to ascend to the light.

These are the dark regions, the result of what Lucifer's principles strive to introduce generally. The eternal cycle of Creation rotates and comes in time to the point where decomposition sets in, and all matter loses its form to return to primordial seed, which rotating still further, forms new combinations with fresh powers and a virgin soil.

What up till then has not been able to detach itself from matter (either physical or ethereal) nor to cross the highest, finest and lightest boundary into spiritual substance, leaving all that belongs to matter behind, will unavoidably be drawn into the general dissolution, whereby its form and whatever else is *personal* about it will be destroyed.

This is eternal damnation: the extinguishing of all conscious personality.

Regions of Light and Paradise.

Brightest of light — Dazzling purity — A blissful sensation of having no weight! This says so much that it hardly seems necessary to add any illustrating details. The less inclination to what is base the ethereal body takes over with it, the less it longs for physical delights, the less dense and, therefore, the lighter it is. Being less dense and having less weight, it will speedily allow the spirit to rise to the lighter and less dense regions which correspond to it.

In the same measure as the spiritual body, fashioned by man's own volition, is purified and purged from all ignoble desires, it not only loses in weight but becomes porous in texture, that is to say, transparent, so that it appears luminous. The germ of luminous spiritual substance which dwells in every human soul is then able to shine forth through the outer covering, the ethereal body. In the lower regions, the latter was too dense too heavy it dimmed and hid the radiating germ.

Likewise, in these regions of Light, every human soul, in conformity with the nature of its ethereal body, will meet only its equals — those who think as it does. As only the really noble-minded and well-intentioned (those free from all ignoble passions) are capable of soaring, the noble soul will find only those who are on the same level with itself. That the dweller in such a region has no torments to suffer is only natural. He enjoys the blessings that radiate from the noble pure souls around him, each of them adding to and delighting in the general bliss. He can well say he is wandering in the fields of the blessed. Inspired by his surroundings, his joy in all that is glorious and sublime will always grow stronger and his

ethereal body, thoroughly imbued by this sensation, will become more and more transparent, so that the bright light from the spirit within can break forth in increasing volume till, like a flame, it will burn up the last atom of the ethereal body. When that has fallen away, the human soul, having now become a perfect self-conscious individual, can cross the last barrier, the boundary-line into the Spiritual Kingdom. *Not till then can he enter the everlasting Paradise of God the Father.*

It is just as impossible for a painter to depict the torments of Hell, as it is for him to describe the delights enjoyed in the regions of Light, although these both belong to what is transient.

Every attempt to describe or to illustrate that life in a picture would but lessen its glory and thus do more harm than good to mankind.

Cosmic Evolution.

There is no greater danger for the stability of a bridge or for the validity of an argument than to leave a gap in its construction, which must be filled up and the defectiveness rectified. It is of no use to ignore it and try to pass it over, for such a gap hinders all progress, and a building erected on it, however excellent the materials employed and however skilful the builders, will one day surely collapse.

This is the case with the various Christian religious communities of today: they persistently close their eyes and ears to certain points in their illogical teaching. They dismiss these points with empty phrases instead of taking thought in all seriousness. It is true they are fully aware that the bridge they have thrown over the lapse, thanks to their blind faith, will one day no longer serve its purpose and they dread the moment when the enlightened will perceive and point to its shaky and insecure character. After this they know that no one will trust, in them or be persuaded to follow in their footsteps, although their further teaching may be quite sound. They also know that a single flash of truth striking their artificial construction will cause it to break down altogether. And still for want of something better, they cling to their tottering plank. They are prepared to defend their position at all costs and would destroy him who would venture to substitute the truth for them to cling to. Unhesitatingly they would try to repeat what happened nearly two thousand years ago on this earth and that casts its shadow even unto the present day. They themselves make that event the subject of their accusation against the stubbornness and blindness of that generation, they have also made it the focus of their teaching

and their faith. It was the *teachers of religion and the scholars* of that time, who, in their narrow dogmatism and blind self-conceit, were unable to grasp the truth and to recognise the Son of God (neither were they willing to admit it). It was *they* who feared, envied, and hated Him and His followers, whereas others, the *unlearned*, found it easier to open their hearts, and were quicker to perceive the truth of the Word.

Although the present heads of Christian religious communities lay special stress on the sufferings of Our Lord, they have learnt and profited nothing by their knowledge of this fact. For it is just these leaders (together with the leaders of the new movements of the present day) who would gladly dispatch any man who could endanger their position by throwing the light of truth on the insufficiencies of their explanations and the doubtful shifts in their interpretations. They would pursue him with a hatred born of fear and even more of wounded vanity, exactly as it happened once before.

They would not have the large-mindedness nor the generosity to acknowledge that their knowledge was insufficient to recognise the truth themselves, that they had not been able to fill the gap in the interpretations and smooth the path for man's better understanding.

And yet it is only possible for mankind to soar upwards by fully grasping and understanding the Truth and never by blind ignorant faith!

One of these gaps, owing to wrong interpretation is the prevalent conception concerning the *Son of Man.* Here the churchmen have acted like the Pharisees, who convulsively clung to the dead letter of their traditions and rejected the truth with which the Son of God confronted them. Christ spoke of Himself *only* as the *Son of God* and was never guilty of such evident contradiction as to affirm at the same time that he was the *Son of Man.*

Possibly incited to do so by their own doubts, the interpreters tried with the greatest skill and ingenuity to explain this contradiction so evident to every sober thinker, but, in spite of

their efforts to fuse the persons of the *Son of God* and the *Son of Man* into one person, it cannot be said that they have been successful. The best interpreters were forced to admit a double personality, one standing *beside* the other, but never appearing to be *one*.

This is quite natural. The Son of God cannot become the Son of Man, just because he was born of woman to enable Him to walk on earth.

Every Christian knows that the Son of God's mission on earth was a *spiritual* mission and that all His sayings were meant spiritually and referred to the *Spiritual Kingdom*. He often spoke of the Son of Man and that also must be taken in the same way. Why should an exception be made here. In a spiritual sense Christ alone was and will always be the *Son of God!* Therefore, when He spoke of the *Son of Man* He could not mean Himself. There is something far greater and more lofty in this than the interpretations the Christian religions give today. The evident contradiction would long ago have induced men to reflect and consider had it not been for the fetters of dogmatism, darkening everything. Instead, therefore, of making the careful investigations such an exceptionally important matter demands, they turned and clung all the more convulsively to the letter of their traditions, thus putting on blinkers that completely shut out a free and more extensive view. The natural consequence is that these interpreters and teachers, although they stand in God's Creation, are not able to understand it aright, and yet their only chance of approaching God, the origin of all that is created, is by this *right* understanding.

Christ's teaching required as a first condition that man should be perfectly natural and adapt himself fully to the natural laws in Creation. It is only he, however, who knows the laws who can adapt himself to them. The Creator has expressed His will in the natural laws and knowledge of these laws is the only way to understand Him.

The slightest divergence in the operation of the laws would

point to a divergence or change in Divine Will. Such a change would mean imperfection. But God the Father, the Source of all Being, has the property of unity and perfection. The minutest variation within the laws of nature which govern the process of evolution would be simply impossible and out of the question. It follows that the philosophy of religion and the philosophy of natural science must coincide and be perfectly lucid, the teaching must be continuous and uninterrupted, unbroken and consecutive, if it is to reflect the truth.

When compared to the vastness of Creation, it cannot be denied that the range of natural science today is very limited. That is because scholars limit their investigations to gross material substance. What is understood by *intellect* today does not venture to tackle what is beyond time and space. The one unpardonable mistake made is, that the disciples of science deny the existence of any thing beyond their ken. The few exceptions are scientists whose knowledge and abilities exceed the average and whose outlook is more extended. These few disdained to cloak the want of knowledge under the cover of presumptuous assertions. Although the philosophy of religion extends much further, it is also bound to coincide with what the laws of nature teach, but these, coming from the primordial source, unfettered by the limits of time and space, expand over the material earth without break or modification. For this reason, there must neither be gaps nor contradictions in religious teaching if it is to conform to the Truth, that is to say, correspond to the laws of nature in which the Truth lies. — Blind faith must not be allowed to make suggestions of any kind with the object of influencing leadership or responsible teaching!

The erroneous conception concerning the Son of Man is a grave hindrance and stumbling block for adherents of genuine Christianity, and they will have to account for having quietly taken this error for granted and promulgated it. A warning doubt came to them from time to time but they did not listen to the still small voice within.

The very immutability of Divine Will precludes any arbitrary interference of the Almighty in Creation.

Thus, as after the severance of Lucifer, on account of his perverse proceedings* it was not possible simply to cut him out and put him out of circuit, thus *man* cannot simply be *prevented* from abusing of the Laws of Nature, for has he not the gift of free will in virtue of his origin? ** *It follows that the immutable perfection of the Creator's Will must appear in a way bound when it evidences itself in material regions, whether they be of fine ethereal or of gross physical substance!* Still only inferior and small minds can see in this a limitation to the Power and Magnitude of the Almighty. Such a view would only be a result of their narrow-mindedness.

It is the vastness of the whole problem that confuses man, for he is really only able to picture to himself something of narrower limits, something corresponding to the capacity of his comprehension.

He, however, who honestly seeks to know his Creator in his work will find the natural laws a sure guide. They will convince him of the vastness and extent of operations that have their beginning in the Primeval Source or Origin of all things and from where they radiate out and spread through all Creation on fixed and irremovable lines. These can be compared to a system of railway lines on which all men must travel according to how the *points are turned.* This is done automatically by the human spirit on its journey through the regions of material substance.***

Lucifer's principle induces many to take the wrong line, with the result that their lives unroll in a downward direction. The unchangeable laws which govern continuous development are laid down from end to end in the material worlds, and the end must inevitably correspond to the start.

It is given to some clearly to see or to feel how a man has

*) Lecture No. 45: Lucifer.
**) Lecture No. 5: Responsibility.
***) Lecture No. 30: The Free Will of Man.

turned the points, and from that to see what the further course of his journey will be, for after the choice has once been made, the laws governing this system will compel continuous development to proceed on the corresponding lines.

This circumstance enables many events to be foreseen, because the impulse to develop always remains the same in the laws of nature (or laws of Creation). Here centuries make no difference.

These clearly foreseen goals or destinations form the basis of the great revelations made to the specially blessed, shown them in spiritual pictures and which, when passed on, come to the knowledge of men.

The *mundane time*, however, when the occurrence revealed is to take place, can *never* be precisely given. It will come to pass in the hour that the life in question, travelling along on the line it has chosen, comes to the terminus or to the intermediate station foreseen. The fate of man, of the nation, indeed of all mankind may be compared to a train standing on the rails waiting to be shunted onto one of the many lines before it. Man turns the points as it pleases him, jumps onto the engine and turns on the steam, which means he gives it life, he animates it. Although the names of all the stations on the line he has chosen are familiar to him as well as the name of the terminus, he cannot give the precise hour at which he will arrive at any of these, for that depends on the speed at which the train travels and this can greatly vary. One man drives his engine with slow deliberation, another with impatient haste, or again the speed may vary and progress once be fast, once slow. But when the train (whether it represents a single individual, a nation, or all mankind) approaches a station on the line or in the direction its fate lies, the event can be noted and foretold.

The main lines of this system are here and there connected by sidelines on to which the train can be shunted *during the journey*, if the driver wishes to change his course and direct the engine to another terminus. When the train approaches such a junction-point, it must needs slow up and stop to turn the

points afresh. The slowing up corresponds to the process of reflecting, and when the train stops, it means that a decision has been arrived at (man is always free to change his mind up to the last station before the terminus) and the turning the points is the deed that follows on the decision.

In the same way as railway lines are laid down through a country, so the Divine Laws (God's Will) are laid down in the Universe. Thus in each case one can overlook the lines from start to finish. Or the Divine Laws can be compared to a network of nerves which feel every obstacle that is in the way and give notice of the same to the Primeval Source of all Things. As the Almighty thus foresees all the dangers and difficulties on man's path, it has pleased Him, in His mercy, from time to time to supplement the revelations made by His prophets with promises to send helpers. They come to warn men, when they are travelling on the wrong road, of approaching peril.

Woe to the man (whether he be in this, the physical world, or in the next, the ethereal world) if he disregards or misses the last junction- station where he could have shunted his train on to another and a better line, he is irretrievably lost.

As the Creator cannot disavow the perfection of His own Divine Will, He will keep to the established laws in helping man.

Or, in other words: Being perfect from the beginning, every new expression of His Will is naturally perfect and subject to the same laws as all that have gone before.

It follows that every new act of volition will fully adapt itself to cosmic development, whether it be in gross material or in fine ethereal substance. The very perfection of the Almighty absolutely precludes any other possibility.

It was Divine foresight, as explained above, that prompted the Promise of the Coming of the Son of God in the flesh. He came to bring the truth and thus save man by inducing him to change his course. Man was, however, free to decide whether he would listen and obey or not. Which way he would decide could not be foreseen. It is only in cases where a man starts on

a particular line *he has chosen*, that the end he must come to, can be foreseen, together with all the intermediary stations and dangerous curves on the line. But in cases where a man has voluntarily changed his course at one of the turning points, the end cannot been foreseen, for this, man's privilege and right, is just as irreversible as the laws of development from which it proceeds and to which it belongs and which are all parts of Divine Perfection. As the Creator has granted this boon to human spirits, because of their origin in the sphere of spiritual substance, He does not seek to know beforehand which course they decide on, but when their decision has fallen, he clearly sees what will be the result, because that result will agree with the laws that govern the gross and the ethereal matter or substance in Creation. Were it not so, the cause could only be want of perfection and this is absolutely out of the question.

Man should always keep in mind and be fully conscious of his immense responsibility, for he is really independent in his fundamental decisions. Unfortunately he is of opinion that he is either a totally dependent slave, or, in ridiculous self-aggrandisement, he claims to be a part of Divinity Itself. Probably the reason is, that in both cases, he can consider himself free from all responsibility, in the one as being too base to be held responsible, in the other as being far above responsibility. Both these views are wrong. He should look upon himself as a steward who has the free right of decision in certain cases, but also full responsibility; as one who enjoys great confidence, but who must not abuse it by being a bad householder.

Again, Divine Perfection and consistency constrains the Almighty (when sending direct *help* to man erring on the wrong course) to reckon with the possibility of his failing to come to the right decision. In such cases Divine Wisdom and Love, the natural and legitimate attributes of the Creator, have still other means in reserve to help and to give another chance to those who have failed to profit by the first.

Thus before the Son of God was incarnated, another envoy was prepared in the Heavenly Kingdom for a Mission, in case mankind should fail to respond to the great sacrifice of love made by the Heavenly Father. Should the Son of God, whose attitude was purely Divine, not be heeded and mankind not listen to his warning, nor, turning from their evil ways, obey his precepts, if they should in their blindness, persist in keeping on the road to destruction, another Messenger should come to earth (one who could approach the inner nature of man more closely than the Son of God could) to warn them again at the last hour and to lead them to the truth, that is to say, if indeed they would listen to his call. *That is the Son of Man.*

Christ, the Son of God, knew this. As soon as He learned in His Ministry on earth, how debased and corrupt were the souls of men, it was evident to Him, that His life on earth would not bear the fruit that with good-will should have ripened. He grieved deeply at this. He could foresee what the end of mankind (if it should continue on such lines) would inevitably be, for were not the laws in Creation, the expression of the Will of His Heavenly Father, well known to Him? It was then He began to speak of the Son of Man whose advent the coming events would make necessary. His great mission opened up two roads for men to choose from. Either they could follow Him and soar aloft and thus avoid all evils and all dangers or they could reject His teaching and rush on to destruction. The longer His Ministry lasted, the clearer He saw that the greater part of mankind would fail to follow Him and was consequently inevitably doomed.

What He then said of the Son of Man was an explicit promise, for His words were: “When the Son of Man cometh. . . ., etc.”

The Son of Man was to come just before “the time of the End”, the natural and necessary result of mankind's failure with regard to Christ's teaching and of their persisting on their course, the *End* that must come in obedience to the Divine Laws. This knowledge distressed Christ very sorely.

Every interpretation which affirms that Jesus, the Son of God, was at the same time the Son of Man is absolutely false. Such illogical assumptions are totally discordant with Divine ordinances, nor would Christ, the interpreter of these laws, have made such an assertion.

The disciples were ignorant in this matter, as is evident from their questions. They alone spread the error which has prevailed up to the present day. They thought, when He used the expression "The Son of Man", the Son of God meant Himself, and taking this for granted they transmitted this error to posterity. Neither did succeeding generations trouble to investigate into this illogical and ambiguous statement, but passed it on partly from diffidence and partly from indolence. Had the error been rectified the great Love of the Creator would only have shone forth more clearly and more powerfully.

The second envoy from Almighty God will disclose Himself to man, walking in the footsteps of the Son of God, taking up and carrying on His Mission. Proclaiming and propagating the Truth He will drag man back from the course they are steering and induce them voluntarily to turn aside and escape the disaster that otherwise surely awaits them.

Son of God and Son of Man! Surely it is not so hard to see that there must be a difference between them. Each of these words has its own clearly expressed meaning, and those who would mix them up and blend them into one must be stamped as too indolent to think. Readers of my essays will remember how the natural process of evolution beginning with Primordial Light, which is God the Father, descends to the physical world of matter. The Son of God issued from Divinity unsubstantiate and, quickly passing through the spheres of spiritual substance and of ethereal substance, descended to incarnate in the physical world of matter. Thus He is rightly called the incarnate portion of God or the Son of God. His rapid transit through the sphere of spiritual substance, the birthplace of the spirit of man, and then through the ethereal portions of Creation did not give Him time to clothe His Divine

unsubstantiality with strong protecting shields of the different species of substance of the spheres He passed through. It was but a thin veil of these that He brought down with Him to earth.

This had the advantage that His Divine nature burst through and shone forth more clearly, but it also had the drawback that it attracted attention in the lower darker spheres of the earth, excited violent opposition and was furiously attacked. Divinity, so slightly veiled in a physical body, could but appear strange, for it was too distant. Metaphorically speaking one might say that His Divine Spirit was insufficiently equipped and armed with the substance of the intervening worlds for the battle in the physical world; the bridge over the wide gulf was too slight.

As men neither heeded nor treasured this gift of Divine Love, but owing to the natural antipathy that exists between Darkness and Light, pursued the Son of God with animosity and hatred, a second envoy, better equipped for his sojourn in physical matter, had to be sent. This is the Son of Man.

He also is “One sent from God”, issued from unsubstantiate Divinity. But before beginning His Mission in the physical world, he was embodied in pure spiritual substance, closely connected to that species of spiritual substance of which the human spirit-spark consists. Thus the Divine unsubstantiality of this second envoy, in virtue of the covering it had donned, came nearer to the origin of man. Besides this He was better protected, strengthened and armed with better weapons to deal with man.

In the highest part of the sphere of spiritual substance from which man's spirit issued, there lives an ideal type, a pattern of what all things existing should and can develop into in the course of their evolution.

Thus there is the prototype of ideal womanhood in all her eternal spiritual purity. Every female spirit-germ unconsciously longs to attain to this ideal of purity in its beauteous form. Unfortunately in the long journey through the world of material substance, this unconscious longing often

degenerates into vanity. In such cases self-deception conjures up an imaginary picture, which must serve as a substitute for much that was longed for but was never realised. This longing gradually becomes conscious on the soul's upward flight to the Light. Consciousness of this longing begins in the next world of ethereal substance, and makes itself felt with ever increasing energy as soon as all base desires are done with. Then it serves to animate and strengthen virtuous ideals.

The magnet and the focus of this noble aspiration to excel in female virtues is the Queen of Womanhood in the pure spiritual kingdom of the Father. The *spark* or *germ* of Divine unsubstantiality in the second envoy God sent was sunk into this ideal of womanhood in spiritual substance and was brought up by her as his mother in the eternal kingdom of the Father where the Castle of the Holy Grail was the home of his spiritual youth. It was from there that he was sent down to the physical world when the time was ripe for him to be on the field of battle, to show those who were seriously seeking the Father the way to His Heavenly Kingdom and at the same time to protect them against the attacks of the evil powers.

The Son of Man, unlike the Son of God, spent his spiritual youth in the sphere of spiritual substance, the sphere where the spirit of man has its origin; he is not only fast-rooted in Divine Unsubstantiality but also in spiritual substance, thus, by virtue of this duality of origin and of development, he is in truth a *God-Man*. He is called the *Son of Man* in contradistinction to the *Son of God*. To Him the way to Divine Unsubstantiality lies open.

He is, therefore, endowed with Divine strength and Divine power, and He stands before all mankind and before Lucifer fully armed and ready to do battle.

Therefore, all ye men be on the watch that you may recognise Him when His time comes; for that will also be *your* time.

The difference in the origin of man and beast.

To make the difference in the origin of man and beast more clear, it is necessary to analyse the separate regions or spheres of God's wondrous Creation more closely than has been done hitherto. Up till now one spoke of the *group-soul* of the animal and of the *ego* of man. Though not in themselves wrong, these terms are not sufficiently exhaustive, for they only give a general outline of what lies nearest to the earth, and do not show clearly in what the real difference consists. It is taken for granted, that the essay on *Development in Creation** where that is explained, has already been digested. A table, setting forth the order in which the principal steps succeed each other, starting from the highest, will demonstrate this best.

1. Divinity:	Divinity Unsubstantiate Divine Substance
2. Spirituality:	Conscious Unconscious
3. Animism:	Conscious Unconscious
4. Matter:	Ethereal Physical

Man has his spiritual origin in unconscious spiritual substance or spirituality, whereas the beast has its origin in unconscious natural substance or animism. These steps are very far apart. The animating part of man is *spirit*, the animating part of an animal is the life of *natural substance*. The *life* of the spirit stands far above the life of nature. Thus the origin of man is much higher than that of the animal.

***) Lecture No. 52: The process of development in Creation.**

What they have in common is merely the origin of their physical vehicle.

The spirit of man, however, has generated a body (originally purely animal) to a far higher state of perfection than it was possible for the beast to do.

The theory of the natural development of species from the lowest animal forms up to the human being is right. The process demonstrates the continuous and uninterrupted upward movement of creative purpose in nature, a proof of her perfection. But one very great mistake is that this theory does not take account of what is beyond matter. When it affirms that the physical body of man has developed from the beast, it is right. But these bodies alone are but vessels, they do not make man or beast; they belong to matter alone and are necessary coverings. But to affirm that the inner life of man developed from the inner life of an animal, is an absolutely misleading and irresponsible statement that must cause dissensions and confusion, and engender the very justifiable feeling of aversion that so many have against this doctrine. On the one hand they are attracted by what is true with regard to the body and on the other repulsed by the utter shallowness and superficiality of the arguments brought forward to prove that what is right of the body is equally right of the origin of the inner life.

It is true that up till now science could hardly do otherwise than assert that the natural development of the human race must have begun with the animal and that the last stage of this development was the descent from the ape species as it came nearest the human form. This was because up till now science investigated matter only and principally gross matter which forms but a very minute part of Creation, and of this scientists only know the grosser outer attributes. Thus their knowledge is, in reality, infinitesimal, next to nothing. Today they have at last been able to appropriate and adapt to their service much that is valuable; not, however, as yet understanding the qualities or nature of what they found,

technical terms have to do duty for the scientists' absence of knowledge. These terms merely designate the temporary classification of an existing *something*, they can utilise but the real nature of which they do not know, much less its origin.

Natural substance (animism) and in a greater degree spiritual substance, spirituality, stand above all *matter*. They form the connecting link in the upward direction between the earth (physical matter) and the origin of all things or, in other words: natural and spiritual substance have preceded physical matter in evolution.

It must be remembered that all spiritual substance and all natural substance must needs be clothed in a body of matter as a cloak or covering, as soon as, in obedience to the law of development, they descend to the physical world to animate physical matter, to shape it and build it up. All dissensions will cease as soon as investigators begin to climb upwards above matter or when they are able to study the natural stages of development *from above downwards.*

The time is at hand when the first move forward should be made. But the greatest care must be taken lest the strictly logical *spiritual* knowledge gained be not degraded, and imperceptibly deteriorated by flights of untutored imagination. It must be observed that to understand what natural substance and what spiritual substance are, the mind of man must be quite unbiased and unhampered, for it is not possible to penetrate these mysteries with scales, dissecting knives and test tubes, such as are used in studying physical phenomena, nor must the mind be hampered by prejudice.

The primordial laws, which work automatically would make this impossible and no creature, however presumptuous, can alter these or bend Divine Will.

The difference between man and beast must be looked for *within;* an animal can only return to *natural* substance, when it has cast aside its physical body, whereas man returns to *spiritual* substance which is far higher. It is true that in a certain sense man often descends to the level of the beast, but

he must always remain human, for he cannot get rid of his responsibility, the adjunct of his spiritual origin, but an animal can never ascend to man's level. The difference in the bodies is only external. The form is more nobly developed in man by the *spirit* after its entrance into the physical vessel.*

*) Lecture No. 7: The Creation of Man.

Science and Man.

Why should science be considered incompatible with the mentality of the average human being? No distinction need be made between those who may study science and those who may not do so, for all mankind has a perfect right to participate in its achievements. Science only tries to make Creation (God's Gift) more comprehensible. Every branch of science is engaged in investigating the laws of the Creator, to the end that, by acquiring more exact knowledge, it can better exploit them for the service of man. This activity is but the voluntary subordination of man's will to the Will of God.

Now as Creation and the laws on which it is based are not only perfect, but also very clear and simple, it naturally follows that they should be explained in a clear and simple manner by those who have grasped their meaning.

It is here that the mischievous tendency sets in to make a distinction between the average man and those who call themselves disciples of science, i.e. disciples of learning and of truth. These disciples, however, do not express themselves with the frank simplicity that would be consistent with true knowledge and that truth has the right to demand.

There are two, indeed three, reasons for this: these disciples consider, that an exceptional position is due to them for the particularly hard work they have done in studying, and they will not see that what they call study is but borrowing or appropriating what lies finished and perfect before them in Creation. They do what the simple peasant does when he observes the operations of nature and what others do in their practical work.

In the second place, until a disciple's knowledge approaches the truth, he is constrained to express himself obscurely and ambiguously; when he has fully grasped the truth he will naturally be obliged to be simple and clear in his dissertations. It is no secret that it is just those who do not know, who, during the period of their study, like to hold forth more than those who know and they will of course be obliged to use obscure terms. They cannot do otherwise until they have attained the real knowledge of the truth.

In the third place, it must be acknowledged that the generality of men would pay very little attention to science, if it just spoke the truth in simple terms.

They would think what it told them too natural to be of much importance; they cannot see that this is the only right method and a proof that what it affirms is genuine and true. The very fact of its being a *matter of course* warrants its truth. But it is not so easy to convince men of this. They would not acknowledge Jesus to be the Son of God, because He came to them in all simplicity.

This danger the disciples of science clearly perceived from the beginning. Thus they sagaciously avoided simplicity in their expositions.

To make themselves and their science of more consequence, they continued to exaggerate the difficulties of their studies.

At last a scholar, who had come to some eminence in his profession, disdained to express himself simply so that all could understand him. This was often due to a reason, that he was hardly conscious of, namely that apart from his language which it would take years of study to understand there would be little of consequence left in his discourses!

This trick of not making himself generally understood, raised the scholar in time to a position of superiority which was then upheld by his pupils and successors at all costs, as otherwise, in the case of many, the long years of study and the corresponding sacrifice of money would indeed have been in vain.

And today this has gone so far, that many scholars are not even *capable* of expressing themselves clearly and comprehensibly to ordinary people. To be able to do so would require the hardest study and take more than a life-time. But above all it would have the result (distasteful to many) that only those men would come to prominence who were able, by virtue of their knowledge, to give man real values and who were willing to *serve* him with their knowledge. At present the practice of mystifying the public by incomprehensibilities is a particularly prominent peculiarity of the scientific world; similar to what was customary in religious observances, where ministers, ordained by men as guides and leaders, spoke in Latin to those who came to them to be edified, a language which they did not understand and, therefore, could not grasp and make their own, although only by comprehending could they have derived benefit. The result would have been the same, if the servants of God had spoken in the language of Siam. True knowledge need not make itself incomprehensible. It has the capacity to express itself in simple terms as well as the inherent desire to do so. To possess the truth is the right of all without exceptions, for man comes from the home of truth, the region where the spirit of truth dwells. For this reason truth, in its natural simplicity, can be understood by all men. As soon, however, as it is taught in a complicated and incomprehensible manner, it no longer is pure and true and loses itself in paltry details. Real truth, real knowledge must be comprehensible to all alike. Knowledge artificially complicated and far removed from what is natural, has little value.

Everybody who has grasped real knowledge can transmit it simply and naturally; if he cannot, he is trying to disguise his incompetence or he resembles a lifeless automaton. The further artificially forced culture departs from nature the less wisdom it contains.

He who leaves gaps in his reasonings and still expects to be believed blindly may be compared to one who would substitute

a tottering idol for the perfection of the Almighty.

He proves that he cannot find the right way himself and, therefore, can be no trustworthy guide. May this be a warning to all serious seekers.

Spirit.

The word *spirit* is often used without the speaker being aware of what spirit really is. One person regards it as the inner life of man, and another confuses the terms spirit and soul. But no one tries to explain what spirit means. The most exalted meaning as yet given to the word lies in the expression "God is Spirit", from which all the other ideas are deduced. In stating this, one sought to understand God Himself and to explain Him.

But it was just this that diverted seekers from the truth and disseminated errors, for it is wrong simply to say "God is Spirit".

God is Divine and not spiritual. Herein lies the explanation. One must never call *Divinity Spirit.* Only spirituality is spirit.

The cause of this mistaken view is that, as man's origin is in the spiritual sphere, he is not able to conceive anything beyond that sphere and to him spirit is the sublimest idea that he can conceive. It is, therefore, natural that he should consider the most perfect and undimmed conception he could formulate, to be the origin of Creation, to be God. Hence one can take it for granted, that, though the wrong idea sprang from men's desire to picture to themselves their God, so as to feel more closely united to Him, the principal cause of their error lay in the impossibility of grasping the real exalted sublimity of the Almighty. *God is Divine*, His *Will* only is spirit. Out of this, his living *Will*, his immediate spiritual surroundings came into being: Paradise and its inhabitants. Out of this Paradise, *which was the form God's Will had taken*, proceeded the spiritual life-germ of man to begin its journey through Creation, a little spark of God's Will. Thus man is the bearer of

God's Will; he bears or conveys the spirit into the whole of the material world. For this reason also he is bound to conform to the primordial Will of God in all his activity, and he is responsible if he allows influences coming from the material world to trouble, to invert, or indeed occasionally to entomb it. This was the talent of our Lord's Parable that was given to the servant to bear interest. From the mistaken supposition that God Himself is Spirit, of the same substance as the origin of man, it is evident that man never could have had a right conception of the Almighty. He must not only imagine the most perfect example of his own kind, but he must uplift himself in his imagination far above and beyond, to a region that will always remain incomprehensible to him, because his own spiritual nature would be incapable of conceiving it.

Spirit, therefore, is the *Will* of God, the elixir that animates all Creation, which, if it is to continue to exist, must be permeated by it. Man is part-bearer of this spirit, which, in becoming conscious, should assist him in supporting and developing the whole universe. To do this, however, it is necessary that he should learn to use the powers of nature aright and make them subservient to the furtherance of the common welfare.

The process of development in Creation.

I have already pointed out that the written accounts of Creation which have come down to us, are not to be understood in a material sense.

The Bible narrative does not refer to this earth. The Creation of the earth was simply a natural consequence or result of the further development of Original Creation, the handiwork of the Almighty Himself. It is almost incredible that scholars should have jumped to the illogical conclusion that God, who is Perfection Itself, should, without any transition, have commenced creating the material earth.

To get nearer the truth it is not necessary to change the wording of the Scriptures. On the contrary the *Scriptural Word* makes the truth much clearer than do the mistaken and defective interpretations founded on hypothesis. The student quite rightly feels it a mistake to persist in locating the Paradise of the Bible on the material earth, so far remote from God. Surely it is well-known that the Bible is a *spiritual* book. It reveals special *spiritual* proceedings. Man is only introduced to illustrate and explain their meaning where they stand in immediate connection with these spiritual phenomena.

After all it must appear quite clear to the human understanding as a matter of course that the Bible narrative cannot refer to this distant earth. Nobody will venture to question the fact that the first and direct work of the Creator can only be looked for in His immediate neighbourhood; as it proceeded from Him, it must be in close connection with Him. No sober-minded enquirer can think that this earth, the latest evolved, the remotest from the Divine sphere, can be the scene

of God's Original Creation. *Creation* understood in the strict sense of the word.

Thus there never could be question of a *Paradise* having existed on *this* earth. What God personally made, as stated in the Bible, was naturally bound to Him and must be close to Him. In the same way it follows, as a natural consequence that all that was created in His immediate proximity or evolved from there, must participate in and resemble His perfection. There alone is the Kingdom of God, *that* only is Paradise. To locate this on the material earth must breed sceptics. The idea of Adam and Eve being driven out of a terrestrial paradise but then having to go on living on the same earth is so monstrous, is so evidently and grossly material that it is almost grotesque — a lifeless picture with the stamp of dogma which no sensible person can reconcile with his reason, his common-sense. In proportion as perfection decreases, the greater the distance from what is perfect increases, hence the spiritual beings that evolved from perfection cannot be identical with the inhabitants of this world but must have their place close to the perfection that created them. They are ideal patterns of what man should strive to become. They are the eternal spirits who never clothed themselves in matter, never were human beings, but are luminous ideal forms. They influence the spirit-germs of the human race, attracting them like magnets and strengthening the abilities of those who have become conscious.

It will be necessary once more to give a comprehensive descriptive survey of all existence to make it easier for the seeker to find the way to the eternal Kingdom of God, i.e. Paradise, his primordial home.

Let man imagine Divinity as the supreme head, the culminating point of all — God Himself — as the origin of all being, as the source of all life, absolute perfection without form or substance. From time to time He takes shape, that is, He clothes Himself in a cloak of Divine substance of which the sphere immediately below consists and of which the first

beings were shaped. To these belong the four Archangels and secondly and thirdly a small number of Elders. Although the latter are not able to enter the precincts of unsubstantiality, they are of paramount importance for the development of spiritual substance. In the same way as, later on, the conscious beings of the sphere below, i.e. that of natural (animistic) substance, are of great importance for the development of matter.

Lucifer was sent from the sphere of Divine substance to be a staff and a stay for Creation in its automatic self-development. But the Son of God issued from Divine unsubstantiality as part of the Godhead, to return (after accomplishing his Mission of help) to rejoin the Father.

The Son of Man also issued from Divine unsubstantiality, from God direct. It is his connection with conscious spiritual substance which necessitates his being apart and distinct from Divine unsubstantiality, and yet he remains in direct, constant communion with unsubstantiate Divinity that he may be the eternal Mediator between God and His Work.

As Lucifer, who proceeded from the sphere of Divine substance, failed in his mission, it became necessary to send another envoy, one stronger than he, one who could bind him and bring Creation the help it so sorely needed. For this reason the Son of Man, who was entrusted with this office, issued from the *highest* sphere, that of *Divinity Unsubstantiate.*

Adjoining the sphere of Divine substance is Paradise, the eternal Kingdom of God. It comes next in order, it is the sphere of conscious spiritual substance, consisting of created immortal *beings* or *spirits.* These are the ideal examples of all that the human spirit, at the height of its development, can and should aspire to. Like magnets they automatically attract those who wish to rise and draw them up. Man responds by feeling an unexplained longing which urges him to seek and to uplift himself.

These spirits were never incarnated; they have always been pure spirits, the *First Created* by God Himself who is the

source of all life and all being; and thus they are nearest to Him in perfection, being made in *His own image,* as is clearly stated in the Scriptures. These words must not be passed over unheeded, they are important: *after* His *image* they tell us, not *after Himself!* Divinity is single and unsubstantiate.

In order to make Himself visible, God must clothe Himself in Divine substance, as has been said above; but even then He cannot be seen by beings of spiritual substance, only those of Divine substance can see Him partially. All that is purely Divine must in its clearness and brightness dazzle and blind what is not Divine. Even beings of Divine substance cannot look into God's countenance, for the difference between Divine substance and Divine unsubstantiality is far too great.

In this Paradise of *conscious* spiritual substance, there are also germs of *unconscious* spiritual substance which have the same fundamental components as conscious spiritual substance. These germs have life, and all life strives to develop consciousness in obedience to Divine ordinance. This natural and legitimate end aspired to, must be attained by experience, and this craving to develop by experience causes such ambitious germs to sever themselves of their own accord and to cast adrift from their anchorage in the sphere of spiritual substance. As their way cannot begin by leading upwards they must necessarily begin their journey in the quest of experience in the downward direction.

This is the real meaning of the Bible narrative, the natural and necessary severing of the germs from the sphere of spiritual substance — from Paradise. When we read: "In the sweat of thy face shalt thou eat bread", the picture is metaphorically quite correct. In the battle of life, in gaining experience, man must defend and fight for his own, against the influences of the lower sphere into which he has now intruded as a stranger.

This ejection (severance or banishment) from Paradise is in no wise a punishment, for the germ, which is longing to develop consciousness, naturally and of its own accord severs

itself when it has reached a certain degree of maturity. It is the transition (or birth) of a germ out of unconscious spiritual substance into natural substance and then into the physical world, in order to gain experience. It is progression, not retrogression.

It is also quite right to say, man wanted to *cover his nakedness*, when he *knew good and evil* — and his self-consciousness began slowly to awaken.

As the germ's desire for consciousness increased in intensity it followed as natural result that it cut itself adrift from its home, its unconscious state in Paradise, to begin its journey through the spheres, first of natural substance and then of material substance, down to this world of matter. As soon as the germ left the sphere of spiritual substance it would stand *naked* in the lower, different and denser surroundings. One could also say *uncovered* or *unshielded*. Thus it would not only feel the want of clothing but also the necessity to clothe itself in a protecting cloak of the substance of the spheres through which it has to pass. First it would clothe itself in a body of ethereal and finally of physical matter.

Not until man is clothed in a material body does the sensual passion fully awaken and with it physical shame. The greater this feeling of shame is, the nobler is this passion and the higher stands the man spiritually. This sense of physical shame will serve as a sure measure of a man's inner spiritual worth. *It is an infallible test*, and man can easily be measured by it. When this feeling of physical shame has been choked or eradicated, the far finer, and quite different, shame or pudency of the soul, will also be destroyed and the inner man absolutely debased.

It is a sure sign of man's degeneration and moral disorganisation, when under the plea of progress, sport, hygiene, fashion, children's education, or other welcome excuses, he begins to discard this precious jewel modesty. It is a great help upwards to those who know how to value it. Collapse and fall can then no longer be prevented. It may be

that a few who are thoughtlessly following the bad example of others may one day come to their senses when seized by some terrible panic.

From the moment the spiritual germ leaves its home on its journey through the spheres, its life in these lower worlds becomes more and more difficult and pressing necessities must be met.

The germ on its way helps to uplift and develop these spheres and, in return, its own development advances and is strengthened. Each worker is independent and yet all work is done in strictly logical order, weaving and interweaving, so that the life of each simple germ looks like the threads of a many-coloured carpet designed by the hand of an artist. Either the germs rise upwards to self-consciousness or they descend to be destroyed for the safety of the others. It is a mighty organism.

There are so many laws, working silently but surely in the wondrous cosmic workshop, that one could write an essay upon each of the thousand different processes in the life of man, but the inquirer would always fall back on the fundamental law, the fundamental origin, i.e. the perfection of the Creator whose Will is *Creative* Spirit: the Holy Spirit. All that is of the Spirit is His *Work*.

As man's origin lies in the world of spiritual substance he bears a part of the *Will of God* in himself, i.e. freedom of decision (free will), which makes him fully responsible for his actions.

But to bear a part of *God's Divine Will* in him is not the same as to be a part of *Divinity* itself, which many take for granted.

If one *who knows* were able to survey the wonderful workings of the Divine laws from above, he would see how feelings of thanksgiving and joy coming through a million channels unite and join in a wonderful hymn of praise.

All life proceeds in the same way: A spirit-germ, arrived at maturity, is cast off and falls down from Paradise to develop in its further life. It is an eternal repetition of the process of the

apple or any other ripe fruit which falls from the tree to rot on the ground. The influences brought to bear on it, set the seed free to germinate and become a plant. The plant can only awaken to life and strength under the influence of rain, storm and sunshine. It is evident that the casting off of the germ is a necessary step in development. In the same way the successive spheres of spirituality, ethereal matter and lastly physical matter are only a necessary consequence of Creation in the higher spheres. The process always repeats itself, but the work done in each sphere is different, as it must necessarily correspond to the nature of the substance of the respective spheres. And in the world of gross physical matter, it is again the same: as soon as the spirit, passing through it, arrives at maturity, the soul is cast out or forth. That is called physical death, which is the automatic severance of the soul from physical matter to enable it to pass into ethereal matter. Again one can liken the process to fruit falling from a tree. When the weather is calm and peaceful, only the ripe fruit falls, in stormy and tempestuous weather the unripe fruit falls also. Those only are ripe fruits who go over with ripe seed at the right time. They are spiritually prepared for life in the other world, where they will quickly take root and shoot up. Unripe fruits are those whose fall (or death) is untimely. When their protecting physical body decays, it lays unripe seed bare, which is then exposed to and at the mercy of all inclement influences before its time. It either perishes or must ripen under unfavourable circumstances before it can take root and grow up in its new surroundings. Thus step by step development proceeds without intermission, unless untimely decay sets in and destroys unripe seed. Such seed is then lost and with it the life that could have become an independent fruit-bearing tree which could, in its turn, have helped carry on development in general.

He who looks round him attentively, will soon notice that the minutest occurrences in his immediate vicinity are faithful copies of the great operations in the scheme of Creation.

Next in order downwards from the sphere of spiritual substance or Paradise comes the region of natural substance (animism), which is either *conscious* or *unconscious*. To the conscious part belong the elementals and nature-beings, elves, gnomes, nixies, etc.

These are the connecting link with matter. These beings constituted a necessary step in development on the way to create physical matter, for matter can only evolve when united to natural substance (animism). Their office was to construct or form in matter, and this they do up till the present day.

The soul of the animal is of this natural substance. And here I must call attention to the difference between spiritual substance, spirituality, and natural substance (animism). All that comes from the spirit is endowed from the beginning with the gift of free-will, the power of decision, which makes the spirit responsible for its actions. This is not the case with the beings of natural substance, as they belong to a lower order of Creation. As development proceeded, it produced the world of matter which is both ethereal and physical; in both these there are many steps or stages. Physical matter begins with the finest of vapours that the human eye can detect; but it is impossible to imagine a Paradise even on the very outskirts of this material world. However, the time will come when there will be a reflection of Paradise on this earth under the rule of the Son of Man, when the millenium begins; then a building will be erected, a replica of the castle of the Holy Grail, which stands on the topmost height of Paradise proper, hitherto the only true Temple of God.

I am the Lord Thy God.

Where are those who really obey this first and most important commandment? Where is the priest who teaches it in all its truth, purity and simplicity?

"I am the Lord Thy God, Thou shalt have no other Gods but Me." These words are spoken so plainly and unequivocally that it would seem impossible to take them in any other sense. Christ also repeatedly pointed to this commandment and laid special stress on it. The more deplorable it is that millions heedlessly overlook it and give themselves up to other cults diametrically opposed to it. And the worst is that they disobey this commandment of their God and their Lord in the fervent belief and delusion that they are honouring and pleasing him.

This great delusion can only originate and endure in blind faith, a faith wholly destitute of criticism. Blind faith is nothing but thoughtlessness and spiritual sloth. Such is the sluggard: he will neither awake nor arise, for he would evade the performance of the duties which await him. He looks with horror at the necessity of making any sort of effort. It is much more agreeable to let others work and think for us.

He, however, who lets others think for him puts himself in their power; he debases himself to be a slave and he fetters himself. God gave man freedom of will to decide, and the ability to think and to feel, so he will also make man responsible for all his actions. He wants free men and not bondmen. It is indeed sad, when a man from sheer sloth becomes a slave in the material sense — but the consequences are fearful, when he debases himself spiritually so far as to become an adherent of teaching that is in direct opposition to the Law of God. If now and then misgivings assail him, it

avails him nothing to try to drive them away by thinking that the greater responsibility attaches to those who have introduced the false teaching. It is true that they also are responsible, but so is every one for what he thinks and does. Nothing will be remitted to any man.

He who does not practise the ability to think and to perceive with which he has been amply provided, incurs a debt. It is not doing wrong but the duty of every man who has come to maturity (and is thus a responsible being) to begin to consider what he has been taught up till then. If he cannot agree with any part of the teaching he must not blindly accept it for the truth. To do so would be harming himself. He would be making a bad bargain. What does not convince him, let him put aside, otherwise his thoughts and actions would be hypocritical.

He who declines or rejects teaching which is really sound, is not so despicable as he who adheres to a cult that he does not quite understand. All activity, whether mental or moral, resulting from this want of right comprehension is unsound and without life and cannot bring forth good fruit.

A sound superstructure cannot be raised on a rotten foundation.

To make a pretence of something non-existent would be hypocrisy and blasphemy in the sight of God. Here true intuition is missing. He who does so is truly despicable and will be rejected.

Millions, who from thoughtlessness do homage to things in direct opposition to God's Divine commandment, fetter themselves to matter, and although they may be devout and fervent, they are thus totally cut off from spiritual uplifting and progress. It is only unbiased conviction, *convinced* faith, that has life in it and can animate. Genuine conviction can only result from honest investigation and intuitive perception. Where there is the slightest misunderstanding or the shade of a doubt, conviction is out of the question.

It is only where the subject has been fully and completely grasped, that conviction, which alone has spiritual value, can

be arrived at. It is painful to observe how thoughtlessly the congregation automatically makes the sign of the Cross, bows down and kneels in church. Such automatons do not deserve to be numbered among thinking men. The sign of the Cross is the sign of Truth, a sign of Divinity. Unless his whole being is tuned to harmonise with the Truth, he who uses this sacred sign, is guilty of a crime. It would be a hundred times better for people to refrain from crossing themselves till a moment comes in which their whole soul is attuned to the Truth, that is to say in perfect harmony with the Almighty and His holy purpose, for He, their Lord, is Truth itself.

It is idolatry, disobedience to the first and holiest of *Divine Commandments* if they do homage to a mere *symbol* instead of doing homage to God, to whom homage is due.

"I am the Lord Thy God, thou shalt have no other Gods but Me." This has been expressly said in brief, distinct unequivocal terms. Christ also specially pointed to the necessity of keeping this law. He designedly called it the *first and foremost law* in speaking to the Pharisees, i.e. the law that must not be broken or perverted under any circumstances. It follows that no manner of faith or of righteousness has full value unless this law be strictly obeyed. Indeed everything depends on its being strictly kept. Let us, for example, consider without prejudice the homage paid to the monstrance. Here we find most men acting in direct opposition to God's first commandment. Does man expect that the Almighty will descend and enter into the consecrated wafer which can be replaced at will? Is that his explanation for its claim to the adoration due to Divinity? Or does man believe that the Almighty is compelled to enter the host because it is consecrated? One hypothesis is as unthinkable as the other. Neither is it possible to bring about any relation whatever to God by means of such consecration. Indeed the way to God is not so simple nor so easy; neither can man hope that the human spirit can ever unite with God. If one man prostrates himself before a carven image, another before the sun and a third before the monstrance, each of them

seeing *the living God, Divinity itself in these symbols*, each expecting direct grace and blessing in so doing, they are offending against God's first commandment. The disobedience and open idolatry lie in the taking for granted that their conduct will have the desired effect, in their expecting the blessing and in their faith that they will receive it. This kind of idolatry is constantly practised by fervent worshippers in different forms and in many religious communities.

Every man who makes use of his thinking faculties, as it is his duty to do, will soon find himself the victim of clashing opinions which can only be forcibly silenced at times by clinging to blind faith, like the sluggard who silences the call of his daily duties by sleep. The earnest man will certainly feel that it is his first duty to make all that is to be *holy* to him perfectly explicit. How often Christ admonished his followers to *live* his precepts so as to derive profit from them, i.e. to make spiritual progress and attain everlasting life. The words alone *everlasting life* imply spiritual life, not spiritual sloth. When He spoke of *living* His teaching, He specially warned His disciples against lukewarmness and indifference in accepting His teaching, and said such acquiescence would be useless.

One can only *live* a doctrine when one is convinced of this truth, and then conviction must result from right understanding, and right understanding presupposes deep thinking and examination. The doctrine must be weighed and considered by the brain and by the heart. From this it follows that blind faith is utterly wrong. All error leads on the downward path to destruction and can never lead on to the upward path to the Light. To ascend means to liberate the soul from all burdens. Where there is a burden there can be no question of liberation. What is not understood burdens the soul, and this burden cannot be lifted till what is not understood has been explained and made fully clear.

Blind faith is synonymous with ignorance, it can, therefore, never be coordinate with conviction, can never liberate and redeem. Those who are content with a narrow and blind faith

have no spiritual life. They are dead and worthless. If a man will think logically, and attentively weigh and consider all happenings, he will of himself come to the conclusion that God in His Divine purity in obedience to His own laws *cannot descent to earth*. The purity and perfection of Divinity excludes the possibility of its uniting directly with physical matter. The difference is too great for union to be possible unless the different intervening stages be traversed. This is what happened when our Lord, the Son of God, incarnated and became man. As our Lord has returned to the Father, i.e. to the sphere from which he came, he is again Divine and thus separated from all that is terrestrial.

If in this an exception were made, it would be a perversion of the Will of the Creator, it would mean imperfection.

As the attribute of perfection belongs to the conception of Divinity, God's Will must be perfect and His laws unalterable. Were man perfect, all men would be walking in the same direction on the same path — there would naturally be no exception.

It is only imperfection which allows of exceptions. After the Son of God returned to the Father, Divine law would make it as impossible for Him to manifest Himself in physical matter as it would be for the Father Himself to do so, unless indeed he were reincarnated according to the law.

For this reason all adoration of any object that is of physical substance means disregarding the first commandment of God.

Divine adoration is due to God alone, to Him who cannot be manifest on earth for the very reason of His Divinity. Likewise the physical body of the Son of God was purely material in obedience to God's Divine laws as laid down in all Creation and thus may not be called *Divine* or considered *Divine.** He who would gainsay this proves that he doubts the perfect consistency of the Almighty. He would, in so doing, give an unfailing test of how far off he was from the true belief in God.

It is quite a different thing with symbolism. Every symbol is

*) Lecture No. 58: The Resurrection of Christ's physical Body.

useful and does good service as long as it is really only regarded as a symbol. It will help many when they look on it to greater and deeper concentration. Many will find it easier to collect their thoughts and direct them to their Creator (no matter by what name they have learnt to call Him) when they gaze on the symbols their creeds have provided for that purpose. It would therefore be quite wrong to underrate the great value of religious ceremonies and symbolism, so long as the respect paid to them does not degenerate into adoration of the symbol itself in its material form. As Almighty God cannot descend into matter, it is the part of the human soul to find its way up to that region of spirituality from which it came, in which it originated. It was to *show the way*, that Divinity was incarnated on earth, for in Divinity alone lies that primordial power from which the living word can flow. But man must not think that Divinity dwelt on earth in order that whosoever might happen to wish for it, should immediately be accorded grace and redemption. Such indeed is not the case, for *it is only* by *absolutely obeying the Divine and immutable laws that the soul of man can soar to the eternal Light.*

The Almighty who is perfect, can never be compared to a king of this earth, who can arbitrarily repeal a sentence passed by an equally arbitrary judge in his dominions. The perfect consistency of Almighty God's Will would never allow of this. The human soul must accustom itself to the thought, that it must act personally and indeed work most energetically to obtain forgiveness and grace to do its duty; duty it has hitherto slothfully neglected. It must awake and work at its salvation, if it would not fall a prey to the Powers of Darkness and be destroyed.

To depend on our Saviour and trust in Him means to trust to His words and make them living by deeds. Nothing less will do. Mere empty faith will not avail. To *believe* in Him, simply means to *believe* Him, nothing more. Irretrievably lost is he who does not assiduously climb up by the rope tendered him in in the holy words of the Son of God.

If a man really longs for his Saviour he must pull himself together and set actively to work, both mentally and spiritually, not only to attain to worldly possessions and advantages but also to climb upwards to Him. He must not presume to expect God to descend. He has his directions given to him in the Holy Word.

If humanity insists on going astray on wrong paths owing to the untrue picture of God they have in their imagination, he will not run after them begging to be heard; although many may think so, he does not make it quite so easy for man. And because this absurd error is general, man must first learn *to fear* the Lord, and the repercussion which must result from his comfortable, blind and lifeless faith will teach him that God's Divine Will in its perfect consistency can never be turned aside.

He who will not conform to Divine Law, not only *injures* himself seriously, he may even *destroy* his very soul. Those who practise idolatry must perish. Man must learn to understand and know that *his Saviour is waiting for him but will not come to fetch him.*

It was inevitable that the faith or rather insane delusion of the man of the present day should fail him and indeed bring about his distress and downfall, because it is as dead; it has no real life in it. As Christ once drove out the money-changers who were defiling the temple, so must his lethargy in thinking and feeling towards his God be driven out of man. But let him who will not be roused sleep on: the comfortable sleep of self-delusion, fully assured that his faith is unquestionably right and that it would only be sinful to seek further. A terrible awakening awaits him sooner than he expects. Then he will have to pay the penalty for his slothfulness.

How can a man, who believes in God, who has considered His nature and His greatness, and above all who knows how His Divine Will and intention works automatically in His Divine laws, expect that he can be released from his sins by a penalty imposed by man when that would be in direct opposition and

contrary to the inevitable and never failing working of reciprocal action. Such a proceeding would not even be possible to God Himself, for His laws automatically develop man and provide for just reward or punishment by the ripening and harvesting of the good or bad seed sown by the human spirit.

Every fresh manifestation of God's Divine Will must be perfect and can, therefore, in no way deviate in the slightest degree from the previous manifestations, but must in every way agree with them. The perfect harmony of Divine Work requires perfect consistency in every case. Thus every human soul who seeks to be forgiven, that he may enter into the Kingdom of Heaven, must absolutely submit himself to the working of the Divine laws. Strict obedience to these is the only way to obtain forgiveness. How can it be expected that exceptions should be made? It would be taking from the Perfection of the Deity.

On one or two occasions during Christ's life on earth, He said to a sinner who came to Him: “Thy sins be forgiven thee”, this was in cases where the sinner by his earnest prayer and faith showed that henceforth he would lead a new life according to Christ's precepts, thus putting himself in harmony with and no longer remaining in opposition to Divine Law.

A man who arbitrarily dictates penances to another, after which he declares the other's sins are remitted, deceives himself as well as the man who came to seek help, whether he knows it or not, for he presumptuously ranks himself above God. If men would but be more natural and simple towards their God whose Divine Will created nature! In their blindness and distorted imaginations, they have fashioned a phantom which has no resemblance whatever to God. God's very being is absolute natural perfection, that is the essence of all life, and therein lies the magnitude of the Almighty which the mind of man cannot grasp.

We meet with so much incredible, nay wilful distortion in religious teaching, that pure and simple faith is subverted and made unnecessarily hard for man, and thus many do not

believe because they cannot find the natural and simple faith they could understand. Those who are not merely superficial observers must see that such teaching detracts from the idea of the perfection of God Almighty.

It also follows quite naturally, that if men consider themselves justified and arrogate to themselves the right to forgive sins and introduce this custom generally, it would lead to shameful abuse. How much longer will man go on foolishly deceiving himself with the idea that he can make a bargain with his God, who is Justice personified?

When Jesus of Nazareth once said to His disciples: "Whosesoever sins ye remit, they are remitted and whosesoever sins ye retain they are retained", His words were not meant in a general sense and never justified the system of arbitrary forgiveness of sins being established, as has been done. It would be upsetting the decrees of Heaven and opposing the working of Divine laws which automatically deal out reward and punishment in justice.

Jesus would never sanction this, as He had come into the world to fulfil, not to upset the laws.

The Divine ordinance only means that one man can forgive another for a *personal* injury that he has suffered at the other's hands. The victim has the right and the power to do this. Sincere forgiveness will turn aside and cut off the avenging Karma which would otherwise infallibly overtake the culprit. This forgiveness can only come from the person who suffered the offence, none other can forgive the offender. Sincere forgiveness will bring absolution and disencumbrance to the offender and a great blessing to the offended. No other person can have any influence in such a matter, for the threads which connect cause and effect do not touch him; thus having no direct contact he cannot actively interfere, all he can do is to offer up a prayer of intercession, the effect of which again depends on the spiritual condition of the persons immediately concerned. Not being concerned himself he cannot forgive. Forgiveness lies alone in God's Will as laid down in His laws,

against which there is no repeal. Divine justice has ordained that only he who has suffered injury can forgive, either in this world or in the next. If he does not forgive the offender, the full weight of Karma will fall on the latter, it will wipe out the debt and at the same time in some way, bring the forgiveness of the offended person. Either the forgiveness or the sufferer himself are interwoven into the working of Karma. This must be so, as up till then the threads linking offender and sufferer are still unbroken. This is a blessing for both, for the sufferer could not enter the Light without having forgiven. He would inevitably be retained. Thus no man can forgive another an offence unless he has personally been the sufferer, Karma could only be influenced by a living intermediary factor. Reformation alone is the way to forgiveness.*

"I am the Lord Thy God, thou shalt have none other gods but me" should be written in words of flame in every man's soul as a natural protection against all idolatry.

He who has the knowledge of God in all his magnitude must abhor all idolatrous practices as sacrilege.

A man can and should go to a priest to receive instruction, provided the latter is one capable of giving him real help. If, however, the priest expects and presumes to detract from the perfection of the Almighty prescribing some course of thought or action one must turn away from him, for a servant of God is not at the same time a plenipotentiary who has a right to demand and to grant in his name.

This matter can also be quite simply and naturally explained: *a plenipotentiary of God can naturally never be a man unless the same came directly from God's Divine kingdom, who thus bears the attribute of Divinity in himself.* Only as such can he be a plenipotentiary. As a man, however, is not Divine, it follows that it is impossible for him to be an accredited messenger or representative of God. The power of the Almighty cannot be conferred on a man, because Divine power lies only in Divinity itself. The logical fact precludes, in

*) Lecture No. 6: Fate.

its very simplicity, the possibility that man can appoint a human vice-regent to govern for God, or that he can *proclaim a Christ*. Whatever effort be made in such a direction must from the first be doomed to failure. In such things neither vote nor proclamation coming from man is of the least consequence or effect, for here the envoy must come from God Himself.

Man's opinion is worthless and need not be taken into consideration, for hitherto his views have mostly proved that they rested on misconception of the truth and were not in harmony with God's purpose. Thinking people stand amazed at the preposterous value man in his infatuation sets on himself. He who, when he has arrived at the highest possible spiritual perfection, has after all only attained to the lowest state of consciousness in the region of spirituality. Whereas a very great number of human beings of the present day, differ but little (except for their more powerful intellects) in what they feel, think and strive for, from the most highly developed animals. Thus they bustle about, alert and vigilant like insects, as if it were a question of racing to reach the highest goal. Closer examination, however, will expose the hollowness, the utter insignificance and worthlessness of the object of their feverish pursuit. And this chaotic medley, in its insane imaginings, has the effrontery to claim the right to appoint, to accept or to reject an envoy from God!

In so doing they are passing judgment on what they can neither understand nor appreciate, unless the Supreme Being graciously inclined to them and made himself known. At the same time the most glaring incongruities in vogue in the opinions at the present day are accepted, in spite of constant appeals to science, reason and logic.

In the case of thousands it were a pity to waste any further arguments on the question. These words are only addressed to those who have still common sense enough left, to form a sound opinion on a matter propounded to them, and not to those who accept every new teaching that comes into fashion,

and who reject it again promptly, as soon as they hear a doubt expressed by some ignorant critic. A little quiet thought surely suffices to make it plain that the soul or inner being of one species cannot become the soul or inner being of another species to which it in no way belongs. As the natural laws issued from the ever-existing wisdom of God, it is evident that they continue to operate in the same logical consistency in all the spheres in which they rule, becoming clearer and more explicit the nearer they approach the region of their origin.

It is just as impossible to infuse a human spirit into an animal's body, thus turning the animal into a man, as it is to infuse Divinity into a human body and make it God-like. Nothing but what was originally implanted can develop.

Experience has proved that the most astonishing varieties can be produced by the blending of components in the breeding of plants; and in the same way breeding and development have produced great differences of types in man, but the original essential components remain unchanged.

A cross between man and beast can be produced as far as their *physical* bodies are concerned, because the physical matter in both is of the same origin. Not so with the soul, for these have a different origin and the gulf between them cannot be bridged over.*Nothing can be taken away from components belonging to the original and nothing can be added. The same is the case with the difference between the *spiritual* origin of the soul of man and *Divine* origin.**

Christ as the Son of God came from unsubstantiate Divinity. He bore Divinity in Himself from all time. But it was impossible for Him to transmit this Divine attribute to another being, to one who issued from the sphere of the spirit; neither could He, for this reason, *invest any one* with Divine power enabling him, for example, to forgive sins.

Forgiveness of sins can only be attained by the automatic action of the eternal laws carrying out God's Divine purpose in

*) Lecture No. 49: The Difference in the origin of man and beast.
**) Lecture No. 51: Spirit.

Creation, the justice and perfection of which must ever be beyond the comprehension of a human being.

What authority the Son of God could, therefore, invest man with, merely related to things human, corresponding to man's human spirit and never to anything Divine.

It is true, it can be argued that man's origin can be logically traced back to God, but the origin *did not lie in God Himself*, but *outside* of Divinity, thus the source was but *indirect* and *in this lies the great difference.*

The authority vested in a vice-regent's office can only be wielded by one coming from the same sphere as the one from which his authority proceeds. Every one can readily understand that a plenipotentiary must possess all the qualifications of his Chief in order to represent or substitute him in his office. The plenipotentiary must necessarily come from the region of Divine unsubstantiality as Christ did.

If a man, in all good faith, undertakes this office, it naturally follows that his directions and precepts can only be valid and have authority in purely human concerns. Those, however, who see *more* in him are under a delusion which they will only perceive, after death, to have prevented all the progress that could have been made during a lifetime. Lost sheep led astray by a false shepherd!

In the same way as this, the first commandment "I am the Lord Thy God, thou shalt have no other Gods but Me" — is often disregarded and not kept, not being understood, it is with the other commandments. And yet the commandments are nothing but the affirmation of the Almighty's Divine Will on which, from the beginning, all Creation is based and that cannot be circumvented a hair's-breadth.

Looking at it from this point of view, how foolish is that maxim of so many: "The end justifies the means."

What mad confusion would result in Divine laws if they could be shifted about in such a way. Anyone having the slightest idea what *perfection* means, must from the very first refuse to consider such impossible conditions. As soon as a man tries to

picture to himself the fulness of Divine perfection, he will find this serve him as guide and staff to a quicker understanding of all things in Creation. To know full well the *perfection* of God and to possess this knowledge is the key to understanding God's *work*, of which man himself is a part.

Then he will recognise the compelling power, the serious warning that lies in the Scripture: "God is not mocked." In other words, His laws act with unfailing regularity. He lets the wheels He has set in motion run on: a manikin will alter nothing in this. Should he try to, all he would accomplish would be that he and all those who followed him would be torn to pieces. It is of no consequence whether he *believes* this or not.

A blessing can only come to him who fully submits to God's Will as it is manifested in His Divine laws. But only he who knows and rightly understands them can do this.

Those teachings which require blind faith are to be discarded as *dead* and pernicious. Only that teaching that, like Christ's, prompts man to realise, to consider and to test so that conviction may result from *real* understanding, can bring freedom and redemption.

Only the most reprehensible thoughtlessness and levity could think that the aim and object of a human being's existence was to toil in the first place for the necessities and delectation of the body, and then quietly to free itself from any responsibility for the consequences of his spiritual negligence and indolence on earth by some external ceremonies and well-sounding words. The passage through life and the step into the other world is not the same as an ordinary journey for which one can take a ticket at the last moment. To entertain such an idea is to *double* the gravity of sin; for every doubt in the perfect or impartial justice of the Almighty is a *sacrilege*, and to believe in arbitrary, easy forgiveness of sins is a proof of *doubt* in God's just laws, and, even more, it implies and confirms the belief that God is arbitrary, which again means believing He is deficient and imperfect. *Poor wretched pitiable "Believers"!*

It were better you were still unbelievers. You would then be unhindered and it would be easier for you to find the way on which you think you are. The only remedy here is not anxiously to suppress thoughts that come and doubts that arise on many questions, for this is the natural outcome of the longing for the truth. To wrestle with doubt is the testing and verifying process which must necessarily follow after dogmas are cast aside. Only he whose mind is no longer perplexed can rejoice in the firm convinced faith necessary to free his spirit and enable it to climb up to Paradise.

The Immaculate Conception and the Birth of the Son of God.

The Immaculate Conception is not only meant in a physical sense; it is more specially meant in a spiritual sense, like so much else in the Bible. Only he who feels and recognises that a spiritual world exists in full activity can find the key to the right understanding of the Bible, and that it is the spirit that makes the word live. To all others the Bible is a book with seven seals.

In the physical sense every conception resulting from pure love is immaculate, provided man humbly and lovingly lifts up his eyes to the Creator, and that sensual instinct has not been the basis but merely the accompanying agent in the process.

This happens so very rarely that it is quite justifiable to give this case special prominence.

That sensual instinct was relegated to the background is vouched for by the *annunciation* which is specially mentioned, because otherwise a link between the natural and the spiritual happening which intimate conjunction would be missing. The Virgin Mary, provided with all the necessary gifts to fulfil her high mission and led by spiritual guidance, came into contact with persons who were acquainted with and deeply interested in all the revelations and prophecies concerning the coming of the Messiah. This was her first preparation on earth, and impelled Mary on the path to her goal and made her familiar with all the circumstances in which she herself was to play such a great role, without knowing it at the time. The bandage which blindfolds the eyes of the elect is only carefully and gradually loosened, so as not to disturb the necessary process of development, for all intermediate phases must be seriously

lived through, to make it possible to attain the result aimed at. To know one's mission too early would result in leaving gaps which it would be harder to fill in later. By having the goal constantly in sight the danger would be incurred of pressing forward too rapidly, whereby much that absolutely must be seriously experienced to qualify for the appointed task would be overlooked or learnt too easily.

A man can only experience seriously that which he at the time regards as his life's duty. So it was with Mary.

Thus, when the day came on which she was prepared both inwardly and outwardly, in a moment of perfect rest and spiritual tranquillity, she became clairvoyant and clairaudient, i.e. her soul was opened to the other world of finer matter and she experienced the annunciation described in the Bible. The bandage fell from her eyes and she entered consciously into her mission. The Annunciation was such a stupendous spiritual experience for Mary that, from that hour, it wholly filled the life of her soul. From that time her whole being was concentrated on the Divine grace she was allowed to look forward to. The *Light* intended, by the Annunciation, to bring about this condition of soul so as to check and drive back from the outset all base instincts and to prepare a pure physical vessel (the child's body), for the immaculate spiritual conception. By virtue of this exceptionally strong experience which stirred Mary's soul, the ensuing physical conception, which corresponded to the natural laws, was immaculate.

For those who have some knowledge of the spiritual world, whose varied and extended activity prepares for all great events centuries in advance, it is not difficult to understand that Mary brought with her all the qualities necessary for her mission, i.e. she was prepared prenatally. Thus the physical conditions were present (the child's body, the purest possible vehicle) for the immaculate spiritual conception that took place in the middle term of her pregnancy.

Here it was not one of the many waiting souls or spirit sparks, who, for the sake of further development, wish or are

compelled to begin a new journey on earth; whose ethereal bodies are already somewhat tarnished, which means that they have but a dim connection with the Light, or are even from time to time altogether cut off from the Light. But here a whole portion of pure Divinity was given for love of man, erring in darkness. It was of such power that it precluded the possibility of a direct connection with the primeval Light ever being intercepted — a close tie between God and man. This Glorious One was Jesus Christ, a pillar of Light of unfailing purity and strength before which all baseness was forced to retreat! From the Light He received pure unadulterated truth and the gift of healing and his cures were accounted miraculous.

The account of the temptation in the wilderness shows how the dark influences tried to soil the purity of his soul and were repelled without doing him any harm.

After Mary's immaculate physical conception and after her pregnancy was half way through, it was possible for a spirit of such strength and purity that it could not be tarnished or dimmed on its descent straight from the Light, to incarnate in the mother's womb — an immaculate *spiritual* conception!

Thus it is quite right in Jesus' case to speak of his immaculate conception, which proceeded both physically and spiritually, without any everlasting law being circumvented, altered or in any way remodelled for this special case. One must not think there is any contradiction in the terms of the promise which says that the Saviour should be born of a virgin.* The contradiction solely lies in the wrong interpretation of the word *virgin.* Even the narrow-minded must allow that pregnancy and birth, without thinking of procreation, alone exclude virginity in the ordinary sense. The promise does not mean this, it means that Christ was born of a virgin as her first-born, i.e. of a woman who had never been a mother. In such a case all the organs that have to do with the development of the human body are virginal, that means have never before come into activity for this purpose, which again

*) Lecture No. 48: Cosmic Evolution.

signifies that no child has issued from this womb. The organs of the body must be virginal in the case of every first-born. And only in this sense is this prophecy to be understood. A prophecy can only be fulfilled, if the conditions of its fulfilment are in strict harmony with Divine law and can only be made on this understanding.*

In Divine Creation, which is perfect, it is ordained that copulation is absolutely necessary, for the Almighty in his infinite wisdom ordered all things in Creation so that there should be nothing superfluous. He who thinks otherwise holds that God's work is imperfect. It is the same with him who affirms that the birth of Christ was not preceded by copulation. Copulation of flesh and blood must precede every normal birth and did so in this case.

A man who understands this, praises his Lord and Creator more than he who would admit and consider other possibilities. The former shows unshaken faith in the perfection of God and is convinced that no exception or change could take place. That is the greater faith. Besides this all other events entirely agree with this. Christ became *a human being*. It having been thus decided he was obliged to submit to all the physical laws his Father had decreed for physical propagation, as the perfection of God demands.

If it should be objected that with God nothing is impossible, this rejoinder does not hold good, for another quite different meaning lies in these words which does not occur to the indolent thinker. To refute this argument it is only necessary to say that such things as incompleteness, want of logic, injustice, arbitrariness and many other attributes are impossible to God. It could be further argued that if nothing is impossible to God, He could, with one act of His Divine Will, have made all the inhabitants of the earth *believers*, then he need not have let his Son become man, nor exposed him to the hardships of life on earth and death on the Cross. That stupendous sacrifice need not have been made. That things

*) Lecture No. 48: Cosmic Evolution.

happened as they did, vouches for the inflexibility of Divine laws. They have governed all things from the very beginning and are perfect, so that it is impossible that violence could be done or change effected of any kind in Creation. The blind and stubborn opponent might now say that it was God's Will that it should happen so. That is quite right, but is in no way a counter-argument. Putting aside the more naïve interpretation and seeking for the deeper spiritual meaning as it is man's duty to do, we shall find our assertion confirmed.

It was the Will of God, but that has nothing to do with arbitrariness. On the contrary, we find confirmation of the laws that carry out God's Will, that must be obeyed, allowing of no exception or circumvention whatever. It is just the *fact* that *God's laws compel obedience* that makes it evident that God's Will is manifesting itself.

For this reason it was inevitable that to fulfil his mission Christ was obliged to submit absolutely to natural laws, i.e. the Will of His Father. His whole life proves that Christ did this: His normal birth, His growth, His feeling hunger and fatigue, His suffering and finally His death on the Cross. He was subject to all that a human being is subject to. Why then should just His birth have been other than normal? In that all happened naturally the Saviour's task appears all the greater.

Mary was no less blessed in her high calling on that account.

The Crucifixion and the Lord's Supper.

That at Christ's death the veil of the Temple, which shut out the Holy of Holies from the ordinary man, was rent in twain, was taken, later on, as a symbol, meaning that the separation between God and man ceased at the moment of the Saviour's death and that direct communication was established in its stead. This interpretation is wrong. By crucifying Christ, men rejected the Son of God as their expected Messiah, and this made the separation all the greater. It was because, after this, the Holy of Holies was no longer necessary, that the veil was rent. Exposed to the eyes of the vulgar, open to all impure currents or vibrations, it further expressed that Divinity would no longer set its foot on earth after this deed had been committed — so that the Holy of Holies became superfluous. This is the exact contrary of the explanation hitherto accepted and which here, as elsewhere, shows the presumption of man's mind. Neither was the Crucifixion a *necessary sacrifice*, but a murder, a dastardly crime. Every other explanation is a misrepresentation which either has its origin in ignorance or is intended as excuse.

Christ certainly did not come on earth with the intention of letting himself be crucified; *neither does redemption lie in His Crucifixion!* Christ was crucified because of his teaching, as being a troublesome Bringer of Truth. It was not his death on the Cross that could or should bring redemption, but *the Truth* that He gave man *in His Word.*

The Truth, however, was irksome to the teachers and heads of the Temple, because it shook their influence severely. *It would be just the same today in many places.* Mankind has not changed in this respect. The teachers of that time took their

standing, it is true, on the old traditions, but these had become but rigid forms, rigid without life. The same we may often observe today. But He, who without rejecting the Scriptures, would have brought life into the Word, naturally also upset their practices and rejected their interpretations. He freed the people from the rigid and empty ceremonies which were compulsory, and this naturally was a great vexation to the false leaders who soon perceived how energetically He was taking the reins of government from their hands. And for this reason, He who brought the Truth, who came to clear away the obstructions their wrong interpretations had heaped up, was maligned, rendered suspect, and pursued. As, in spite of their efforts, they could not succeed in turning Him into ridicule, they sought to discredit what He said: to stamp Him as inferior. Thus incompetent to comprehend, they pointed to His past, His birth as the carpenter's son. He was a *layman*, the same exactly as today one is called who would strike at and expose doctrines that kill every aspiring thought. His opponents were too cautious to enter into any dissertations or to challenge his interpretations, as they were aware they would be beaten if they hazarded entering into any discussions with him. They contented themselves, therefore, with maligning him maliciously through bribed agents, till, at last, they did not hesitate to avail themselves of a propitious moment, to accuse him publicly and falsely and have Him crucified, to remove Him, and with Him, the danger he represented to their authority and power.

Crucifixion was a form of violent death introduced by the Romans. In it was *no redemption*, neither did it bring redemption. It *atoned for no sins*, it freed from nothing, but only *burdened mankind still more by a dastardly murder*. If here and there a cult has arisen teaching that a principal or necessary part of Christ's Work of Redemption lies in this murder, it only robs man of the most valuable blessing that redemption alone could bring. It diverts his attention from the true mission of the Saviour, from what in the first place made

His coming, from Heaven to Earth, necessary. It was not to suffer death on the Cross but to bring the Light of Truth into the maze of dogmatic rigidity and emptiness that was pressing on and paralysing the mind of man, and to explain the relations between God, Creation, and man as they really exist. For with this knowledge of the real relations of God, Creation, and man, all that man's limited understanding has added (thereby covering up and hiding the real meaning), would fall away of itself. Not till then could man clearly see the way that leads upwards.

Redemption lay in bringing the *truth* and *freedom from error* — in nothing else. Men's vision was obscured, their faith blind. *Blindness* is the word that most suitably depicts their state.

The Passover that Christ kept with His disciples, before His death, was a farewell supper. When Christ said: "Take, eat, this is My Body. Drink ye all of It. This is My Blood of the New Testament, which is shed for many for the remission of sins", He declared that He was willing even to die on the Cross, to embrace that opportunity of testifying to erring man the truth of His teaching, which alone indicated the way to the remission of sins.

He says expressly, "forgiveness for many", not for "all", thus only for those who take His words to heart and live according to His precepts.

His body sacrificed on the Cross, His blood spilt was to emphasize the solemn necessity and the profound gravity of the interpretations His teaching had brought. The celebration of the Holy Communion, in remembrance of the Lord's Supper, recalls and accentuates their urgency.

That the Son of God did not let Himself be deterred by man's malignant enmity which was foreseen as a probable contingency, but continued to proclaim the Truth, speaks for the desperate plight of mankind who could only be saved from destruction by catching at the rope thrown to them.*

*) Lecture No. 48: Cosmic Evolution.

When at supper Christ refers to His death on the Cross, *it is to lay solemn and particular stress for the last time on the compelling necessity of the teaching He came to bring.*

In partaking of the Holy Communion, each communicant should realise afresh that the Son of God, even in face of death on the Cross, did not shrink from giving His Body and His Blood to open man's eyes and enable him to understand the working of the Divine Laws governing Cosmic Evolution. The knowledge of the profound gravity, the burning necessity of this saving Gospel should give man new strength, new impetus to live and to act according to Christ's teaching, not merely to understand it. In so doing his sins will be forgiven and he will be redeemed. But not directly. He must himself find the path Christ points out in His Message and follow it.

For this reason and to this end the Communion Service must always reanimate, must bring these events to life again, so that the zeal to obey precepts that were given at the cost of so great a sacrifice, should not slacken. Zeal alone insures success. Indolence and mere outward ceremony cause man to lose their hold on the rope thrown out to save them and sink back into error and ruin.

It is a fatal mistake for men to think that the Crucifixion guarantees the remission of their sins. Such a thought does terrible harm: all those who think thus are in truth kept back from Salvation, as Redemption only lies in living according to the Saviour's precepts, teaching given by One who knew all things and could overlook all things. He gives men practical examples of the absolute necessity of keeping the laws on which Creation rests and shows what results when God's Will is *obeyed* and what follows on *disobedience.*

His work of Redemption made evident the defects and abuses in religious practices of His day and it brought light into the atmosphere of ever increasing darkness surrounding man. Neither the Crucifixion, nor the Lord's Supper, nor the Holy Wafer, can bring remission of sins *unconditionally.* Such a notion is antagonistic to all Divine ordinances. And thus it

follows that neither has man power to forgive. A man only has the right and the power to forgive that which he has personally suffered at the hands of another, and then only when, of itself, his heart bids him do it.

He who will take thought in his heart (consult his inner voice) will recognise the Truth and thus also the way. Those who are too indolent to think, those who are too lazy carefully to trim and unremittingly keep in order the lamp they have within to give them light, will not have the ability to weigh and consider, and, like the foolish virgins of the parable, may perhaps find, "in such an hour as they think not", that the *Word of Truth* has passed them by!

They let themselves fall asleep in their inertia and blind faith, consequently in their slothfulness they will be incapable of recognising the Bringer of Truth, the Bride-groom. Then they will perforce stay behind when the Wakeful enter into the Kingdom of Bliss.

"Come down from the Cross."

If Thou art the Son of God, come down from the Cross and save Thyself and us. Those were the scornful cries addressed to the Son of God as He hung in agony on the Cross in the burning rays of the sun. Those who cried thus considered themselves specially clever. They scoffed, they triumphed, and they laughed; they were filled with hatred, but they did not know why, for of a truth Christ's sufferings were no reason for scorn or ridicule, much less for laughter. If only for a moment they could have looked into the ethereal worlds and into the spiritual world and have seen what was reflected there, they would no longer have felt inclined to laugh. They would have learnt that their souls were incurring guilt which it would take thousands of years to work off. Even though the reaction was not immediately perceptible in the material world, these wicked souls were punished in every one of their succeeding, enforced incarnations.

They thought they were clever, but they could have given no better proof of their limitation than in what they said, for their words reveal childish ignorance. Those who speak thus are very far from understanding Creation and God's Divine Will. How lamentable it is, therefore, that even today a great number of those who still believe in God and in the Coming of His Son, are convinced that Jesus of Nazareth could have come down from the Cross if He had so willed. Two thousand years passed since then, and still the same sluggish obtuseness — no change — no progress. The naïve believer says: "As He came from God, He must have been absolutely unrestricted in His actions on earth." But to expect this shows both poverty of intellect and inertia in thinking.

Through His incarnation, the Son of God voluntarily subjected Himself to the Cosmic Law, the unalterable Will of God. Thus in all that concerned His physical body, nothing exceptional could take place. He said Himself that He did not come to destroy the law but to fulfil it. In becoming man, He was bound to matter as every human being is, and consequently, although He was the Son of God and possessed Divine power and might, He could not come down from the Cross as long as He was in a body of flesh and blood. To do so would have been upsetting the Divine ordinances, instituted by God's Will in Creation. Divine Will was perfect from the beginning. It not only directs gross matter but also ethereal matter, and has dominion in the natural world and in the spiritual world in all their sub-divisions and all their stages of development up to Divinity, to God Himself.

God's method of operating, His Divine power and might are not as man represents them. True godliness manifests itself in absolute obedience to God's Will: true devotion will never seek anything other than the fulfilment of Divine behests. This is the attitude of a man arrived at a high state of spiritual maturity. The higher he stands, the readier he will be to obey unconditionally. Voluntarily and joyfully he will subject himself and never expect arbitrary operations, independent of the law, to take place because he believes that God's law is perfect.

If a physical body is nailed to a cross of wood, really firmly nailed, it cannot free itself without extraneous physical aid. Such is the law as God laid it down in Creation and it allows of no exception. He who thinks differently and who expects another, a different solution to be possible, does not believe in God's perfection, nor in the immutability of His Will. That the knowledge and understanding of men (their ability to grasp the truth) is the same now as it was then; that they have not changed or advanced one step, we see by their present cry: “If He be the Son of Man, He can bring about the catastrophes prophesied as soon as He will.” They take it for granted, which

means in other words, if He cannot do so, He is not the Son of Man. They do not remember that Christ, the Son of God, pointed out that *none* but God alone knew the hour when the great Reckoning should begin. Thus in their words they express a double doubt. They doubt the Son of Man and they doubt the Son of God's Word. They also expose their utter lack of comprehension of Creation as a whole and their lamentable ignorance in just those questions that it is urgently necessary for man to know.

If the Son of God, in becoming man, had to submit to the laws, the Son of Man can naturally not be exempt from obeying them. Cosmic laws cannot be disregarded. On entering Creation every man subjects himself to God's unchangeable Will, and the Son of God and the Son of Man did the same. The difficulty in understanding this, lies in the circumstance that man has never sought to know the cosmic laws and that (with the exception of a few fragments of truth they happened to stumble on here and there) they have had no knowledge of these laws up till today.

If the miracles that Christ did were quite beyond what man can do, that does not mean that He set these laws aside. In performing His miracles He did nothing arbitrary but proceeded in perfect harmony with the Divine laws. He only showed that He performed His miracles with the Divine power He possessed, not with spiritual power : therefore, what He did naturally surpasses that of which man is capable. Still His miracles were not performed independently of the cosmic law, but they accommodated themselves to it.

Man is backward in his spiritual development, so that he cannot even make full use of the spiritual forces at his command.

Otherwise he would be able to achieve effects that would seem miraculous to the man of the present day. Naturally, it is possible to do things with Divine power that could never be done with spiritual power. The work of Divine power is different in its nature from the work done by the highest

spiritual power; still, whichever work it is, whatever is done remains within the limits of the law, and never trespasses against it.

The only beings guilty of arbitrary action within their own domain are *men*, for they never really conformed to God's Will in cases where they had a certain liberty of action. They always considered their *own* will first, and in so doing disabled themselves from ever soaring aloft, and had to remain on a level corresponding to the dictates of their earthbound intellect.

Thus men do not even know those cosmic laws through which their own spiritual powers are made free to operate, and in which, or by means of which, they could further develop them. They are all the more amazed and perplexed, therefore, at what Divine power can do, and they either do not recognise it as divine, or, if they do, expect it to accomplish what is outside the cosmic law. Among such impossible feats would be the descent of a physical body from a cross made of material substance.

To raise the dead by Divine agency is *not* contrary to the cosmic law, as long as it is done within a certain time after death (which is different in every case). The more mature the human soul, that is leaving its physical body, is, the quicker will it be released from it and consequently the shorter will be the span of time in which it can be recalled; this can only be done as long as the soul is still bound to the body. The soul, which is animated by the spirit, must obey the Will of God, and when it is called, it must return along the bridge of fine ethereal matter and re-enter its forsaken physical body, as long as the bridge is not destroyed.

When we speak of Divine power and spiritual power, this is no contradiction of the fact that there is only *one* power that proceeds from God and that permeates all Creation, but there is a difference between Divine power and spiritual power. The latter is dominated by the former from which it proceeds. Spiritual power is not Divine power *diluted*, but Divine power

transformed and transferred to a category, which has a more limited field of action. Thus there are two species of active energy, working differently, but only one power. Next in order is the animistic power of nature, which again is a transformed species of spiritual power. Hence it appears that there are three basic powers of which the spiritual and the natural powers are supplied by the dominating Divine power. Yet all three are one. There are no other species of power, although there are many varieties, which result from the spiritual and the natural fundamental species. Each work in their own way, and are each controlled by their own rules. These rules or laws, appearing to differ in form, are but parts of the *one* law and all varieties of power are but parts of the highest, the one Divine power. Each species and each variety, with the exception of Divine Will itself, forms only a part-species which is governed by part-laws. It is also the object and ambition of all these parts and varieties to unite with the pure Divine power from which they proceeded. This power is identical with Divine Will, which again is translated into immutable, unchangeable, adamantine law.

Each species of power (with the exception of Divine power) with all its different varieties, sub-divisions and degrees, expresses itself in matter, both, gross physical and fine ethereal, corresponding to its nature, and fashions therein *worlds* or *planes* in countless varieties.

Each of these worlds or planes is but a segment of Creation, because the power that shaped or formed them is but a part, a fractional part, of the transmitted power of God. The laws that rule these worlds are also fractional. It is only when all these fractions are united that they combine to form the perfect law expressing God's Divine Will established in Original Creation, the realm of pure spirit. It follows that the human seed-grain or spirit-germ must traverse all these worlds and planes, where it must personally experience the working of their separate laws and make them a part of itself. When man has gathered all the good possible out of them, they will become a

part of his inner consciousness. He is then enabled by their help to enter Paradise. If he makes use of them as God wills, they will bear him there; from there, having attained to knowledge and understanding, he can work in the planes below, helping and advancing, which is the highest task of every mature human spirit. There can never be over-crowding as the worlds and planes, now existing, can be extended without limit: they are floating in the infinite.

Thus the Kingdom of God is ever increasing in size. The energy of pure human spirits adds to it and extends it, and the field of their future work will be in Subsequent Creation. This they will be able to direct from Paradise; having themselves wandered through all its stages, they will be thoroughly acquainted with every condition. These explanations are here given, so that there may be no misconception with regard to Divine power and spiritual power, for in truth it is but one power which has emanated from God, out of which the different species and varieties issue. He who is cognisant of all this will never childishly expect impossible things to occur — things outside the jurisdiction of the law.

Thus, even the Son of Man cannot, by stretching forth his hand, give rise to catastrophes which are to happen immediately. That would be contrary to the existing unchangeable natural law. The Son of Man, God's servant, transmits God's Will to the basic powers, whereupon they take a new course in obedience to the Divine directions they receive; but whatever they do, it is strictly *within* the laws. In this case they operate with the utmost speed, but never beyond what is possible within their limits.

As the spirit is more mobile, lighter and quicker than natural substance, it follows that it takes longer to affect natural substance (the elements) than spiritual substance, and that the manifestations in the natural world (the elements) will take place later than they did in the spiritual world.

In the same way the ethereal material worlds are more mobile, more quickly moved than the gross physical world.

All is strictly regulated by and dependent on the law. All these laws are familiar to the Light and the despatch of the messengers or of special orders is so arranged that the final results converge to do the Will of God.

An apparatus of a magnitude and complexity far beyond man's power of comprehension has been necessary to organise the great Reckoning, the Day of Judgment, that is now at hand. Its mechanism is, however, in perfect working order, and where it works alone, there will be no delays, but wherever human agency is required and a call is sent out to man, he fails. Human vanity disinclines him to all reforms, and with stupid persistence he even aggressively interferes with the accomplishment of every promised blessing.

Fortunately this was considered and taken into account after the great and general failing of mankind during Christ's life on earth. Man can only hinder the Son of Man on his path on earth by obliging him up to a certain time to wander on circuitous by-roads, but he is not able to delay or in any way to influence the ultimate result, the pre-ordained end, for he no longer has the Powers of Darkness behind him to give him strength and to encourage his foolishness. And as for that bulwark of intellectuality, from the shelter of which they still shoot off their poisoned arrows, it will soon crumble and fall before the rays of advancing Light. Then all will give way and tumble about their ears, and no mercy will be shown to them, for have they not ceaselessly planned new evil in their hearts?

Thus the Day will break — the Great Day so earnestly longed for by the righteous, by those craving for Light — not an hour later than was originally ordained.

"This is my Body. This is my Blood."

The Son of God said to His disciples: "He who hearkens to my Word and takes it in, admits Me. He really eats of my Body and drinks of my Blood."

This is the sense of the words that the Son of God spoke at the Last Supper. These words together with the meal He meant to be symbolical of His Life on earth. The words were to be recalled and the meal partaken of, in His Memory.

How then was it possible that such violent conflicts could arise on this subject between the learned and the Churches?

When man has grasped the fact that the Son of God, Jesus Christ, *was the incarnate Word of God*, the words become perfectly simple, and their meaning self-evident. How could He express Himself more clearly than by saying «He who takes in my Word eats of my Body and drinks of my Blood». How could He put it differently? He was himself the Living Word in flesh and blood. In all that has been transmitted to us, the salient point has been omitted again and again, i.e. the reference to the *Word which was sojourning on earth.* Because they did not understand this passage, men left it out, thinking it of secondary importance. The result of doing this was that Christ's Mission was completely misunderstood and misconstrued. As in the case of so many of His sayings, not even the Son of God's disciples were able to understand these words of their Master aright in spite of their faith. Christ Himself often expressed His sorrow at this. To them the Last Supper meant no more than what their child-like nature suggested to their imagination, and they naturally handed Christ's words on to posterity as *they* understood them and not as the *Son of God* intended them to be understood.

Jesus was the incarnate Word of God. He, therefore, who *took in* the Word in the right sense, *took in* Jesus Himself; and if a man lets this Word that is offered to him become a living, integral part of himself, of his thoughts and his actions, he makes the spirit of Christ alive in him, for the Son of God was the incarnate, living Word. A man should make an effort to grasp fully and follow this train of thought, not only read of it and discuss it, but rather retire into his inmost self and picture it so vividly that it becomes a real thing to him. Naturally he must first know the meaning and understand the purport of the Word of God, then he must recognise the fact that this is what he is receiving in the Last Supper. This is the right way of celebrating this Sacrament, and he will experience the blessing that it gives. It is not quite so simple to achieve as many believers think. To partake of the Last Supper apathetically will bring no profit. What is *living*, as is the Word of God, must be taken in by a man who is fully alive and awake to what he is doing. The Church is not able to animate the Last Supper; it cannot breathe life into it for another, if the communicant has not prepared himself to receive it aright.

We often see a beautiful picture illustrating the words: "I am knocking." This is so far right in that the Son of God is standing at the door of the hut and knocking, desiring to enter. But here again man has added something of his own, for the door is ajar and one sees a table laid in the hut, which gives rise to the thought that none will be turned away who beg for food and drink. It is a beautiful thought and corresponds to Christ's words, only these have been interpreted in too narrow a sense. "I am knocking" means much more. Distributing charity is but the smallest part of what the words mean. It is the Incarnate Word of God that is knocking *at the door of the human soul*, not begging to be admitted but *demanding* admittance. The whole, the complete Word, as it has been given to mankind, must be received and accepted by him in its entirety. His *soul* must open its doors to admit the Word. If the soul obeys this call, it follows that the conduct of the physical

body belonging to this soul will accord with what the Word demands. Man invariably seeks to explain what he does not understand in a manner that satisfies his intellect, which means that he analyses the question or the matter in hand, and compresses it into narrow limits, thereby running the danger of only grasping fragments of the great problems he is investigating. This is what has happened in this instance.

The Incarnation of the Word will always be a mystery to the earth- man, because he cannot penetrate into the sphere of Divine Substance, where the first link of this chain was forged. It having been denied man to see the process of the Word becoming flesh at its inception, he is unable to understand the incarnation, nor is it surprising that he could not understand what the Son of God wished to symbolise by distributing the bread and wine at the Last Supper. This explanation, however, should make it possible for man to construct a picture in his imagination. He, however, who still inveighs against and rejects the truth and persistently holds to the perfectly unnatural interpretation hitherto customary, shows that his power of conception is not equal to spiritual problems and his attitude proves him to be both unscrupulous and obstinate.

The Resurrection of Christ's physical Body.

Perfect is the Lord God. Perfect is His Divine Will which creates and maintains the universe. Therefore, the Divine laws that carry out His Will are also perfect.

What is perfect is unalterable, therefore to doubt statements of a contrary nature is quite justifiable. Some doctrines are contradictory in themselves. On the one hand they teach that God is perfect, and on the other they make statements, and require them to be believed, which, if they were true, are absolutely incompatible with the idea of perfection, the attribute of God and of his laws. Such teaching is like a worm-eaten and shaky edifice, the collapse of which is only a matter of time.

There are contradictory statements that not only question but absolutely deny the perfection of God. This denial is even appended to the declaration of faith required for membership of certain religious communities.

For example, when speaking of the Resurrection of the physical body of the Son of God, we hear of the *Resurrection of the Flesh.* Most men accept this doctrine thoughtlessly, without even trying or troubling to comprehend it. Others again, having received no instruction, make it their belief although fully aware of their ignorance of its meaning.

What a sad picture presents itself to the calm and dispassionate observer. What a pitiful lot stands before him. Although in their hearts they may be proud zealots of their faiths, bigots exhibiting their zeal by looking down in ignorant presumption on those of other persuasions, not considering that by so doing they give undoubted proof of their hopeless want of comprehension. He who accepts *without question* and

professes to be convinced of the truth of some doctrine, exhibits admirable equanimity but no *real* faith. And thus it is that he presents himself before Him whom he calls the Highest and Holiest, the purport of his being his guide and support for all time!

As such he is not a *living* member of his religious community, who may expect to be uplifted and redeemed, he is but "sounding brass and a tinkling cymbal", one who does not understand the laws of his Maker and who does not trouble to understand them. All those who think and act thus have come to a standstill or indeed are receding on that path that should lead them through matter to the Light of Truth.

Like all other erroneous teaching, that of the resurrection of the flesh is an artificially constructed obstacle which those who believe it take over with them into the transcendental world. There again they have to halt before this error, not being able to get rid of it or free themselves without help. Wrong beliefs cling fast and fetter man; they cut off his outlook and he cannot see the Light of Truth. These misguided souls dare not think otherwise, and thus cannot advance. To this is added the danger that, by not being able to escape from their self-made fetters, they risk missing the last opportunity of getting free and rising to the Light, and must be disintegrated. Eternal damnation is exclusion in perpetuity from the Light. It is the self-determined cutting adrift for all eternity from the possibility of return as a self-conscious spirit, a fully self-conscious personality. The process of disintegration not only destroys all physical and ethereal matter, but also all the self-consciousness that the soul has acquired.* This dissolution is called *spiritual death* after which there can be no further development to the Light. Where disintegration does not take place, the soul continues developing, until it has reached spiritual perfection.

If a man thoughtlessly adopts a false creed he will find, when he goes over to the other world that this fetters him, nor will

*) Lecture No. 20: The Day of Judgment.

he be able to cast these fetters off and be free, till his inner man, by embracing other sounder views, awakens and clears away the obstacle wrong faith has raised, and which blocks his way upwards.

The soul requires enormous energy of purpose to conquer itself and cast aside this wrong faith. The spirit must make a huge effort to take the first step even to indulge this thought. Thus millions hold themselves in bondage and cannot even summon strength enough to move a step, labouring under the fatal delusion that by so doing they might sin. They are as if paralysed and would indeed be lost if the living power of God Himself did not open up the way to them. But He cannot interfere and help unless He is met half-way, unless there is in the human soul a wish, however slight, for such help.

Nothing is more terrible and fatal than this paralysed condition. Here the blessings of free will granted to man become a curse by being wrongly used. Each individual is free to join a community or to avoid it. He who has blindly embraced a doctrine without careful and serious examination will be called to account with the utmost severity. Here indolence can cost him his whole future life.

The worst enemy of man in terrestrial matters is indolence, but indolence in matters of faith is fatal and means spiritual death! Woe unto them who do not soon awaken and pull themselves together and submit all they call faith to the keenest scrutiny; but those who are to blame for causing all this evil, are doomed indeed, the false shepherds who led their sheep into the cheerless wilderness. There is no help for them but to lead back their erring sheep into the right way. The great question, however, is whether there still will be time enough left to do so. Hence let every one examine himself thoroughly before he attempts to teach his neighbour.

False doctrine is delusion. Erroneous opinion holds the spirit of man fast bound, both here and in the transcendental world, and bound so fast that only the living Word of God can release him. Therefore, let every man for whom it is meant harken to

its call. Only he will hear it for whom it is intended. Let such a one look to it, consider, and free himself.

Let him not forget that it is only by an act of his *own free will* that he can burst the chains of his false faith. In the same way as he once resolved, from sloth or ignorance, to embrace a faith he had not seriously tested in *all its parts*, or again as when he was willing to deny God's existence because he could not find a way to Him that satisfied his sense of logic, so now he must make the first advance. He must investigate and test, examine and search so as to be able to lift his foot, which had been fettered, by his own will, and take the first step towards the Truth, and progress from there to freedom and the Light.

It is always *the man himself* who can, shall and must, weigh and consider because he possesses the gift to do so. He must also take on himself all the responsibility for what he wills, purposes or intends, and for what he does, no matter what it may be. This fact alone should impel him to careful examination.

Responsibility not only gives man the absolute right to investigate and question, it makes it a compelling duty! A man may well regard such a habit as the healthy tendency to maintain his personal independence, and that is quite right. He does not sign a worldly contract, making him responsible for something, without going through it carefully, word for word, and considering whether he can keep the conditions it contains. It is just the same, only far more serious, in spiritual things, such as embracing a faith. If here a man would exercise a little more of the self-preservation instinct, described above, it would not be a sin but a blessing.

Resurrection of the flesh! How can the flesh, which is gross matter, rise up to the spiritual kingdom of God the Father, gross matter which cannot even pass over into the ethereal matter of the transcendental world? All matter, including even ethereal matter, is subject to the law of dissolution. The eternal laws in their perfection allow of no exceptions or infractions. Hence after death gross matter cannot ascend into the

Kingdom of the Father, nor even into the transcendental world whose finer matter is also subject to dissolution. Such violation of the Divine natural laws is out of the question, because the laws are perfect!

Physical science demonstrates the operation of the same laws on a small scale and man can study these manifestations at any time.

Every thing that exists is subject to the same simple but inexorable law in which God's Divine Will is clearly and distinctly expressed. Nothing is excepted.

Thus it is all the more to be regretted that in this case, where the manifestation of the law approaches near enough for man to understand, he persists in refusing to acknowledge its magnitude and consistency.

Every doctrine teaches that God is perfect. If, therefore, the origin and source of all being is perfect, it follows that all that issues from that source is also perfect, thus the eternal laws (the expression of the Divine Will) must also be perfect. All Creation rests on the laws and all being is governed by them. Perfection implies stability and permanence: a change in these fundamental laws is, therefore, impossible. In a word, any alteration in the natural order of events is quite out of the question, consequently there can be no resurrection of the flesh because matter remains bound to matter.

As all the primordial laws proceeded from Divine perfection, no new manifestation of God's Will can take a form different from what was laid down in the first days of Creation.

If some teaching refuses to consider and accept this argument, it only shows that its *basis*, man's understanding, is at fault. Built upon and limited by time and space, such teaching has no claim to be a message from God: God's Message would have no flaws. Coming from Perfection itself, from Truth itself, it would be without blemish and simple enough despite its magnitude to be generally understood by all. In the first place, it is *natural*, for what man calls *Nature* proceeds from perfect Divine Will, and is, as it ever was,

animated from above and subject to no exceptions.

When Christ came down to earth to proclaim God's message of Truth, he was obliged to clothe Himself in a body of physical matter as every human soul must do. This fact together with the certitude that Christ's physical body decomposed after His death on the Cross should convince every thinking man of the immutability of the eternal laws. His body, as every physical body, had to remain in the physical world, it could not rise and enter another world. Divine Laws would not allow of this, otherwise they would not be perfect: and then it would follow that God's Will, His Power and He Himself, would not be perfect either.

All science will certify that, as this is impossible, it shows doubt in the perfection of God to affirm that His physical body was raised and after forty days ascended into another world.

If the flesh is really to come to life again the soul must be recalled, and this can only happen as long as the spiritual naval cord of ethereal matter, that continues to unite the two bodies for some time, is not severed. After this ligament is severed, it would be impossible to recall the soul into its physical body.* All this happens in strict conformity to the laws of nature and that being so, even God Himself could not call the soul back as this would be against His own perfect Laws and Will, which operate automatically in Nature. This very perfection would not allow such an arbitrary act even to be considered. Here apparently God seems bound by His Creation. Because of this absolute consistency, every condition must be fulfilled in every case, no alteration being possible. But this dependence is by no means real: it appears so to man in some things because he cannot overlook the *whole* complexity of events. This incapacity to overlook the whole is the cause of his expecting (in all reverence and devotion), arbitrary acts from his God, but which, if keenly criticised, would only belittle Divine perfection. What man here thinks to be a blessing would not help him to look upwards in greater

*) Lecture No. 40: Death.

veneration, but would draw him down into the quite natural limitations of the human mind.

In the case of the raising of Lazarus and of the youth of Nain, the natural laws were strictly observed. They could be awakened because the cord uniting body and soul was not severed. At the Master's call the soul could reunite with the body. The latter then was obliged to remain in the physical world until the physical and ethereal bodies were separated afresh and the latter allowed to go into the ethereal world, i.e. a new death of the body had to take place.

If the spirit of Christ had returned into His body or if it had never left it, He would have been forced to remain in the physical world till He died again.

Ascension into another world in the flesh is an absolute impossibility for man, as it was then for the Christ who was in the flesh on earth.

The physical body of the Redeemer went the same way as every other physical body according to the natural law of the Creator. *Thus Jesus of Nazareth, the Son of God, did not rise again in the flesh!* In spite of all logic and notwithstanding the far greater reverence expressed in this view, there will still be many who, in the blindness and indolence of their erroneous faith, will not be willing to accept the simple teaching of the Truth. There will also be some who are not able to do so because of their self-imposed limitations. Others again will fight against it, for they very rightly fear that the comfortable creed they were at such pains to establish will break down.

It is useless for them to object that they base their assertions on literal, verbal tradition, for the Apostles were but men. If their renderings from memory were too strongly coloured by human methods of conception, it must be remembered that these simple men, the witnesses of miracles they had not as yet been able to understand, were now thrown into a state of the greatest agitation by the terrible events that had followed the Crucifixion. Many errors that crept into their writings and verbal accounts, as for instance the blending of the Son of God

and the Son of Man into one person, were owing to their too human views and to their preconceived ideas which in spite of the strong spiritual inspiration they enjoyed, dimmed and marred their best pictures. Jesus Himself never wrote down anything, so there was no work which one could accept as an absolutely reliable authority as a basis for debate.

He never would have said or done anything that was not wholly and fully in harmony with His Father's laws, the expression of His creative Will. Did He not expressly say: "I am come to fulfil the laws of God?"

The laws of God are clearly evident in nature and their jurisdiction extends much further than the physical matter we see, but they always remain *natural*, whether in the ethereal, animistic or spiritual world. He who *thinks*, will see something that points out a *way* for really serious seekers in these significant words of the Redeemer.

Moreover, everybody can find confirmation of this in the Bible, for Jesus appeared to many — and what happened on these occasions? Maria did not at first recognise Him, Magdalen did not recognise Him immediately, the two disciples who journeyed with Him to Emmaus and talked with Him, did not recognise Him for hours . . . What must be inferred from this? That it was and must have been *another body* that they saw, otherwise they would have recognised Him directly.

Let him, however, remain deaf who will not hear and let him remain blind who is too indolent to open his eyes!

The expression *Resurrection of the flesh* in the general acceptation of the phrase, is justified if applied to rebirths on earth. It is a great blessing that rebirths are permitted, repeated incarnations, enabling the soul to advance rapidly and expiate sins by the reaction of bad Karma, which is forgiveness of sins.

A proof of the immeasurable Love of the Creator, who graciously permits that souls who have partly or wholly wasted their time on earth and are thus not prepared to rise into the

spiritual world, should have another chance, by clothing themselves in a new mantle of physical matter, whereby the vessel that they laid aside celebrates a resurrection in the new body. The soul, that has already detached itself, experiences a new Resurrection *in* the flesh. The unspeakable blessing that lies in the constant recurrence of this high grace, the spirit of man, who cannot overlook all things, will not learn to appreciate till later on.

"Man proposes — God disposes" or the law of returns.

When we compare Divine Justice and human justice, it will be seen that in most cases they are diametrically opposite, for what is just in the eyes of God is not just in the eyes of man. This is because man's space-bound and time-bound intellect often is not able to see nor to distinguish between what is right and what is wrong from outward appearances. The causes of man's actions lie deep down in his heart hidden away and cannot be gauged or measured by dead paragraphs or by scholars' erudition. Thus it comes that decrees of worldly justice do not correspond with Divine Justice but on the contrary run counter to it.

We need not revert to the Middle Ages and remind the reader of the horrible tortures the unfortunate culprits were sentenced to, the burning of witches and other juridical crimes. Nor need we recall the cases of victims burnt at the stake, tortured or murdered in the name of religion, for such crimes as *these* reciprocal action will make the perpetrators suffer doubly. They abused the sacred name of the Almighty and perfect God, for they committed these crimes in His Name and as they asserted they were agreeable to Him, they made Him responsible for them in the eyes of men.

These abuses and horrors ought not to be quickly forgotten, but should dwell in the memory of man as warnings when passing judgment today, particularly as they were then apparently justified and were practised zealously in all good faith.

Much has changed since then in several ways and yet naturally the time will come when future generations will

consider our present laws barbarous and inhuman, as we, having arrived at our present state of culture, look back on those of that time.

This is the way of the world and in it lies evidence of a certain progress.

If we, however, look below the surface, the progress made between then and now is *merely in the outer form*. The authority and immense arbitrary power a single individual has over the fate of his fellow-men without the restraint of personal responsibility, is much the same now as it was then.

Nor have men and the principles that dictate their actions, perceptibly changed and where the life of the soul has remained the same, the reaction decreed by Divine Justice will also be the same.

Could men's eyes be opened but for a moment to see things in their true light, they would utter a long-drawn cry of dismay and despair and be seized with horror. No man could raise his voice to reproach his neighbour, for each one would feel the same burden of guilt oppressing him.

As up till then, every one made the same mistake of judging from appearances and *entirely overlooking real life*, no man would have a right to blame another for doing so.

The first ray of light suddenly and unexpectedly illuminating the truth and enlightening man would cause many to despair utterly, while others who had never allowed themselves time to think, would be exasperated beyond measure at having been asleep so long.

Thus the time has come to admonish man to serious thought and encourage him to develop and cultivate his own independent judgment. He will then no longer blindly agree with the opinions of others, but will only adopt such views and principles for his guidance *in thought, deed, and speech as he feels in his heart to be right*. Man must never forget that he alone is responsible for his inner convictions, his thoughts and his actions, even if he has unconditionally adopted the views and principles of others and made them his own.

It is well for him who has advanced so far in insight and understanding that he puts to the test every statement he comes across and then acts according to the dictates of his own inner feeling.

By so doing he will not incur the heavy Karma that thousands incur by their thoughtlessness, love of sensation, by their prejudices or by slandering and maligning others which will cause them suffering and sorrow they need never otherwise know.

Thus they allow themselves to be deterred from and indeed robbed of much that is really good in this world; and not only suffer temporary loss but perhaps risk their very existence.

This is how the senseless hatred against Jesus was fanned into a blaze; only few of the malignant clamourers knew the real reason; the others who had never come into personal contact with him merely worked themselves up into blind passion and joined in the general outcry.

It were otherwise impossible that the insane tragedy should have occurred; that the *Son of God Himself* could be accused of *blaspheming the Almighty* and be crucified. And He, the only one who had come direct from God to bring man the truth about Him and to proclaim His Divine Will! That it did occur is simply grotesque and fully illustrates the narrow-mindedness of mankind.

Man's true character has not improved since then. On the contrary, in spite of his discoveries and inventions, he has retrogressed. Mankind has only advanced in presumption and self-conceit on the strength of outward success. Arrogance is the special sign of narrow-mindedness.

The soil on which these proclivities grew has but become more fruitful during the past two thousand years and has brought forth the man of today with his perverse mentality. But he, never doubting, is still further entangling himself and thus hurrying on towards his doom.

It is but seldom that it becomes unmistakably obvious that the hardships and visitations a man has to bear, are but the

reactionary results of his possibly well-meaning but wrong views which run contrary to Divine Laws and are opposed to Divine Truth.

There are many who suffer on this account, but in their self-sufficient blindness they actually pride themselves on being thus afflicted. It will be a terrible and awful awakening for them when the time comes that they find themselves face to face with Truth itself.

It will then be too late! The debt which they have incurred must be paid, their guilt expiated and to do so they must wrestle with themselves hereafter for long periods.

Having missed the favourable opportunity during his earth-life, where perhaps willingly or unwillingly, he even burdened himself with fresh sin, man will find the way to understanding long and arduous.

Every one *can know* if he wills to do so, excuses will neither be admitted nor accepted.

He who wants to learn to distinguish between Divine Justice and man's idea of justice should observe the operations of the *law of returns* in the life around him. Let him pick out one case out of the many that he comes across daily and examine it to find out which side is right and which side is wrong. His innate sense of justice will soon awaken and become more and more assured and enlightened, so that at last he can cast aside all the prejudices and deficiencies that clogged his judgment. Then his sense of justice will be absolutely reliable, for he will see and accept God's Will in the law of returns that governs the fate of man!

The Son of Man.

A terrible curse has lain on mankind since the crime committed in murdering Jesus of Nazareth, the Bringer of Truth. Men did not recognise the real importance of the most important prophecy of this greatest of prophets — and even today, they pass by this glad promise, their eyes closely blindfolded, and the consequences will be that a great part of the human race will stumble past the last and only possibility of saving themselves, into the abyss of destruction.

The prophecy concerning the coming of the Son of Man was meant to be a ray of hope and also a warning.

But Jesus, the Bringer of Truth, was naturally abhorred by the Powers of Darkness, who influenced the masses to hate and persecute Him, and so confused and misled them that, not only did they not recognise Him — the Son of God — but also evidently lacked all sense of the importance of His Message even at the time when it was given.

The human mind was too dense and too self-centred to be able to grasp and clearly understand such a message. Messages coming from heights so far above the region man came from, passed him by unheeded, leaving no impression behind. To understand this message aright, there should have been a substratum of convinced faith to welcome it, but this not even the apostles were possessed of at that time.

The soil on which the Redeemer's Words fell, was too overgrown with weeds. To this must be added the excitement and agitation caused by the terrible experiences they had gone through in the Saviour's vicinity, all pressed into a few years of time, which naturally caused their feelings to concentrate on His Person so that when He spoke of *another* person in the

distant future, what He said was not taken literally as it was meant, but was again applied to Him.

Thus the error has lived on in the minds of men until the present day. The Unbelievers did not trouble themselves about the Saviour's words and the Believers, just on account of their belief, violently opposed and prevented serious criticism of what tradition transmitted, from holy awe of offending against the Saviour's Word. But in so doing they overlooked the fact that it was not a question of His own original words but of what had been written down from tradition, long after His life on earth.

Thus the words, quite naturally, were subject to unconscious modification in men's minds, and were coloured by their personal views. There is a certain greatness, it is true, in this faithful adherence and up-holding of time-honoured human tradition, therefore, it shall not be blamed. Still, in spite of all this, the consequences resulting from erroneous conclusions based on faulty tradition do not fail to raise an obstacle in the way, for the law of returns cannot be circumvented in any case. And if this obstruction does no more than debar their progress, it is disastrous, for men must then perforce come to a standstill, till a word revealing the truth releases them.

He who believes in the Son of God and in His Word and does not regard it as a dead letter, but, having rightly interpreted it, lives according to its teaching, naturally must not wait for the Son of Man, for the latter only teaches what the Son of God already taught; but he can only forego the Son of Man's teaching if he has *rightly* understood the Saviour's words.

He, however, who clings to erroneous tradition and is blinded by error, cannot rise till his error is cleared up. It has been reserved for the Son of Man to do this, because the limited understanding of mankind is not capable of clearing away the brambles and creepers which have overgrown the truth.

Jesus spoke of the Coming of the Son of Man as the last possibility of salvation and pointed out that with His Coming judgment would take place and sentence be passed. Therefore,

those who are *then* not willing, who are too stiff-necked or too indolent to accept explanation, must irrevocably be cast out. From this it follows that opportunity for man to reconsider and make up his mind anew will not recur.

After long and patient waiting the Time of the End will come; then there will be great tribulation such as was not since the beginning of the world. That again will be accompanied by the fierce struggle between Light and Darkness, which must end in the complete annihilation of Darkness.

It is not to be expected that all these events will coincide with human expectations, wishes and ideas; all past experience shows that this is never the case. It never happened that what God willed, agreed with what man was looking forward to. Reality always proved to be different from what man had preconceived, and it was always only long, long after, that he slowly grasped the meaning of what had happened. The spirit of man has gained nothing in the course of the ages, but has, on the contrary, become much more material.

The Son of Man! A veil still hangs over Him and His time. And if here and there a vague presentiment arises in a man's mind and awakens a longing for His Day to come, the many who are full of longing will probably pass Him by unsuspecting, nor will they *wish* to recognise Him, because their expectations promised them something different.

It is very difficult for man to accustom himself to the idea that a *Divine* being on the earth must externally be the same as other human beings in obedience to the Law of God.

Man will and must have *His Divine* being *transcendental*, and alas, he is so fast bound that he would not be capable of seeing aright *what* is *transcendental*, much less would he be able to bear the sight of it; nor is this in the least necessary.

The man who seeks to understand the Will of his Maker in the natural laws of the universe, will soon discover the truth, and will then perceive that Divinity can only come to him in a garb which harmonises with these adamantine laws and not otherwise. The result will be that he will become vigilant and

will carefully scrutinise and apply the Divine law to all he meets and refrain from judging by human standards.

Hence, when the hour comes, he will recognise *who* it is, who brings him freedom through the Word. And he will be convinced by his own investigation and not by listening to the voice of the by-standers.

Every man who thinks, must of himself come to the conclusion that the Son of God and the Son of Man cannot be one and the same person. The difference is quite clearly expressed in the words themselves. Although Christ lived on earth in the flesh, it was a condition from the first that the pure Divinity in God the Son should be reunited to the pure Divinity of God the Father. This could not be otherwise.

The Son of God confirms this Himself when He says, He goes to His Father, and that He is *one* with His Father. For this reason His Mission of Mediator between God and His created universe could only last a *limited time.* The Son of God being purely Divine, was necessarily drawn by the attraction of the more powerful homogeneity to the sphere from which He came. That He must return thither and remain there after having laid aside all that was not Divine prevented Him from being a mediator between the Godhead and His created universe with mankind for *all time.* The result of the Son of God's return and reunion with the Father would have been that a new cleft would have separated the Godhead from His Creation, for a mediator between them would have been missing. The Son of God himself announced the Coming of the Son of Man who then was to be the Mediator between the Godhead and His Creation in perpetuity. In this lies the sublime love of the Creator for His work.

The difference between the Son of Man and the Son of God is that, though proceeding from unsubstantiate Divinity itself, the Son of Man is at the same time connected with the sphere of self-conscious spiritual beings. He is a part of both and thus forms a bridge between Divinity and the culminating point of His Creation. This union involves the obligation of being

separated from Divinity unsubstantiate, but allows of admittance to Divinity, which moreover is a necessary condition. The admixture of spirituality to Divinity prevents a reunion which would otherwise be unavoidable. This again is a sacrifice of Love on the part of the Creator, the fulfilment of a promise of such magnitude that only God Himself is capable of giving and of keeping. That is the difference between the Son of God and the Son of Man. Humanity will hardly ever be able to grasp its full significance.

This also justifies the designation Son of Man; for in Him a twin birth took place: there is the Son that was born of Divinity, and there is the Son that issued from the Region of Spirituality. From the lower sphere of that region the germs of the human souls come as unconscious spirit sparks.

The Mission of the Son of Man is the continuation and completion of the mission of the Son of God as the latter could only be a temporary mediator. Hence this continuation and completion is at the same time a *confirmation*, making the Mission stable and permanent. Whereas the Son of God was born into the world, without previous preparation of any kind and straightway began His Mission, the Son of Man went through a long preparatory course before beginning His Mission; His task being more terrestrial than that of the Son of God. Coming from the highest heights, he had to descend to the lowest depths not only *before* but *after* coming into the world, so as to experience in His own person all the misery and suffering man is heir to. Only then will He be able, when His hour comes, to interfere effectively in the grievances and shortcomings of the world and help bring about salutary changes. For this reason, it was not enough for Him to learn the bitter sides of life; he had also to suffer from them.

Again it was for the sake of man that He had to undergo apprenticeship in this way. To man's limited understanding such guidance from above is incomprehensible, for he can only judge by externals; therefore it was just the Son of Man's life that they reproached Him with, thus trying to make His task

more difficult. The very same that they did at the time of Christ. The Son of Man had to learn how painful are the results of error and underwent that suffering too in the interests of the future welfare of mankind; and the Powers of Darkness, trembling at the prospect of annihilation, will inflame man's hatred and incite them to use these painful experiences as stones to throw at Him.

That such incredible things still can happen in spite of Christ's life on earth, finds its explanation in the fact that in reality more than half the present inhabitants of the earth do not belong here but should be maturing in far lower regions. This is all owing to man's gradual moral deterioration, the result of his having made himself the slave of his intellect.

When man's limited intellect gets the upper-hand it will always further and encourage what is material and its accompanying evils. Thus the decline of a higher standard of morals made a breach through which a hand was held out to souls belonging to lower spheres, by grasping which they rose to incarnation here — souls who otherwise could never have come on the earth's surface on account of their heavy weight and density.

But above all, this is due to the purely animal sensations indulged in during sexual intercourse and the general striving for the lusts of the flesh which has been customary for centuries past and has enabled inferior souls to climb up. These dark souls circle round the pregnant woman and profit by the opportunity presented to incarnate. The *light* souls have, until now, voluntarily retired before the darkness, to avoid soiling themselves.

Gradually it has come to pass that the ethereal surrounding of the earth has grown denser, darker and heavier, so heavy that the physical matter of the globe itself is kept out of its appointed course, a course that would have made it more accessible to higher spiritual influence. Therefore, as the greater number of all incarnated souls rightfully belong to regions which stand much lower than the earth itself, it will be

but Divine justice that such souls be swept away to sink back to the place to which they belong.

There they are all on the same plane and have no opportunity of burdening themselves with fresh sin. They are better able to mature in their own sphere, rising by successive steps through suffering.

It does not lie with mankind to choose the Son of Man, God's messenger. It will be by the power of God that He will come at the proper time; it will be in an hour when mankind, helpless and prostrate, is whining for mercy and deliverance. Then they will cease to revile; consternation and terror will silence them, and they will willingly accept the gifts the Creator gives them through His envoy. But he who will not accept shall be cast forth for all eternity.

Errors.

There are many who lift up their eyes to the Light and to the Truth. They long to grasp it, but only too often their intention lacks firmness. More than half the seekers are not genuine seekers. They are swayed by their own pre-established and narrow-minded opinion, and rather than change it in the slightest detail, they would refuse all that was new to them, even if it contained truth.

In this way thousands go astray and get lost, because, entangled as they are in erroneous convictions, they lose all independent judgment by which they could save themselves and raise themselves to higher thoughts. There are those who, fancying themselves possessed of all truth, have no intention to subject themselves to strict self-examination.

My words are not addressed to such.

My teaching is not limited to any particular creed and can be accepted by believers of all denominations.

I am not addressing churches or communities, religious fraternities or sects of any kind, but speak simply to man himself. I have no intention of pulling down what exists; I am building up, and throwing light on questions as yet unsolved, questions that must puzzle every one who thinks a little.

There is just one essential condition for every one of my readers: it is that he should seek the truth *seriously*. He should test my words and let them take life in him without noticing the speaker: otherwise he has no profit. Those who do not proceed *thus* are wasting their time. Simple as my sentences may sometimes seem, the greatest attention and profound thought is requisite to understand them rightly. — Therefore apply yourselves carefully to what I say.

It is incredible how naively most men will *perforce* remain ignorant of the problems: Whence did they come? And whither are they going?

Birth and death, the inseparable poles of all life on earth, should be no secret to men.

Diverse and contradictory are the views on the problem of the origin of man. Earth-born man in his insane self-aggrandisement and super-exaltation, prides himself on having a *Divine* core.

But look at man. Can you discover anything Divine in him? Such a foolish statement should be branded as blasphemy, for it debases the idea of Divinity. Man has not one grain of Divinity in him.

Only a morbid imagination, conscious of its inability to understand, could nourish such an idea. Where is the man who can honestly say that such faith has become a conviction with him? If he seriously asks himself this question, he must deny it. He distinctly feels that it is only *longing* to harbour Divinity in himself, but not *certainty* that he does so. It is quite right to say man has a Divine spark within him. This spark issues from Divine substance, it is *spirit.* A spark develops and flies out, but it does not carry away any part of the substance which produced it. When such mistakes are made concerning the origin of all being it follows as a matter of course that all the teaching deduced therefrom *must* be unsound. If I build a house on an unsound foundation, the whole building will some day totter and fall. It is necessary to have a right understanding of man's proper origin to understand the problem of life.

Investigators make the mistake of seeking for man's origin in regions far beyond the proper region, in regions of a nature their understanding has not the power to grasp or understand, and, therefore, they lose the firm ground under their feet.

If I grasp at the branch of a tree, I can draw myself up by it, for it belongs to and is *of the earth*, as are the components of my physical body: it has the same consistency. But if I reach up

above this branch into the air I cannot grasp it, nor pull myself up by it, for it has a different consistency to my physical body. And so it is exactly with the human soul and its core, the spirit. If this spirit seeks to draw the strength and support it needs to rise and develop from its origin, it must not look for this origin in Divinity; this would be contrary to nature. Divinity lies much too far away, above and beyond the sphere where it came from, and is of quite a different nature. And yet, in his self-conceit, man seeks contact at a point quite out of his reach, and interrupts the natural order of things. Like a dam or bulwark this foolish wish intrudes itself between him and the fountain-head, the source from which he draws his strength, i.e. his origin. He cuts himself adrift.

Therefore, away with error!

Not till then can the human spirit fully develop its power, for it is his to become *Lord* in Creation, a fact he heedlessly overlooks. But it is said *in* Creation; he is not to be Lord *over* Creation. Divinity alone stands over and above Creation — God Himself, the Source of all Being and all Life is Divine. Man did not issue from God but was created by His Spirit. Divinity and Spirit are two different things: spirit is the will of God from which Original Creation came into being as a result. Let us keep to this simple fact; it will explain much and help to understand better.

As a comparison, take the will of a man: Will is his activity, not a piece of himself, otherwise his activity would waste him away and there would be nothing left of him. It is not different with God. His Will created Paradise, His Will is called the *Holy Spirit*. Paradise was the *product* of His Spirit, not a part of God Himself. It is a step *lower* in the order of things. The Holy Spirit, the living Will of God, did not pass into His Creation, not the minutest portion of it. It remained outside, as is clearly stated in the Bible in the words “and the Spirit of God moved upon the face of the waters” — not God in Person. That is the difference. Neither has man anything of the Holy Spirit *in* him: he is only a product, the result of an act of volition of the Holy

Spirit. Instead of accepting and studying this fact man is willing, nay wishes to leave a gap in his argument here.

Let us consider the general and prevalent opinion as to the Original Creation of Paradise! This was supposed to be situated on this earth. The small mind of man, fast bound by the limits of time and space, sought to compress the work of millions of years within his own small horizon, man placed himself in the centre of this circle and made himself the focus of all happenings, with the result that he quite lost sight of the origin and meaning of life.

Then man introduced the word *faith* as a substitute for this clear and simple way of thinking of God of which he was no longer capable, that is indeed in case he did not propose himself to be the Creator of all Being and Life! Ever since this word faith has been the bane of mankind, and more than this, this word which was to have replaced what was missing, became the stumbling block that wrecked all.

Faith serves to satisfy all the requirements of the indolent; *faith* serves as a target for the ridicule of the scoffer; and the word *faith*, wrongly interpreted, is the barrier that bars the road to all progress. Faith is not meant to be a cloak generously covering slothful thinking, which like sleeping sickness gradually steals over and paralyses the spirit of man. Faith must become actual conviction. Close examination must precede the *conviction* here required, for where there is but a single gap, a single unsolved riddle, conviction is impossible. No man's faith can be genuine as long as he has a question unanswered.

The expression *blind faith* rightly describes its unsound quality.

It is *living faith* that is requisite as Christ once said. To live means to move, to weigh and consider, to test and investigate, and never blindly to accept and repeat what others think and say. To believe blindly means not to understand.

What is not understood brings no spiritual profit, for what is not understood does not come to life. What does not awaken to

an *experience* in man will never become his own, and only what he possesses can help him to rise. Nor can a man travel forward on a road full of yawning clefts. A man must stop on his upward path when his spiritual understanding will not carry him further. This fact is evident and easy to understand. Hence let him who would advance spiritually awake! He cannot find his way to the Light if he is asleep, nor if he has some fanciful picture or veil before his eyes.

The Creator wants human beings with open eyes, to see means to understand, to know; then away with *blind faith* — the refuge of the lazy and the indolent.

The advantage of being able to think involves the duty to investigate problems.

To avoid all this trouble man has belittled the Creator for convenience sake, and ascribes arbitrary acts to Him to prove his Omnipotence.

He who will but pause to consider, will see the great mistake made here: for an arbitrary act to be possible, it would be necessary to alter His Divine Laws, were this possible, perfection would be impossible, for perfection excludes change. Thus what, for a great section of mankind, proves the *Omnipotence* of the Almighty is for serious thinkers a proof of *imperfection.* God is perfect!

In the perfection of God you will find the key to the unsolved riddles of life. It shall be my endeavour to enlighten the serious seekers, and they will truly rejoice and exult to have these problems explained and find that there are no gaps and no mysteries in the happenings of the world. Then they will only need to mount by the path which they clearly see before them.

There is no call and no room for mysticism in all Creation. Without let or hindrance man will be able to survey all Creation as far back as to the region of his origin. Only what is *above* Creation belongs to Divinity alone, and that will have to remain a holy mystery to every human soul.

However strong man's purpose, however deep his knowledge, Divinity can never be understood by him. This is quite natural

as his component parts, at his inception, set a boundary-line beyond which he cannot go. Divinity is of quite different consistency to Spirituality, from which man's spirit issued.

For example, an animal can never become a human being however highly developed its soul may be, for this is of natural substance and cannot evolve spiritual substance from which the human spirit is derived. The human spirit again can develop to the highest state of perfection but will always remain spiritual. It cannot ascend above that into the Divine Sphere.

Here again the different consistency erects a barrier. It is unnecessary to mention physical matter, as that has no individual life; it only serves as a shell or cloak and is modelled and formed by spirit and by animism.

The mighty domain of the Spirit extends throughout all the Creation, for this reason man can, should and must seek to understand and grasp it fully, for by so doing he will make himself master and reign in it. To reign, if rightly understood, means to serve!

At every point, up to the highest spiritual region of Creation, all is strictly consistent. This circumstance alone should make all things more familiar to man and cure him of his misplaced shyness and reluctance to face questions as yet unsolved.

When it is recognised that the order of all things is perfectly natural, a fresh breeze will blow through the sultry atmosphere of the morbid imaginings of those who like to push themselves forward; whose dismal imaginings serve to frighten the weak and give occasion to scoffers for ridicule, but which seem mere childish follies to him whose eyes are open to the glorious simplicity and unity of the system and method in all existence.

All things being so strictly regulated give the seeker such an open and extended outlook that he can even look back to the region where his own origin is situated.

For this he needs neither hard study nor imagination. The principal thing for him is to avoid all those who dabble in

mysticism, seeking thereby to lend importance to some scanty knowledge they may be possessed of.

As men start, taking it for granted that the great work of Creation must be complicated and difficult to understand, the very fact of having all lying so clearly and simply before them, prevents them from understanding and grasping the truth. Here thousands, in spite of the best intention, stumble. They raise their eyes seeking far above, never suspecting that they have but to look before them and around them; they would then see that, being on earth, they are in the right place, with the path before them; they have only to step out, without haste or effort, but with open eyes and unprejudiced mind. Man must learn that genuine greatness is only expressed in the simplest and most natural form, indeed simplicity is a condition of greatness.

This is exemplified in all Creation, as also in man himself as being a part of Creation! Only by thinking and feeling *simply*, like a child does, can he get at a clear understanding.

Simplicity, clearness, and naturalness are identical in character, the one cannot well be conceived without the other. It is a triune expressing one idea. He who makes it the principle of his search will quickly break through dim and nebulous confusion; all artificiality falls away of itself. Man will see that the order of natural sequence must never be interrupted, and is nowhere intercepted. Herein lies the magnitude of the Almighty! The inexhaustible, automatic activity of His Holy Will! The adamantine Laws of God are always constantly evident to man; they speak to him urgently and in their regularity and steadfastness testify to the magnitude of the Creator.

There is no such thing as an exception, for oats can only reproduce oats, and wheat — wheat, and so on.

This is how it is in *Original* Creation, the work of God Himself, which stands nearest to Him in perfection. The fundamental principles there established were so vitalised by His Willpower that they naturally continued developing

further Creation, descending stage by stage through substance which increased in density in proportion to its distance from original perfection.

Let us consider what Creation is: imagine to yourselves that all life therein, no matter in what part, is of two kinds: life that is conscious and life that is not conscious. It is very necessary and important to notice these two categories, as they bear a relation to the *origin of man.* It is this difference which incites to further development — the battle of life. The *unconscious* is the foil to set off the *conscious*, although the component parts of both are identical.

It is progress and development for the *unconscious* to become *conscious.* Associating with the *conscious* is a continual encouragement to attain to consciousness. Primeval Creation in its subsequent development subdivided successively into three great fundamental spheres: Spiritual substance, Original Creation, is the highest and first, next in order comes the denser and heavier sphere of animistic substance and lowest of all, because of its great density and weight, the great world of matter. This gradually sank down from Original Creation, detaching and consolidating itself. Thus the Kingdom of pure spiritual substance, embodying what is lightest and most luminous, remained above as the highest, the region called Paradise, *the crown of Creation.*

It is the law of gravitation which causes the sinking downward of the denser parts; which again shows us that the law of gravitation not only governs matter but is equally potent in all Creation, beginning in Paradise and descending to us. Every man should diligently study this law and instil its teaching into his mind, for it is the principal lever in the life and development of the human spirit.

I have already said *weight* is not only a dominant factor in physical matter but is of the same importance in those spheres into which men cannot see and thus call the other world.

Further to make a better understanding possible, I must again divide *matter* into two sections; into *ethereal* matter and

into *physical* matter. The finer part of matter is invisible to man's eyes on account of its different consistency, but still it is matter.

What is called the *Other World* must not be confounded with Paradise which is pure Spirit. *Spirit, animism*, and *matter* are qualities, states or consistencies which differ one from the other. What is invisible to the human eye is called the *other* world. Gross physical matter is called *this* world; its component parts being analogous to those of man, the physical eyes can see it.

Man should leave off considering things he cannot see as *unnatural.* All is natural; the *other* world is *natural* and so also is Paradise, although it is so far distant.

Our physical bodies can react on what surrounds us, for as it is of the same nature, we can see, hear and feel it. It is just the same in the other sections of Creation where the consistency is different from ours. When man is in his ethereal body in the other world, he will only feel and see matter of the same nature as his own. The higher spiritual man can again only perceive his *spiritual* surroundings. It sometimes happens that a man on earth can see and hear what is of the other world, before the severance from his gross physical vessel has taken place. There is nothing unnatural in this.

Next to the law of gravitation comes the equally important law of homogeneity, to which I referred when I said that only things of the same nature can recognise each other, and which is popularly illustrated by the saying: "birds of a feather flock together" and some others. This law also rules in all Creation.

A third primeval law is the law of returns. This law provides that what a man sows that shall he reap. He cannot reap wheat where he has sown rye, nor clover where he has sown thistles. And in the same way, in the world of immaterial substance: he cannot reap kindness where he hated, nor joy where he envied.

These three fundamental laws together are the signature of God's Holy Will. They alone automatically deal out reward or

punishment to man in inexorable justice. Although they control all mighty cosmic happenings, they work with the same marvellous accuracy in every minute detail; the slightest injustice is unthinkable, for these laws are incorruptible. It is owing to their agency that a human being is directed to that region or quarter that corresponds to his real character and inner attitude to a nicety. Error is impossible, for these three simple laws are inactive till impelled by the man himself; then they operate without fail.

The spiritual energy of a man's inner feeling is the lever which makes the laws act, all else is without effect. For this reason the principle and sentiments by which a man steers his course *alone* determine the development of his future life in the world he must enter at his death on earth.

Pretence and self-deception are of no avail, for he must reap the fruit of what his will has sown. The vibrations set in motion will correspond exactly to the energy he put into his will and will awaken more or less similar vibrations in other regions, whether it be hatred, envy or love.

This is quite natural, perfectly simple and yet the result of sternest justice! He who seriously tries to realise life in the invisible worlds cannot fail to recognise how incorruptible is this automatic operation of justice.

Having declared His Will in His laws for all Creation, the Almighty has no further need to interfere. The human soul when it reascends to the spiritual world is purified of all sin, for it has passed through the millstones of God's holy Will.

There is no other way to approach the Almighty. According to man's inner life and purpose, he will be treated by these millstones. He can pass through them painlessly to higher spheres of Light, or be crushed and mangled and cast into the pit.

The spirit which is incarnated in the physical world is clothed in a body of fine ethereal matter which it needs as a covering and protection in its passage through the ethereal world. This body remains with the soul during its life on earth

and forms a link between the two worlds.

Now gravitation in the first place affects dense gross matter, in this case the physical body. At death this falls away, and then the ethereal body which comes next in heaviness and density, is uncovered and unprotected and is fully exposed to the rigour of the above law.

When it is said that the spirit forms the body, this is true of the ethereal body. The inner man, his desires and principles lay its foundation, for will has the power to mould ethereal matter. Desire for mere physical well-being has a demoralising tendency and makes this body dense, therefore heavy and dark. This is because such wishes can only be granted in the material world. In seeking to satisfy them, man sinks in obedience to the law of gravitation.

To be able to partake of the enjoyments of the flesh after the death of the physical body, it is necessary for the ethereal body to approach the consistency of matter (the flesh) as nearly as possible.

The case is different with the man whose mind is set on higher and nobler things; his will-power of its own accord, automatically forms a lighter and more luminous ethereal body, thus he can approach the pure, luminous heights to which he aspires.

The destination of a human spirit, in each case, equips the ethereal body, so that after the death of the physical body the spirit is able to attain his end, whatever it may be. In this way the spirit actually forms the body. It is quite a natural process, for will, which is spirit, has the power to shape fine ethereal matter, indeed it cannot avoid doing so. Every time the spirit wills, a shape is formed, whether a pleasant or an unpleasant one and this remains with the man as long as his wish and feeling continue to nourish the shape or form. These shapes either further or hinder, raise or lower man according as the law of gravitation acts on them.

The moment, man's will is turned in another direction, new forms appear and the old ones, receiving no more

reinforcement, gradually fade and dissolve. In this way man remoulds his fate!

The anchorage that the physical body had in matter is lost when it dies; the soul set free, either sinks or rises in the ethereal world, called the other world. The law of gravitation provides that the soul goes straight to that region where the weight exactly corresponds to its own, from there it cannot move either higher or lower. There it will find spirits of the same manner of thinking as itself, for that which has the same weight is of the same nature and what is of the same nature naturally has the same weight.

As man behaved in his life on earth, he will now suffer from or rejoice with those of the same nature and disposition as his, until he again changes, first inwardly, then in his ethereal body, which now moves upwards or downwards as it is impelled by the difference in its weight. Thus man cannot complain, neither need he give thanks, for whether he be raised to the Light or whether he be cast into utter darkness, in either case it would be the result of his condition at the time.

Still man has every reason to thank his Creator and praise Him for the perfect justice of these three laws. They have made man the absolute master of his fate, for it is his will (the actual condition of his inner man) which uplifts him or makes him sink. If you try to picture to yourself the interaction of these laws, you will see how exactly every one is rewarded or punished, enjoys mercy or perishes as he himself decides. It is simplicity itself, and shows that the will of man is the strong and never-failing rope which each one can seize to save himself. This simplicity is so sublime in itself that it compels him who understands it, to fall on his knees before his Creator.

My writings repeatedly refer to the simple laws, pointing out how they operate under all circumstances, but I must go into their wonderful interaction more particularly further on. To understand this interaction means to be able to see the steps by which man can mount up to Paradise as well as those steps that lead downwards.

He need not even take the steps himself, he is carried up or cast down according as his inner nature decides. Which way he lets himself be carried is always a matter for him alone to decide.

Doubt and derision are really unexpressed wishes. Quite unconsciously every scoffer betrays what he really desires and thus exposes his inmost thoughts to the observer. The negligence, the poverty of spirit thus laid bare, are truly pitiable. But one's indignation is justly aroused when a man degrades himself inwardly below the level of the ignorant beast as is often the case. One may pity such people without, however, being indulgent. Indulgence would mean preferring indolence to diligent investigation. Serious seekers must be sparing with their indulgence, they would harm themselves without helping the other.

Great then will man's exultation be when he can contemplate this wondrous Creation with matured understanding and can let himself be carried up to luminous heights, which he may then truly call his home!

Generative Power and its significance for spiritual advancement.

I would again point out that all life in Creation is of two kinds; unconscious life and conscious life. Unconscious life develops and advances to be conscious. Not till it becomes conscious does, what we call, the form of man take the likeness of the Creator. As the form of man gradually evolves he gradually becomes conscious.

Original Creation, which stands next in order to Divine substance, is spiritual and is peopled by the first or originally created conscious spiritual beings. Besides these *conscious spiritual beings* there is *unconscious spirit.* Unconscious spirit has the same qualities as the conscious and naturally feels an instinctive impulse to develop consciousness.

When this instinctive impulse reaches a certain degree of intensity a process somewhat similar to birth on earth takes place. When we look around us we see how physical matter automatically throws off the ripe fruit in man and beast. It is the same with a tree and its fruit. It is a repetition of a process of development after the order established in Original Creation, which is called *Paradise.*

There likewise at a certain stage of maturity unconscious spiritual substance (striving to become conscious) is automatically cast off, i.e. severed from the unconscious. *It is these cast off, ejected particles of spirit that* form the spirit-germs of men.

That is the process illustrated in the Bible by the expulsion from Paradise.

This process is necessary, for unconscious spirit is irresponsible, and responsibility goes hand in hand with

growing consciousness.

As the spirit in striving to become self-conscious, *must* be severed, this is *progression*, not *retrogression*.

It is natural that when these germs are cut adrift, they must, to develop further, take the road downwards, as the next step upwards is perfection itself. They must enter the heavier, denser sphere below them: the sphere of natural substance (animism), where there is nothing spiritual.

Here the germ, seeking consciousness, finds itself in entirely strange surroundings of a different consistency. The spirit feels naked and uncovered in the density of this sphere, and it becomes necessary for it to provide itself with a covering of the same density if it is to stay there and achieve something. It is metaphorically stated in the Bible, how man in his pursuit of knowledge felt the want to cover his nakedness. Besides this, it was a necessary step on his road.

The germ of the developing human spirit now proceeds on the path which leads it into the realm of material substance; here again a covering of the denser consistency it enters forms around it. Now it has come to the boundary-line between the invisible, psychic matter of the transcendental world and the denser, visible matter of the physical world.

This, our earth, is the place where all that Creation embraces meets; all created beings, however separate, and divergent their nature may be, all threads, all roads converge to this earth as a common centre. Here they enter into new combinations and achieve new results; they send mighty currents of strength out into space such as come from no other part of the material world.

As every species, kind and race of things created, can unite here through the medium of physical matter, this earth is a veritable hot-bed of the most dissimilar and various happenings and experiences. But note, it is only an assemblage of things *created* that takes place and nothing whatever appertaining to the Holy Spirit or to Divinity. That stands far beyond and above Creation.

When the spirit-germ, as yet unfettered and innocent of all sin, comes to the threshold of ethereal substance, it is met by vibrations which tell it of the life it is approaching. It is environed by these influences. They tempt it, but at the same time awaken its self-consciousness and help to develop it.

Standing on the threshold, as yet unversed and unsullied, the spirit-germ is all the more impressed and the wish arises in it to become nearer acquainted with these things. As soon as it forms such a wish the spirit-germ connects itself, of its own free will, with one of these vibrations, be it good or bad. It thus immediately comes under the influence of the law of attraction and is drawn to homogeneous species stronger than itself, and to a region where, what it desired is still more coveted, still more esteemed, and exercises still greater attraction.

This inner craving immediately condenses its ethereal body or rather covering; it becomes heavier, and gravitation causes it to sink further and further and finally lands it in dense physical matter, for it is only here, on earth, that its desire can be granted, and that it can fully experience what it wished for. It was from its wish to proceed from nipping to tasting, from tasting to enjoying earth's pleasures that it was pushed onwards; the more ardently the awakening spirit wishes for material pleasure, the denser grows its ethereal covering and its greater weight gradually draws it down to the plane of earth. When it has come so far, it is sufficiently mature to incarnate.

The law of attraction now manifests itself more conspicuously than before, and the aspiring, as yet still undeveloped spirit is magnetically attracted to human beings who are realising what he wishes to realise and who are practising what he wishes to practise.

If, for example, he had the wish to rule, he is not, be it observed, born into circumstances where he can indulge his wish, but he is attracted to a human being who has the lust of ruling, viz. to one who thinks and feels as he does, and so on. In this way he can, in part, atone for wrong wishes or can be

made happy by having wished rightly and wisely; at least he is given the opportunity to do so.

This demonstrates the fact that the prevailing idea that peculiarities of character or spiritual gifts are *inherited* is entirely wrong. It may outwardly appear as if it were so, but in truth no man can bequeath any part of his living spirit to his child. *There is no such thing as spiritual inheritance!* To believe the contrary is a well-established, popular error that has cast its mischievous and confusing teaching abroad. A child need not thank its parents for its spiritual gifts, nor may it reproach them for its defects. To do so would be unjust and deserve punishment. The perfect laws would never allow such an arbitrary process as the *inheritance* of spiritual gifts.

The magnetic attraction which has lured the child may have come from the father or from the mother or from some person in the immediate neighbourhood of the pregnant woman. *For this reason the latter ought to be very careful whom she allows to linger around her.* Attention must be paid to the fact that it is not the outward character, but the inner weakness of man that has the effect of strength; periods of weakness produce experience and inner life which call forth powerful attraction.

There are three stages on the passage of the spirit germ from the invisible world to earth: procreation, incarnation, and birth. The incarnation of a soul takes place about the middle of pregnancy. During the time they are maturing, both the prospective mother and the soul preparing for incarnation form a connecting link. It is an emanation produced by the process of maturation. It produces a striving to unite which increases in intensity till, at the appointed time, the developing body in the womb absorbs the soul. The moment of absorption is naturally accompanied by movements in the little body, the first movements of the child. At this time there is often a change in the feelings and disposition of the mother. This is owing to the character of the human soul which has taken up its abode in her. It either delights or oppresses her.

With its little body, the human soul has donned the garb of

physical matter which it needs to enable it fully to experience, to hear, to see, and to feel things material, which it can only do in a body of the same kind of substance. Now the time has come for it to proceed from *nipping* at what attracted it, to *tasting* it. It learns to discriminate, but first the soul, naturally, must learn to handle the new tool it has received and make it subservient to its wishes.

This, in a few words, is the process of man's development till his first birth on earth.

It is a long, long time since a first incarnation took place on this globe. This is no longer feasible. Latterly only souls incarnate who have been at least once on earth before. Thus those who now incarnate are burdened with much and diverse Karma. The *possibility of freeing themselves and working Karma off they find in the energy that generative power gives them.*

During childhood the human soul is isolated by its dense physical body from all influences striving to reach it from outside. All that is dark and evil finds the way to the soul debarred, thus it cannot influence or harm the child. But the evil brought over from the former incarnation remains with it during childhood.

Until the child is developed and matured it is protected by being shut off; it is as if the soul were living in a fortress with the drawbridge up; an impassable gulf yawns between the child and the ethereal material world from where the vibrations of sin and its atonement proceed. The soul, safely housed in its dense body, meanwhile prepares for the moment when the drawbridge will be let down and it can go forth into the world, a fully developed responsible being. The Creator's natural laws decree that every creature should be gifted with the *imitative instinct* to take the place of free will in cases where this has not yet been awakened. It is generally spoken of as the *"receptivity of youth"*. The imitative instinct is the preliminary training in the development of the creature for its life on earth, till in the case of animals it has been enriched

and reinforced by experience and in the case of men uplifted by the spirit of free will to self-conscious activity.

When sex-power has come to maturity it forms a bridge to radiation and this is missing in the spirit incarnated in the child's body. To become an efficient and successful worker in Creation, man needs the possibility of constant and uninterrupted *radiation* from all species in Creation. For only *radiation* is life and all activity is radiation.

A child can only influence on its surroundings by its animistic body, not by its spiritual core, therefore, during childhood it has but little more responsibility towards the laws of Creation than an animal at the highest grade of its development.

During the period that the young body is growing and maturing, generative power which is only to be found in dense physical matter gradually awakens in him. This power is the finest and noblest flower, the crowning achievement of Creation in dense physical matter which comes nearest to natural substance, because it is the outermost branch of matter. It is the pulsating life in matter that alone has the power to bridge over the gulf to the Kingdom of Nature, which in itself acts as intermediary to the spiritual sphere.

Generative power lets down the drawbridge of the fortress and the human soul steps forth fully caparisoned. But at the same time friends and foes are waiting outside, and these now can enter. In the first place these friends and foes are influences both good and bad, but there are also spirits of both kinds from the outside world who are only waiting for the soul to express some wish by which a hand is held out to them enabling them to approach; as soon as this happens they firmly attach themselves to the soul and, by their influence, encourage and strengthen the wish.

But the just laws of the merciful Creator do not allow temptations from without to be stronger than the power of resistance within, so that an unequal contest is out of the question. But the laws must not be sinned against. To arouse

the generative power before its time by artificial means is sinning against nature; it would open the strong fortress and the soul, as yet immature, would be exposed and endangered. It would succumb to evil influence which it could otherwise easily have routed.

In normal circumstances the forces on both sides are of equal strength, but the issue of the struggle is decided by the dweller in the fortress and not by the besiegers. Thus, provided his will is pure, the owner of the fortress will always be the victor. Although the average man, during his earth-life cannot perceive what is going on in the invisible world, still it is closely connected with him and really much more alive than are his physical surroundings.

But where the inmate of the fortress *of his own* free will stretches out a hand to one of the besiegers, whether friend, foe, or influence, the case is different. His wish voluntarily accommodates itself to some outside influence and this gives it tenfold and a hundredfold more power to assail him.

If the influence is good it helps him and brings him a blessing; if evil, a curse. He has the option and can choose as he pleases, but when he has once decided he must abide by the consequences. Here his will is no longer *free*. By his own doing he has incurred good or bad Karma and is subject to this till he changes.

Generative power has the mission and the ability to send *a glow* through all the soul. By its means the spirit comes into intimate contact with the whole complexity of physical matter and thus attains its full value. Not till then does it comprise all that is necessary for it to make its way and establish a footing in the world where it can entrench itself securely and from where it can successfully resist the enemy.

There is something grand in this union. The principal purpose of this enigmatical, natural instinct is to help the spirit to develop its full power and activity in matter. Otherwise the spirit would be too detached to be able to influence matter in any way.

Generative Power gives the human spirit the warmth and the life it needs to fight the soul's battles upon earth, and from the time it is thus equipped *it is fully responsible for its deeds.* This is a grave turning- point in every human life. Man will now feel a natural impulse to get rid of the Karma he has burdened himself with, and the Almighty Creator in His Wisdom and Justice will make it possible for him to do so easily and without effort.

If man lets the time go past and misses profiting by these opportunities it is his own fault. Consider a moment: when generative power awakens, a mighty impetus is given to all that is ideal, beautiful and pure. This shows itself very noticeably in unspoiled youth of both sexes, and it is to be regretted that the enthusiasms of the young at this period are often smiled at by their elders. The fits of unexplained melancholy that also occur at this time come from the same cause.

There are times in which it would appear as if the youth or maiden were burdened with the sorrows of the whole world.

They seem oppressed by dark and dismal thoughts; they feel themselves misunderstood, and this with all reason, for, from time to time, there come moments when they recognise and are fully aware of the false setting of the world around them. The others cannot and will not sympathise with their wish to soar upwards to a purer region, and these latter will not rest until they have silenced the warning voice in the developing young soul and have succeeded in dragging it down to their own commonplace and insipid way of thinking, which, in their narrow-mindedness, they consider more suitable for a normal human being.

The charm one feels, but cannot explain, which radiates from unspoilt youth or maiden, is but budding generative power which in cooperation with the spiritual power strives for the highest ideals.

The all-wise Creator has carefully provided that this awakening should not take place in a man till he is old enough

to be fully conscious of what he wants and of what he does. Then is the time when it is possible for him easily to cast off all the burdens of the past. Indeed the burdens will fall off of their own accord if the man persists in striving for righteousness, the direction in which he is constantly impelled during this period. Then without effort he can rise to the step on which man ought to stand.

Notice the day-dreams of these as yet unspoiled youths and maidens! They are inwardly longing to be released from the corrupt world they are in; they are ardently yearning for the ideal. Their restlessness is their inner voice warning them not to tarry but to arise, cast Karma aside and start on an upward course. There is something grand in this serried *body of energy*, to stand in it and to be able to operate with it! But this only as long as man chooses the right direction. Nothing is more pitiable and contemptible than to waste and squander it in wild sensual revelries thus crippling the spirit. Unfortunately man does not often avail himself of this precious time of transition, he lets himself be led astray by the wiseacres around him and prefers to take the downward path which leads to destruction; there the evil he is already burdened with receives fresh nourishment; his free will becomes more and more curtailed by counter-influences till it is hardly recognisable as *free will*. The creeper that first clings to the healthy trunk for support in time cuts off the tree's life and chokes it, so it is with free will when man is on the wrong path.

If man would pay more attention to himself and to the happenings in the world, no Karma could thwart his will as soon as his spirit and his generative power have established themselves firmly as master on the physical plane, for Karma belongs to matter.

Even when man has missed this opportunity and has further entangled himself and sunk lower, another opportunity is offered him to rise — in *love*.

Not the impure love of the flesh, but that pure unselfish love which has no other thought but for the welfare of the beloved

one. This love also belongs to the material plane and it requires no renunciation, no asceticism, but it invariably strives for the welfare of the other. This constant and unselfish purpose is the best protection against swerving aside.

The essential principle of real love lies in longing for the ideal and this love may animate a man advanced in years in the same way as a youth just come to maturity. Only it expresses itself differently. In the man of riper years this love works him up to such a pitch of enthusiasm that he is capable of heroic actions. Herein no limit is set as to age. Generative power remains, although sexual instinct is silenced, for the two are not identical.

As soon as man feels true, unselfish love, whether this love be between man and wife, parents and children, or between friends, if it be but pure it brings the inestimable blessing with it of enabling the person who feels this love to get rid of Karma. That this can be done at little cost, has been fully explained in the lecture on *Symbolism*.

Karma thus loses its power and its hold on the man, for it has no ground left to stand on; and he can cast off the unworthy fetters which kept him down, and is free to rise.

The first sensation this love awakens is the feeling of being unworthy of the one beloved. This is the beginning of modesty and humility, and here two great virtues have been acquired by him. His next sensation is the impulse to hold his hands protectingly over the other, so that no harm might befall him. This evidences self-sacrifice and a strong desire to serve, which alone would be sufficient to cast off all Karma in a short time, provided that his intention remains constant and his love pure. And finally comes the intense wish to do something great and noble for the loved one's sake, and never to offend him in any way by looks, thoughts, words, and much less by deeds, but by always showing him the most delicate consideration.

It is of paramount importance to keep this love *pure*, to put its purity above and before all else. With such love in his heart no man will think or do any evil; it would be impossible. On the

contrary such love will be his best protector, will give him strength and be his best adviser and helper.

The Almighty in His Wisdom gives every man more than one chance in his life to save himself in this way. This help is at the disposal of every one; no difference is made in person, age or sex, whether the man be rich or poor, of noble birth or not, this life-belt is thrown out to him. Hence love is the greatest of God's gifts. He who is capable of this love is safe from all misery and danger.

Like the whirlwind, love can seize and lift him up to the Light, to God who is Love Itself.

When love awakens and impels a man to make another happy and joyful, not to lower him by impure desire, but to raise and protect him, he is serving him without being conscious of serving him, for is he not the unselfish *giver?* Still it *is serving*, and by this *service* he frees himself from bondage.

Take heed of one thing, for it will show you the way: all men have one strong desire in common, it is to *be* in reality what they *appear* to be, what they *are* in the eyes of those that love them. This is the right way, and leads straight upwards.

Many opportunities are given to men to pull themselves together and to climb upwards, but they do not avail themselves of these.

The man of today is like a man to whom a kingdom is given, but who prefers to waste his time in playing with a child's toys.

It is quite plain and obvious that the mighty powers which are given to man must destroy him if he is not able to master them.

Thus also sexual power must destroy individuals and nations, if *the principle object* for which it is intended is neglected and its use abused. Its function for the purpose of procreation comes on the *second* place. How wonderful is the assistance that sexual power affords to man, that he may recognise his principal task and live for it!

The feeling of physical shame awakens at the same time as sexual power, and is given as a *protection.* Here as everywhere

in Creation there is a triad, and in descending, things become denser and coarser.

The feeling of physical shame is intended to form an impediment between generative power and indulging sexual instinct, so that man should not descend from the dignified rank assigned to him and indulge his instincts indiscriminately like an animal. *Woe to the people who disregard this!*

A strong feeling of shame provides against the possibility of a man losing his self-control in gratifying his sexual desires, and against all excess in passion by not allowing him to forget himself for a moment.

It could only be of his own free will that man could rid himself of this precious gift and behave like a brute beast, and such forcible interference in the Divine Order of things will bring a curse on him.

Where the feeling of shame is lacking man becomes the slave instead of being the master; he falls from man's estate far below the brute.

Let man consider: a strong feeling of shame alone will preclude all possibility of stumbling, and is thus the strongest shield.

The more intense this feeling of *shame*, the nobler is the *passion* and the higher the man stands spiritually. *Indeed it is the true and reliable measure of his inner spiritual worth.* It is an absolutely reliable measure evident to every man. In suppressing or discouraging this feeling of shame people destroy their inner value and choke the finer feelings of their souls.

And they do this under the pretext of progress, pretending that progress is incompatible with modesty, and thus, in the interest of sport, hygiene, fashion, children's education, and other matters they find welcome excuses for indulging in their shamelessness. Such degenerate principles are the sure sign that these people are on the road to ruin; their fall is inevitable. It could only be some terrible catastrophe or panic befalling them that might bring some few individuals to their senses.

And yet it has been made so easy for man to find the right path by which to climb up.

All he has to do is to become more *natural.* To be *natural* is to listen attentively to the warnings of the inner voice and not to disregard them for the sake of being fashionable. To be natural does not mean to run about half-naked or disport yourself barefoot in eccentric clothing!

Unfortunately more than half of all men living at the present time, have fallen so far that they are too dull to understand natural feelings. Their moral sense seems to have shrivelled up and is wasting away. What shrieks of terror will resound when the end comes! Happy is he who can then reawaken his feeling of shame. It will be a sure staff and stay to protect him when the rest breaks down.

"I am the Resurrection and the Life, no man cometh to the Father but by me."

Jesus came from Divinity unsubstantiate, therefore, He had the right to use these words. He was the only one who could survey all things, and who could explain all things. Men were confused by erroneous teaching and false doctrines and He brought them His message (and this cannot be severed from His person, for it is one with His person) to show them the plain, straight way to the Light. His message made it possible for those human spirits who had descended into matter in order to develop, to rise again. Such *resurrection* means *life* for each individual soul.

Now listen and attend closely to what follows: all that is base, all that is evil, all that belongs to what we call the Powers of Darkness only exists in matter, in the denser, physical matter as well as in the less dense, ethereal matter. He who has fully grasped and understands this fact has advanced a step in understanding.

When man's thoughts are wicked or even base, he does himself immense and grievous harm. The chief energy of his volition flows forth like a magnetic ray towards baseness; there it attracts other invisible matter of the same weight and density as its own and thus burdened, it returns to envelop the man's spirit with its noxious effluvium. This dense and consequently *dark* covering precludes all possibility of his rising upwards and continues dominating the man till he changes his way of thinking. It requires firm, set purpose and untiring effort to lift this covering and cast it aside, and this can only be done if it is no longer nourished with the former thoughts.

Ethereal matter must not be looked upon as merely a finer sort of visible, physical matter, for it is something quite different and is of quite different consistency although still *matter*. It forms a bridge to the Natural World from which the souls of animals come. If man remains attached to matter, he must naturally share the common fate of all matter; he will not be able to get rid of his material covering in time to escape general disintegration. Those, who, incited by their own wish, have descended into matter, remain bound to it unless they keep to the right way! They are not able, of their own strength, to rise out of it towards the Light.

You must know that the spirit germ in order to develop into a self- conscious individual, must descend into matter. It can only develop by the experiences it gains in matter, and cannot do so in any other way. It is, however, under no sort of obligation to descend into matter. It is its longing to develop that impels it to leave Paradise, where its state was unconscious but also irresponsible.

If man then loses the right way back to the Light by foolish wishes he remains attached to matter.

Now look around at what happens in the dense, visible world you are in, notice the budding, growing, ripening and decaying of all matter, or in other words, how the component parts conjoin to a form, and how this form is destroyed when decomposition sets in, thus liberating the component parts which return to their original state. You can observe this in water, in stone and in the bodies of man and beast; and in the same way that this happens in miniature on this earth, it also happens in ethereal matter, the Beyond, to which Paradise does not belong.

The lowest stratum of Creation is matter. This hangs like a great wreath and rotates in an enormous circle which it takes millions of years to complete. Not only do all phenomena revolve round their centre, but also the whole of Creation rotates in a giant circle for itself. Matter clustered together in this great circuit at the beginning of all things, has continued

to do so up to the present day, and will continue to do so till the process of disintegration sets in and the component parts return to their primeval condition. The circle, however, will continue to rotate with this pristine matter which will again conjoin and form new virgin worlds.

This is the great process of evolution, continually repeating itself in the smallest as well as in the greatest things and above this rotating circle is Paradise, firm and stable, God's own, Original Creation. Paradise in contradistinction to formed matter is not subject to disintegration.

This eternal region stands high above the rotating circle of matter in radiant brightness. It is the spiritual home of the unconscious spirit- germ of man and it is also the destination to which it will return, after having become self-conscious and developed its individual personality in matter; it went forth unconscious and irresponsible and returns conscious and responsible, always provided it has not been turned aside from the path and become entangled in matter. Such *resurrection* from matter to the eternal Light is indeed indescribable blessedness.

During the time the human spirit is in the material world, it must naturally, though all unconsciously, participate in the eternal evolution. Thus, in time the day comes for it also to arrive at the boundary-line where that part of Creation it is in, will slowly begin to disintegrate. Then it is high time for all those human spirits who are still in the material world to hasten to prepare themselves to rise upwards to the safe haven of Light in the Eternal Kingdom, that is to say to find the right and the shortest way to escape from impending danger before they are overtaken by it.

If they do not make haste, the task will become harder and harder, and at last it will be too late for them.

They will then be drawn with all the rest into the slow process of disintegration, and this will tear to pieces the personality they have acquired. After suffering a thousand torments they will return to their original state of unconscious

spirit germs — the most awful fate that can befall a spirit-germ that has attained to self-consciousness.

These are the souls who have developed their personality in the wrong direction, and this personality being both useless and detrimental must be forfeited. *Disintegration* is not the same as *destruction*, for destruction does not exist: it is only a relapse into a primeval state. What will be *destroyed* in these lost souls is the personality they have acquired and this destruction is accompanied by unspeakable torments.

Such lost, damned souls cease to be individual spirits, whereas the others, thanks to their individuality, can enter the celestial Kingdom of joy and peace and enjoy all its delights.

In the same way as a field will always bring forth poorer and poorer crops if the same grain is sown in it for a succession of years, and can only be restored to its original fertility by a change of seed, so it is with the whole material universe. After a time it becomes exhausted and must renew its strength by disintegrating and reconstructing. This process takes many millions of years, but at last a year comes, the *decisive year*, when what is used up and useless must be separated from what is useful.

We have now reached this point in the great evolution, and souls in the material world have finally to decide whether they will soar upwards, or whether matter shall encompass them and drag them on to disintegration, i.e. *eternal damnation* from which no self-conscious spirit can hope ever to rise again.

It is quite plain that, owing to the advanced stage of maturity this globe has reached, it has long since been impossible for spirit germs striving for self-consciousness to be incarnated here, as there would not be time enough left for them to develop into individual spirits. Spirit germs can only alight on globes with which they have a certain affinity with respect to their stage of development. It is only in surroundings where maturity has arrived at the same point that the spirit germ is able to unfold, whereas if the surrounding matter is in a more advanced state of maturity it

would bar the way or set impossible limits to the immature spirit germ's efforts. Thus here as elsewhere, perfect justice reigns and it is quite plain that every human spirit is able to keep pace with its material surroundings and can be as highly developed as they are when it comes to that boundary-line to which our part of Creation has now come.

There is not one human spirit that could not have got so far! That human spirits are in such different stages of advancement is the result of their own choice, of their own free-will. Now the time has come when the fruit is over-ripe. Matter is about to disintegrate preparatory to rejuvenation and the spiritual harvest of human souls will now take place. Those that are acceptable will be uplifted by the operation of natural law; their ethereal covering will gradually fall away and the liberated and conscious spirits will soar up to their brothers in the eternal Kingdom of Light. Those who have failed must remain behind; kept back by the density of their bodies, they will be subject to the same changes there that will take place in matter. Their sufferings during the slow process of disintegration will last thousands of years, and at last, become so terrible, that they will lose their self- consciousness and with their self-consciousness the form of man, shaped after God's own image, will be lost for ever. When the process of disintegration has come to an end and all matter has returned to its pristine stage, the unconscious spirit will again be free to rise and it will return to the sphere to which it belongs, not to come back as a conscious human spirit, but if it is moved by the desire, as an unconscious spirit-germ to recommence its career from the beginning in some new part of the universe.

Christ chose His words as He always did, looking down from His infinitely high standpoint, to suit the process as it appears from above, of the spirit-germs first descending into and then again rising out of matter.

Try to imagine yourself standing *above* matter: below you, like a great seed-field, is matter in all its endless varieties. You see the spirit- germs descending from above, burying

themselves in this seed-field. After a lapse of time, at long intervals, human spirits, having attained to self-consciousness by their experiences on the earth and longing for higher things, cast their material covering from them and rise aloft. This is resurrection from matter. Many there be, however, who never come to the surface again; they perish having lived in vain. As the mystical development of the grain of wheat goes on in the depths of the earth, so it is with the spirit-germs whose principal development must take place in matter.

Christ explains all his teaching by illustrations taken from natural life. Whether Christ says: " No man cometh to the Father but by My message ", or by my word or by Me, He means: "No man findeth the way but by what I say." The one expression means the same as the other, and it is just the same whether He says: "My message makes it possible for you to rise again to life", or "I am, by My word, resurrection and life for you."

Men should look to the meaning and grasp that, and not persist in confusing themselves by haggling over words.

Why so many souls are kept back from the Light.

Darkest, densest transcendental matter has for a long time past been encasing the earth like a cloud as black as night. In the same way as a flame dwindles down and extinguishes for want of oxygen, this suffocating atmosphere smothers every thought or feeling striving to the Light. This transcendental darkness which just now has arrived at its climax is so terrible that, could you but see it for five seconds, you would despair of any possibility of escape.

This is all brought about by man himself, by his predilection for what is low and base. He has been his worst enemy. The great majority are hurrying to their doom, and the few remaining souls seriously striving upwards are in danger of being forcibly dragged along with them. It is as if a noisome swamp sent out deadly miasma rendering the victims helpless. Their lethargy blinds them to their peril and, without a cry, without a struggle they sink into the quagmire.

This is the state of things on earth at the present time. It is not a picture I am painting. I am telling the bare truth and describing life itself; for all transcendental matter is shaped and lives as men think and feel and this is exactly the existing condition in the world of ethereal matter; it is what awaits those souls who go over and are not uplifted to brighter and happier regions.

And Darkness is gathering ever denser and denser. The time is approaching when the Powers of Darkness will have complete control over the earth for a span of time, for man has willed it to be so. No helping hand will be stretched out to him from the Light, It is the time of which St. John tells us that God will hide his countenance.

When the terrors of the night are at their height and it seems as if the good and the bad souls must perish together, day will dawn. But this day-break will bring purgation. A thorough purification must first take place and is inevitable before those souls striving upwards can be saved. But no helping hand will be stretched out to those whose bent is towards evil. They will suffer torments in the place where there is weeping and gnashing of teeth and they can only hope to come to their senses through the disgust they will be forced to feel for themselves.

Scoffers who ridiculed those seeking the Light, and who were pleased to put hindrances in their way and seemed to go unpunished, will be silenced and put to shame, and in time will come begging and supplicating to be taught the truth.

This will not be made easy for them; they must first be ground between the millstones of God's just Laws, till bitter experience will have taught them to see their errors.

On my lecturing tours I had occasion to notice how indignation was aroused when I said that there was nothing *divine* in man; for lately great efforts have been made to discover Divinity in man, which would justify him to hope eventually to become a god himself. My words, therefore, created great consternation, and violent opposition was offered, for the audience only wanted to hear what was comforting and soothing and pleasing to the ear.

Those who rebel thus are really cowards — they do not wish to be enlightened but prefer to spend their lives unenlightened, dreaming pleasant dreams of their own imaginings.

It is not every one who can bear to be exposed to the Light of Truth, for it unmercifully shows up their defects and the spots on their garments.

By sneering and scoffing or by open enmity they would try to prevent the day coming, on which every one will see the feet of clay on which their tottering idol *Self* rests. To these masquerading fools Ash- Wednesday will surely come. Their cult is self-worship; this entirely satisfies their wants and they

look upon the man who would arouse them out of their faint-hearted lethargy as their enemy. However, when the time comes, they will rebel in vain.

Self-worship pretends that there is divinity in man; this impudent effrontery would attack the very sublimity and purity of God Himself, and defile that which should be looked up to in perfect trust.

You have an altar in your hearts; it is there you should worship your God; it is your heart's inmost feeling. If you keep this altar pure, it affords direct communication with the Spiritual Kingdom and thus with Paradise itself; then there will be moments when you really feel you are nearer to God — this happens especially in times of greatest trouble or greatest joy.

Then you feel God's presence in the same way as the pure spirits in Paradise always feel it, and at such moments you are in close contact with them. Transports of joy or the shock of grief will set such strong vibrations in motion that all base material thoughts will be entirely banished and the pure feelings of the heart free for some seconds. These pure feelings will immediately seek connection with the like purity which reigns in Paradise.

Man, the Almighty's crowning work in Creation, enjoys the climax of happiness at such moments, a joy that is habitual with the eternal spirits in Paradise. It is the blessed consciousness of being safely harboured near to their Great God, to be clothed with His Power. But at the same time they accept their position as being the highest, attainable step they can reach, quite as a matter of course, and never imagine that they are capable of becoming *divinities*, of being able to see God face to face.

This does not deject them, for they recognise and understand that they can never attain to such a height and they exultingly praise and thank Him for the unspeakable mercy He always shows to presumptuous man.

Man on earth can enjoy this blessed sensation and can really feel God's presence in sublime moments, but it would be

sacrilegious for man to claim to possess a particle of Divinity on account of this wonderful experience — it is derogatory to God's love to do so.

At the same time, how can God's Love be measured by man's love, and indeed even accounted as less precious? Consider for a moment what man's idea of Divine Love is: Divine Love is all forbearance, all forgiveness. It suffers all manner of evil from base creatures without remonstrance, offences that the most miserable weaklings and cowards would be despised for allowing. What ignominious, outrageous conclusions are these!

Men would like to continue in their sin and then do God a favour by allowing Him to forgive them without their having in any way made atonement. How narrow-minded, how indolent they are who think thus, or is it that they recognise their utter incapacity for higher things? One reason is as despicable as the other.

Picture to yourselves Divine Love as it really is: clear as crystal, radiating out purity and power, and then compare it with the weak, ignobly indulgent love that man would have it be. To quiet their conscience men only pretend that the God they worship is mighty and powerful, but in reality their deity is weak and impotent. Thus they make themselves agents of the powers of Darkness. The Love of God is inseparable from strictest justice. Love is identical with justice and justice is identical with Love, and in this alone lies Divine forgiveness.

The church is quite right in saying that the Almighty forgives all sin, and *fully* forgives, not like men do, who even condemn the culprit who has already atoned for some trifling misdeed, to be degraded for ever after, thereby making themselves doubly guilty, for such judgments are contrary to God's Holy Will. Here human *love* lacks all *justice*.

The Divine Will of the Almighty has ordained that, as soon as the human soul begins to strive upwards to the Light he shall be freed from all sin; this freedom may result from the experiences he goes through in his life on earth, or it may result from voluntary effort at improvement. However this

may be, when he has passed through the mill-stones in the physical world, he can stand in clean garments in the Kingdom of his Creator, no matter what his guilt may have been.

The question is often asked: how could God have allowed these terrible years of misery? Where is His Divine Love and justice? Men and nations, families and individuals, all ask: why did this happen? This clearly shows that His Love is very different from what men think.

The *all-forgiving love* that man ascribes to the Almighty would, without any atonement being made, suffer the iniquities of all men to continue and then generously forgive them for the evil they have committed. What a pitiful picture! Does man consider himself so precious that God should *suffer* for his sake, thus even more precious than God Himself? To what lengths man's presumption goes!

If you try to think this question out, you will find countless obstacles to stumble over, and you will see you can only solve the contradictions by belittling the Creator and assuming Him to be inferior and imperfect. He, however, was, is, and always will be perfect, whatever man thinks. His forgiveness is just forgiveness, and in this justice he shows his love: so great and yet so misunderstood.

Desist, therefore, from judging by earthly standards. It is the human soul that God loves, and He deals out justice *spiritually*. Here *matter* does not come into consideration, for has not the shape of man been moulded by the human *spirit* without which it has no life? Do not, therefore, let your conscience torment you because of some trivial, worldly offence you think yourself guilty of, but which is no offence in reality, for God's laws only take into account what man's intention is in all his doings. This *intention* is not the product of his thinking faculty but comes from the inmost feelings of his heart. This alone has the power to set the spiritual laws in motion.

God's Love will not allow itself to be degraded by man, for the whole universe rests on his loving, inalterable laws. And these

laws act on man according to the position he takes up towards them. It is in their power to connect him with the highest regions, close to the Almighty Himself, or they can build up a wall, an impassable barrier through which he can never pass unless indeed time works a change in him and he submits. Obedience alone can work out his salvation and bring him happiness. All is cast in one form (mould) wherein there is no fissure, no defect. He is a sorry fool who would rebel against the Almighty's Work, for that would be his certain destruction.

Divine Love grants to every man only what *serves for* his spiritual advancement and not what gives him pleasure or seems agreeable to him on earth.

There are many who think that if the time of tribulation is at hand and there will be great destruction to purify this corrupt world, God must in His justice send one beforehand to admonish to repentance. Man must be pre-warned. Where is John the Baptist who came to proclaim what was to come? Misguided fools, so wise in their own estimation, but in truth so short-sighted! Such a Messenger would be scourged and cast into prison!

Open your eyes and your ears! Is not the fact that the catastrophes in nature are ever increasing a serious warning? Look at the state of things in Russia and China, or think of all the Germans living behind the German frontiers! The oppressed cry out in their misery from all parts of the world, but their cries die away unheeded and the worldling continues leading a life of callous indifference. Those who live in affluence will neither see nor listen.

Two thousand years ago there came one crying in the wilderness who said: “Repent ye!” And Christ came: “The Word became flesh.” But men sought diligently to distort the meaning of the Word and to dim its purity, so that the rays of lights it sent forth were in time extinguished. And all those who seek to disentangle the Word from the brambles that would choke it, soon perceive how messengers from the Dark Powers obstruct them in their work of enlightenment.

What happened then will not be repeated today. At that time *The Word* came. Man had his free will and most of them decided to reject Him. From that time man was subject to the laws set in motion by his resolution and met the results thereof on his self-chosen path.

Soon the ring will be closed. Iniquity is perpetually increasing. Although it may now be a tower of strength, it will soon crumble and fall on all indolent and lethargic sleepers. When the Time of the End comes, man's will will no longer be free; he will have no choice left. What he sowed in the olden times, added to all the evil he has since been guilty of, he must now reap.

All those who rejected the Word at that time, are incarnated again on earth today. They have no right to be pre-warned and to have time to decide again. They had time enough to reconsider in the two-thousand years gone by and change their minds by now. Also he who listens to and accepts misinterpretations and misrepresentations of God and His Creation, and does not endeavour to learn the truth more fully, has not received it in his heart. A wrong faith is worse than none at all, for it stands in the way of the seeker after the Light. Woe unto him who in order to attract followers would falsify or pervert the Truth by making the teaching more agreeable to man. He not only would be guilty of perverting and misleading those who listen to him because of the easier conditions he makes for them, but he would also be responsible for them. He will find no help when his hour comes; it will be his fate to be cast into the abyss from which there is no return. St. John saw the fate of such in his vision and warned man in the Book of Revelation. There will be no time for man to rebel or resist, when the great purification begins, for the Divine Laws which man persistently misconstrues, will relentlessly consign him to his doom.

When the great tribulation comes, of which we read that none such was since the beginning of the world, man will at last see that the Love of God is not weak and indulgent as they

choose to believe. When the great tribulation comes, no time will be left for mankind to rebel against it. The Divine laws, of which man has such false notions, will then work unrelentingly. The tribulation will be such as was none since the beginning of the world and then man will at last see, that the Love of God is not weak and indulgent as they choose to believe.

More than half of the present inhabitants of the earth do not belong here at all!

Deterioration of the human race has been going on for centuries and the Dark Powers have got such a firm hold on this earth that a connection has been formed with spheres greatly inferior in development. The dark beings living there were formerly naturally precluded, by their greater density and consequent weight, from rising to this lighter region.

In this lay a protection both for the dwellers upon earth and for the dark beings afore-mentioned. They were separated by the natural law of ethereal gravitation, and there below they could indulge in their base passions among themselves without doing any mischief, for they only had intercourse with those on the same level as themselves. On the contrary, the continual rub of conflicting interests led to their improvement, for at last the suffering their selfishness caused each other showed up their nature in its true light, and filled them with loathing for themselves. This gain awakened the wish to leave these regions; the wish grew to be ardent longing and finally despair led to prayer and repentance and determination to better themselves.

This is how their development should have proceeded, but the perversity of man upset and changed the natural order of things. Man's evil intentions spanned a bridge over to the regions of Darkness. This was holding out a hand to the beings living there and enabling them by the attraction similar natures to their own had for them to come on to earth. Here they naturally found opportunity to re-incarnate, a step their development did not justify or sanction.

On the earth-plane where they live together with better and lighter souls, they only do harm, thus burdening themselves with fresh guilt. In the dark regions among their like, their depravity is indeed useful, because in the course of time they perceive their own base characters mirrored in their fellow-associates and learn to abhor themselves which leads to improvement.

This is the normal course of all development which man disturbed. He shamefully misused his free will in building bridges of ethereal matter over to the dark regions whereupon the beings sunk there crowded over and invaded the earth, the greater part of which is now populated by them.

As light souls must perforce retreat before dark ones, where Darkness has established a firm footing, it was comparatively easy for the intruders on the earth-plane to incarnate there where by rights a light spirit should have entered. If it has found anchorage in some person near the pregnant woman, the dark spirit can push aside the light spirit, even in cases where both father and mother are light souls. This solves the riddle of how it happens that there are black sheep in a family. But if the pregnant woman takes heed who comes near her, this cannot happen.

Hence it is but a proof of Divine Love if the law decrees that all those who have obtruded themselves on this earth should be swept away and banished to the dark regions to which they belong. There they can do no mischief, nor can they hinder lighter beings from advancing and there they have a chance to mature in their loathing for themselves.

The time will certainly come when every human heart will quake, and spiritual pride be thoroughly eradicated. Then all doubts will be cleared up and man will see clearly that there is no Divinity within him. Divinity is high above him. It can only be a sublime picture on the altar in his heart to which he can look up in a fervent prayer.

It is not an error but a sin for man to pretend to be divine. Such presumption must cause his fall, as it implies wishing to

tear God's sceptre from His hand and to draw Him down to the level of man: to a level that man fails even to appreciate the value of and the possibilities of which he does not even profit by as he could, because he aspires to heights he can never reach and which his understanding cannot conceive.

In heedlessly disregarding reality he becomes not only useless but a harmful, objectionable unit.

Indeed it will become painfully evident to him that in his present depraved condition, he does not even reflect the shadow of Divinity. The whole treasure of his laboriously acquired erudition, the work of centuries, will prove to be as nothing, and he will see that the fruits of his efforts were indeed but detrimental to him. When that time comes he may seek the *Divinity* he so prides himself upon, in vain, but he will hear a stern voice cry out: "Down on your knees, miserable creature, at the feet of your Lord and Master, and do not venture to uplift yourself to God Almighty!"

Such claims as these show that man's ego-centricity has reached its culminating point.

Not till he has grasped what position he holds, can he think of advancement. When that time comes, all that totters will fall. False prophets and the followers they have gathered around them will collapse, and their mistaken methods and teaching be exposed. Many who are now very confident and self-satisfied will be terrified to see that they are slipping down an incline leading to a precipice instead of rising to the Light as they fondly imagined. These are the fool-hardy who opened the protecting gates before they were armed and equipped to defend themselves from the danger to which they thus unnecessarily exposed themselves. Happy the man who can then extricate himself and find the right way in time.

The call for a Leader.

Let us look more closely at those around us who are vociferously calling for and expecting a spiritual Leader, and who in their own estimation are spiritually thoroughly prepared to recognise him and to listen to his Word when he comes.

In the first place we shall observe that there are many different classes of these people. Christ's Message has impressed many of them in a most curious manner. There are those who completely misunderstand its meaning, in consequence of their self-sufficiency.

In place of the veneration they had for their God in former days, which showed itself in keeping at a suitable respectful distance from Him, they draw near and molest Him with praying and begging; always willing to receive, but never to make the slightest return. When they are told to pray, they are willing to do so, but when they are told to work out their salvation, they decline to obey.

On the other hand, they pretend to be so independent, that they can do everything alone, and can with little trouble even become Divine.

There are others, who expect that God will seek them out Himself. Did he not once send His only Son, they ask, proving thereby how important mankind was to Him, even, that He probably needed them?

Whichever way one turns: presumption on every side, no humility is to be found anywhere! Man's self-esteem is quite out of proportion to his real value.

The first thing necessary for man is to descend from the artificial pedestal he is on, to be a *human being* and begin to

ascend to the Light from the level of humanity. Puffed up with pride, he is like one sitting on a tree at the bottom of the hill that he has to ascend; he can never do this, till he climbs down or falls from the tree. Meanwhile others, sensible people, are standing under the tree with their feet firmly placed on the ground. He despises them from his height, but they advance with slow deliberation and will probably reach the summit of the hill before he does.

However, fate will soon come to his assistance, the tree will anyhow fall in a short time. Perhaps the shock of falling from his high position will bring him to his senses, but he must hasten, for he will not have an hour to lose.

Many think that things will continue to go on in the same way as they always have done for centuries.

They are comfortably sitting in their armchairs and are waiting for a strong Leader. And what do they expect?

In the first place they expect and require one who will prepare the way up to the Light for each individual separately. It is for him to build bridges over to the Truth from every separate religion and make the way so clear and evident that every one can easily understand. His words must be so chosen that every one can perceive their meaning immediately and forthwith be convinced of their truth.

A leader who requires men to think for themselves is no proper leader, for if he is appointed to show the way and to lead man to it, it is necessary that *he* should trouble himself about men, it is *his* duty to convince and awaken. Did not Christ sacrifice His Life?

Those who think thus (and there are many who do) need not trouble further, for they are like the foolish virgins, they will come too late. The appointed Leader will not disturb them but let them sleep on until the door is shut. It is not for them to enter into the Light, for they will not be able to extricate themselves from the coils of matter in time. This they could have done, had they listened to the voice of the Leader. For man is by no means as precious as he imagines himself to be.

God does not need him, but he needs God. As the so-called cultivated man of today no longer recognises his duty or knows what he should do, he must be coerced.

They are seekers, it is true, but in their self-deluding confidence they will pass by without noticing, as so many passed Him by in olden time in spite of being prepared for His coming by the revelations of the prophets.

What an impossible picture they make of a spiritual teacher! He who is coming, however, will not make the *slightest concession*. He will *claim* and *exact*, not distribute and give.

Every one who is capable of serious thoughts will see that if man is to be saved from mental atrophy, he must be forced to think seriously, however stern and uncompromising the means employed may be. The fact that mental activity and earnest intention are absolutely requisite for understanding the Leader's Word, separates the grain from the husks at the very outset. Here again the laws give to each individual just what he himself needs automatically.

Now there is another class of men who pride themselves upon having a particularly active mentality. These again have drawn quite a different — an absurd — picture of the Leader, they expect no less than a spiritual acrobat.

Thousands of people believe that clairvoyance, clairaudience and so on, are clear proofs of high spiritual development, but this is not so. These *arts* are either the result of study or they may be natural gifts, but whatever they are, their field is strictly limited to the things of this earth, above the level of which they cannot rise.

Does any one seriously think it will help man on spiritually if he is shown things which, though invisible to the generality of mankind, still are on the same level of development as he is himself? To be able to see and hear transcendental phenomena does not confer knowledge that will help the human spirit forward on the way to the Light, neither is such knowledge useful for his guidance in worldly matters, for though interesting to the individual, these practices are utterly useless

to man in general.

Now one can understand that those who so highly value supernatural gifts and abilities, would expect a leader to possess greater power and knowledge in these things than they do. They require, for instance, that he should prove he is a *genuine* leader by not catching cold. Such a one cannot be an ideal guide, a strong leader must be above such trifles by virtue of his spiritually. It sounds incredible, but it is a fact, such views are current. Although it may appear exaggerated and absurd, it is a true picture and a faint echo of the cry: "If Thou be the Son of God, save Thyself and come down from the Cross." They are calling out the same today, before the leader is in sight even.

Poor ignorant man! One who has specifically trained his body so that the spirit can make it insensible at will, is neither great nor eminent. Those who admire him are like the children of former times who stood admiring the tricks of mountebanks with open mouths and glistening eyes, filled with a burning longing to be able to do the same. The present seekers for the truth on the spiritual plane are not much in advance of those children on the physical plane.

And if we keep to the simile, we see how the aforementioned mountebanks developed into the acrobats of our circuses and music- halls. Their feats have become truly astounding and daily thousands witness their performances with wonder and occasionally shudder to see how many an acrobat risks his life to entertain them. And yet what profit have they, what have they to take home with them? Nothing whatever.

All these arts are strictly limited to the music-hall and the circus, no matter to how high a degree of perfection they have reached. They can only serve to amuse and can never be of advantage to man. And is the value of the expected Leader to be measured by his proficiency in acrobatic feats on the spiritual plane?

Do not envy these people their psychic clowns. They will soon enough find out where such practices lead. They do not know

what they are striving after. They believe that only he is truly great who can so control his physical body that disease cannot touch him.

But listen: all such training is one-sided and partiality is prejudicial to the whole system: it weakens the mind and the body. The balance between body and soul necessary to perfect harmony is disturbed. The soul suffers, if its body can no longer provide the strong and healthy basis needed for a life on earth. Therefore, it frees itself from its mal-treated body and enters transcendental life before having attained the needful degree of maturity, and must then repeat an incarnation on earth.

These *arts* are but psychic tricks performed at the expense of the physical vessel which should in truth be a help to the spirit to which it belongs during a certain period of its spiritual development. If the body is so weakened and suppressed, its emanations are too feeble to be effective and provide the power the spirit needs to work in matter.

A man must work himself up into a transport of frenzy if he wishes to suppress an illness in the body, not unlike the effect fear of going to the dentist has in suppressing the pain in the diseased tooth.

The intense strain the nerves must bear when the physical vessel is put into such a state of transport may not do harm for once or even for several times but in the long run cannot fail to injure the constitution seriously.

If a leader practises such things or recommends them to others, he is not worthy to be called a leader, for he would be transgressing the eternal laws.

Man should cherish his body as he would a treasure entrusted to his care, and he must strive to bring his soul and his body into perfect harmony. It is no progress or advancement for a man to mortify the flesh; on the contrary, by so doing, he is putting an obstacle in the way of fulfilling his duty on earth. The spirit has no power to influence matter unless it can command the energy of a free, unfettered body to which it is united in perfect harmony.

One who is accounted *Master* because of his supernatural abilities is in truth worse off than the beginner who has no knowledge of supernatural functions or of the possibilities of development in such matters: he is detrimental to the spirit. These misguided people will soon come to a knowledge of their folly.

Each of these false teachers will have to suffer bitter experiences. Not until the very last of those whose development they have delayed by their mal-practices or whom they have led astray, have come to a right understanding of the truth, can they begin their ascent to the Light. As long as their books and writings continue to influence men on earth, they will be detained in the next world even though in the meantime they may have come to a better understanding.

He who recommends occult training, gives men stones instead of bread, and thus shows that he has not even a faint conception of life as it really is in the other world, still less of life in Creation in general.

Physical matter, ethereal matter, emanations, space and time.

I have been asked many questions respecting the meaning of the terms I use in my writings. These shall here be explained in detail.

Gross physical matter comprises all that man can see, hear and feel with his physical senses. To this belongs all that he can see by the aid of the instruments at present at his disposal, for example, the microscope, and all that he will be able to see later on when new inventions disclose new phenomena.

Gross physical matter is only a special kind of matter. The great field of matter comprises *several* species, essentially different one from the other. *They can never intermingle.*

The different varieties of matter lie, as it were, in layers one above the other; at the very bottom (or end) of the created universe, forming the lowest strata. The lightest matter at the top and the heaviest at the bottom, according to the order existing in all cosmic dispensation. The sole purpose of all these varieties of matter is to help to develop the spirit, which descends into it, to germinate like the seed in fruitful earth.

The different layers of matter are in themselves inert and helpless. It is not until the energy from the sphere above, the kingdom of nature (animism), penetrates and permeates it, giving it warmth and life, that it becomes active and can serve as an outer covering or garment to envelop all manner of different types and species.

As I have already said, different kinds of matter do not allow of fusion, but they can unite by virtue of animism which has given them life. This resulting compound of two or more different kinds of matter sends out heat-waves and emanations.

Each separate variety of matter has its own particular emanation, which unites with other harmonious emanations and forms a radiating halo round an object; this halo is already known to man, it is called "Od" or emanation. Every stone, every plant, every animal has its own individual halo of emanations which varies in appearance according to the *condition* of the body or outer covering of the object. Derangement in the normal condition of this halo points to disorders.

This radiating emanation gives each object a special surrounding aura, which serves as a defence in warding off discordant approach and also is the connecting bridge with the outer world. On the other hand it also reacts on its own inner self, helping its development forward in a general way. But in truth so many other influences are here at work that I can only take them one after the other, and, proceeding step by step, will make it easier for the serious inquirer to understand the eternal laws which order all things.

Where the energy of nature has not penetrated matter, it is as nothing, it is inanimate.

What we have now been considering is but the combination of the energy of the *natural* world with the different species of matter in the *physical* world.

It is this combination which provides the field into which the spirit descends to develop and also to rule, for animated matter is subordinate to it.

Sovereignty is thus offered to the spirit spontaneously, and it is indeed sad if it misuses or abuses its privileged position. The emanations, as we have just described, form the armour which protects the spirit during its period of development in the soil, which animism, the soul of nature, has carefully prepared in advance. It is the duty of the spirit to put the armour it is provided with to its proper use for its advantage and advancement and not to its harm and destruction.

It can easily be understood that the material element predominating in the covering will be decisive for the

composition of the emanation, and likewise exercise a very great influence in all directions.

The quality and composition of the rays forming the emanation are of far greater importance than investigators have hitherto supposed. Not a tenth part of their proper purpose and office has been conjectured!

The power or ability to receive the vibrations in the universe is determined by the composition of this radiating halo or aura. The reader should not lightly dismiss this passage but concentrate his thoughts on its meaning, and then suddenly he will perceive that the nerve-strands of Creation, which it is for him to learn to employ, are disclosing themselves before him.

Imagine primeval radiating energy poured out on Creation. It pulsates through every part, and through every species of being. And every part and every species of being reflect these glorious rays and pass them on in an altered form and colour because of the difference in their composition. Thus Creation is one complexity of glorious rays of colour such as no painter could reproduce. Every part of the universe and every star, indeed every single object, be it ever so minute, is a finely-cut prism reflecting the rays it receives in numberless different hues.

The colours also give forth sounds that form harmonious accords. It is not that sounds have colours but that the colours produce sound, that is to say, radiating colours, not the dull colours used by the painter, which are dead in comparison with the colour of the rays.

The human spirit, protected by the various coverings it has received, stands in this mighty realm of coloured light. Till the generative power awakes, the proceedings are the same as with a babe. The material coverings suck up by radiating only what is necessary for their maturing. When the generative energy awakens and the spirit is fully equipped, the doors are thrown wide open and a direct and powerful connection with the outside world is established. The human spirit develops and controls the colour of its emanation and by so doing

attunes its vibrations to those of the cosmos, it sends them forth like a radio and receives them back from there. Here again we see how the *attraction of the analogous* works.

The colours only show the species and the species give the colours.

And this is a key to unfold many mysteries, it is the lost key of the royal art of astrology, the secret of herbal medicine and of that much discussed subject, animal and spiritual magnetism; then also of the art of right living and of how to climb step by step to the Light. The steps are only meant as a help to climb by. It is a ladder leading to Heaven. And the knots in the network of the glorious rays of light and colour are the rungs of this ladder: they tell of all knowledge and reveal every secret in the universe.

You who are seeking with noble purpose, grasp boldly at this wonderful network of radiating light, and acknowledge the magnitude of God Almighty and His Creation! It is but child's play to be master and ruler here, if you will but be honest and lay aside your presumptuous so-called *knowledge!* Cast off this false burden, and stand upright and free.

Normal conditions provide that the composition and harmonious blending of the rays should give the help and protection the spirit needs for its advancement.

The present manner of nourishing and exercising the body, and of living generally, have somewhat displaced the order of these rays, and this calls for remedy, for it is an utterly unhealthy, detrimental displacement.

From the foregoing, man can form an idea of what influence and effect food has on the distribution of the rays.

The choice of food makes it possible to assist and to strengthen or to weaken and diminish the intensity of certain rays, so that those rays dominate which are beneficial to the individual in question. The beneficial influence is the normal influence.

Still this in itself is not sufficient to bear man upwards, it only provides a sound basis for the soul's full activity and it is

left to its own free will to determine whether it shall rise, stray aside or take the downward road. These influences will not fail to invigorate the body as well as the soul, as soon as man is capable of attending to them; at present, through his ignorance, man grievously sins against them.

When I speak of invisible, ethereal matter and visible physical matter, it must not be concluded that the ethereal is but a refinement of the physical, for they are of quite different nature and consistency. Invisible ethereal matter can never become visible physical matter, for ethereal matter is an intermediate step in the upward direction. And besides this, it must be clearly understood that both these forms of matter are but *the covering, the garment*, of the spirit, provided and animated by animism, the soul of the natural world.

Whilst discussing this, I must point out that matter is not only animated by self-conscious and unconscious spirit and by the energy of the natural kingdom, but currents of energy from all manner of different species in creation join in furthering development and perfection. The activity of these currents comes next to the spiritual and natural influences, or one might say, prepares the way for them.

In analysing the details still further, many more influences will appear at work. Although linked together they succeed each other in activity and show a continuous series of new gradations. All is strictly consistent with logic and can easily be followed with the key which I will give in the course of my lectures. Then every individual can unravel the secrets of Creation for himself.

To give all the information at once would only confuse the reader. If, on the other hand, I reveal one thing after another, as I have hitherto done, it makes it easy to follow, specially easy for him who has followed me up till now.

To begin with I want to give the rudiments or *first principles* on which Creation rests and later on will go into the details.

My reader will perhaps sometimes feel like one to whom a human skeleton is shown and next to it a living man in the

fulness of his perfection. If he knows nothing of man's build, he will not recognise the skeleton in the living man. He may even say, these two have nothing to do with one another. And so it will be with one who will not patiently follow my explanations to the end. He, who does not earnestly strive to understand from the beginning, will not be able to grasp the whole complexity of Creation when I come to the last explanations. He must try to follow step by step.

As I am obliged to restrict myself to a general survey, I must go over slowly to new questions as I wish to avoid leaving any gaps. I have often been told that I only give the gist of the subject under discussion, and that makes it hard for the generality of readers to understand. But I am obliged to proceed thus, as it would take more than a life-time to write all I have to say in detail; I should only be able to get one fourth of my task done. But though I cannot expend more time, others will come who will write one or more books on each of my lectures.

As I have said before, ethereal matter is of a totally different nature from physical matter; I will now point out what this fact involves. Not to confuse the reader, I have hitherto in some cases kept to popular terms, these I will now explain further; for instance people say: “beyond time and space”. This always referred to the worlds above physical matter. But our further knowledge teaches us that we should say: beyond our earthly conception of time and space, for time and space exist in the ethereal world also, but they are different from our time and space and are suited to ethereal conditions. Some form of time and space is to be found in all the universe, but it is always suited to the nature of the different spheres; Creation itself has a limit and that involves the idea of *space* even for Creation itself.

It is the same with the eternal laws which govern the universe, they all accommodate themselves to the special peculiarity of the different spheres. It follows that the effects that they realise in the different quarters of the universe differ

one from another. This diversity gives occasion to much misunderstanding, to seeming contradiction and to doubts as to the unity of the eternal laws or of Divine purpose, and thus leads men to believe that God acts arbitrarily.

The reason for all this lies merely in the ignorance of man respecting the universe itself.

I must postpone going into these subjects in detail till much later; at present it would divert the attention of the reader and confuse him.

As soon as it is necessary for further understanding I will give this information, so that there may be no gaps.

Clairvoyance misunderstood.

Clairvoyance — what fabulous importance, what a fantastic reputation it enjoys with some, while others ridicule the idea! Some enquirers are curious but timid, and others are respectfully silent. Those who have this gift strut about like peacocks; they consider themselves specially blessed by the Almighty and feel they are immensely superior to other men who are less gifted.

They are only too willing to be admired for what, in reality, is just as unaccountable to them as it is to their fellowmen. They habitually wear a meaningless smile to hide their hopeless ignorance when questions are put to them. In truth they do not know more of what they are doing than does the chisel in the hand of the sculptor. Here again, man is at fault, and does great disservice to clairvoyants by trying to make out they are superior to other men. This way of thinking is now general, but quite wrong. Clairvoyants in most cases really see transcendental things, but that is nothing special, nothing either to astonish or to intimidate. It should be something quite natural. But it is only natural when it develops of itself without any extraneous help, which would be just as reprehensible out of place here as in the case of helping a man to die.

Clairvoyance is really only valuable where it is accompanied by corresponding *knowledge.* Knowledge alone can put it to useful purposes on the right occasions and at the right time. But most clairvoyants lack this knowledge, as is evident by their exaggerated zeal, ambitious arrogance and air of possessing superior knowledge.

It is just this supposed knowledge that prevents such people from advancing and indeed proves fatal to them; for their misguided efforts lead them astray and, before they are aware of it, to destruction. The only hope for such people is that their *psychic faculties* should get weaker and that by some circumstances favourable to their welfare they should, in time, lose this faculty altogether — that would save them.

Let us look more closely at these clairvoyants who spread their mistaken convictions among men. It is *their* doing that this subject is so discredited and draggled in the mud.

To have an approximate scale to go by, let us imagine Creation divided or separated into twenty gradations or steps (not spheres) counting from the Light on the twentieth step, downwards to the first step at the bottom; it is to the *second* step at farthest that the most accomplished clairvoyant can see, and those who can do this are mightily pleased with themselves. Those who can only see to the first step, however, are still more self-satisfied.

But it must be remembered that the most gifted man can only see to the level allowed by his own inner development: *he is restricted to the step his own inner self has reached.* From this it follows that he can really only see what is analogous to himself, what belongs to the region to which he will be attracted when he casts off his physical vessels, and no farther, for the moment he steps over into a region above the one to which he naturally belongs, he will lose all consciousness of his surroundings.

Without help he could not cross the boundary of his own sphere in any case, but supposing that a spirit from the next step above him took his soul up with him, he would, on passing over to the higher sphere, become insensible, he would fall asleep in the arms of his spirit-guide, and on his return he would only be able to recall what his own state of maturity allows him to see when he is awake: thus his journey would profit him nothing, but his soul's protecting body would suffer.

What he imagines he sees in regions beyond, whether landscapes or persons, are but pictures that have been shown to him, voices that he thinks he hears, that he has never really personally heard nor seen: all are so life-like that he cannot distinguish them from reality. It lies within the power of a stronger spirit to create such pictures at will. Hence it happens that so many imagine that they have been in much higher regions when they take their transcendental flights, than is the case really. This leads to many errors.

It is the same thing when many think they see or hear Christ Himself. What a misguided delusion! The absence of homogeneity between Christ and man puts such an immense gulf between them, that the eternal laws would absolutely forbid such an approach. It cannot be expected of the Son of God to appear as an afternoon-tea guest in a *Séance* to do the sitters a special favour; nor can this be expected of the great prophets or great spirits.

No human spirit, while it is in the flesh, is privileged to have free intercourse with the transcendental world, to see and hear its phenomena unveiled and thus, perhaps, climb upwards to the light by a quicker path. This, though quite natural, is not quite simple, for all must develop in strict accordance with the eternal laws. Furthermore, if such a gifted one neglects his earthly tasks to explore mysteries of the Beyond, he loses more than he gains, for when the time comes for his next life to begin, he will find he is prevented from advancing upwards, because of an unfilled gap in his mundane life. At a certain point he must pause: he remains bound and must return to earth to make good this intermission before he can continue to climb upwards. This is the simple and natural consequence of leaving something undone, of neglecting a duty. The omission must be made good.

Every stage of life must be lived through with the close attention its profound gravity demands. To neglect to do this causes a disruption, which makes itself felt with ever increasing acuteness the further man advances, and which

eventually is the cause of the breakdown which precedes the final downfall, unless indeed measures are promptly taken to return, set the deficiency right, and clear the road. Unfortunately man has contracted the fatal habit of persistently grasping at what is out of his reach, because he imagines himself to be greater than he really is.

Different aspects of clairvoyance.

For a long time I hesitated to answer the different questions addressed to me on the subject of Clairvoyance. Attentive readers of my Message ought to be sufficiently well informed to need no further instruction on this subject, that is to say, provided the Message has not been read as a pastime or from a prejudiced point of view, but with serious intentness. The reader must imbibe and digest its teaching and take in the deep meaning of every sentence, recognising its individual importance as well as its importance in connection with the whole. To take this trouble is a condition imposed on the reader; his mental and spiritual qualities must be wide awake and all superficial reading automatically excluded.

I have repeatedly pointed out that only units belonging to the same species (speaking cosmically) can recognise each other.

Classifying these species in their natural order from the lowest upwards, we have: species of gross physical substance, that of fine ethereal substance, of natural substance (animism) and, as highest, spiritual substance. Besides this in each class there are many finely differentiated grades, so that one is in danger of mistaking the higher grades of physical matter for the lowest and heaviest grades of ethereal matter. Nor is the transition abrupt from one grade to another: on the contrary, they melt into one another almost imperceptibly.

On each grade (step) life manifests itself in a different manner. Man has a veil or covering of each of the species or grades below the spiritual, for his core (kernel) is spirit. Each covering represents a body. Hence man is a spirit which, in developing consciousness, has taken human shape. The nearer development approaches the Light, the more idealised this

shape becomes till it attains perfect beauty, but if development proceeds in a downward direction, it has the opposite effect and produces grotesque deformities. To avoid misconception, I will specially mention that the external, physical body is not subject to this development. Its span of life is too short and it only undergoes insignificant changes.

Man, therefore, in his physical body on earth is at the same time clothed in a body of each of the species mentioned above, and each of these bodies has its own separate organs of sense. His physical organs for instance can only serve him on his own plane or grade. Should they be exceptionally finely developed, they might at best permit him to see as far as a higher grade of gross matter, man call *astral*, but even those who introduced this term had no conception of what it means, still less those who repeat it. I make use of the word because it is generally known. Like other terms used by occult investigators *astral* serves as a collective name for what one knows and feels exists, but what one cannot understand or rightly explain. The mass of pseudo-knowledge that occultists have collected up till now, is but a labyrinth of ignorance, a veritable rubbish heap constructed by men not competent to deal with these subjects, consisting of the presumptuous pretensions of their intellectual thought. Nevertheless I will retain this word as it is so frequently used. What man, however, understands by *astral* is merely a higher, lighter grade of gross matter and is not even a part of ethereal matter.

The self-opinionated and conceited investigators in this field of research have not yet lifted themselves above gross matter, and are still on the lowest level of the phenomena of Subsequent Creation, and for that reason like to make use of high-sounding phrases. What they see is not transmitted to them by ethereal sight, their vision is simply the impression their physical eyes have received on the transitory stage to ethereal sight. One could call this preparatory or semi-intuitive sight.

When a man dies, he lays aside his physical body with its organs of sense. Death in the mundane sense is only the stripping off of the outer covering or shell which enabled the man to see and to act on the physical plane. As soon as he has cast aside his physical vessel, he stands in what is called the *other* world, or better still the realm of ethereal matter. Here he can only command the senses of the body which has now become his outer shell or covering. He sees with the eyes and hears with the ears of his fine material body.

It is natural that the human spirit on entering upon this new life, must learn to use the senses of his new body of ethereal matter which has suddenly been called upon to play an active role, as in former times he had to learn to use the senses of his physical body. But the new, lighter matter is not so awkward or so clumsy, so he can learn to use these organs faster and more easily. The same process is repeated in every case of transition from one form of existence to another.

It is to help the spirit to get naturalised in its new surroundings on the next grade that this *intermediate intuitive sight* has been given to him. Thus under exceptional circumstances and special physical conditions, the physical sight sees what is on the intermediate plane and likewise the sight of the ethereal body during its early days can look back on the plane where it joins the vision of the physical eye. This possibility is a certain comfort to the soul on its transit, for it will not feel so utterly helpless and lost. This is the same with every transition from one grade to another.

Currents of strong magnetic, cohesive power are sent forth from natural substance to prevent impassable gulfs from separating one grade from another and to hold them together, for two different species of substance can never intermingle.

When man's spirit has passed through all the subdivisions of the world of ethereal matter and laid aside his ethereal body, he enters the realm of *natural substance* where his body and its organs are of corresponding substance. There he must live until such time as he is able to lay aside this covering (or body)

also, and enter the Spiritual Kingdom. Here alone he is *himself*, he is unveiled, and must see, hear and speak with his spiritual organs.

These statements must have my readers' profound and acutest attention to enable them to fully realise these things.

Materialisations of those departed this life, are apparitions of spirits wearing bodies of ethereal matter which, with the help of a medium, they enclose in a thin veil of gross, physical matter. This would be about the only case when the earth-man of today could clearly perceive fine physical matter with his gross material senses. His senses can do this because in spite of the greater fineness, the body of the apparition is of the same substance as his senses.

Man should, therefore, notice that gross matter can only be perceived by gross matter, ethereal matter only by ethereal matter, natural substance (animism) only by the same substance, and spirit only by spirit. It is not possible to mix or mingle the one with the other.

While it is sometimes possible for a man to see with intuitive vision and now and then, while still in the physical, gross material body, he may be permitted to see with the organ of his ethereal body, it is not possible to possess both visions at the same time, but only successively, one must be inactive. He will never be able distinctly to see ethereal matter with his physical eye, nor will the eye of his ethereal body ever be able clearly to distinguish gross matter. If the contrary is affirmed, it is from ignorance of the laws underlying all Creation. Those who believe that ethereal matter can be seen with physical eyesight, and that spiritual things can be seen by ethereal organs, labour under a delusion. He who will consider this carefully and try to picture the process clearly to himself will perceive what an indescribable confusion of opinions there is respecting clairvoyance, and that it is impossible to obtain reliable information on this subject until the laws governing it are known. This knowledge cannot be obtained through inspiration, nor by what the spirits on the other side say in

séances, because neither the inspired ones nor the spirits can survey the whole question; they have to keep within the bounds of the stage of maturity to which they belong.

It would only be possible for one possessed of all-embracing knowledge to classify the information we already have concerning the wonderful web of phenomena in Subsequent Creation in the right way. But in his morbid faith in human knowledge, man would never believe this; from the outset he would set himself in opposition to all such instruction. He prefers to strut about alone in pursuit of his unprofitable search, never agreeing with the others, and never attaining any real success. Could he but once be broad-minded enough to conquer his presumptuous conceit and seriously, without prejudice, accept the explanation that the Message of the Holy Grail gives of the Cosmos, and, in studying it, lay aside his self-constructed systems, aspects would soon disclose themselves, that would clear up the secrets of phenomena hitherto not understood, and would open up the way to the unexplored.

However, it is a well-known fact that obstinacy is only one of the unmistakable signs of real stupidity and narrow-mindedness. All these people never suspect that they stamp themselves as utterly incapable; soon this mark will make them burn with shame, for when they can no longer hide or deny it, it will show them up as impossible.

In judging clairvoyance one must start with knowing with which organ of sight a clairvoyant sees, that is to say, to which plane his intuitive sight belongs; also how far he has developed spiritually. After having clearly defined all this, further conclusions may be drawn. The person who superintends these investigations must naturally himself be exhaustively informed of all particulars of the different steps or grades in the different species and likewise of the different ways in which they work and act.

And to think that it is just in this respect that man at the present day, persuaded that he knows, is so hopelessly ignorant and understands nothing!

It is truly pitiful to see the flood of publications, pamphlets, and books on occult research, giving the results of investigations and experiments, together with would-be explanations by writers pretending to possess certain knowledge, whereas they are really far from understanding the facts, and affirm the very opposite of the truth.

And how infuriated the army of wiseacres is if someone unfolds a true picture of the construction of Subsequent Creation before their eyes, explaining in simple language, easy for every one to follow, the different steps and stages, without which knowledge man can neither understand nor explain anything. Let us for the moment leave all the phenomena of Original Creation out of the question. He who would criticise clairvoyants or indeed condemn them, must be absolutely and thoroughly cognisant of all the phenomena of Creation. Until then let him be silent. In the same way, zealous defenders of the facts of clairvoyance, must not make positive statements of what cannot be proved to be true, without the same deep and all-embracing knowledge. Such mischievous errors are current concerning all that happens outside gross, physical matter, that it is high time light were thrown on the question and some order and system brought into the interpretations.

Fortunately, the time is not far off, when a clean sweep will be made among the many absurd figures found in all departments of occultism, especially among those that vociferate loudest and are the most obtrusive with their teachings. Unfortunately by their prattle they have led many seekers astray, but they will not escape the responsibility they have so forcibly incurred. Retribution will come to all those who have dared to handle this most serious subject in so frivolous a manner. Their misguided adherents have verily gained little profit; they have now to suffer for having been so credulous and listened to false teaching. One may say that occultists who very frequently give the grand name of *investigation* to their twaddle are but chatterers.

Thus among clairvoyants there are those who can see fine

physical substance, ethereal substance and even further into the realm of natural substance; each with the vision belonging to the grade, plane or world in question. The power of seeing into the Spiritual Kingdom has been denied to man. It would have to be an exceptional case and for a special object that an *elect* human being should be accorded this boon whilst on earth.

There is not one such among the numerous clairvoyants we have now. Most of them can only see one of the different planes or steps in fine matter, and in time perhaps advance to distinguishing several steps. Their inner eye for fine matter has been opened. It is very seldom that this is also the case with the next finest vision belonging to the realm of natural substance.

There are special occasions when a clairvoyant is called in to help clear up the mystery in a criminal case. Here it is absolutely necessary for the person who is conducting the enquiry to know that the clairvoyant sees with the organ of his ethereal body and can, therefore, not see what the gross material process really was. Every gross material process has its ethereal counterpart which, if not exactly the same, is at least similar. For instance, if it is a case of murder, the clairvoyant would see the accompanying circumstances but not the event as it is physically represented, which is the only view of interest in the eyes of the law. If, therefore, what the clairvoyant says, does not agree in all respects with what are, physically, the *facts* of the case, it must not be concluded that the clairvoyant is a failure or does not keep to the truth.

If it is a case of murder or theft that is under inspection, the clairvoyant consulted will partly see the *scene* of the action as it appeared on the astral plane, and partly what took place in physical matter, i.e. the *action* itself. Added to this, he will see some thought- forms which were produced by the thoughts of the murderer or of his victims. To separate and keep these phenomena apart is what the person investigating the case must understand. Not till then will the result be satisfactory.

At present there are no persons so instructed and capable. Although it may sound grotesque and far-fetched, I should like here to point to the use the police make of dogs in the pursuit of the criminal. The dog's master and fellow-worker must be thoroughly acquainted with his dog's methods and indeed he is the responsible agent. There is an analogy in the work of the policeman and his dog to the nobler work of the investigator and his clairvoyant, for here again it is the investigator who must do the principal and responsible work; he must observe and combine; he is the active agent, whereas the clairvoyant is his passive help. Every judge should go through a protracted study of these phenomena before he begins to practise. It is a far more difficult study than the law.

In the realm of demons and phantoms.

To be able to follow this explanation, it is necessary for the reader to know and understand that mankind on this earth belongs to Subsequent Creation which is the further development of Original Creation. It is only the latter which is the *eternal Spiritual Kingdom* which man calls *Paradise*, at the very summit of which stands the Castle of the Holy Grail, the portal to the Divine sphere which lies outside of Creation.

Subsequent Creation is what is called the world. It rotates eternally below Original Creation, but its several solar systems, not being God's own handiwork, like Original Creation which is everlasting, are transient; they come into being and mature, they grow old and disintegrate.

Subsequent Creation owes its existence to the will of the pure beings God made in the beginning and it is subject to influences coming from human spirits in process of development on their appointed course through its planes.

This accounts for its imperfections and deficiencies which are not to be found in Original Creation, for that is subject to the influences of the Holy Spirit alone. As time went on, these deficiencies became more and more flagrant and palpable to the despair of God's first created beings. To comfort them a voice came from on high, calling out: “Await the coming of One I have chosen ... to help you!” In these words the legend of the Holy Grail has fairly accurately described what happened.

To return to the subject in hand: Every proceeding of mortal man is but the external expression of an inner process by which intuitive volition is meant. Intuitive Volition is spiritual *activity* which either furthers or retards man's spiritual

advance. It is decisive for his whole being. This volition must never be put on the same level as the decisions come to by the brain, for it is his intuitive volition which represents the real man himself. What the physical brain wills and resolves on, is of less moment. And although the result may not be visible on the surface, both have unfailing Karmic consequences. No physical activity is necessary in order to create Karma. But all physical activity must be preceded either by intuitive volition or by decisions come to by the brain. Thus physical activity depends either on the decisions of the brain or on intuitive volition.

Man pays less attention to what his intuitive volition, than to what his brain tells him, and yet it is the former that decides whether he goes forward or backward. He must submit to the logical consequences of his want of discrimination. He must learn *that intuitive volition is the only organ with which he can draw forth and command the latent power that lies dormant in all Creation* waiting for the will of man to summon it into intensified action. Up till now he has scarcely, if ever, even noticed this important, nay all-important fact.

Thus I shall continue repeatedly to call man's attention to an apparently simple matter, but one which indeed is of all-embracing importance. It is this latent energy or power that pulsates through all Creation. This neutral power lies inactive till it comes into touch with the human spirit with its intuitive volition. But it is only his spiritual activity that can arouse it. Intellectual volition has no access to this source of spiritual energy, much less have the thoughts his brain engenders. This again shows how vain it is for him to hope to utilise this power for his inventions! That possibility is denied him. Man neither knows this great power, nor what it can accomplish, although he lives in it.

The primeval power that some few scholars and inventors dream of and seek for, is something else. When this inferior order of energy is discovered, men will be able to do astonishing things with its aid, but this will not bring the

operator one step nearer to the all-powerful spiritual energy above mentioned. And yet, the human spirit all unconsciously utilises it in daily life. Man trifles with this power, takes no heed of the terrible consequences of his levity. In his ignorance he throws all responsibility on the Creator, but this does not exculpate him; on the contrary, he is guilty of remissness in not wishing to gain knowledge.

Here is an example of the working of this power: let us take the feeling of envy in man. First it arises as a vague, general sensation. Until it has reached the brain and clothed itself in definite thought, man is hardly aware of its existence. But this inner feeling or intuition, being spiritual, has the key to the source of living energy, and before it becomes thought, it spans a bridge over to this reservoir of strength. No sooner is this done, than a portion of this energy corresponding in strength to the intensity of the feeling passes into it. This influx of energy animates man's vague human *sensation* with spirit and endows him with astonishing productive power to construct forms in ethereal matter. This ability must not be confounded with creative power; still it makes man the first of all created beings and lord over all creatures, it gives him immense influence over all Subsequent Creation and makes him a personally responsible being which no other creature is beside him. Man alone is vested with spiritual power; he alone has *spirit* in his composition, and that is what gives him access to the spiritual energy pulsating through Subsequent Creation.

The spirit of the First Created (Urgeschaffene) in Paradise is not the same as the spirit of mankind on this earth. They are in connection with a superior and much more powerful wave of living energy which they can consciously utilise, and thus produce results vastly superior to those produced by human beings on earth. The power man has at his command is a lower gradation of the energy in Original Creation, in the same way as he is on a lower stage of spiritual development than that of primeval man in Paradise.

Up till now man on earth had no knowledge of the many

gradations descending from Original Creation, nor did he know what signification these had for him. When this knowledge has been spread and generally accepted, man's presumptuous pride will cease and the upward path be cleared of a great error.

The preposterous idea of claiming to be beings of the highest order and even of Divine origin will be dispelled, and relief sought and found in a feeling of shame. The pure beings originally created who stand so much higher and are so much more valuable beings, are not thus blinded by presumption. They smile indulgently at the earth-worms, as parents smile at the fantastic chatter of their children.

But to return to man and to his spiritual intuition: the first vague sensation of envy, when strengthened by the influx of spiritual energy from without, forthwith produces unconsciously and independently a *form* which exactly embodies the man's sensation and reproduces it in a definite shape. At first this form only exists within its author; then it stands beside him, united to him by a cord (ligature) by which it receives nourishment. At the same time it becomes linked to the central nucleus of all similar sentiments in obedience to the law of attraction, and from there it is strongly reinforced. This then is the invisible atmosphere surrounding the man in question.

Meanwhile the sensation (envy) has arrived at the brain, where it causes *thoughts* of the same nature to be generated. These start off in a definite direction with the intention of injuring a person, if the opportunity offers.

If, however, the victim they have fixed upon is pure-minded and has pure intentions, they find no weak point to assail, no anchorage. But even if repulsed here, this does not make them harmless. The envious thought-forms wander about singly or attach themselves to thoughts of the same nature. Divine law decrees that all things of the same spiritual weight must dwell together, they form a *plane* on which only such as they are retained. From their haunts they still menace all men whose hearts are not single, and whose minds are not set on what is

good. Finally they prove fatal to their authors with whom they maintain contact, and whose envious feelings they continually reinforce with new energy from the rich store at their disposal. Therefore, the author of such forms is sadly hindered and deterred when he tries to cultivate purer thoughts. It is a much greater effort for him to climb than for one who is not so hampered. It is not easy to sever the link connecting him with evil. If this link is gradually to wither, shrivel and fall away, good thoughts and good intentions must be diligently and unremittingly cultivated. And should the author of such evil forms be successful in doing this, he would be free — provided that the form he produced has meanwhile done no harm. If it has done harm, new ties have formed, and these also must be destroyed.

To free a man from obligations which tie him to the injured person, it is indispensable that he should once again cross his path either in this life on earth or in the ethereal world, so that he may be made to see his fault and be forgiven. From this it follows that the author of such forms cannot himself soar upwards before those who have suffered through him, do so.

The threads of fate which entangle him hold him back until he has atoned for his sins and been forgiven.

And yet this is not all by any means: these forms, strengthened as they are by the living energy which has animated them, not only people the ethereal world but direct the destiny of all Subsequent Creation to which our earth and the world surrounding her belong, thus they influence gross matter also, for good or for evil, either building up or destroying. This indeed should open men's eyes to the utter folly of their habitual proceedings; and instead call them to do their duty and make use of their abilities for the benefit of this subsequently created world and all its creatures.

Man often asks why there should be this conflict in nature. . . Does he not perceive that nature in Subsequent Creation adapts itself to the example given by man? Always excepting what belongs to primordial nature as that was created by God.

The forms that man's intuitive volition has created, do not disintegrate when they are severed from their author, but go on living independently as long as they receive nourishment from people of their way of thinking or of people of similar propensities, it must not necessarily come from their author. They seek opportunities to attach themselves to those disposed to receive them or even to those whose power of resistance is weak. When their propensity is evil, they are *demons* born of envy, hatred and malice, and like passions, and if of good propensity, they are benevolent entities anxious to make peace and to encourage progress.

None of these happenings need necessarily be made evident by a visible act; nevertheless they spin new threads which in their turn have to be severed in the material world, and if this cannot be done in one life, a reincarnation takes place.

These forms produced by the intuitive volition of man and animated by the living, neutral energy which permeates the universe, *have independent power* not only because they are the product of the spiritual volition in combination with the neutral energy, but because they have also absorbed some substance of animism, that substance of which gnomes and their like are formed. The volition that animals have at their command has not this power, for their soul does not proceed from the spiritual kingdom but from that of nature.

Thus only forms produced by man's intuitive volition have this power. If their author's volition is good, the forms he produces will be great blessings; if evil, the forms will do incalculable mischief — they can even harm physical matter by virtue of their *own motive power*. Thus man's responsibility is enormously increased, for, corresponding to the nature of his intuitive volition, he can produce *well-meaning entities* as well as living *demons*. Both these are the fruits of man's spiritual abilities in Subsequent Creation. The spontaneous movement and activity of such forms cannot be controlled, for they do not proceed from animistic substance with power of volition like the animal, but from a lower gradation without this power.

In the Kingdom of Nature there are as many different spheres and planes as there are in the Spiritual Kingdom, but I must deal with this in detail another time.*

The beings belonging to the *Kingdom of Nature* also have access to a central source of living energy. It is of an order lower than that to which man has access. *It is through these possibilities and impossibilities of connection and combination that strict order is kept in the process of birth and development, of decay and dissolution in Subsequent Creation.*

If you consider how far-reaching man's spiritual power of activity is, and then look at the man of the present day, you can imagine what mischief he has already done, especially when you think of the further consequences to all mankind, resulting from the work of these living forms. The stone once flung is no longer under the control of the thrower.

Besides the forms produced by man's intuitive volition, it would need a separate volume to depict their extended activity and influence, there is another variety closely connected with them but less potent. Still they are dangerous enough to trouble many, even to cause men to stumble. These are thought-forms and phantoms born of the human brain. They likewise have their own will-power, but, not having access to the source of neutral energy, as the spiritual or intuitive forms have, they are not independent and self-acting. We may call them *reflexes of the Animal Soul.*

In the same way as forms produced by intuitive volition continue linked with their author, so also do thought-forms. Through this channel they have access to reinforcement and it also transmits the return due to the author who sent them forth. I have already fully described this in my lecture *Thought-forms* and so need not repeat what I have already said there.**

Of all cosmic reactions those of thought-forms are the weakest, yet they are mischievous enough to bring ruin to the

*) Lecture No. 49: The difference in the origin of man and beast.

**) Lecture No. 22: Thought-forms.

individual, to the masses and even to whole continents, if men go on reinforcing and encouraging them, as they have done during the last couple of thousand years, in the course of which their power has become enormous. Thus man alone is to blame. His undisciplined will, whether it proceeds from the spirit or from the brain, together with his reprehensible and careless negligence in all these matters has caused all this evil. Hence mortals must necessarily live in two domains: the realm peopled by creations of the intuition (spiritual volition) and the realm peopled by forms produced by the brain (mental volition). The latter domain is the field in which the great "magicians" and "masters" of all time have worked, in which they have entangled themselves and which will finally retain them when their time comes to go over. And what do we see today?

The great occultists, the "illuminated" of different sects and orders . . . they are no better off. They are only *masters* in realms peopled by self-constructed forms, and can only be *masters* there but never in the *next life proper*. Their power does not extend so far.

Whether they practise the white art or the black art depends upon whether they will good or evil. In either case they are to be pitied. They imagine themselves great in spiritual power, and in truth they are less than an ignorant man. The simple man stands far above the plane on which these marvels of erudition work. From the spiritual point of view he knows more than they do in their blind ignorance.

All would be comparatively well, if the results of their activities rebounded on themselves only, but unfortunately these masters agitate the lower spheres by their work; they stir them up by their efforts and by increasing their strength make them dangerous to all those whose resistance is weak. Others need have no fear, a simple-minded, harmless man, one who enjoys life like a child, safely passes over this swampy ground which these occultists seek to probe, and out of which they finally cannot free themselves, being retained by the forms to

which they have given life and strength. Tricked out in ridiculous frippery, puffed up with false pride and presumption, they creep and crawl about in these realms, busily endeavouring to animate them. Truly a *shadow-land*, a world of deception and pretence, capable of shamming all that is possible and impossible. And he who first conjured it into existence can no longer undo his handiwork, and thus must succumb to its power. Zealously they dig and delve in these low regions, priding themselves on the height they have attained. A simple- minded man need never give all this a thought, for he runs no danger of being retained there.

Of what avail to say more of such "Great Ones" — not one of them would listen. In their sham world they can pretend for a certain time to be that which in *real life* (that is existence in the living Spirit) they could never be. There their playing at being *master* must cease, and they must *serve*. Thus they refuse to be enlightened, for the truth would rob them of what they cling to. Who would have the courage to stand this exposure? Who would be willing to let all that his imagination and his vanity has created, be pulled down? One who could and would do this, would be a truly *great* man, and such a one would not have fallen into the snares vanity had laid for him.

It is sad to think how few there are, who are so clear-sighted and have so steadfast a faith, how few there are that possess the simple gaiety of a child that they could safely traverse these regions so wantonly formed and so persistently reinforced. To all others they are a constantly increasing danger.

If only man's eyes might be opened to see the truth, how much mischief could be avoided. Purer hearts and purer thoughts in each individual would soon lighten these dark and dismal spheres, and weaken their influence. Those also struggling there could sooner be released.

In the same way as the great "masters" (magicians) here on earth are convinced that the forms that surround them are living realities, the spirits of the departed also imagine their

surroundings are real, and experience fear, joy, despair or relief according to whether they are in a lower, darker region or a brighter, lighter one. And yet, they are not in a realm of real life, they themselves are living here, nothing else! And yet all the while their manifold and everchanging surroundings are only what they and those who on earth think like them, have conjured up.

Hell itself has been produced by human spirits. Hell exists, it is true, and is a place of torment, but its existence depends solely on those whose spiritual attitude and thoughts continually reinforce it with the Divine neutral energy lying latent in Creation, at man's disposal. Hell, therefore, is not a Divine institution but the work of man!

He, who understands this and wisely makes use of his knowledge, will help many. He also will be helped on his upward journey to the Light, for there alone all is *real life.*

If man could only develop so far that he could at least guess what a treasure lies hidden for him in Creation! Every human spirit should seek to secure it, for it is there to be used by him consciously. It is the neutral, primeval power I so often point to. It knows no difference between good and bad, for it is superior to these distinctions. It is simply *living energy.*

Every act of intuitive volition is a *key* that gives access to this treasure-house: good-will as well as malevolent will. Both are reinforced and animated by this great power which responds to human intuitive will, but to nothing else. Man alone decides whether it is to be for good or for evil, for the energy is neutral. It is only what man wills that this power vitalises. This animating energy is not within a man, but *his intuition* (spiritual perception) *has the key to it.*

He is the steward of this creative power and must give account of his stewardship. He makes use of it every hour, playing with it as an ignorant child plays with fire and all unconsciously may do great mischief. But there is no necessity for him to be ignorant. It is his own fault if he is. All the prophets and finally the Son of God Himself tried by teaching

and by parables to enlighten men on this point showing them how they should feel, think and act in order to do right.

But it was in vain; men continued to toy with this stupendous power that was lent to them, as they thought best, without listening to the warnings and advice from the Light. And so they continue on the road to ruin, and finally they and their work will be destroyed. For this same power, being neutral, works for good and for evil according to man's directions; it will not hesitate to wreck the car and its occupants, just as happens to a car when it is badly driven on the physical plane. Surely the subject has been illustrated sufficiently clearly. By their will and by their thoughts men, without knowing it, not only decide their own fate, but also the fate and fortune of Subsequent Creation. They promote growth and decay, they cause harmony and discord, as is seen by the confusion that exists at present. Instead of wisely spending their time in reconstructing, they lose it and waste their strength in petty nothings. Serious persons call the confusion existing today punishment or judgment, and they are right in a certain sense, and yet it is men themselves who have ordered all that is happening at present.

There were thinkers and scholars enough who surmised all this beforehand, but they erred in attributing this power to Divine properties of the human spirit of which they took it to be a confirmation. This error only came from judging by appearances. The human spirit is neither God nor Divine. Such wiseacres only see the external shell and not the core of the matter, and thus confuse the result with the cause. This proceeding has been unfortunately the cause of many false doctrines and of much presumption. For this reason I earnestly repeat: the Divine energy which pulsates permanently through Creation is only *lent* to man. He can guide it when he uses it, but it is not in him, it is not his own. That power lies in Divinity alone. Divinity only uses this energy for good, because Divinity knows no evil, but human spirits to which it is lent, make it serve thieves and murderers.

Thus I urgently adjure all men to see that their intentions and thoughts be pure, then they will be peace-makers and be happy. Then at last Subsequent Creation will begin to resemble its prototype, where all is light and joy. All this lies in man's hand, in the power of every self- conscious human spirit who then will no longer be a stranger in Subsequent Creation.

Among my readers there will be some who would like me to illustrate, for their better understanding, what I have said by some example from real life; others would think this undesirable, and others again may think that examples from everyday life would detract from the gravity of what is said and would appear to everyday man as flights of fancy, or clairvoyant experiences. Similar criticism was passed when I published my Lectures entitled *The Holy Grail* and *Lucifer*. Those who delve deeper, and whose spiritual senses are awakened feel what is meant, and for these alone I will give an illustration, for they will know that this picture owes nothing to imagination or to clairvoyance. Here is the case of a mother who has drowned herself together with her little child of two. When she awakes to consciousness on the other side, she finds herself in the act of drowning in muggy water in a dismal place (for the last terrible impression on the soul has become alive in the ethereal world) where all those are assembled who are in the same position as she is and are likewise suffering perpetual torment. She has her child in her arms and it is clinging terrified to its mother, although really she had thrown it into the water before. She must suffer these agonising moments for a longer or shorter period, always on the verge of drowning but never accomplishing it, never losing consciousness. It may be, scores of years will pass before the true call for help will come from her uttered in all humility. This was not easy, for she was surrounded by her own kind and there was no light. She was obliged to listen to curses, maledictions and coarse language and to witness every sort of brutal unkindness.

Time may at last awaken the desire in her to save the child from the torment into which she herself dragged it, to protect

the child at least, lift it out of its terrible surroundings to save it from the constant danger and torment. At the risk of submerging herself, she anxiously holds it up above the noisome slimy surface of the turpid water, whilst other beings near her are clinging to her and would drag her down into the depth.

Although they have as yet not taken a precise shape, still these heavy leaden waters are the ethereal, living thought forms of those who have committed suicide by drowning and of those still on earth whose thoughts are of a similar nature. These thought-forms unite and, in mutually attracting each other, they are unceasingly aggravated by new reinforcement, thus the torments are endlessly renewed. These waters would necessarily dry up, if instead of the continual reinforcement of analogous matter, brisk, happy, life-affirming thought-waves were sent from earth.

The nervous anxiety for the child, dictated by maternal instinct can intensify to anxious fear on its behalf; this would then be the mother's first step out of the terrible situation into which the self-determined premature termination to existence on earth plunged her. The desire to save the child from the torments into which she herself dragged, generates nobler feelings in the mother which, in time, empower her to rise into a less gloomy and dismal region.

The child in her arms is not the living soul of the child she drowned with herself. No such injustice would be possible. The living soul of the child, in most cases, is merrily gambolling in sunny meadows, whereas the child in the arms of its struggling mother is but... a phantom, a form representing the inner feelings of the mother, who has committed murder and of the child, produced under the pressure of conscious sin, of despair, of hatred or of love. In any case the mother thinks it is the living child itself, because it exactly resembles it in looks, in movements, in voice (when it cries), etc.

It would be possible to depict numberless happenings which in the same way, are always bound to the deeds that preceded.

But I will give one more instance to show what a soul can experience on its leaving this world and arriving in the next. Take the case of a woman or a girl who becomes pregnant against her wish, and who (as it often happens) has taken measures to miscarry. Even if all goes well (in specially lucky cases) without doing any bodily harm, the sin has not been expiated. All happenings are carefully recorded in the ethereal sphere to which the soul passes after death. From the moment the transgression was committed a small body of ethereal substance fastens itself to the invisible ethereal body of the unnatural mother, where it remains clinging to her neck till the deed is atoned for. The woman (or girl) does not notice this as long as she is on earth in her physical body, (because the little body is as light as a feather in comparison with her material body) unless, may be, a vague feeling of misgiving oppresses her at times. Women of the present day are mostly much too obtuse to feel this light burden. Not that this insensibility is a sign of progress or of robust health; it rather points to atrophy of the human soul. As soon, however, as the woman dies, the weight and density of the child's body corresponds to hers and then the burden of the child dragging at her neck will be just as irksome as if both were in the flesh. In some cases the mother will be tormented to suffocation, all this depends upon what happened on earth and what she is guilty of. She must now drag the child about with her in the other world, and will not be released from it until maternal love awakes in her, and she cares for and nurses the child unmindful and careless of her own comfort. It is a long and thorny path to get to such a point.

These happenings are not without tragically comic aspects. Imagine someone at a family gathering or at a party, who is able to see on both sides of the partition that divides gross material matter from ethereal matter. There will be a group of ladies engaged in lively conversation, one of them (unmarried perhaps) expresses the greatest indignation at the immorality of her contemporaries and freely pronounces her

condemnation; and all the while our visitor sees one or more children's bodies hanging at the neck of this proud and zealous disclaimer.

Not only this person but every one has the works which his volition has produced hanging on to him, distinctly visible to those who can see. These are often in grotesque opposition to their words, to what they would like to appear, and to the character they would keep up in public.

Many a judge has a far greater burden of sin on his shoulders than the delinquent on whom he passes sentence. How soon the short span of life will be over; then he will stand before his judge where other laws are valid. What then?

Unfortunately it is easy for man to deceive in the material world: in the transcendental world it is impossible. Fortunately, there, man must really reap what he sowed and, therefore, every wrong thought must be expiated, even if it has never developed into activity.

Occult training, meat diet, vegetable diet.

The efforts of occult and other schools to reform our way of living, have a highly commendable aim which, when attained, will mean a new epoch in the development of the human race. The time will surely come when this most desirable end will be arrived at.

The efforts in that direction now being made are a part of the fermentation characteristic of the present time.

Whereas on the other hand the leaders of occult schools work in an absolutely wrong direction, simply clearing the road for the Dark Powers and exposing mankind to danger from the invisible world, the other Reformers have in pursuit of their praiseworthy aim gone much too far considering the necessities of the present day; the work of all these pioneers (reformers' schools), must be readjusted.

To begin with, if psychic exercises are to elevate the soul they must be on a far higher standing and on quite a different level to what is now common. Another road must be taken, for the present one leads to the low planes, the swampy districts of the ethereal world where the greater number of investigators are ensnared by the Powers of Darkness and immersed. The right road must lead in the upward direction from the very first, must not lose itself on inferior planes or indeed linger on those of its own level.

These two roads have nothing in common, being fundamentally different.

The right way elevates the soul from the very start, it rises from the very beginning taking no heed of the invisible matter surrounding it on its own level, much less communing with that of lower, inferior planes. To do so is quite unnecessary, for

the normal impulse is to rise upward from the earth. Therefore, be prewarned and avoid acrobatic psychic practices!

During its life on earth the human spirit needs a perfectly healthy, vigorous physical body to fit it to fulfil the purpose for which it is here. If this normal condition is in any way disturbed, it disturbs the necessary harmony between the body and its spirit and only where such harmony exists can the soul develop in strength and become immune against morbid irregularities.

When healthy and untrammelled, the body will, of its own accord, always be in harmony with the spirit and provide it with a solid foundation in the material world, thus helping it to develop and promote Creation.

Everybody sends forth its own individual rays, and these are essential for the work of the spirit in matter, the mysterious generative power, quite distinct from sexual instinct, taking the first place. If the harmony between the body and the spirit be disturbed, this penetrating and illuminating energy will be diverted into other channels and thus weakened for its proper work. The activity of the spirit in matter is thus hindered and paralysed, hence its normal development is prevented with the result that on some later step of its upward climb it will sink back exhausted and will be obliged to go through the process of development a second time. If work that should be done on the dense material plane is left undone, the break or discontinuity cannot be made good on the higher lighter plane owing to the absence of the dense rays emanating from the physical body. The spirit must return to fill the gap.

In this process also perfect consistency and simple common sense is again strikingly evident even to a child if it has rightly grasped the law on which all things depend. It will require yet a series of lectures to interpret the mighty purport and bearing of Creation and bring it near enough to man's understanding to enable him to survey all happenings and note the inferences to be drawn from them, considering them both forwards from cause to effect as backwards from effect to cause; the whole

glorious and matchless consistency in the whole complexity spread out before him!

There are many ways in which this generative power so necessary for spiritual work in matter can be diverted, first through overindulgence in sexual intercourse or provocation of the sexual desire, then by occult training, by their culpable and mistaken psychic exercises by which the spirit violently appropriates to itself this power, belonging to the physical body of a mature man, to waste it in this pernicious and useless activity. In both cases it is put to a wrong use, which must end in weakening the physical body. The enfeebled body can no longer send forth the strong emanations the spirit actually needs. Consequently both suffer and this partiality and wrong distribution is highly detrimental to the purpose aimed at, to the object in view. I will not here speak of other by-paths, such as reading foolish books which present a totally false picture of the world to the imagination, etc. These absorb too much sexual power and diverting it into wrong channels, leave the spirit too little energy for the main purpose. In all these cases the ethereal body (in which the spirit is clothed) is weak and immature when it enters the ethereal world on the death of its physical body.

These sins trespass upon and interfere so trenchantly in the whole being of a man that they must be rigorously atoned for in manifold ways. The loss, caused by such wrong doing on earth, clings to man like a burden which becomes heavier and heavier, till, as said above, he comes to a stand-still on his upward journey after which he can no longer advance and from where he sinks back to that point where he branched off from the right road.

The strength or power a spirit acquires by occult practices at the cost of the body is but apparent. *That* spirit is not strong, it is like a hot- house plant that can hardly stand a wind, much less a storm. It is in an unhealthy condition and not an advanced one. Its state resembles that of artificially produced fever. At times the fever-patient has considerable strength at

his command which he must then make up for by relapsing into a state of still greater weakness. In the case of the fever-patient this lasts for seconds and minutes, but in spiritual cases it lasts for decades or even centuries. The moment comes when all must be repaid and made good.

And here again, I utter a warning cry:

Harmony is the right thing in every case. And harmony is only to be found on the middle way. The beauty and power of harmony have so often been extolled; why should it not be in the right place here?

The teaching of all occult schools is at present erroneous although their aim is lofty and what they would accomplish necessary.

The case is quite different with the leaders and adherents of the reformed method of living, they are on the right road, but, as what they want to introduce and establish *today*, will only be suitable to *future generations* it is no less dangerous. *The necessary transition is still wanting.* The time to begin is at hand, but one must not jump into new conditions with both feet at once, man must be *gradually* led to accept them. Decades will not suffice to do this. The method pursued today weakens the body, however thriving it appears to be under the treatment, it will assuredly suffer by a sudden transition never to regain its pristine vigour.

Vegetarianism! It is quite true that vegetarianism refines the physical body, strengthens and heals it, and at the same time refines the spirit. But all this is not to be exacted forthwith from the man of the present day. A circumspect leader is wanting in this pioneer-work to hold back the extremists and keep the struggling reformers within the bounds of wise moderation. The physical body of man today must on no account be suddenly subjected to a vegetarian diet, it will not and does not suffice though often tried. Vegetarian diet is useful in curing certain disorders and sometimes partially assists to recruit bodily vigour, indeed the process of healing may even make it necessary for the patient to keep to it for

more than a year, but this must not be lasting and the patient must gradually return to the customary mixed diet if the body is to retain its full vigour; apparent well-being is deceptive. If healthy people will occasionally take to vegetarianism, they will find it very beneficial for a short time, their bodies will become lighter and their souls will soar upwards. This is the result of the *change*; all change refreshes both the body and the soul. But if they keep to this one-sided diet their bodies will get weaker without their noticing it and will in some respects become more sensitive. Generally speaking, composure and equanimity in most cases do not indicate strength but a certain sort of weakness, physically agreeable and not dejecting, because it is not caused by illness.

This composure resembles the equanimity of healthy *old age* (where the body only is physically weaker) much nearer than it resembles weakness resulting from illness. The body suddenly deprived of the nourishment it has been accustomed to for thousands of years, cannot produce the generative power that the soul needs to accomplish its mission in physical matter.

Many confirmed vegetarians noticing an abatement of the sexual instinct, joyfully acclaim this as *progress.* But this by no means indicates that vegetarian diet has ennobled their souls, only that their generative power has been lowered and consequently their capacity to soar upwards in the material world has been lessened.

Certainly, if by ennobling the soul, the abnormal keenness to satisfy sexual desire, characteristic of the present time, should abate, it would be great and praiseworthy progress. It is also true that meat-diet encourages and aggravates the desire to satisfy the sexual instinct. But we must not judge by the man of today, for in his case his sexual instinct has been artificially, unnaturally and morbidly developed by different causes and not by meat diet alone. There where sexual instinct is dulled, it does not follow that there is less generative power, the former does not depend on the latter, on the contrary, generative power is able to advance man and to liberate him from the

thraldom of the coarse animal instinct, and is indeed the best means to do so.

The leaders of the present reforming movements are the pioneers of the coming epoch, of the next great step forward in man's development. This will come about under all circumstances and they will then march forward victoriously, however fiercely and desperately the upholders of old customs will fight against them. These pioneers must learn to be circumspect leaders. A wise leader must not heedlessly overlook the time and circumstances now actually existing and he must look to the future and consider what is above and beyond dense physical matter. He will then perceive that there must always have been a gap, a defect in our present system which continues to make itself felt and will surely end in a break-down however ingeniously the system was built up. The bridge is yet missing to enable the physical bodies of present-day mankind to cross over to the new conditions without detriment to their spiritual activity.

The first step towards reformed life would be to keep to white meat only, such as poultry, veal, lamb, and so on, together with an increased amount of vegetable food. Only thus, quite slowly, step by step, should man proceed, until the body is so trained that it can retain its full vigour, in spite of vegetarian diet.

"Have care for your body, do not neglect it!" I would call out as a warning to the one party and "Do not forget that you are of the spirit!" I would call out to the other party. Then a right system will grow out of the confusion of the present conflicting opinions.

I will not enter here into an argument with those who say: no animal should be slain (for the plant also has a soul). It is only the ignorant and backward who think so. It shows that they have not penetrated into the secrets of Creation that have been hitherto revealed.

The treatment of disorders by magnetism.

To treat and heal disorders by magnetism will play a leading role in the further development of the human race. When I speak of Magnetopaths, I only mean serious practitioners inspired by the honest intention to help mankind, and not the great crowd of braggarts, whose verbose protestations and mysterious pantomime promise great things which they can never perform for want of sufficient magnetic power.

The courageous pioneers, who have been working for years and whose efforts to transmit magnetism from their own bodies, or a similar emanation of invisible matter, have very often succeeded in curing their patients and, giving them the greatest of earth's blessings by restoring them to health. How persistently have these been harassed by their adversaries.

These ceaselessly try to represent the whole class of magnetopaths as inferior, if not worse, and try to hinder and suppress them altogether. Exceptional cases, where the intention of mercenary impostors to deceive was evident from the outset, (for the simple reason that they had no magnetic power), they make much of and expose to ridicule and aversion.

But look around you, where do you find no imposters, no swindlers? They are everywhere — even more frequent in other callings. That intentional injustice often is the result of this enmity is very evident.

Envy and apprehension are the cause of the ever increasing number of the adversaries and enemies. Those, who spend their time in immoderate self-indulgence, gluttons and winebibbers naturally can never acquire this art of healing by magnetism. It is absolutely requisite that the practitioner be a

serious-minded person in perfect bodily health, leading a strictly regular, abstemious life. And in this lies the root of the animosity and envy, for at the present time such conditions are not so easily fulfilled, and what a person has neglected in early life cannot be retrieved later on. Apart from all this, strong genuine curative power cannot be acquired by learning; it is a gift and the man thus endowed has a *call.*

He, who would suppress and hinder such people, proves that he has not the welfare of his fellow-men at heart. In so doing he burdens himself with guilt which must have a fatal result for his own welfare. The little band of pioneers need never fear. They, too, are fore-runners of the new age. The obstacles are but apparent, of no consequence, temporary! In truth they are but a sure sign of the proud and happy time so near at hand.

Live in the present!

Consider the idiosyncrasies of men and notice their different ways of thinking!

Some men live exclusively in the past. That is to say, they only begin to understand an event when it is past. Thus it happens that they never really rejoice at an experience, nor do they recognise its grave and weighty importance until it is past. It is but later that they begin to talk of what has happened and to extol the delights they enjoyed or to grieve over past affliction. Hence in continually speaking of what is past, either sunning themselves in pleasant memories or in grieving over sad ones, they completely overlook what is going on in the present. It must first become old and past before they value it.

Another category of man lives in the future. They set all their wishes and hopes on the future, forgetting the present which has so much to offer them, they forget to bestir themselves so as to make their dreams come true.

Both these categories, to which the greater number of men belong, do not, as it were, really *live* on earth at all; they fritter away their time. And again there are those who, on hearing my admonition to *live in the present* will surely put a wrong interpretation on my words, thinking perhaps that I would incite them to enjoy the delights of the moment in a life of frivolity! There are many who are willing to saunter through life accepting all pleasant things that come in their way!

My words do indeed summon every one to heed the passing moment, and this not casually, but with heart and soul. The *present hour* must be felt to be replete with life, and whether it bring grief or joy, it must be really experienced to the full. Man

must be awake to what the moment brings, all his faculties must be on the alert; only thus can he profit by his life on earth; only thus learn the special lesson that it should teach him. Neither in meditating on the past nor in dreaming of the future can a man gain anything to carry over with him into the next world.

If he does not keep his senses on the alert, he cannot mature, for maturity depends on the personal experience of a man. If he lets his life pass without being inwardly impressed by the events of the moment he returns empty handed. As he was not awake and gained nothing he must incarnate again and live the time on earth over again.

A life on earth is a step in the existence of a man. Every single step is of such great importance that it cannot be disregarded, and man must firmly take his stand on each as a sound basis before he can reach the next.

If a man will but picture to himself his whole existence as a series of steps leading upward from this earth to the light, he will clearly see how he must consciously solve the problems set on each individual step before he can proceed to the next, for the higher step cannot develop till he has done so. He must first gain insight on one step before he can even see the next, and he must be furnished with the experience he can gain on one step before he is strong enough to recognise and climb on to the next one.

And so it goes on from step to step. Man will never reach the high ideal he has in view, if he keeps his eyes fixed on it alone and does not heed the steps leading to it which he must mount. Such steps as he must hastily build for himself would be too unsubstantial and flimsy and would break down at his first trial to ascend.

This danger has been provided against in as much as the next step cannot develop till a man has learnt all that the previous one teaches. He, therefore, who does not wish to spend half his existence on one and the same step, always returning there, must devote himself absolutely to the present,

so that he may rightly comprehend it and learn what is real spiritual gain for his further use.

Neither will he lose from a worldly point of view, for it will be greatly to his advantage never to expect more from his own time and his fellow-men than they can really give, thus he will never be disappointed but live in harmony with his surroundings.

If, on the other hand, he lives in past memories or in dreaming of the future, it can easily happen that his expectations outstrip the limits his *present* sets. Then he lives in discord with his time, suffers accordingly, and makes those in this immediate neighbourhood suffer too. It is right to think of the past and learn the lessons it teaches and to dream of future possibilities for the sake of the zest and encouragement they give to activity, but fully conscious life itself must only be in the present.

The great Comet.

For some time past people have been talking of the approach of a particularly ominous-looking star. The number of those expecting it, is ever increasing, and one hears of it more and more frequently, so that, in truth, its advent must surely soon take place. But what it means, and where it comes from remains a mystery. Violent convulsions are expected, but this star means more.

It may be called the *Star of Bethlehem*, because it is of the same nature as that star. Its power will suck up the waters of the earth and cause catastrophes.

The earth will tremble when it comes to be encircled by its rays.

Since the eventful days of Bethlehem such happenings will not have been. Like the star of Bethlehem this star also has severed itself from God's eternal spiritual Kingdom and is coming to influence the earth at the exact time that spiritual enlightenment is due for all men who can receive it.

The star will come in a direct line from the Eternal Kingdom to this part of the universe. Its heart is sublime spiritual energy which will be clothed in material substance so that it will be visible to man. It is travelling on its appointed course unmoved, and undeterred, and will arrive at the hour appointed and predetermined thousands of years ago.

Its first direct influences have already made themselves felt. It is absurd to affirm that all the exceptional catastrophes that have happened lately are everyday occurrences. There is no help for him who thinks so.

He either wishes to bury his head in the sand like the ostrich or he possesses an extremely limited understanding. Both

these categories of men one must let go their own way, and one can but smile at their arguments which it would be so easy to disprove. It would be possible to inform the initiated what part of the earth will receive the brunt of the first powerful ray, but, as the whole earth will have to endure violent contact with the rays, it is unnecessary to be more explicit. Years must pass before events have got so far, and years again before the earth is free from the influence of these rays. Then the earth will be purified and regenerated in every way and be a blessing and a joy to its inhabitants. It will then be more beautiful than it has ever been hitherto. The faithful may look forward to the future with all confidence, and must not be dismayed at whatever may happen in the coming years. No harm will come to him who puts his trust in God.

What must a man do to enter into the Kingdom of Heaven?

It would be wrong to answer this question, which is so often put, by giving a definite rule: "Do this", or "Do that". That is not *showing the path.* There is no life in these words, so nothing living can proceed from them. Life is absolutely indispensable for advance, and in life alone is the key to soaring upwards.

If I say: "Do this, and don't do that", I am only giving feeble crutches on which no one can wholly rely, for the crutches do not enable him to *see*, and he must see clearly before him, otherwise the crutches are useless. The cripple will hobble about on such crutches losing his way like a blind man on a road he does not know. That is not the right way and would only lead to a new dogma — an obstacle to all advance.

Let man consider: if he wishes to enter the Spiritual Kingdom, he must journey there; he must go to it, for it will not come to him. Now the Spiritual Kingdom is the most exalted part of Creation — the very summit. But the human spirit is still in the lowest depths of physical matter. Thus every one must understand that to climb to the heights, to which he aspires, he must journey all the way till he attains his goal. In order not to lose his way it is indispensable for him to become thoroughly acquainted with the whole intervening district, with the dangers that he will encounter, and with the assistance he may reckon on. This long stretch of space he must wander through lies in Creation, it *is* Creation, thus the wanderer in search of the Spiritual Kingdom must gain insight and accurate knowledge of Creation beforehand, since he must traverse it.

Up till now there has been no one able to give the description and information needed by the traveller who wished to mount upwards, or, in other words, there was no one who could make visible and distinct the path that leads to the stronghold, the Castle of the Holy Grail, the crowning summit of Creation which is the Temple of the Most High in the Spiritual Kingdom, where alone the true worship of the Almighty takes place. This is not meant metaphorically but is the real fact.

The Son of God in His Message once already pointed out the Way, but man in his self-opinionated shrewdness, misinterpreted much of it, thus misplacing the signposts and effectually preventing the human spirit from rising. Now, however, the hour has come when each individual soul must decide for itself, if it is to be *yes* or *no, day* or *night, ascent to the Light* or *descent*, once for all, finally and irrevocably, with no possibility of re-consideration. For this reason a message is again sent out from the Light. It is the Message, or Evangel, of the Holy Grail, and this will put the sign-posts back into their proper places.

Happy are they whose hearts and minds are open to welcome this message and obey its injunctions. Then their spiritual eyes will be opened to perceive the rungs of the ladder they must use to mount up to the Spiritual Kingdom — Paradise. Each soul will find in the Message what his special abilities still need to enable him to climb to the Light. Freed from the fetters of all dogma, he will be filled with the new life and energy of a slave who is released from the bondage which had prevented all independent development and all advancement.

The man, who has got so far that he can perceive the consistent conformity of all things in Creation, will recognise the Divine Will. If he will accommodate himself to this, all will go well with him, and combine to make his ascent successful and happy. Living as he does in obedience to God's ordinances, his life on his upward path must be happy.

Help will not come to the canting devotee, writhing on his knees with eyes up-turned in contrite prayer, nor to the man

whining to have the *way* pointed out to him. But he who gratefully looks up to the Creator and makes prayer a living reality in pure-minded joyous activity, will see his *path* before him and joyfully travel by it.

Thus it will be seen that life, to be pleasing in the sight of God, must be very different from what man has thought right hitherto. It will be freer and more beautiful. To stand in Creation doing God's Will is, metaphorically expressed, taking the hand of God stretched out to Man.

Again I would cry out to my readers: "delay no longer!" Take these things as real facts, and not only figuratively, and you will yourselves become living realities, not mere empty, lifeless shadows. Study Creation so that you may know its laws. That is the way to the Light.

"Thou beholdest the mote that is in thy brother's eye and considerest not the beam that is in thine own eye."

Every reader of this passage believes that he fully understands these simple words, and yet there are but few who really grasp their whole meaning. It is quite a mistake to think that they simply signify that man must be lenient to his neighbour. If he follows the injunction, he will find leniency to his neighbour will come quite naturally of its own accord, but this in the second place. He who interprets the words of the Son of God so superficially is far from being able to make them living agents within himself. He proves that from the outset he is unable to estimate their wisdom. Many preachers will also interpret them in the same insipid, mawkish way as they do *love: Christian love*, as the Church teaches it to be.

This injunction of the Son of God is solely intended as a scale by which to measure your own faults. If you look about you, and at the same time study yourself, you will soon find that you have in a marked degree those annoying faults that you so particularly dislike in others.

The best way to judge men is to begin by studying the people you are with. There will hardly be one among them who does not censure some fault or other in his neighbour. He will either frankly and openly, or covertly, express his disapproval or indignation, and as soon as he does so, you will be surprised to find, on taking him under closer observation, that he himself has in a far higher degree the very characteristics which irritate him in others. This will surprise you at first, but you will find it is the invariable rule in every case without

exception, and you need never fear to go wrong if you allow it to guide your judgment of men in the future. The man who excites himself about another's faults is sure to have the same faults himself magnified. Test men in this way, and you will discover the truth directly. Not being personally concerned, you will not seek to screen either party.

Take those individuals who are habitually morose and discourteous, and generally go about with sour faces. They are the very people who expect and require to be treated with special kindness. They are indignant if a reproachful glance is cast at them, however justified it may be. Women will even burst into tears. The effect upon an earnest spectator is so comic and yet so tragic that he forgets to be indignant. The same thing is repeated in thousands of different varieties, and you will find it easy to learn and to recognize that this is really the case with man. When, however, you have got so far, be courageous enough honestly to acknowledge that you yourselves are subject to the same rule which you have proved never to fail with others. Then at last your eyes will be opened to your true self, to your own personal deficiencies. That means a great step forward, perhaps the greatest, towards development. You will cut a knot that binds all mankind today. Free yourselves and then joyfully assist others to do the same. This is what the Son of God meant by His simple words, and it was in this form that He gave mankind His precious precepts for their edification. But men did not honestly seek for instruction in His words. They considered themselves superior and preferred to look down leniently on others. This flattered their disgusting pride. Their whole despicable train of thought is clearly evident in their interpretation of the Holy Word. The hypocritical Pharisee has successfully transplanted himself into Christian communities.

Those also who call themselves serious seekers after the Truth take this passage much too lightly and superficially in the prevalent delusion that by reading the words alone they grasp their whole meaning. That is not seeking honestly, and,

therefore, they cannot find the treasure. Nor can such men make any progress. The Word remains *dead* for those, that should have made it *living*, so they can draw no profit from it, nor can they advance upwards.

And every sentence that the Son of God spoke to man is full of such treasures, which have not been lifted, because no one has up till now looked for them.

The battle of life in nature.

Fools indeed are you who are always questioning the fitness of the never ceasing warfare that goes on in Creation. You feel it to be cruel. This shows you to be faint-hearted weaklings — a hindrance and detriment to all advancement today. Rouse yourselves from this apathy. This incredible weakness will gradually undermine body and soul and cause you to sink never to rise again.

If you will but look around and pay attention, you will find sufficient reason to bless this strong fighting instinct: it serves to attack as well as to defend: it induces circumspection and watchfulness; it ensures life itself by effectually protecting the creature from the deadly embrace of sloth.

If an artist is to arrive at the culminating point of success and is to assert his position there, he must certainly continually work, no matter what his profession is and how great his ability. Take for example the case of a singer: his voice would lose in power if he did not force himself to go on learning and keep himself in practice. An arm can only wax stronger if constantly in action, for the muscles would relax in repose. A man must be compelled to exert himself by outward circumstances, for he will not do so voluntarily. The same is the case with the physical body and the soul. If you want to be healthy, you must tend your body and your spirit, that is to say: keep them in constant activity.

But what man usually understands by *tending* is not the right sort of tending, for he either lets his body indulge in idleness, or he *tends* it by indulging in some sport in a one-sided, exaggerated, irresponsible way unworthy of a serious man. A right-minded human being should constantly keep the

goal he is bound for before his eyes; a goal that cannot be attained by jumping, swimming, riding or furious driving. How often a man devotes all his thoughts, his time, his life itself, to acquire perfection in such feats, from which the rest of mankind and Creation will never derive the slightest benefit.

That such extravagant eccentricities should be popular, shows how erroneous the path is on which man chooses to walk, and shows also how he diverts this magnificent fighting impulse to wrong purposes, wasting it in useless toying, mostly to the detriment of healthy progress, for which Creation provides ample possibilities.

In his presumptuous folly, man turns the course of the strong spiritual current aside by putting impedimenta in its way. Thus instead of impelling upwards as it should, it rebounds and increasing in violence bursts all bounds and carries all to destruction before it.

This is the would-be scientific toying in which the man of today passes his time and sets his ambition. Truly a mischievous activity destructive of the harmony in Creation!

Man would long since have fallen asleep like the sluggard and completely degenerated had it not been for this fighting instinct which *forces* him to bestir himself, which prevents him to take it for granted that God *must* care for him. He considers that his God is richly rewarded if he offers up an empty form of thanksgiving. Are there not many who never think of thanking God for His mercy and protection!

This, unfortunately is a true picture of man as he really is!

He talks of cruelty in Creation, but it never occurs to him to investigate the question himself. He only continually wants to find fault. There is no cruelty in the warfare in the animal world, only blessing. You only need carefully to observe the customs in the animal world. Take, for instance, a dog: if a man sees to it that the dog lying in his study is never trodden on or pushed aside, even when it chooses to lie in such places where it is in constant danger of being hurt, as, for instance, in the doorway, this consideration is a great disadvantage to the

dog, for in a very short time the animal will cease to be on the lookout, and will lose its sense of watchfulness. Soft-hearted, kind people will be sympathetic and touched; they will praise the wonderful trustfulness the dog shows; but its inertness is not because it knows nobody will hurt it; rather it shows a most regrettable falling off of psychic activity.

If, on the other hand, an animal has constantly to be on the alert, prepared to defend itself, it will gain in every respect; its soul will keep awake; its intelligence grow keener; all its faculties will be alive and that means progress. It is the same with every creature. If it does not fight, it gradually degenerates, and the debilitated body, having lost its power of resistance, becomes more liable to disease.

A keen observer will not be astonished at the utterly wrong position man takes up towards the animal, for he does the same towards everything in Creation, including himself. His spiritual influence is everywhere harmful instead of helpful.

If the warfare going on in Creation that so many call *cruel*, had ceased, matter would have long since petrified and decomposed. Warfare has the effect of preserving both body and soul, and is certainly never destructive, although it may appear to be so on the surface. There is no other agent that would arouse and keep matter in health and activity, for man, in his foolish misconception, has diverted the current of that quickening spiritual force which was intended for this purpose so that it cannot operate as it should (Compare former Lectures).

If man had not so miserably failed to become what he was destined to be, he and everything else would be quite different from what they are today. Neither would there be warfare in its present form. The fighting impulse would have become *spiritual emulation* proceeding from man's ennobled will. Its original primitive form, instead of increasing in ferocity, would turn into joyful mutual rivalry in helping one another forward. This would require the same energy as the most violent struggle. The difference between the two systems is that the

first exhausts the combatants but the latter refreshes them.

In time heavenly conditions for all creatures, as they exist in Paradise, would at last also be possible in this subsequent or evolved replica of God's Original Creation, where the will of the spirit of man is the great influence. Then no warfare, no apparent cruelty would be necessary.

This heavenly life is not inertia, it is a state of the most active energy imaginable in conscious life! That it has not been established here below is solely due to the perversity of the human spirit, which has so completely missed its purpose. It has abused the spiritual power lent it, in applying its energy in the opposite, i.e. downward, direction, instead of the upward one towards the Light. Man has even forfeited his ability of perceiving his faults. Thus it would only be preaching to deaf ears if I were to say more. He who is willing to listen and is serious in his search, will find all that he needs in my message. Again and again the causes of man's fatal failure, together with the unspeakable ruin resulting in all directions, have been pointed out and explained. He, however, who is spiritually deaf, seeks to disguise his superficiality and shortsightedness with an inane laugh, and a pretence of knowledge, and those on whom this makes an impression are themselves worthless. To such Christ's words are applicable: "Let the dead bury their dead", for he who is spiritually deaf and blind *is* spiritually dead!

With the ability he was equipped with, man could have made this world a Paradise. He failed to do this, and now finds himself in a world distorted in every way by his own actions. Therefore, do not foolishly disparage so great a thing as the Battle of Life in Nature, for it restores the necessary balance in making good what man failed in. Do not dare to call your enervated weakness *love* — a name with which you like to cover your feebleness. The hypocrisy of doing so will soon avenge itself.

Woe to you, oh man, degenerate product of your imagination, a caricature of what you should be! Look around you and

consider seriously what you call *Nature:* the mountains and lakes, the forests and the meadows. Man is enraptured by the beauty that meets his eyes at all seasons. And now reflect: what gives you so much pleasure and refreshes your souls, is all the work of *natural beings* which, in the Divine order of Creation, rank below *spiritual beings;* and it is with the power and abilities of *the latter* with which *you* have been endowed!

Then look at what *you* have accomplished: you who have *spiritual* ability should produce works far beyond these of *natural beings.* What do you find? Only lifeless copies of what *the natural beings* have already produced, nothing living and developing in the direction of celestial Light. Man's degenerate productive instinct is content to copy the lowest forms, whereas if his spirit were unfettered and untrammelled, and his eyes uplifted to the Divine, he would be capable of producing very different and much sublimer things!

Man has sinfully paralyzed genius which can only be born of an untrammelled spirit, what, therefore, has man produced with the exception of a few naïve *copies?* . . . Machines, technical constructions and such like ... all earthbound, hollow and lifeless like themselves!

These are the achievements that *spiritual man* has to pit against the works of natural beings. This is how they have done the spiritual work allotted them in the world subsequently created for them!

How will they stand when the Reckoning comes? Is it to be wondered at if the gates of Paradise are closed to mankind of such base tendencies? And can one be surprised if the forces of the natural world finally arise and utterly destroy the works of man? When it comes to pass that, owing to your incapacity, and total failure all totters and falls around you, then cover your faces and acknowledge with shame the terrible guilt you have laid on yourself. Do not try or dare to cast the blame on your Maker or to call Him cruel and unjust.

And you, reader, who would seek for the Light, examine yourself seriously and unsparingly, and then try to reconstruct

your whole being, your thoughts, and your feelings on a new basis — on a spiritual foundation, one that will neither waver nor vacillate, as the narrow- minded intellectuals have done hitherto. He who cannot do this, will be cast out for all eternity.

The outpouring of the Holy Spirit.

The event described in the Bible of the Outpouring of the Holy Spirit on the disciples of the Son of God has always been an inexplicable mystery to the great majority of men.

It was regarded as an isolated case and thus an arbitrary act of the Creator's.

This view is erroneous and is what makes the event seem inexplicable. He who carefully studies the Message I have brought from the Holy Grail will find the mystery explained in the lecture entitled *the Holy Grail.*

There I spoke of the *regular annual renewal* of dynamic force in Creation. It is the moment in which a new supply of Divine energy flows into the chalice of the Holy Grail for the sustenance of all life. And for some moments the Holy Dove appears above it. The presence of the Holy Spirit is spiritually visible in the form of a dove which is, in reality, a part of the *form* of the Holy Spirit.

In the same way as the Cross, seen spiritually, is the form of Divine Truth, the Dove is the visible form of the Holy Spirit, the actual form, not an imaginative conception.

As I have already spoken of this in detail I refer the reader to my lecture.*

This renewal of energy by the Holy Spirit, i.e. the living Will of God, which is living energy, recurs every year on a certain fixed day in the Holy of Holies within the lofty castle or temple which harbours the Holy Grail

As this spot is the only connecting link between the Creator and Creation it is called the Castle of the Holy Grail. And the

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***) Lecture No 44.: The Holy Grail.**

new flux of energy can also be called the Outpouring of the Holy Spirit or still more explicitly "Outpouring *through* the Holy Spirit", for it is not the Spirit that flows out, but the Spirit pours out energy!

Now it happened that on that particular day and at the appointed hour, the disciples were assembled together in solemn devotion in memory of their departed Lord who had ascended into heaven, having promised to send them the *Spirit*, i.e. living energy. Their concentrated thought on this promise put them in direct connection with the process in operation in the spiritual world, so that it could straightway influence and impress the devotees assembled together on earth. All the more so as the way to these disciples had been opened up and made more practicable because of the Son of God's life on earth.

These were the circumstances under which this marvellous manifestation occurred, a phenomenon otherwise impossible on earth.

The evangelists have described their experience as we read in the Bible, but they could not explain what happened, for they did not understand it themselves.

The festival of Whitsuntide has been instituted by Christians in memory of this occurrence, but they never suspected that the time they chose to celebrate it, approximately coincided with the celebration of the Day of the Holy Dove in the Castle of the Holy Grail, that is the day on which the Holy Spirit renews the supply of energy for all Creation.

The time Whitsuntide is celebrated on earth naturally does not exactly correspond with the day that the energy is renewed, but only approximately, as already stated, but the day the disciples were assembled together coincided exactly with the Outpouring from above! In future the day, on which the Creator ever renews his gifts of preserving and restoring energy to Creation, will be punctually celebrated at the right time and it will be the first and most holy festival of the year. It will be called the *Day of the Holy Dove*, that is the day of

the Holy Spirit, a day for mankind to offer up heartfelt thanks to God the Father!

All those who are fully conscious of their life in Creation, who have learnt to understand it and its manifestations will know how to celebrate this festival.

Their devout attitude at the right moment will make it possible that, in return for thus opening themselves, the living blessing will again find its way down to earth and will pour into thirsty souls as it did long ago into the disciples.

This happy time is not so far distant. It will bring peace and joy to those who do not fail, to those who will live and not be lost for all eternity.

Sex.

The question of intercourse between the sexes is a subject which has much troubled the thoughts of a great number of human beings, always excepting the callous, the frivolous and superficial, who do not allow themselves to be disturbed by any questions whatever. The others, however, much as they may differ in character, do indeed either singly or in company seek for a solution of this problem, and would gladly welcome a guide to light them in their search. Whether they would allow themselves to be guided is another matter, but it is a fact that they are investigating and are much troubled by their ignorance when dealing with this difficulty. Some have looked for the solution of the problem in the institution of marriage, but this has not proved to be the right key to settle the matter satisfactorily.

Here, as everywhere else, the essential thing is for man first to know and understand the nature of the forces he is dealing with. If he does not, he will strive in vain and continue in doubt and unrest. To begin with, it must be pointed out that there is a great confusion of ideas regarding the conception itself. The word *sex* is taken in a superficial, general sense, whereas it has a far deeper and more profound meaning. If we wish to have a correct picture, we must not compress the conception into the narrow limits of the interpretation, the world and human society give to the word *sex*. The world's interpretations of God's laws and institutions are mostly in diametrical opposition to what is intended.

In such important questions it is necessary for man to concentrate his mind on the profound significance of all things

in Creation, and try to fathom the meaning of the laws which govern them, and on which they rest.

The conceptions male and female we simply call the two sexes, but the word sex to begin with, leads most men astray, for they unconsciously connect it with the propagation of species, whereas in the great happenings in Creation the difference between the sexes in this sense only occurs in the very lowest, densest stratum of visible, physical matter, and is not a feature of the principal, inherent difference.

What is sex?

The spirit spark or germ on its exit from the Spiritual Kingdom is sexless and does not bisect, as is often taken for granted. Bisections are particular exceptions. The rule is that the spirit germ is and remains an independent complete entity. In the measure that it becomes self- conscious on its wanderings through the subsequent automatic replica of Original Creation (as I have already explained), and in proportion to the degree of self-consciousness it attains, it takes the shapes familiar to us, shapes that are copies of the images of God, the First Created. Here it is the nature of the germ's activity, or the direction in which the germ has principally sought to develop its inherent faculties, that plays the principal role, whether its tendency is more positive, compelling and energetic, or negative, preserving and enduring.

The spirit germ to start with, allows of both. Being, as said above, a complete independent entity, each spirit germ has the requisite capacities in the same degree; it solely depends on which it chooses to develop. This is effected by its activity and its activity may at first only be expressed in its desires which become more and more urgent till they take a definite shape. The positive takes the male form, and the negative the female: the masculine disposition shows itself in the male form, the feminine disposition in the female form. In both cases the form indicates and expresses the nature of the activity chosen and preferred.

Male and female thus have nothing to do with the meaning usually attached to the word sex, but merely indicate the *nature of the activity of the souls in Creation.* It is only in the physical world of gross matter, so well known to man, that the generative organs develop out of the form; and it is only the physical body on earth that needs these organs for the propagation of the species.

Thus the nature of activity in Creation shapes a male or female body of which the physical body on earth is only a rough image.

And now the place that sexual intercourse takes in Divine dispensation becomes evident: it ranks lowest of all that is purely physical and is very far removed from anything spiritual. It is, therefore, all the more deplorable if a human spirit gives himself up to this practice in such a way that he becomes a slave to what belongs to the very lowest section of physical existence. This is, unfortunately, general everywhere today, and illustrates how the priceless jewel *spirit* will voluntarily allow itself to be downtrodden and suppressed by the coarsest materialism. The natural order in Creation is for the spirit to take the highest rank and harmony can only exist where it dominates all else, even where it is closely connected with matter. It is hardly necessary for me to point out what a sad role that man plays who places his spirit under the control of the coarsest of his material coverings.

The spirit clothes itself in a covering of physical matter. This physical body owes all its sensitiveness to the spirit, it encases and loses it all the moment the body is discarded.

Sexual instinct must be considered and cared for, but, at the same time strictly controlled. It must be an obedient tool in the hands of the master. There is no communism in the lawfulness of Creation. Wherever communism obtrudes itself, ruin is the inevitable result. Such a festering body must be cast out as diseased, so that discord may not spread further. It is by causing this ruin that the law of returns proceeds to eliminate defects when they appear in Creation.

The spiritual, the natural and the physical form of the body changes as soon as the spirit germ changes the nature of its activity. If it goes over from negative to positive tendencies, the feminine shape becomes masculine and vice versa; the predominating activity decides the form.

The transformation of the outer covering, the shell of physical substance cannot follow quickly, it is not so easily changed, as the form is only intended to last for a short time, therefore, the change in the physical body manifests itself when the spirit reincarnates which as a rule it does frequently.

Hence it often happens that a human soul wanders through its lives on earth alternately as a man and as a woman, answering to the change which has taken place within it. This is necessary in order to give all the qualities of the spirit a chance of successively developing. As I have explained, it is the *dominating* tendency which shapes the form, for the activity of a spirit will not be exclusively positive or exclusively negative. The abilities which do not become active remain latent but can at any moment be aroused. Should it, however, happen that a spirit germ develops *all its positive* abilities, it will so seriously influence the undeveloped negative qualities that it expels them and casts them off; then a bisection takes place. The cast off qualities are obliged to become independent, and they will naturally take the opposite form, i.e. the feminine. These are *bisected germs* which must unite and become one again. This process happens so seldom that it need not come into consideration.

The opinion men hold that there is a complement to every soul is true, but not in the sense of previous bisection as above. The *dual* soul is something quite different. I have alluded to this in my Lecture on Marriage.* A dual soul is one that is the complement of another, i.e. a soul that has developed those faculties which are lying latent in the other. *United* these two form a complete whole, in which all the abilities of the human spirit — the positive and the negative — can work in unison. A

*) Lecture No. 25: Marriage.

human soul, however, has not only one complement but several, so that a man seeking his complement is not limited to one particular person. If he keeps his inner perception and sensations awake and pure, he will meet several in his life on earth. Thus the conditions required for happiness in this life on earth are not so difficult to fulfil as those find it who only know in part. It is much easier to be happy than many think. Man must first learn the eternal laws on which Creation rests. If he lives in obedience to them, he will be happy. At the present time this is far from being the case; those who are approaching Divine Truth are generally solitary mortals; but this does not mean that they are unhappy: on the contrary, they enjoy heavenly peace.

Is old age an obstacle to spiritual advancement?

Can it be that a man fails to find his way to the Light merely because old age prevents him from grasping a new presentation of the Truth, although all his life it has been his will to do what is right?

There is often a great difference between the will to do right and the will to do good, for what is right in the eyes of the world is not always good.

Today it no longer suffices for a man simply to have the will to do what is right. This might have been enough at his first incarnation. Now more is expected of him. If he does not energetically compel himself to arise, to pull himself together, to seek spiritual knowledge and thus advance spiritually, he is irretrievably lost. Old Age is no obstacle, rather it is a spur, for when a man grows old, it becomes conspicuously evident to him that the hour for him to pass over is approaching. Those who still would hesitate, burden themselves with the sins of slothfulness and love of ease, which I have so often pointed out as the very worst enemies of man, sins which will lead him to destruction.

The time for spiritual vagabondage is over, those days are past when men took their ease and comfortably awaited what the future would bring them. It will not be long before a terrible Nemesis will overtake them; a gruesome fate awaits all sluggards and sleepers, even the dullest must then awake.

In studying my Lectures the reader will find that he must summon all his mental powers and concentrate his undivided attention; he must compel his spiritual activity and wakefulness, if he wishes to penetrate into and fully grasp their meaning.

And this is intended. I reject all spiritual sluggards. If a man still possesses a grain of the truth he brought with him from his spiritual home, and he has taken the trouble to read *the Word* in full earnestness and impartiality, it will sound as a *call* in his ears. If he then perceives nothing that re-echoes in his heart, it will hardly be possible to awaken him in the ethereal world, for there he will get nothing else. Such people remain on the spot where they took their stand of their own free will; no one will compel them to leave it, and they will not emerge from the meshes of dense matter in time to escape the disintegration which is everlasting damnation. They will naturally take their refusal to listen over with them from this dense world into the next ethereal world and will continue to be the same there as they were here.

Why indeed should old age be an obstacle? It is a call for Eternity that sounds from the Word. But men will not listen, because they feel more comfortable without it. It is their love of comfort which will finally be their undoing, unless they rouse themselves to life in time. The question put above points very clearly to this love of ease. It is the same with very many; under one more or less acceptable pretext after another, they go on deceiving themselves. These are the husks that will not stand the coming gales, but will be blown away because they are useless in the face of the solemnity of All-Being.

Such men would continue to ask their Maker for more time for consideration. But they would never rise because they do not spiritually rouse themselves. They are the eternally intending who never carry out their intentions themselves. Thus they are lost.

Once upon a time.

Four words only, and yet, like a magic spell, they have power over every man to recall the memory of some special event or sensation when he hears or repeats them. It is like the effect of music, these four words find their way straight to man's spirit, to his *ego;* of course only to those who have not put away and buried their spirit and thus deprived themselves of that which constitutes a human being on earth.

Spontaneously and involuntarily some special occurrence out of his former experiences will come to life again, accompanied by the sensations that he had at the time: a longing felt in a sentimental mood, moments of mournful happiness, and again an unappeased desire never expressed in words. With others, sensations of pride, anger, horror or hatred will re-echo. It will always be some experience that made an exceptional impression on the man but which he thought was long since forgotten.

Man loses nothing of what he has once personally experienced. He can call all he has experienced his *own*, his indestructible possession. But it must be something that has gone to his heart, for no other sensation will be resuscitated at these words. If a man assiduously studies himself and carefully investigates, he will soon find out what belongs to his real self, his living ego, and what may be called dead — the soulless shells of valueless memories.

It is only such experiences during his mundane life, which have impressed his soul sufficiently deeply to leave an indelible stamp behind, that can help or be of use to man spiritually. These alone can build up his soul and assist in its further development.

In truth, only what has made a deep impression belongs to real life. All else flits away leaving no imprint, unless, may be, it helps to prepare the way for events which then would be able to make an indelible impression. Happy the man, who has many memories of such powerful experiences to carry over with him. No matter whether joyful or sad, these impressions will constitute the most valuable possessions that man can have for his future life in the next world.

Purely mundane reasoning (as we have it in modern times), if put to good use, only serves to ease physical life on earth. If you will consider, you will see that is the purpose of all intellectual work. Nothing else is the aim of all study and all work done, no matter in what department, whether for the State or for the family, or for single individuals, for the nation or for mankind in general. Unfortunately, man has subjected everything unconditionally to his intellect, and he therefore lies heavily fettered within the bounds of limited understanding. This has brought about the most disastrous results in all happenings, and is still doing so. There is but one exception in the whole world. And this is not the Church, as so many may perhaps think it is, and indeed as it should be, but it is Art. In this one instance, intellect plays a second role, and where it manages to get the upper hand, Art immediately becomes a craft — and is sadly degraded from its lofty position. This result is so natural that not a single exception can be pointed to. The same reasoning applies to all other cases. Does not this make man think? It surely must be as though scales fell from his eyes! The thinker who can compare will clearly perceive that where the intellect rules, he only gets a make-shift — something inferior. And this fact should show man what place by rights belongs to the intellect; in what place nature meant it to be to produce anything of real value. Art alone is born of the living spirit and living perception. It alone has a natural origin and healthy development. *Spirit* does not speak through the intellect but expresses itself in what the Germans call *Gemuet*, which the intellectual man of today

loves to ridicule and deride. In so doing, he scorns what is most valuable in man, what makes a man *a human being.* Spirit has nothing to do with intellect. If men seek and desire general improvement, they must think of Christ's words: "By their works ye shall know them." The time is approaching, when this will happen. The works of *the spirit* have life, therefore, they are of lasting value. All else must wither and die away, when the blossom is over, and expose its hollowness and barrenness when the time comes for fruit to appear.

Look at History. Only works of the spirit outlive nations that die out in spite of the work of their cold and lifeless intellect. Their high culture, their much prized knowledge could not save them. Egyptians, Jews, Greeks, Romans, Spaniards, then the French, and now the Germans: but *the genuine works* of *Art have outlived them all.* These can never be lost. Yet no one perceived the strict regularity in the constant recurrence of these phenomena. No man thought to enquire into the root of this serious evil. Instead of doing this and preventing the repetition of such declines of peoples and empires, men only lamented the hopelessness of any possible measures being of use and blindly gave in to *what could not be altered.*

Now the evil has taken hold of all mankind, much misery lies behind us, more still awaits us in the future; and the multitudes that are affected are already suffering distress and affliction.

Think of the nations that declined as soon as their civilisation had reached its culminating point and their intelligence was at the zenith of its development. The fruits that matured were always *the same:* licentiousness, shamelessness and gluttony in diverse forms, on which decline and ruin inevitably followed. Surely every one must be struck with the astonishing resemblance in the process, and the thoughtful man must see the strict consistency of the working of the law.

One after another, the aforesaid nations had finally to learn that their power and their glory were but surface appearances,

were only kept up artificially by force and compulsion and had no sound, independent existence whatever.

Instead, however, of despairing, open your eyes, look around you, learn from the past, and compare it with the messages which have come to you from above for thousands of years past, and you will come upon this festering sore, the one hindrance to man's development. The road upwards will not be free until this grievance is utterly done away with. The general advance will then endure because it will be animated by the *living spirit*, which has hitherto been impossible.

Before going into the subject more closely, I will explain what *spirit*, the only really *living* part of man, is. Spirit is not wit, nor intellect, nor is it the result of learning. A man may be a born student, a keen observer, a brilliant, witty and original speaker and yet have nothing of the *spirit* withal.

Spirit is different; it is of *independent consistency;* it belongs to its own world which is quite different from that portion of Creation to which the earth and the physical bodies of its inhabitants belong. The spiritual world lies higher; it is the uppermost and lightest part of Creation. The task of the spirit in man is to uplift him. Its natural impulse, owing to its consistency, is to revert to the spiritual world, and this it can do as soon as man has cast off all his material coverings (bodies). When a man has reached a certain stage of maturity, he will feel this impulse working within him and it will up-lift him to his compeers in the spiritual world by virtue of the law of attraction of what is homogeneous.*

But though the spirit has no relation to the human intellect, it has affinity to all those feelings that come from the heart.

If a man would at any time analyse his sensations, he would find it helpful to begin by saying *Once upon a time.* That will enlighten many, and if they inquire further, they will distinguish between what has been useful in the life of their soul on earth and what has only served to facilitate their work and make their lives pleasant in the mundane sense; whether

*) Lecture No. 63: I am the Resurrection and the Life.

they laid up treasure for their future life, or only had care for temporal interests. The treasure they can take over with them, all the rest they must leave behind as it has no further value for them. What they leave behind are but *tools* they have used to help themselves on earth — nothing more.

A tool is useful for the work it is meant to do, but if more than that is expected of it, and it is accounted worthy of higher work, its abuse will have bad results.

The first and foremost of these tools is the human intellect. This product of the brain, like all other physical matter, has strict limits to its sphere of action, and all the work, that the human brain accomplishes, shares in the same limited possibilities and must be subject to the laws governing matter. Thus human intellect has a very limited power of conception, only embracing things of this world and limited within space and time. Originating in inert matter, it has no independent life and can, therefore, put no life into its work. This undeniable fact is the key to the unhappy conditions which have existed as long as man has inhabited this earth.

It is high time for man to learn to distinguish between the *spirit* and the *intellect*, between the living spirit and its tool. If this tool is ranked before the spirit, as has hitherto been the case, it will bring forth unwholesome and dead fruit; it will strangle the spirit and cut it adrift from its own sphere and necessary work of development till at the crumbling and fall of the lifeless shell, it escapes yet unripe from the ruins.

If instead of the words *Once upon a time* we ask: *How was it in former times?*, how different the effect will be. The first phrase speaks to the heart which is in connection with the spirit, but the second appeals to the intellect. Quite other scenes are conjured up. They are limited, cold and lifeless, because the intellect has nothing else to give. It was man's fault from the very beginning that he set his intellect (which can but bring forth imperfect and lifeless matter) on such a high pinnacle, and, as it were, danced around it, and worshipped it. A place was given it that by rights only belonged to the spirit.

For this reason its work cannot be really successful, but must break down when the time of harvest comes. This is quite natural; it is what always must happen except in the case of technical achievements. These have been brought to a high state of perfection by the human intellect and will be brought to still greater heights in the future. But this fact only serves to prove the truth of what I affirm, for technical work is always purely mundane and lifeless. Intellect likewise belongs to physical matter, thus it can do marvels in technology and achieve brilliant success. There intelligence is in its right place. That is the proper field for it to unfold its capabilities. But where it is a question of something purely human, intelligence alone will not suffice and, unless guided by the spirit, must turn out a failure. Spirit alone is life. Mundane intellect can never do spiritual work. Thus it is a grievous sin in man to rank his intellect higher than his living spirit. In this way man, in the face of Divine ordinance, turned the natural order of things topsy-turvy by putting intellect, which should come in the second place, into the first place which only belongs to the living spirit.

The natural consequence is that man is now obliged painfully to seek his salvation from below upwards, his intellect all the while obstructing his outlook, instead of being able to look down through the spirit and recognise the path he is to take, *from above.*

If he will awake, he must *change the position of the lights* and put his intellect back into the place for which nature intended it, and raise the spirit to its original exalted position. The change of order that man introduced in by-gone times, was absolutely opposed to the Will of the Creator. This was the Fall of Man. Its consequences were terrible, it developed *original sin* i.e. inherited sin, which was the *uplifting of the intellect to be ruler over all things.* Hence man, by over-cultivating his intellect, even influenced the structure of the brain itself. That part which has to do with mundane work was over-developed and the other part neglected and allowed to degenerate. The

only sign of its existence this neglected and degenerate part displays is in dreaming, but these dreams are subject to and under the strict control of the *day brain*, the intellectual part. The cerebellum was intended to be a bridge between the spiritual and the physical world. This bridge is now well-nigh broken down, and connection interrupted, and man is thus prevented from spiritualising his intellect, and from putting life and soul into his work. Both sides of the brain should have been uniformly developed so as to be able to work together harmoniously like all else in the body; the spirit steering and directing, the intellect executing its orders here on earth. Considering existing circumstances, it is natural that the activities of the body and the body itself can never be what they should be. This pernicious influence, resulting from thus disturbing the balance, penetrates everywhere, for the principal agent in mundane happening is missing, i.e. the spirit. This unnatural hindrance brought about estrangement from Almighty God, as the way to Him was blocked. Another disadvantage for man resulted from this: for thousands of years past, the structural formation of the brain of every child born into the world, was hereditarily influenced so that the frontal brain was developed out of all proportion to the rest, with the result that as soon as the child's brain was developed, its intellect became the master. The cleft between the two parts of the brain have now become so wide and the working possibilities on both sides so out of all proportion that in most cases improvement can only be hoped for as a result of some catastrophe.

The *intellectual* man of today is no longer normal. The principal part of the brain of every perfect human being, having been neglected for thousands of years, is absolutely undeveloped. The normal brain of every intellectual man is *crippled.* Just think of it! Men with crippled brains have been ruling the world for thousands of years; they look upon a *normal* man as an enemy and seek to subjugate him. In their blindness, they imagine they are accomplishing wonders,

whereas a *normal* man could do ten times as much, and besides his work would be lasting and of far more value than the work done today. The way is open to every serious seeker to acquire this ability.

It will not be easy, however, for a one-sided intellectual man to understand work that belongs to the part of his brain now stunted and starved. It is simply impossible for him to do so, even if he would. In his voluntary self-restriction, he laughs at all that is out of his reach and which will always be out of his reach, thanks to his degenerate and undeveloped brain. The harmonious working together of the two parts of the brain, so indispensable for a normal human being is out of the question for the intellectual man of today — the *materialist.*

It is no recommendation to be called a materialist: the term designates a starved brain.

Thus we see that, up till now, the unnatural brain has ruled. Its influence must necessarily bring forth decay and ruin in all things. Its degeneracy is reflected in the unsound and inharmonious work it produces.

Here no help can be of avail; one must patiently wait for the tottering building to fall. *Then the day of resurrection has come for the spirit and with it a new life!* The slave of the intellect, who has reigned for thousands of years, will be cast down from his high estate, and he will not be able to rise again till his own personal experience proves to him how poor he is in spirit, and how sick in mind; he will be compelled to bow voluntarily before what he could not understand. He will never have the opportunity of opposing the spirit. He will not be able to deride it, nor to proceed against it — as has been done in by- gone times — by force, supported and justified by seemingly logical arguments, against which the Son of God had to fight. Then there would still have been time to prevent much misery. But now it is too late, for in the further course of development, the connection between the two parts of the brain has been still further loosened, and the cleft between no longer allows of being bridged over.

Many intellectuals will be inclined to deride what I here state; their arguments, however, will only consist of empty commonplaces, they will not find a single sound counter-argument. Every honest seeker and thinker will look on such cavilling and invective as fresh proof of the truth of what I say. But there are people who cannot do this even if they give themselves ever so much trouble. Let us call them mentally disordered, patients who will soon need help. Let us wait and see! Contention and violence are not necessary to compel progress in enlightenment, for the end will come of itself. Here the law of returns will punctually and inexorably control and determine the course of events. A new generation will come, as has been so often prophesied. It has already been noticed and commented on in California and Australia that children recently born into the world are gifted with a new *sense*. This new generation will, however, not only consist of children, the greater part will consist of those now alive who will shortly have their spiritual eyes opened to the events coming to pass. And this is nothing more than the ability to stand in the world with open eyes, untrammelled and free from the tutelage of the intellect. In refusing to be subjugated by the intellect, man frees himself from original sin *or rather inherited sin* which will then cease to be. This gift of vision has nothing to do with accomplishments acquired by occult training. *Man will simply become what the normal man should be.* This extended power of vision has nothing to do with clairvoyance, but is more closely allied to natural insight and understanding. Man will then be in a position to look at all things uninfluenced, that is to say his judgment will be unbiased. In his eyes the intellectual man will appear in his true light: proud and presumptuous, lusting for power and of such narrow limitation as to be a danger to his compeers. He will see how man has suffered in one way or another under the yoke of such as these for thousands of years. It will become clear that this is the hereditary arch-enemy of all free development of the human spirit, which is the whole purport of man's life on earth.

Nothing will escape him. Nor will he be spared knowledge of the bitter truth that all mankind's misery, suffering and fall are due to the same evil, for it limited man's power of conception from the outset, preventing all improvement and enlightenment whatever.

With the awakening, all the power, authority and the influence of the intellectual man will cease for all time. A new and better era will begin for mankind where what is old will be done away with. This will be the victory of the spirit over the intellect, longed for and expected by thousands of men. Many out of the masses led astray will then see how completely they misinterpreted the expression *intellect.*

Following the example of others, most men were satisfied to set up *intellect* as an idol, without further examination. And the adherents ably seconded by custom, compulsion and legislation successfully played the role of infallible and omnipotent masters. Few gave themselves the trouble of enquiring into and exposing the hollowness and deficiencies of their claims. Nevertheless, during the last decades, there have been some who have persistently fought the enemy sometimes from under cover, and sometimes openly, and these were often exposed to bitter persecution. But they fought without knowing their enemy, and that made the battle harder and victory impossible. The warriors' swords were blunted by doing work of secondary importance; they swerved aside into the void. The fighters wasted their strength, and disorganisation developed into the discord that we observe today.

In truth, mankind has but *one* enemy, and that is: *the unlimited sway of the intellect.* It caused the fall of man; it was his gravest sin and brought all evil in its train. It developed *original* or rather *inherited sin and finally it is Antichrist*, of whom it is written that he will *up-lift his head.* To state this still more clearly: the sway of the intellect is the pitfall by which he ensnares mankind. They fall a prey to him, the enemy of God, Antichrist himself, Lucifer!

We are now living in this time, for Antichrist is at work in every man, ready to ruin him, for it is naturally his purpose straightway to turn man away from God. He cuts off man's connection with the spirit as soon as he is allowed to rule.

Therefore, be keenly watchful!

This does not mean that man is to belittle his intellect; he is to make it the *tool* that it is, but not the ruling *will*, not the master.

Men of the coming generation will look upon the present time with disgust, horror and shame. Their feelings will resemble ours, when we inspect a torture chamber of old times. There again we see the deplorable results of the rule of the intellect. It cannot be denied that no human being whose heart is ever so little enlightened by the spirit could ever have conceived such horrors.

Still, generally speaking, conditions are not very different today, although things have been whitewashed. The misery of the masses is the same rotten fruit, as the tortures of individuals at that time.

When in the future man looks back, his astonishment will know no bounds. He will ask himself: how was it possible to bear such abuses for thousands of years? The answer is plain enough, it was all the result of compulsion. Whichever way one looks, this is only too evident. We need not go back to ancient times; we need only enter the torture chambers which are to be found everywhere, and which have not been in disuse for so very long.

We shudder when we look at the old implements there. What cold brutality, what bestiality they reveal. Hardly a man of today can doubt that the gravest crimes were committed there. The tormentors were greater criminals than the tormented. But besides criminals, innocent persons were torn from the bosom of their families and cast into these cells. What lamentations, what shrieks of pain from helpless victims died away unheard. One cannot but shudder with horror even to think of the tortures human beings were put to, and one

involuntarily asks oneself how it was possible that defenceless human beings could really have been treated thus. These proceedings were moreover sanctioned and enforced by human law. And furthermore prisoners were put to the torture to incriminate others who were suspected, so that these could be done to death at pleasure. Though these compulsory indictments were only made to escape the agonies of torture, they sufficed, for the judge needed these confessions to satisfy the letter of the law.

Did these short-sighted fools really imagine that they could wash themselves clean before God in this manner? That they could escape the inexorable law of reciprocal action?

These men who dared to pass sentence on others were either the very scum of humanity, or else here again we see the fruit of the work of one-sided human intellect.

Divine Law ordains that every person in authority, every judge, no matter what his department may be, should, like every ordinary man, be personally responsible for all he does officially and should in no case be able to claim protection from a higher authority above him, and this spiritually as well as mentally. This would make every one more serious and more careful; so-called errors of judgment, the fatal results of which are irreparable, would occur less frequently, not to mention the physical and moral suffering of the accused and of his relatives.

But let us cast a glance at the chapter on witchcraft and the trials of so-called *witches.*

He who has ever had access to the records of such trials will be overwhelmed with shame and regret that he belongs to such a race. If some individual happened to have knowledge of the properties of herbs and healed those who came to him for help, he was inevitably subjected to torture and ended his life at the stake, unless indeed he did not succumb to his cruel torments before.

Even physical beauty, specially in cases of unyielding chastity, was a dangerous gift at that time. Then the horrors of the Inquisition! Comparatively speaking, it is not so very long

since then. The humbler classes felt and recognised this injustice then just as we do today, for with them their intellects had not as yet stifled the feelings of their hearts and the latter occasionally came to the surface.

Cannot one see the absolute limitation of human intellect in all this? The irresponsible stupidity?

Although one speaks of these things with an air of superiority, and shrugs one's shoulders, the truth is that the principle has in nowise changed. The presumption with which all that is not understood is looked down upon, is just the same. Only instead of physical torture, men publicly deride and scoff at what they cannot understand.

A man should pause and consider all this without extenuating, without sparing himself or others. Every human being who knows something that is concealed from the general public, who perhaps has the gift of seeing transcendental phenomena with his inner sight (quite a natural gift), a fact which soon no one will be able to deny, much less brutally oppose — is looked upon as a swindler, often even summoned before a court of law.

And woe unto the person who does not know how to make use of his gift, but who naively speaks of what he has seen or heard; he must be in a state of constant terror as were the early Christians, who were persecuted by Nero. And if indeed a man has other abilities such as the intellectuals will never understand, he is mercilessly hunted down, maligned and ostracised, and if possible, interned somewhere. Nobody has qualms of conscience on his account; he is a puppet at the mercy of those whose inner worth is of a most doubtful quality, for the more limited the understanding, the greater the arrogance and assumption of sagacity.

Man has learnt nothing by these doings of former times, torture, burnings at the stake and ridiculous trials, for today, too, everybody can still offend and impugn all that is uncommon and not understood. The proceedings of the Inquisition were still more damnatory than those of the courts

of law; for they were instigated by the Church, and the shrieks of the victims were drowned by the prayers of the pious — a mockery of Divine Will in Creation. The representatives of the Church of that time proved that they had not the faintest idea of the true doctrine of Christ, nor of the Almighty nor of the Divine Laws on which Creation rests and which govern all things from the very beginning to the end of time.

God endowed man with free will as a component part of his spirit, only with its help can he mature as he should, and get rid of his faults. That is the only way. If the activity of his free-will is restrained he is hindered if not indeed violently thrown back. The Christian Churches and many other religions waged war against this principle established by God with the greatest cruelty. By torture and death they wanted to force men to lead lives against their will and to confess what was contrary to their conviction. This was trespassing against God's Holy Law, but not only this, it was hindering man's spiritual advancement and throwing him back centuries.

Had there been but a spark of real feeling in their hearts, i.e. a breath of the spirit, this would not have been possible. These inhuman doings were only the cold-blooded work of the brain, the intellect.

We read in history of more than one Pope who had his adversaries poisoned or stabbed by the hand of hired villains merely for the sake of mundane advantages. Here again it was the human intellect alone, overthrowing and subjugating all things on its victorious march, that could instigate such crimes. Nevertheless the Will of Our Creator is unalterable and directs the course of events from above. When the soul passes over into the ethereal world, it is deprived of all earthly power and of the protection that it affords. Name and position, all is left behind. It is only a poor human soul that goes over to receive the return of what it sowed. There is no exception possible. And on its way it must pass through all the intersecting wheels of the reciprocal action of Divine Justice. There the soul will find no church and no state, there will only be single individuals who

must personally account for every error they have been guilty of.

He who transgresses, that is to say sins against God's Laws in Creation, subjects himself to the consequences which result, no matter who he may be and what his excuse. It may be a single individual acting under the authority of the Church or of the Law, but — whether the crime committed be against the body or the soul — it is *crime*. It cannot be altered, even with a semblance of justification; this justification would also be illusory, for naturally these laws were made by *intellectual* men, and must be tainted with mundane limitation.

Look at the laws in some States, especially in those of Central and South America. The man who stands at the head of the government today, enjoying its privileges and honours, can be thrown into prison on the morrow and executed if his opponent is lucky enough to succeed in seizing the reins of government.

If he is not successful, then it is he, who, instead of reigning, is the criminal, and is pursued. And the government functionaries are as willing to serve the one party as the other. Even the globe-trotter, if he wishes to keep up his reputation, must change his principles when he travels from one country to another. What is considered a crime in one country is permissible in another, if it does not meet with full approval.

All this is only possible in things which have been promulgated by the intellect, but never where the latter has been relegated to its proper place as tool of the living spirit. He who harkens to the spirit will never neglect Divine Laws. What is built up on a spiritual foundation is neither defective nor incomplete, there only peace and happiness dwell.

Everywhere and in every case the expressions of the spirit are in perfect accord and never contradict each other.

In the same way jurisprudence, medicine and statecraft will only be makeshifts where intellect is the foundation and the spirit lacking. It is not possible for it to be otherwise.

Knowledge is a *product*, but spirit is *life*, the value and power of which can only be estimated by the quality and intensity of its relation to the origin of all spiritual substance. The closer the connection of a human spirit with its origin, the greater its value and efficacy; the looser the connection, the more distant, alien, solitary and weak that man must be.

It is evident that things cannot be otherwise, and one cannot understand how the misguided intellectuals again and again pass by without seeing, for what nourishment the root provides, the trunk, the flower and the fruit receive. And here again one finds this hopeless self-imposed limitation. They have toiled to erect a wall that they cannot look over, much less look through.

They smile with conceited superiority at those whose spirit is alive and not so encased. Poor demented fools they appear. Although one pities them, one must leave them to their delusion, for their conception is too limited to perceive facts or be impressed by proofs to the contrary. Efforts to improve them would be as fruitless as expecting to heal a sick body by hanging a new and resplendent cloak round its shoulders.

Now that materialism has passed the height of its possible achievements, failure on all sides will accelerate its decline, and it will gradually collapse, not without, however, tearing down much that is good. The devotees of its teaching have arrived at their wit's end and will get confused in their work and in their thoughts, without seeing the abyss that has opened before them. Soon they will be a herd without a shepherd, mistrusting each other, each going his own way, proudly looking down on his contemporaries and thoughtlessly clinging to time- honoured habits. They will finally fall into the abyss, their shallowness and insignificance evident to all. They regard the product of their brains as living spirit. How can lifeless matter produce living spirit? They are proud of thinking exactly in many respects, but unscrupulously leave gaps in the principal things.

Every new step, every effort at improvement again shows up the barrenness of their brain-work and bears the stamp of its inevitable doom.

What I am saying here is not prophecy, nor empty foretelling, but gives the certain result of the Almighty's Will in Creation, the ruling laws of which I have been explaining in many of my previous Lectures. There the path has been distinctly and unmistakably indicated, and he who is able to follow me in the spirit will be able to see the inevitable deduction arrived at. Premonitory signs are observable at the present time.

Men lament, are disgusted and cry out at the incredible and deplorable excrescences and eccentricities of materialism. They pray for deliverance from these evils and to be rescued from sinking in this swamp of degeneracy which proudly styles itself *progress.* The few who escape suffocation, feel like outcasts and aliens, and are laughed at as such by the soulless followers of modernity.

Those who have had the courage to refrain from joining the masses, who proudly remained on the steep upward path deserve a laurel wreath!

You who are walking in your sleep and complaining, open your eyes! Do you not see that what is oppressing you is the beginning of the end, the sudden end of materialism, which is now only apparently ruling? The whole building is crumbling and this without the agency of those who suffered and are still suffering under its dominion. Intellectual mankind must now reap what it brought forth, nourished, bred and admired for thousands of years.

For man a long time, but for the self-acting mills of God a short span. Whichever way we look, we are faced by failure. The tide has turned. The failures have accumulated and heaped up an immense wall which will fall down on its admirers and bury them under its ruins. The expression of the implacable law of reciprocal action will this time be terrible, for, in spite of the many experiences gained in thousands of years, no effort was made to aspire, and the road in the wrong

direction steadily became wider and wider. You who have been so cruelly humbled and put to shame by the injustice and stupidity of others do not despond but look the opponents who would crush you, boldly in the face. The time is at hand! Their fine raiment is tattered and torn and their true selves appear through the rents. Intellect, the woebegone product of the brain, enthroned as spirit, less confident perhaps, but not less conceited, peeps forth and is — confounded!

Do not hesitate to tear the bandage off your eyes and look about you keenly. Much will strike the clear-sighted on glancing at even better class daily papers. One notices the convulsive efforts to keep up old delusions, hiding the growing want of understanding in arrogant phrases and silly witticisms. A man will pass sentence in insipid language on subjects which it is patent are quite beyond his comprehension. In their helplessness even well-disposed people have recourse to crooked by-paths rather than confess that so many things are beyond the power of their intellect to grasp. They do not perceive where the vulnerable points are, nor feel the absurdity of their proceedings in adding to them.

Soon they will stand face to face with the truth, confused and blinded; then they will mournfully look back on their misspent time on earth, and finally will be obliged to recognise with shame that what they took for wisdom was foolishness.

What have we come to today? The man of *muscle* is the *hero!* Has a serious scientist who, after decades of hard work, has discovered a serum for the protection and help of hundreds and thousands of old and young against fatal diseases, ever celebrated such triumphs as a boxer who, in virtue of his purely physical brute force can throw his adversary in the ring, or an airman, who, with no more courage than the soldier needs in the field, has made a long and successful flight by virtue of his excellent machine? In our days these things are considered of the greatest moment, but does a single human soul derive profit or advantage therefrom? All is mundane, and mundane alone, that is to say the lowest plane in Creation.

And as in the olden times they worshipped the golden calf, they now all bow down before the intellect, the earthbound effigy of a monarch ruling over narrow-minded mankind. And no one sees the mad race down the steep incline into the gruesome abyss.

He, who senses it, keeps silent, for he knows he will be laughed at if he speaks. A growing feeling of misgiving, a consciousness of helplessness perturb many. But the stubbornness and conceit of the majority, not to speak of their dread and horror of coming events increase their exasperation and they utterly refuse to consider the breakdown of the proud and stately building to which they so tenaciously cling. This may be compared to the Tower of Babel, like that, it will also totter and fall! That materialism which has been able to hold its own for so long is doomed, becomes more and more evident every month.

Yet something is astir in many souls in all parts of the world.

Moreover the glorious truth is but covered with the thin layer of erroneous views. In the general regeneration coming the first breath of fresh air will clear it away and expose the spiritual light within. This will unite itself to many others and they will form a complex of radiation that will mount, a thank offering, to the realm of pure joy at the feet of the Creator. That will be the time the glorious promise of the longed-for millenium will be fulfilled. Then the grievous sin against the Holy Spirit, which kept man bound to earth will be atoned, and the path clear for him to return to his natural state. The Creator wants man to do great things and to be inspired by living sentiments. It will be the victory of the Spirit, but at the same time it will be the victory of purest Love!

"Father, forgive them for they know not what they do."

Who does not know these momentous words uttered by Jesus of Nazareth when He hung on the Cross? It was a prayer of intercession, one of the greatest of all times. The words are plain and explicit, but mankind has not yet understood what they mean, although two thousand years have passed since they were spoken. They have been interpreted in a one-sided fashion to accord with what it pleased man to believe. Not a single voice was raised to declare their right meaning and to cry it aloud to all men, especially to the Christian world.

This is not all. The soul-stirring events in the earthly life of the Son of God have all been brought into wrong perspective by one-sided interpretations. It is true that such faults are to be found in all religious traditions, not in the Christian only.

One can well understand that the disciples should push the *person* of their Master and Teacher far into the foreground, placing it above all else in importance, and it was specially natural in this case, when He had been so suddenly and brutally torn from their midst and, though absolutely innocent submitted to the most terrible suffering, exposed to the coarsest and most bitter mockery, and finally put to an agonizing and ignominious death.

That such events should make a deep impression on the souls of those who had been privileged to lead an ideal life together with their Master, thus learning to know Him intimately, should cause them to consider His person before all else, is a matter of course.

But the sacred mission of the Son of God lay in His *Word*, the Truth He brought to mankind from on high, to show them the way to the Light. Up till then this *way* had been closed to them, for they had not advanced far enough spiritually to perceive by it.

The fact that the Bringer of Truth suffered so unspeakably at the hands of man, is a thing apart.

What was quite natural — a matter of course — with the disciples, gave rise in time to grave errors in the religion that developed later. The essential, the Divine Message almost dropped out of sight, and Christ's personality was turned into a cult such as He had never intended or encouraged. Owing to this, numerous errors have crept into Christian teaching which, if not frankly acknowledged and set right, threaten to bring about a complete break-down of the system.

Gaps and deficiencies must be patent to all those who have the least enlightenment. These should not be avoided; it is best boldly to tackle them. Why should not the faults be rectified by the highest authority, by the Leader Himself? What numbers of men would gladly listen to a voice that would clear up the doubts that have long tormented and oppressed them without their knowing the reason! How many would joyfully follow his lead to the Light and the Truth, and would welcome conviction! Following in the steps of all those who blindly subject themselves to the suggestions of their intellect (thus narrowing their powers of conception) they laid the same weight on Christ's life on earth as on his sacred Mission. Indeed investigators showed more interest in His family relations and the details of His daily life than in the great, the principal object of His Coming, which was to enlighten those sufficiently mature to understand, on the significance and purpose of the happenings in Creation, wherein alone they should seek the knowledge of God's Will. Until man has come to a true knowledge of the Will of God, he cannot find the way to the Light, much less ascend by its means.

Instead of simply accepting facts and seriously studying the Message with the intention of ordering their lives according to its precepts, which the "Bringer of the Truth" so repeatedly and earnestly urged, the founders of the Christian religion built up their edifice on a *personal* cult, which constrained them to make Christ's sufferings mean something quite different from what they really were. They *needed* this interpretation to serve their ends.

In the course of further development, error was added to error, and the accumulation proved a fatal obstacle and prevented many from recognising the right way. The result of neglecting the essentials in instituting the new religion was that all that had happened was put in a wrong light — all unbiased opinion was silenced as soon as the principal cult became purely personal. From this arose the strong desire and tendency to see Christ's Mission as one principally concerning this world, and in the end this view prevailed.

But Christ's whole attitude proved this to be wrong. More than once he clearly and decisively declined all personal worship, and, in all He said, pointed to God the Father whose will He obeyed, and clothed in whose power He stood and worked. He taught men how to look up to *God the Father;* He never spoke of Himself.

As, however, they did not listen to Him, nor obey His words, the inevitable result was that *His Sufferings* finally came to be regarded as *necessary*, as part of God's Will, and that it was for this reason that He had come to earth. The conclusion arrived at was that He had come down from heavenly heights to suffer here upon earth. As He had not burdened Himself with a single sin, the only explanation they could find was that He must have taken the sins of others on Himself in order to atone for them. After this they had no choice left but to go on building on this foundation.

The exaggerated self-esteem, from which all mankind suffers, supplied ever fresh food and provided fruitful soil for this teaching. All this was a result of the Fall of Man, the sin

against the Holy Spirit, which I have often described in detail. When a man lays an excessive value on his intellect, he only knows himself and not God, for he has destroyed all the bridges leading to Him. If a tottering plank here and there still connects man with the Spiritual Kingdom, this is quite insufficient to provide him with any conclusive spiritual knowledge. Because of this the right, the natural thought of *separating Christ's sufferings from His Divine Message* occurred to no one. Not to recognise the ill will, the persecution and the tortures to which Christ was subjected, for what they really were, but to insist that they were necessary and not heinous crimes, is a new sin that man commits.

It was not to be expected that the tyrannical and revengeful generation that had arisen after the Fall of Man would welcome the Son of God; but this did not deter him from bringing the necessary Message of Truth to the few righteous men on earth and a crown of radiant light, heavenly glory, power and honour are for ever His for having suffered and been subjected to agonising Crucifixion for the sake of the very small number who were willing to be saved.

What new sacrilegious crime has man committed in trying to make out that what happened was necessary and predestined, thus mitigating the guilt of those that murdered Christ!

These utterly wrong surmises cause so many to feel uncertain as to what they are to think of Judas Iscariot. If the Crucifixion were necessary, then Judas was but a tool, and his act of betrayal necessary, and, therefore, spiritually speaking, he was

guiltless. But when the truth as to what really happened is made known, those misinterpretations and errors will be cleared up and the current belief proved to be wrong.

When what is true is made manifest, there will be no room left for questioning, for truth can be examined from every side without let or hindrance. Let man have the courage at last to acknowledge what human sagacity and cowardice keep so carefully hidden away in the dark. Here again, we see the

veiled self-sufficiency of the human intellect which cannot suffer that anything be put above or before it. What a fine thing for man to imagine that he is so precious that God Himself should subject Himself to torture to be able to offer him a place of honour in His Divine Kingdom. This is what reveals itself as man's true view of the case, if a rough hand robs him of his outer garment of pretence, artifice and hypocrisy.

I need hardly point out that such a view can only exist where man's conception of the beyond and of transcendental happenings is most restricted and narrow. This again is a fatal grave result of the homage paid to the intellect which intercepts any broader outlook. The worship of the idol *intellect* naturally grew and grew after the Fall till it developed into *Anti-Christ* or *Anti-Spirit*, which has grown so strong on earth. Today this is everywhere clearly evident, and it does not require keen sight to see. In looking up to the intellect as the highest and foremost authority, which the scientists of the present day proudly state they do, they declare *open warfare on God*, for only by means of the spirit can man approach to an understanding of Divine problems.

Not the scientist alone — *all mankind* follows in their footsteps so that even those who call themselves serious seekers carry this poison about with them. Thus it is no wonder that the Church also has adopted much of this way of thinking and, in interpreting the Saviour's words, has allowed much to creep in, that is evidently inspired by the craftiness of the intellect. Here again it is the Voice of the Tempter questioning God's decrees — the Serpent of whom the Bible warns man, for is it not written that the Serpent was *more subtle than any beast of the field.* As soon as the decision of a question is left to the *Serpent* (intellect) it will surely choose what is diametrically opposed to God's Will. It will decide for what is purely mundane, the inferior field in which the human intellect can flourish, as it cannot conceive higher spiritual things.

Intellect was given to man as *a counter-poise to spirit.* Whereas when under the influence of the spirit alone, he would constantly be soaring in spheres above and neglecting his duties on earth below, intellect holds the balance and reminds him of his tasks in each of his incarnations. Moreover, it serves to make life in the world easier and more comfortable for him. But, above all, intellect has to adapt that innate quality of the spirit which aims at the highest, purest and noblest perfection, to the small matters of daily life, so as to make it manifest to all. Intellect is to be the living tool of the living spirit. It has nothing to command, but only to assist and obey the spirit, its office being to provide and to prepare possibilities for the spirit to work in matter. If, however, all questions and matters are left to the intellect to decide independently, as is now done, it no longer acts as a counter-poise, as a helper, or a tool, but throws its own weight into the scales, so that one side sinks down. It must be so, for the intellect belongs to matter, and is bound by it, whereas the spirit comes from above. Instead of offering to help the spirit, in doing which it would itself gain strength and become great, it rejects the proffered hand that the spirit holds out to it, and cuts itself adrift. When left to itself it quite naturally discards all that is spiritual and obeys the laws which govern its own being.

Still, it must be pointed out and clearly understood that it is not till the human intellect is ranked *above* the spirit that it becomes its enemy, for if it stands under the dominion of the spirit, as it should do, it remains a faithful and valuable servant. If, on the contrary, in the face of natural laws, it is set on the seat of authority, which is not its rightful place, it will begin by suppressing all that could cast it down from its borrowed throne. It carefully shuts all the gates which, if left open, might let in the Light and disclose its deficiencies and narrow limitations.

A counter-part of this we see in the case of men who feel that their capacities for achievement grow strong and increase, while they are living in well-ordered circumstances and under

good leadership. But they over-estimate what they can do, and if a revolution, disorders or riots, break out, and they are raised to responsible positions, it becomes evident that they are incapable of higher office, and they reduce the people who put their trust in them to want and misery.

Just as those would never (not even to themselves) confess their incapacity, but would cast all blame on the preceding circumstances, so the human intellect would never acknowledge that it could not undertake the work of the spirit without doing grievous harm, if not breaking down altogether.

We see the same happenings eternally repeated everywhere. If a man will pause and think and try to realise the situation, he will understand and see that things must be so and cannot be otherwise.

It was the result of the same unequal balance of intellect and spirit that infected the teachings of the Church and of founders of religious sects that veiled the simplicity of Divine Truth, making its right understanding impossible.

Men could hardly have done anything more lamentable, than thus voluntarily limiting their sphere of comprehension, and shutting their eyes to the transcendental worlds, where by far the greater part of events come to pass and, which are consequently literally above their narrow horizon.

Now let man try to fight against the density of this wall he has built. He will soon acknowledge the truth of the saying: "The gods themselves fight in vain against stupidity." This stout wall can only be tackled by each individual singly from within, for it was built up from within. But man will not bestir himself, and, whichever way we look we see universal failure, confusion and bitter distress.

And who stands on the summit of this pile of ruins puffed up with pride? It is the author of this wild jumble, *modern man* as he likes to call himself — the advanced man whose progress has been constant retrogression. Furthermore, in his self-admiration, he styles himself sober-minded. It is nauseating to see how much good, that would in propitious surroundings

have blossomed and borne good fruit, must be lost with the rest; and how many must suffer from this grievous state of things. Spontaneously the prayer rises to one's lips: "Make Thou an end, oh Lord, to this; we cannot!"

Added to the other troubles are the many schisms and their growing hatred of one another. Yet in one point they are all agreed: they are the willing slaves of their intellects.

It is not the fault of employers or of employees, nor of capital, nor of want of capital, nor of the Church, or the State, nor again of the varieties of nations and their separate interests, it is the wrong attitude of *each individual* that has brought about this disastrous state of things.

Even the so-called seekers after the truth are seldom on the right path; nine tenths of them turn into Pharisees and arrogantly look down on their neighbours whilst quarrelling among themselves. Everything is all wrong. The prophecies concerning the dreadful end must be fulfilled before a few of these at least are roused from their sleep. Conversion is still possible for every one, but soon it will be too late for all time, and this in spite of the hopes that so many faithful believers cherish that, although the necessary period of purification may last a longer or a shorter time, according to the requirements of each individual case, still *at last* the human soul must find the way to the Light, to everlasting joy and happiness near its God. This is a comfortable thought, a consoling view to take, but it does not correspond to the truth — for it is not so!

Let us once again give our attention to the great evolution of Creation and of mankind belonging to it, carefully noticing the operation of the primeval law of homogeneity that I have often explained, and its results. Physical substance revolves in a giant circle like a huge seed-field at the lowest, heaviest part of Creation. There beginning with the primeval seed, all is in constant motion, unceasingly developing, linking together into forms, solidifying to globes like our earth and the stars visible in the firmament. These develop, thrive and fructify to a state of perfection corresponding to our present time.

Then, when overripe, they disintegrate of their own accord and return to their pristine state of primeval seed waiting for the opportunity to form fresh ties and evolve anew.

That is the picture this process presents looked at from above.

Physical substance is but lifeless matter; it serves to provide an outer covering, a *shell* or vessel that only becomes *alive* when it is penetrated and animated by the soul of nature (animism) from above.

This amalgamation of physical matter with immaterial, natural life, provides the basis for further development. The souls of animals evolve from the substance of this realm.

Above these two great spheres, the sphere of physical material substance and the sphere of immaterial natural substance is the highest sphere of Creation, the Kingdom of the Spirit. This, as my readers already know, again has its own peculiar nature, its own structure, its own component parts; and from here issues the seed which is destined to develop into conscious human spirits. It is only in the seed field of physical substance that the seed of the spirit can germinate and mature to a conscious human spirit.

The spirit-germs' entry into the field of physical substance is not possible till this field has reached a certain stage of maturity, a stage that corresponds to the modality of the germ, which, because it is of the spirit, stands highest in order in Creation. This stage or point is when Creation produces the most perfectly developed animal body animated by the life or soul of nature. Having advanced so far, it can progress no further, for this is the highest stage it can attain to. This great cosmic process is reflected again and again later on at the birth of the human soul into physical substance. Indeed, all happenings in Creation, all cosmic phenomena, are reflected in man, he being the most perfect of created beings, the crown of Creation. The entry of a human spirit into the child's body developing in its mother's womb, can only take place when this body has reached a certain stage of maturity, not before. It is the time between conception and birth, the *midpoint.*

In the same way, when the great cosmic revolution or rotation had completed just *half* its appointed circle, had, in other words, reached the midpoint, the spirit was able to enter into the perfect animal body. This happened at a period when the *soul* or *life* of natural substance having animated matter, had formed the animal body; it then developed it to the highest perfection it was capable of and made the way free for the *spirit* to enter this animal body from above. Spiritual *seed* ranked *lowest* in the Spiritual Kingdom but could only enter into the *highest* achievement, the master-piece that the Kingdom of Nature had produced, viz. the perfectly developed animal body.

In virtue of its superiority the spirit now took the reins of government into its hands. It was able to further develop the body that it was inhabiting and all its mundane surroundings, which animism could not do, and the spirit naturally also developed in harmony with the body. This is but a rough sketch, an outline of how the process of development goes on in Creation. I will go into every particular most minutely in later lectures.

We belong to the very first part or section of this cycle of matter. We are the vanguard and stand at the head of its revolution. There has never been a similar process before us, but after us, it will be repeated eternally.

All that is now happening in the part of Creation to which we belong, is occurring for the first time. For this reason, this earth plays such a particularly important role. Being the furthest matured of all material globes, the great and decisive happenings in the revolution of Creation all take place *here* for the first time, so what we are now experiencing and what lies before us, is not a repetition of something that has been before!

But let us return to the first entry of the human spirit-germ into matter. This happened when matter had come to the midpoint of the great circuit of its revolution. The animals that had, at that time, arrived at the highest stage of development were wrongly (and are today still wrongly) called *Primeval*

Man. As a race they have died out and only those bodies that the spirit-germ entered to replace the animal soul, were retained for further development and refinement.

These spirit-germs had now matured through manifold experiences; they refined the bodies they were in till they became what is familiar to us as the human body, and they grouped and separated themselves into races and peoples. It was the first independent act of free-will or free-choice on their part after their having become conscious (for the Fall was behind them), when they elected to put the intellect above or before the spirit, giving the intellect authority over the spirit. The deplorable consequences of the dominion of the intellect were soon clearly evident. Hereditary sin (wrongly called Original Sin) is the one-sided development of the human brain which is an hereditary evil.

I have often mentioned this fact and shall go into the question much more fully later on. And it is to be hoped that men, who can grasp these truths, will joyfully come forward to help in the great work of enlightenment on the lines laid down here.

Unretarded, unmoved, the great evolution continued on its appointed course, but erring mankind obstructed the development, which should necessarily have kept step with it causing confusion where it could. It was in this time of ferment among men that the Jewish people came under the scourge of the Egyptians, which, as we know, lay heavy on them. Their tribulation and their longing for liberation abnormally hastened the maturity of their souls, so that they spiritually outstripped all other nations. This upheaval of seething emotions had nothing to do with sex, so for the first time they were able to see themselves as in a mirror and also to look into the souls of their oppressors. When, at last, they perceived that no worldly wisdom nor the shrewdest intellect could help them in their trouble, and at the same time recognised that their souls were sterile, their spiritual eye began to open and slowly the conception of the *true God* arose before them, a God

standing immeasurably higher than the gods they had worshipped up till then. And once more fervent prayers arose from these people bowed down in grievous tribulation.

Thus it was that the Jews became the *Chosen People* who were to take precedence spiritually of all other nations, because they had arrived at the purest conception of the Godhead and were as far advanced as could be expected from people at their stage of maturity.

I would, however, not have you confuse maturity of the spirit with knowledge acquired by learning, but always keep in mind that what is meant is the spirit that dwells in a man's heart.

The advanced spiritual maturity of the Jews enlightened by Moses enabled them to recognise the Will of God in the form of laws. These represented a rare and invaluable treasure and afforded a mighty help on the way to further progress. It is quite natural that cosmic events will only concentrate and manifest where conditions are most mature, thus gradually they came to concentrate on this human race of the Jews who continued to progress spiritually.

Here again the cosmic events and the events we read of in the history of the world must not be confused, for they lie far apart. The world's history mostly treats of what resulted from the wrong use made of the human-spirit's free-will. By continually putting obstacles in the way, men temporarily diverted the course cosmic events should have taken and this causes confusion in the world's affairs. The religious cult of the Jews was of far higher standing than the other cults and far nearer the truth. Thus the promise of an incarnation from the Light could only take place among these, for other existing ways of thinking and methods of teaching were too far from the Truth to be considered; they all led astray.

The law called *Attraction of the Homogeneous* would naturally impel a Bringer of Truth from the Light to incarnate where the way of thinking and teaching was nearest the Truth. Only from there would the attraction be sufficiently strong, and the hold sufficiently firm. Erroneous ways of thinking

repel and allow no Light to penetrate. All proceedings must be subject to the eternal laws. The laws that operate here are the law of returns and the law of attraction. That Christ, as the great Bringer of Truth, incarnated in the Jewish race, is a proof that the Jews had the purest conception of the Deity and of Spirituality, and shows that the other religions were further from the Truth than they. Buddhism, for example, did not stand so near the Truth, nor does it now; it errs in many respects. The universal laws, however, never err. If he will but try, every man can come to a right understanding; if he will but think it over quietly, he will hit on the right course and all his vacillation will cease.

When in time, the Jews again allowed the intellect to dominate in their religion, where it bred corruption and place-hunting, the heavy hand of the Roman conquerors oppressed them sorely, and this saved just a small number from forsaking the true faith, so that the Scriptures might be fulfilled in them.

My readers must set themselves to study the great laws of the attraction of homogeneous species, the law of returns and the law of gravitation, with earnest intent. They must observe and think out or try to realise the subtlety of their mechanism which operates in every direction. They will soon perceive how all-embracing and upholding, how living and unfailing they are. They are the keys to all riddles, they clear up all perplexities, all doors will open to them. The student will find that he will never get lost in foolish imaginings nor mysticism, but will enjoy unclouded and unbroken mental vision.

The spirit-germ can only enter that section of the universe which exactly corresponds to it in maturity and never into a part less advanced, nor into a part further advanced as our part now is where only such souls can exist that have been incarnated several times. Thus a Bringer of Truth from the Light could only incarnate in a humanity on the highest level of maturity.

In the case of a *Divine Messenger* the conditions of all the eternal laws had to be most exactly observed. He could only be

born into a race whose system of opinions came nearest to the Truth.

A spirit-germ can only enter matter which nature has brought to the highest state of perfection of which it is capable. If at this point the spirit-germ does not enter it, progress comes to a standstill and a period of stagnation is succeeded by retrogression. Our physical earth had arrived at that point before Christ's Advent. The spirit, utterly confused by inherited sin, *could not advance further*. Free-will, the prerogative of the spirit, having raised the intellect to pre-eminence in authority had made itself powerless to work for the advancement and development of Creation and was constrained to put all its abilities at the service of material interests. That was a moment of imminent danger!

Animism, not gifted with free-will, had accomplished its part in the development of Creation, as the Creator intended, in the right way, but the spirit with its gift of free-will had incapacitated itself by the Fall of Man and had only brought confusion and standstill into the process of the development of matter. The spirit also misused the power given it to direct the Divine energy which pulsates through all Creation; instead of using it for good, it put it to sinful purposes, instead of the influence working to raise matter to its highest state of development, it worked in a downward direction. Mundane technical achievements are not real progress, not progress in a *cosmic* sense, nor in the sense God wills. Here help was promptly needed. *The appalling confusion called for the intervention of the Creator Himself.*

The mischief would have increased with every succeeding century and the way to Divine help would have been lost and connection would have been no longer possible. The dominion of the intellect would have become so despotic in time, that nothing spiritual, much less divine, would have been comprehensible. There would have been no anchorage possible for an incarnation from the Light. Immediate steps had to be taken, for the time for the coming of the Son of Man was not

yet, He was, however, preparing for his future task on earth. It was in this urgent dilemma that the great, the ineffable wonder occurred, the Divine Mystery: God Almighty, Creator of all the Universe, made the stupendous sacrifice of sending down to earth a portion of Divinity Itself to take Light to the erring. *This Coming of Christ had not been foreseen from the beginning!* It was alone man's misuse of his free-will, his fall from his high estate and the consequences resulting that made Divine intervention necessary — it was contrary to God's original intention. *Nature* had done its share of the work of development with *success*, but *spiritual* man had completely *failed* in his task and even worse, he used the free-will with which he had been endowed, to work in the opposite direction to that which God intended and had taken up a position *antagonistic* to God's Will. The gravity of his sin can easily be imagined.

Christ's birth was thus *not* the fulfilment of a promise. He was not the *eternal Mediator* whose coming had been revealed in olden times! It was a case of emergency to save all Creation from threatened ruin. From this it follows that that part of Divinity which was incarnated as Jesus of Nazareth must return to the Father, as Christ Himself so often said — to be one with Him. This fact also proves that He can never be the eternal Mediator between God and His Creation, nor could He be the Son of Man! The Son of Man will come when Creation has arrived at its last stage of progress. His Coming had always been prepared for the *time of the end*, which is the *end* of the first part of matter, after which Creation is to continue on its even course. The Son of Man, the eternal Mediator, will be at the head, but he will at the same time be and always remain the first servant of God.

Christ, the Son of God, was a part of Divinity itself. He had, therefore, to return and reunite with God — he had to become one with the Father.

The Son of Man is the servant and executive agent of God. He was sent forth from Divinity, but he cannot return to be

completely re- absorbed. This is because he became possessed of something apart from Divinity. That was the spirit he received on passing through the spiritual world. Pure spirit, still it prevents him from uninterrupted sojourning in Divinity. In him the promise revealed to the Fathers will be fulfilled: an eternal Mediator between God and His Creation, to which man belongs.

Such is the course of the world and will be until the end shall come, events succeeding one another in natural order. When the Fall of Man has been rightly understood, fully grasped as also the subsequent events, the results of man's sin, which called for the unforeseen Coming of Christ as an act of emergency to save all from ruin, it will not be difficult to understand the rest, all gaps will fill in of themselves and all questions find their solution.

It was Christ's Message that opened the portals of Paradise for mature human souls. Before then the ability to find the way and to understand how to get there, did not exist. Through going astray man had lost this ability. If prompt help had not come, the way would have been lost altogether. The Message, as all Divine messages, as every word coming from the Light, was addressed to and intended for men living on earth, as well as for those who had already *passed over*.

The laws given in this Message were strict and uncompromising, but the Message also taught Love, which, up till then, man had not been able to comprehend, but which he was now to develop and cultivate. However, Love was not intended to undermine the laws but to supplement them. The laws were to remain the firm foundation, but in enforcing them, Love should not be forgotten.

Later, men sought to amplify the meaning of Christ's behest, but they started from false premises, and what fatal errors came of their efforts based on their wrong interpretations I pointed out in the beginning of this lecture.

Let us cast a glance at the history of Christianity. It will teach us much and will also throw a light on all other religions.

We shall find the same faults everywhere. Every Bringer of Truth, whether great or small, has had to suffer mockery and scorn, has been persecuted and attacked by his contemporaries. These considered themselves too learned and too wise to listen to a Divine Messenger's interpretations of the Creator's Will, for in truth none of these Messengers had studied at a High School or taken a degree at a University!

To interpret Divine Will is but to explain the course of events, the phenomena in Creation, in which mankind lives and to which it belongs. To be able to grasp its meaning, to fathom its secrets is everything. If a man has this knowledge, he will be able to make use of all the possibilities offered; they will be of the greatest service and give him every advantage. He will see the purpose of life and willingly carry out what he is called on to do, thus furthering things generally and rising to the Light, a joy to himself and a blessing to his surroundings.

But men scoffed at the Messengers and in so doing scoffed at the Message. Nor did it once happen that such a Messenger was welcome, however much good he might do. He was always a grievance. Their antagonism was rooted in their intellect, which here again proved its enmity to God. Christ illustrates the customs of man when he speaks of the Master who sent out his servants to collect the fruit of his vineyard. But the husbandmen scoffed at the servants, beat them and sent them away empty-handed. In their utter callousness men say: this is but a *parable*, and they never dream of seeing any reference in it to themselves. Some may even seek to imply that it is a *distinction* for God's Messengers to suffer persecution, and do not regard such treatment as a crime committed against God's Divine Will.

To mask its own shortcomings and limitations, the intellect takes every occasion of emphasising its contempt for the simplicity of the Truth, which it fears will one day be a danger. It dresses up in cap and bells and makes use of highflown language to attract attention to its own importance-now-a-days more than ever.

But as for those who so despised the simplicity of Truth, their contempt has turned to nervousness. They continually add bells to their gaudy fools-cap and jingle them louder and louder by their bounds and antics, for they wish to retain their borrowed throne. Of late these bounds suggest a dance of despair about to end in a dance of death!

Then indeed Truth in all her simplicity will be seated on the throne that by right is hers, and her crown will radiate peace-bringing Light, consoling and comforting. The serious seeker, who has been much confused by the preposterous obstacles intentionally put in the way of understanding higher problems, will at last gain a sure foothold. He will without effort be able to grasp the whole truth, whereas, up till now, it cost great trouble to unearth even the smallest atom. Let us return to simplicity of thinking, for if we do not, we shall never grasp the whole truth nor attain it. That is the meaning of Christ's admonition: "If ye do not become as little children, ye shall in no wise enter into the Kingdom of Heaven."

The complicated way of thinking of the present day will never put a man on the road to the Truth. It is the same in religious teaching. When men say, *sorrow and affliction* further religious spiritual growth, they are right, but this grain of Truth they mischievously dress up to disfigure it, *for God does not want His people afflicted.* He wants joy, love and happiness to be theirs on their way to the Light, and this cannot be otherwise. If they find stones on their path, man himself has put them there.

The *grain of truth* in the teaching is that man may redeem some former sin by suffering. But that can only be the case when he is fully conscious that he *deserves* to suffer, as did, for instance, the penitent malefactor on the cross, who begged Jesus to remember him when He came into His Kingdom.

The life men continue to lead in the world is senseless and mad, even the life of those who so sagaciously talk of their sins being redeemed by Karma. Sins are not always so easily redeemed as these wiseacres imagine. Karma reaction does not

always at the same time redeem or atone for a sin. Mark this well, reader! On the contrary, it may have quite an opposite effect on a man and drag him down still further.

His *rising* depends entirely on the attitude of the man himself. Although the sin may have been atoned for, it depends on how a man steers his ship whether he goes forward, backward or straight ahead.

Here again it is clear that he is not and never can be the plaything of fortune, but must of his own *free-will* seek out and follow the Way. *In that respect a man's will is always free up to the last moment:* he really is his own master, with the proviso that he must always take account of the consequences of his inner attitude. If he directs his course *upwards* with insight and judgment, and his will is steadfast, the evil reactions will gradually lose their effect, and only appear symbolically, and this because the position he has attained is above the plane on which the reactions could have effect; even though he may still be on this earth, the evil will go past him on a lower level. It is not in the least necessary for a man striving upwards to the light to suffer. Away, therefore, with the bandage, with which man has wilfully blindfolded himself, lest he see the abyss yawning before him.

Temporary relief from anxiety is not strength-giving help, but only a loss of precious time that cannot be retrieved.

Mankind has never been able to find a plausible explanation or justification of the existence of suffering on earth, thus figments dressed up in more or less artful language are thoughtlessly handed down as narcotics. This is what one finds in all religions, and should it happen that a seeker driven to despair, demands an explanation, he is told that all that is incomprehensible comes under the heading of *Divine mystery*. Many who have been hard pressed by awkward questions have sought and found refuge in this reply as in a harbour of safety. Indeed, it is a convenient reply to all unanswerable questions.

But this method of giving answers is distinctly and unmistakably wrong. The end of every *right* way must be

plainly visible to the seeker; he must not come up face to face with an impenetrable wall. Those who speak of *the inscrutable ways of the Almighty* only reveal their ignorance. There need be no mystery in Creation for mankind. It would be contrary to God's Will, for it is intended that man should become perfectly familiar with the working of the laws which govern Creation, so that he may wisely and successfully steer his course accordingly and not err for want of understanding.

It was one of the greatest and most fatal misconceptions of man that the murder of the Son of God was a necessary, *propitiatory sacrifice* for mankind. To think that the brutal murder of His Son would propitiate God Almighty! Just because no logical reason can be found for this extraordinary and utterly preposterous view, the embarrassed apologist creeps behind the convenient screen already mentioned above, and says: "This again is a Divine *mystery*, therefore, a problem beyond man's understanding." Yet what God does is all so clear, so explicit lucidity itself! Nature was created by God's Will, so what is natural must be right, for God's Will is perfect.

The *propitiatory sacrifice* on the Cross must, however, appear unnatural to every sane mind, let alone the injustice of crucifying the innocent — the Son of God being without blemish. Here all twisting and turning is useless; rather let a man frankly confess that such a proceeding is truly beyond all comprehension! He may take all possible trouble and rack his brains but will come to no satisfactory conclusion: in this case he cannot understand his Master. But God wills that man should understand Him, and as His Divine Will is so clear and distinct in all He has created, man *can* understand Him. God's laws never contradict each other: it is only the religionist who takes trouble to introduce what is *incomprehensible.* The structure such men so laboriously erected on the postulate that the *propitiatory sacrifice* was necessary, is destroyed by Christ's own words at the time of His death: "*Father, forgive them, for they know not what they do".* Would this intercession have been necessary, if the crucifixion was requisite as a

propitiatory sacrifice? They know not what they do is the gravest of accusations, and clearly indicates that what they were doing was wrong, that the deed they were committing was an ordinary crime. Would Christ have prayed to His Father at Gethsemane that if possible, the cup of suffering should pass from Him, if His death on the Cross was a necessity? Certainly not. Christ would never have done so. It was because He knew that the tortures awaiting Him resulted from the exercise of *man's free-will*, that He prayed thus.

Men have been content to be blind for two thousand years and thoughtlessly to accept the *impossible* as a solution of the mysteries of those times. It is, indeed, distressing to hear it seriously affirmed that stigmatization and other physical defects are signs of special grace assigned to privileged disciples of Christ. Such a view comes of course from man's wrong interpretation of Christ's sufferings on earth. Later on I will explain what grave consequences will ensue to those who think thus. What fatuity, what a servile and perverse mind must he have to think that the Almighty Creator of Heaven and Earth would require that a man He has created, should writhe in pain when He accords him a special grace! A grievous sin indeed to think thus of the Most High, whose sublimity and beauty exceed all that it is possible for man to imagine, whose glory he cannot even approach in his thoughts. How is a man with such views to advance spiritually? Men shape their God as they wish to have Him; if He does not answer to their ideal, they cast Him aside and fall upon those who dare to choose a sublimer God. Men's views up to now do not testify to greatness of mind; on the contrary they only tell of their unshaken belief in their own worth and importance. They take it that God should sue for man's favour. They think it quite natural that God should quietly take back his scorned, scourged and tortured Son from their bloodstained hands — the Son He had sent down to help them, to take them the Message of Salvation.

Even now they insist on keeping to their outrageous statement that this was a necessary propitiatory sacrifice. Christ Himself in his agony cried out in despair at their blindness: *They know not what they do!*

Is there any possibility of bringing mankind to a right understanding?

The severest condemnation would be too mild here. When will man perceive to what depths he has sunk? How empty and hollow, how utterly deceptive his imaginings have been! Although, from all sides, protestations come in high-flown language from seekers for God, they prove themselves on examination to be the usual self-sufficient hypocrites, egotists of the purest water, who in reality are utterly destitute of seriousness in their search for the Truth. They only seek to glorify divinity in *themselves* — nothing else! No man troubles himself seriously to understand God. With a smile of self-complaisant superiority they disregard and push aside Truth in its simple dress, for they consider their knowledge too profound and their position too intellectually advanced to accord with *simplicity* in their God. For their sakes He must be far more complicated. Otherwise it would not be worth their while and under their dignity to put their faith in Him. How can they accept teaching and acknowledge it to be valuable if every simpleton can understand it? That is not greatness! Now-a-days one would make oneself ridiculous by allowing such information to make any impression on one! This may be left to children, old women and the unlettered. It is not for the cultivated brains of the *cultured* of the present day. The people, the ordinary man, may accept it if they will. The greater the difficulty in understanding a problem, the profounder must be its wisdom — at least so our scholars think. Those who measure by this standard know in reality nothing, neither do they deserve to receive another drop from the fountain of wisdom that the Creator provides in His Creation. Their limitation is such that it precludes the possibility of their grasping the magnitude that lies in the

simplicity of the Divine Laws. Such dullness is due to their brains having been crippled since birth, their *brain*, a possession of which they are so inordinately proud! It will be a blessing indeed if God in His mercy lets them pine away and perish in the building they have erected, for whichever way one looks at it, all is against God, all is disfigured and mutilated by the morbid self-aggrandizement of the intellectual man whose incapacity is slowly coming to light.

This has been going on and increasing in intensity for thousands of years. This corrosive evil, the result of the Fall, when man decided that the intellect was to have sole dominion, naturally introduced its poison into churches and religions. This wrongfully usurped authority has at all times deceived its slaves in matters Divine, even in matters spiritual. He who does not dethrone this dictator within himself will certainly perish.

It is no longer appropriate to talk of *poor mankind*, for *knowing* they are as guilty as any creatures can be. Christ's words: "Father, forgive them for they know not what they do" no longer apply to the man of the present day. He has had more than one opportunity of opening eyes and ears. Men of today are fully conscious of what they are doing, so they will suffer the reaction in its full force.

When the time is fulfilled and the circle complete, the harvest will be gathered in — the harvest, for this section of Creation is the first that has ripened — and then the grain will be separated from the chaff. That has never been done before since matter has existed. Our section of Creation takes the lead of all the others in the great eternal revolution, and our section will be the first to undergo this experience.

It was for this reason that the Son of God incarnated on this earth two thousand years ago. It was a cosmic event which took place in the most mature and most advanced portion of matter, one which will never be repeated, for the effect of what has happened here will go on influencing the succeeding sections. Thus this section is about to enter a new phase of

existence hitherto unknown, but which after us will always be repeated. It is the natural dissolution of formed matter which follows on maturity.

All has been accomplished. The way to the Light, to Eternal Life for the individual spirit is pointed out.

Let human spirits take thought and decide in this last hour whether they will take the path to eternal damnation or to everlasting joy, for God Almighty has given them free choice.

The Gods, Olympus and Valhalla.

It has been essayed for a long time to find the right interpretation of heathen cults and of the gods of olden times and to connect them with beliefs of the present day. Those who have a special call and scholars are busily seeking to solve this question.

But for this solution to be successful, it must comprise a general and unbroken survey of all times from the beginnings of the human race till the present day. Otherwise it would again only be piecework. It is fruitless just to pick out the time when the cults of the Greeks, the Romans or the Germans were at their height. So long as the survey does not include the whole complexity of the subject and elucidate how all naturally came into being, developed and then disappeared, the explanation is insufficient and erroneous. Ingenious attempts have been made and clever hypotheses suggested, but up till now these have always been failures and were never able to convince the inner perception of their truth. The theories set up have been unstable and vague, lacking connection with the preceding and succeeding periods.

More cannot be expected from man, when his present day development is taken into account. But those who have listened to my Message, brought from the Holy Grail, should of themselves be able to perceive the meaning underlying these phenomena which some have relegated to the region of myth, whilst others only accept them as manifestations of religious tenor, based on a study of nature in connection with everyday life.

And yet it should not be so hard for a serious investigator to find more in the old lore than mere myths of heathen gods, and

to clearly perceive their meaning. Those who will follow me, I will help to a right understanding.

Here I would call to mind my Lecture *Father, forgive them for they know not what they do.** In that Lecture I gave a short exposition of the history of mankind on this earth from the very beginning till now, together with a glimpse of future happenings. It was there shown how the forces or energies of nature arrive at the climax of their powers of developing and perfecting matter at the time Creation comes to the midpoint of its rotation and thus prepare matter for the reception of the spirit. This procedure regularly recurs in the universe at the appointed time. I also explained that, after the animal body had been developed by animism and had reached its highest degree of perfection, the spirit- germ was able to enter it. It was then primeval man. The perfect animal now became possessed of something new: the spirit, which it had not had before. This wonderful procedure occurs afresh every time the great revolution or rotation has reached a certain point, but it must not be thought that it will be repeated a second time in the same part of the universe. It only happens once in each part of Creation, as it in turn develops and comes to that point in its rotation.

The law of attraction of the homogeneous here also puts an immovable obstacle into the way of repetition in the same part of Creation. The law of attraction is here interpreted by *acquiescence* during a certain period of development. It *agrees to* or *permits* the spirit-germs, floating about like meteors on the borders of half-matured matter, to precipitate themselves on to it. They are attracted and absorbed by the highest developed animal bodies to be retained and encased in them. This is analogous to the process of amalgamation in chemistry, where the foreign body can only be amalgamated at the exact moment when the other substance has arrived at a certain temperature. The minutest divergence from the exact conditions makes the amalgamation impossible. Here,

*) Lecture No. 81: Father, forgive them . . .

homogeneity lies in a certain condition of mutual maturity, which apparently shows great divergencies. The reason is, that the two bodies going to amalgamate are kept in balance by two different degrees of development. The lowest degree or state of maturity in the Kingdom of the Spirit corresponds to the highest degree or state of maturity in natural substance (animism) which ranks next in order below. Only at the exact point of meeting amalgamation is possible. Through the agency of the natural energies, physical matter goes through the stages of budding, blossoming and fruit-bearing; then the fruit becomes over-ripe, falls and decays. The moment a section of physical matter has reached its highest state of maturity in the great revolution and comes in contact with the spirit, it can be fructified. If it passes on, neglecting this opportunity, fertilisation by spirit-germs is no longer possible, for the next section in rotation has taken its place, and it, the first section, has passed into another stage, where maturer spirits have access, and so forth. There is not sufficient space in this Lecture to set all out in detail. But the serious thinker will have an idea as to how things are.

No sooner has the spirit entered matter, even in its first unconscious state, than it begins to exercise its influence in every direction and takes the reins of government into its hand. How it gradually fashioned the body of the animal into the human body my reader will no longer fail to understand. *

Those animals which animism had brought to the highest state of perfection in its power, but who had not been fertilised by the spirit, had not the life-vigour to advance further; they came to a standstill and speedily passed from a state of decadence to disintegration. There had only been two alternatives for them: either to develop into human beings by means of the spirit influx or to disappear altogether. With this, these animals, although belonging to the highest, maturest race, died out.

*) Lecture No. 7: Creation of Man.

Let us try to follow the process of the unconscious spirit-germ slowly developing into a conscious human spirit, and notice the steps it takes to *free itself from the successive shells and coverings which encase it.*

This is not so very difficult, for the stages of development are externally discernable, and can be studied in those races of men which are still on the earth. The spirits of the most primitive men, to which so- called savages, Bushmen and Hottentots belong, have not been incarnated in matter for a shorter time than the others, but it is either that they have not striven diligently enough towards the Light, or that, *after having developed to a certain degree of perfection, they have degenerated, either here on earth or in the ethereal world, and thus can only incarnate in the inferior surroundings in which we find them.* Hence it is their own fault that they are still, or are again, on the same step of maturity as before, surrounded by an ethereal world of the same undesirable character.

The desire to see more than what is on its own level has always been an innate peculiarity of the spirit-germ, and has energetically manifested itself from the first stages of its development. It is the animating motive principle peculiar to the spirit which distinguishes it from other species in Creation. This gift, however, only allows the spirit to see what is on one step beyond or above the one he is on himself. Hence men of the aforesaid inferior races can only see beings of inferior order not far removed from themselves. There are mediums and those gifted with second sight in all races, no matter on what stage of development they may be.

Here I must mention what I have called attention to before: when I speak of second sight, I mean what the medium himself really sees. Of all that a medium *thinks* he sees and experiences not more than one quarter is really seen and experienced by him, and that one quarter is only on the next stage above his own in development. This circumstance is a great natural protection for him, as I have often said before. Hence people must not imagine that the medium or

clairvoyant is necessarily as far advanced spiritually as one would be led to expect from the scenes he describes. For these purer, lighter spheres, spirits and events are *shown* to him by spirit guides and higher entities *in living pictures.* Clairvoyants deceive themselves and erroneously imagine that they have really seen and experienced what they depict. This explains the astonishment so often felt at the moral inferiority of so many mediums whose character in no wise harmonises with the experiences they describe.

Here I am only speaking of the narrow field of horizon-vision of mediums and clairvoyants. The rest is of no importance. The office of clairvoyants and mediums of all times has been to serve man with their gifts and help him upwards, not as guides but as tools. A medium could never be a leader, for he depends too much on vibrations and other influences. Mediums should be doors which open from time to time to help on development; they may be likened to the rungs of the ascending ladder. When, therefore, you consider that races on a lower level of spiritual development can only have an outlook on conditions of similar character to their own surroundings with but little scope in an upward direction, you will easily understand that they fear and worship demons. That is what their seers *see* and what their imaginations are capable of picturing. So much for a superficial survey — but at the risk of the general outline being less clear, I will go somewhat deeper in to the question.

The undeveloped or degenerate spirits of lower races of mankind are naturally either still or once more, *spiritually deaf* and *blind.* Such a man cannot see with his spiritual eye; nor has indeed any man up to the present day been able to see with his spiritual eyesight. The man on the lower stage cannot even see with the eye of his animistic body nor with that of his ethereal body. His faculty of seeing only embraces objects of physical substance.

This last order of vision the savage living in the wilderness has developed to a high state of excellence, being constantly at

war with his fellow-man, with wild beasts and with the elements. His eye can distinguish material or physical matter of different degrees of density. Thus he sees *phantoms.* These are forms shaped and nourished by man's fear. They have no independent life but depend entirely on man's perception and feeling. They are attracted to or repulsed by man in obedience to the law of attraction of the homogeneous. These forms produced by fear are drawn to those who are full of fear; they seem to rush on to them, to attack them. These phantoms are connected with their author by the strands that nourish them and indirectly connect him with all others who fear thus one man's fear is increased by the collective fear of the others, and this can drive him to desperation, even to madness. The fearless, as is well known, always have the advantage. Is it, therefore, surprising that primitive peoples had so-called *medicine-men* and *magicians?* They came into existence in virtue of their gift of clairvoyance, for clairvoyants could see how these forms, which they believed to have independent life, were repulsed by concentration, by antics, wild dancing, and by courage generally. If their ideas seem preposterous and ridiculous to our way of thinking, it does not alter the fact that they were doing what was right, considering their horizon and power of comprehension. It is our ignorance which prevents our understanding them.

Among the successors of these medicine-men and magicians, there were naturally many who had no second sight, nor any psychic gifts whatever: they were merely successors, in office, because it had influence and levied contributions, at which men of inferior races grab just as greedily and unscrupulously as men of the cultured white races! These successors imitated the proceedings of their predecessors without understanding the meaning of what they were doing, and even made senseless additions of their own invention, to increase the effect on the bystanders, whose sympathy and admiration they sought to win. Being utterly ignorant and self-seeking, the whole class of these men fell into disrepute, they were considered to be crafty

humbugs.

This explains how it is that we find demon worship in races on a lower state of development. They *see* something, and recognising that it is something of a different nature to themselves, they experience fear.

On the next step higher man's inner sight is again further developed. Either through what seers say, or what his inner perception tells him, further veils or coverings fall and the imprisoned human spirit pushes its way outward and upward. Thus he sees or is aware of more friendly forms and gradually demon-worship ceases. Man's normally developing spirit advanced into lighter and lighter spheres, so that, for example, the inner sight of the Greeks, the Romans and the Germans could see further than into the world of matter and penetrated into the next higher sphere, the realm of nature, where they saw the leaders, the lords ruling the elements. Specially gifted individuals even held intercourse with these conscious natural beings, with whom man has a certain affinity, seeing that beside his spiritual body he also has a part of the components of the animistic world. To see, to feel, and to hear beings belonging to the animistic world was the climax possible for people at that stage of development. It is natural that those people should look upon the mighty Lords of the elements, whose activity and nature were so different from those of man, as the highest possible beings, and should revere them as gods; and the latter *really* do live in fastnesses called Olympus and Valhalla.

What a man psychically experiences is always tinged with his personal perception and expression; it is thus that the Greeks, the Romans, and the Germans each portrayed the *same Lords* of the elements and all natural phenomena in harmony with their own particular views at that time. But in spite of the different colouring, they were the same gods. If today, for example, four or five really good clairaudients, assembled together, simultaneously hear a particular sentence from the *Beyond*, they will, in repeating it, only give its

meaning, and will not repeat it in the same words. Each will use different terms; each has heard it differently because in hearing, he has put his own individuality into it. It is the same with music: every one hears and feels it differently from all the others, although the general character or tendency of the music is recognised by all to be the same. On all these very important, although secondary accessories in the intercourse between the men of this earth and the Cosmos I will report in detail later; today it would take us too far away from the subject- matter in hand.

Then, in time, other nations having a *call* came to the front. Nations which were further advanced in spiritual enlightenment, not to mention their intellectual development. With maturing experience they abandoned the limits of the world of nature (animism) and their inner sight and perception penetrated to the threshold of the Spiritual Kingdom. With this naturally the old gods were dethroned and higher ideals took their place. Still even then, man did not advance so far as to be able to see *spiritual* phenomena. Here further progress was hindered by the constant growth of intellectual presumption. Buddha and just a few others succeeded, by renouncing the world, in being exceptions to this general standstill, and in continuing their spiritual development as was normally intended for all; they succeeded in attaining a certain degree of spiritual vision. This renunciation and retirement from the world for the purpose of spiritual development was only made necessary by the ever increasing dominion of one-sided intellect, so antagonistic in its influence to all spiritual progress. It was a measure of self-protection against the levelling-down influences on the spirit, which were becoming more and more prevalent and general. Where normal development is taking place, such renunciation is absolutely unnecessary — quite the contrary, for when a man has attained a certain maturity in spiritual development, he must put his knowledge to practical use or he will become lax and indolent which would quickly put a stop to further

advancement. Standstill easily leads to retrogression.

Although the spiritual development of Buddha and the others had only reached a certain point and was not a complete success, still a great distance between them and ordinary men was felt to exist; though only normally developed human beings, they were looked on as envoys from God, whilst quite naturally through their spiritual advance a new conception arose.

Yet, though standing so far above the masses, these prominent spirits were only at the open door of the Spiritual Kingdom. They could perceive some things vaguely, but never anything distinctly. One thing, however, they clearly felt and inwardly perceived, that was that a mighty, conscious and consistent system of government directed all things from above, from a world or region they could not look into.

In conformity with this, their inner perception, they formed in their imagination *one invisible God*, without knowing any particulars concerning Him.

One can readily understand that they regarded this *unknown* God as the highest Spiritual Being, for they had attained to within sight of the spiritual region but were only on its threshold.

Thus it came to pass that this new idea of an *invisible* God hit on the truth as far as the *fact* was concerned, but the conception they formed of Him was altogether wrong. The human spirit never conceived God as He really is. They thought Him merely to be the highest Spiritual Being. This defect (the missing link) in the further development shows itself today in that many men persistently cling to the idea that they possess in themselves substance similar to the nature of Him they feel to be their God.

The fault lies in the standstill that occurred in spiritual development.

Had this development continued, maturing mankind would not have jumped straight from the old gods belonging to the world of nature to the One invisible God, but would first have

come to perceive the Primeval Beings, the spiritual beings that God first created, who stand above the leaders of the elements, whose seat is the Castle of the Holy Grail, the highest fastness of the spiritual world. Men in the beginning would have regarded these as gods, until they had advanced so far that they would not only have inwardly perceived these spiritual beings, the beings created in the image of God, but would have been able to hear them. These would have told them of the One God who exists outside Creation. Had their perception then been directed in this way, they would in a further stage of development have been capable of joyfully welcoming a Divine Message, brought to them by an envoy from God Himself, from Divine spheres, spheres outside Creation, therefore impenetrable to their spiritual vision.

That would have been the normal course that events should have taken.

Meantime development remained stationary on the threshold of the Spiritual Kingdom from which it even quickly receded on account of man's faults.

Then God in His mercy sent His mighty envoy with a Message from above. His Messenger incarnated as Jesus of Nazareth. He came to enlighten the blind, to help, and save from destruction those who were seeking, but it proved that they could not understand what he came to teach, and, therefore, He only required of them to believe and trust in His Word.

It was a desperate task. Christ could not even tell them all He wanted to say. Therefore, He did not speak of many things, for instance, reincarnation, and so forth. Men of that day were too backward spiritually to understand. And He said sorrowfully to His disciples: “I would say many things unto you, but you would not understand.” Thus even His disciples did not understand Him; a great many things they did not understand.

And if Christ knew then on earth that even His disciples did not understand Him and told them so, it is very evident that in

the transmission of His Word later on, many errors crept in to which man of the present day pertinaciously clings. Because of mankind's being spiritually so backward, Christ only required them to *believe* His Word, but their faith was to be fully alive and active and develop into conviction. Where Christ's teaching was listened to and obeyed, spiritual development set in; again this in time would have turned *belief* into *conviction* of the truth of what Christ said or taught.

For this reason the Son of Man will exact *conviction*, not *faith*, from those also who profess to believe in and to obey Christ's Divine Message, which is one and the same as the Message of the Holy Grail, for he who cannot turn his *faith* into *conviction*, has not attained the maturity which is necessary to enable him to enter the Kingdom of the Spirit, God's heavenly Kingdom — Paradise. Such a one will be cast out without mercy.

The keenest intellectual knowledge will not find him a private entrance through which he may slip in. He must remain behind and be lost for evermore.

That human beings in this part of Creation should still be on the *threshold* of the Spiritual Kingdom (indeed the greater number far below it) is owing to their neither wishing nor wanting to advance, for in their presumption they believe themselves possessed of higher knowledge — an attitude that is sufficient to put a stop to all natural, normal advance. They will no doubt come to perceive this in time.

The different religious cults of mankind do not originate in man's creative imagination by any means; they simply demonstrate different sections of life in the invisible world. Even the medicine-man of a negro or red indian tribe is an absolutely justified being on the low stage of development of that people. That humbugs and scoundrels should be among them does not discredit this fact.

Demons, wood-nymphs and sylphs, together with the so-called old gods, still exist today in the same haunts and carry on their work in the same way as they did of yore. Neither

were the high fastnesses of the great leaders of the elements, Olympus and Valhalla, ever imaginary: they were really perceived by seers.

What, however, seers were not able to see, mankind having come to a standstill in development, were the pure spirits, the beings God created in His own image. They also have their seat on high, which is called the Gralsburg (the Castle of the Holy Grail), the highest residence in the Kingdom of the Spirit and, therefore, in all Creation.

As man had only got to the threshold of the Spiritual Kingdom, he could only get knowledge of this Castle by inspiration, for his spiritual insight was not matured sufficiently for him to see it.

All is living; man alone who considers himself so far advanced, has turned aside and is now again retrogressing. It would be quite wrong to think that possibly on a higher state of development yet another change might be made in the *conception* of God taught by Christ, and in my Message from the Holy Grail, it will remain, nothing further or higher exists.

Although man cannot yet enter into the Spiritual Kingdom and develop there, yet every man can mature so far that his inner perception will convince him of this new fact. When he has got so far, he will be conscious of being clothed in the power of God, and he will then be able to do the great things that it was his mission to do from the beginning. Such a man would never imagine that he possessed divinity in himself. That mad error is only the stamp of immaturity.

The greatest modesty and humility and willingness to serve show real understanding, and these are the qualities that Christ's pure doctrine always demands.

Not till missionaries, preachers and teachers are thoroughly acquainted with the natural process of development in all Creation, which means a precise and accurate knowledge of the laws of God's Will, will they be able to claim real, living, spiritual success.

Unfortunately every religion is but the rigid, lifeless, outward form of some meaningless and dull doctrine, which it tries hard to retain and foster. After the necessary coming change, this inertia will be animated, the kernel will burst its shell, the cold, lifeless, rigid form, and will break forth jubilant and eager, impetuously overrunning the whole world and all its peoples.

Vocation.

It is the vocation of the German Psyche to be the future leader and guider in spiritual as well as in mundane affairs. Many books have pointed to this, such prophecies and visions which cannot be disregarded as mere illusions, say the same very distinctly. It is true, many of these books have been written with the object of encouraging and uplifting a people prostrated by dire affliction and to prevent the good elements in them from being overpowered by the evil tendencies and influences that are the accompaniments of such times of distress.

But he who is seriously interested in the study of the people which is destined to emerge from the ruins of the present conditions, will find that a grain of wisdom or of truth must lie in these predictions of a great future.

But I must particularly emphasize the words *from the ruin of present conditions*, for first the only course to be followed is further decline and utter break-down.

Look at people as they are now! Seek for the coming generation in the matured youth around you, the coming German generation. It is thoroughly corrupt both in body and soul. The few exceptions to be found strike one as distinctly excentric, but of these there are so few that they are of no account in a whole nation. So completely do these exceptions differ from their ever retrogressing surroundings that they are beginning to strike one as grotesque and one is tempted to despise them for incurable, morbid, useless enthusiasts and fools.

It is not, however, the praiseworthy exceptions that are grotesque but their deteriorating contemporaries who are

ever sinking and receding further and further from what the normal soul should be. They do not themselves see how far they have fallen from the firm ground on which the few exceptions are standing. They are under the impression that the *others* are mentally deficient, suffering from childish fancies from which they can awake at any moment to common sense amid general jeers and derision.

But the time is not far distant when the scornful expression in their eyes will change to one of terror and they will be compelled to acknowledge that those they derided are on the right path and guided by the right principles whereas they are sinking into and suffocating in a quagmire of their own making. The foul slough they themselves prepared is slowly but inevitably closing over their heads.

And the worst of it is that this evil condition is not to be put down to Germany's enemies but lies at her own door.

As in the process of boiling, the scum rises to the top, so it is in this great time of fermentation. Today, when all is wildly rushing towards the great expurgation, one only sees the dirty scum which is whirled to the surface: the offscourings of the German people proper. The sound basis below is invisible and from the outside it appears as if all were hopelessly rotten.

But this is not the case! The closer the tainted scum coagulates to a covering, the purer and the clearer the greater part (which is the principal part) below will be. Then, when the terrible happenings have brought the people to their senses and the ferment resulting from present circumstances has cooled down and the affliction suffered in the past is over, the stiff coating of scum at the top will cleave asunder and suddenly disclose to the insensate, corrupt and spent forces above the purity and clearness which has formed below.

Then, as a mighty flood, purity will break forth and disperse the scum, so that it may no longer be a hindrance to the real core of the people.

It is not a new, a coming generation which will be victorious, neither will it be the degenerate and pitiable German youth of today. These have let themselves be poisoned and will scatter like chaff at the first breath of fresh air. They started on the wrong path before they came to maturity and gave themselves up to loose living until they lost all moral backbone.

It will be the old style which will come out victorious, hardened by the principles which guided their forefathers like fine steel, they will emerge out of the mad confusion, a firm solid block on which alone a new edifice can be reared.

Look to yourselves you men and women of German blood who are mature and not to the young ones: they must learn from you. *You* have the future in your hands, you who know and have lived in the past!

Up till now, you were speechless spectators and could not understand the meaning of the goings-on about you and, therefore, did not interfere!

Stand forth now and lend your help, inspire nerveless youth with *the vigour of the Germans of old*, infuse into them the strength that knew no weak indulgence and was equally severe towards itself as towards others; deferred to and feared by the weak and effeminate, but the terror of the false-hearted!

It could only have been your unbounded astonishment that things could possibly have come to such a pass as they have, that temporarily lamed your unconquerably sound intention and purpose and judgment, but never willing acquiescence in the moral and physical decadence of today.

And it is *you* whose duty it is now to break the chains with which you let yourselves and the coming generation be fettered and not to wait for your successors to do so.

And you again who are so placidly waiting for this reformation to come about of its own accord when the time-honoured prophecies come to be fulfilled, do not deceive yourselves! Where there is no corresponding activity the best prophecies can be of no avail. Inert waiting puts an

insurmountable obstacle in the way of their fulfilment.

Your debates on their interpretation and on the time of their possible fulfilment are as dangerous, even calamitous for Germany's future as that other scourge she specially suffers under, i.e. the eternal dissensions in her home politics which clearly prove that up till now there has been no true German *spirit*. This *spirit* was only to be found here and there in individuals and it was only sometimes in times of greatest danger that the masses proceeded in unison, but not always then.

When indeed has there ever been a nation imbued with a *free proud German spirit?*

Every mischief-maker found easy access to her ear and a fruitful soil for his mal-practices.

People spend their time in dancing and dismiss with a careless shrug of the shoulders the cries of whole sections of people, their compatriots, who are suffering under the heavy hand of the enemy.

But Prophecy and Promise speak of a *chosen* people. Can the German people as they now are, ever claim to be that people? Does it in any way show itself as *chosen?* I need not answer that question.

A *Vocation* is a strange thing — a mystery of profound meaning. Christ's warning words were: Many are called but few are chosen, i.e. few of the *called* are successful in achieving the wished-for, intended result; this they must attain by hard work, exceptional activity and persistent assiduity. As it is with the individual, so it is with the nation: to be called only means to have the *ability* to succeed, but it does not mean that success will be accorded to the one who is called. Not until the latter has put all the talents he possesses, unreservedly at the service of the great Work; hard struggle, unremitting perseverance and ceaseless diligence, will call help to come to him from above, help of an exceptional and special kind to lead him to victory, i.e. to discharge the duties of his vocation in a satisfactory manner.

Neither must this be misunderstood. The powerful assistance from above is not meant metaphorically. The power to gain the final victory is always ready at hand. He who is called must work his way forward by his efforts and by his gifts till he comes into touch with this power which will then couple itself to his!

Thus the process is quite different to what so many think. To have a vocation lays an obligation on a man. The sword of victory is pressed in the form of abilities into such a man's hand *to fight with*. But he must wield the sword and strike with it himself.

Thus do not waste time in which you are destined to do great things, in dreaming, for yours is the victory if you set yourselves to work.

Herein a *too late* may also come, and victory later on would be ten times, nay, a hundred times harder to win.

As it is very clear to every one that the German people in their *present* condition, cannot be the *chosen* people, but as, on the other hand, all the predictions point to the possibility and the probability, of their fulfilling this mission, it is evident that they must undergo considerable modifications. Voluntarily they will not change. They have proved this during the past years. The moral and spiritual level of the nation, to which every German should contribute, has lowered and not risen. The consequence is that it has been forced to relinquish the firm basis, the wholesome soil on which it should (and could) flourish and develop, to be taught in the hard school of distress and calamity. And if the afflictions undergone up till now have not sufficed to do this, greater suffering must come — the time will come when all obstinate resistance must break down or submit. The individual always has the free choice between the *breaking* and the *submitting*, he will be rewarded according to the course he decides on taking.

The nearer the time approaches for the catastrophes prophesied to take place the greater the suffering will be: he whose decision will bring him happiness may well rejoice.

The chosen people destined to survive the Cosmic Crises to

come, cannot of course be limited to individuals belonging to one nation only. Therefore, *the German people* is not meant to be understood in a restricted sense. In a cosmic event it could never be a question of *one special nation*, although it may well play a leading role in carrying through the coming changes. The nature and the magnitude of the role it plays, each nation will decide for itself.

It is the *race* and not the *nation* which will be decisive in the approaching new era of the world. The *white* race is the furthest developed of those who are competing. That Asia and other quarters of the globe were formerly further advanced than the Europe of that day, is insignificant in this case. When the Great Reckoning takes place, not only for the men on this earth but for the whole section of the universe to which this earth belongs, it will be the condition, the state of development which alone will fall into the balance *at the decisive hour*. And in this the white race is leading. For this reason Europe will be the scene of the field of battle.

In my lecture entitled: Gods, Olympus, and Valhalla,* I very distinctly pointed out that every reincarnation took place in surroundings which harmonised with the condition of the human soul seeking to incarnate. Thus a white man who has greatly degenerated, may reincarnate as a negro and naturally a negro may, in the same way, reincarnate as a white man.

Among the white races, it is the *true genuine German spirit* in all its purity and strength which stands the highest. It has often made the essay to attain to this leading position but with the exception of single individuals, the efforts have not been successful. Single individuals must always be pioneers, they represent the qualities of their race. The German spirit is to be the pattern or model for the other races and shall be their guide during the last stage of mankind's progress on earth. Not the German spirit as it is now, but as it is to *become* and *can* become in virtue of its abilities and certainly *will be* in the course of coming events.

***) Lecture No. 82: The Gods, Olympus, and Valhalla.**

It is not the *nation* that calls itself the *German nation* that is meant, a cosmic conception goes much farther and is much wider. A member of any other nation, can have or be inspired with the German spirit here required. It is a question of mental and moral qualities, not of political.

But it happens that the fundamental qualities in the spirit of the future to whom victory and leadership unconditionally belong, are principally inherent in German people.

Therefore, take heed, you Germans, put out all your strength that you who in virtue of your qualities have been *called*, may also be *chosen*.

The *chosen people* will consist of *chosen* individuals to which position every one of you has a right to aspire. Therefore, it will not only be composed of Germans but also of members of other nations provided they belong to it in the spirit. Membership is not limited to the frontiers of Germany.

Do not lightly trifle with respect to the high mission awaiting you! But tear yourselves free from superficial modes of thinking and living of today and become what you can be and should be: one in spirit, a united people taking the lead and being the pattern for the others. The time will come when help and support will come to you from all parts of the Cosmos. This will be at a precise moment. If you let this precious opportunity go by, you will fall instead of rising, and your fall will be terrible and final without hope of ever being able to reascend.

Those who are called must exert the greatest energy and all the strength at their command.

Keep this warning ever in mind!

Man: his place in Creation.

My words asserting that man has no particle of divinity within him, raised a storm of indignation which spread like a flood over the borders of one country after another. This shows how deeply presumption is rooted in mankind.

But all opposition is fruitless, for it does not alter the fact. And when at last men have got so far that they are convinced that man has no divinity in him, they will find to their dismay, that he is still smaller than they had thought.

I will, therefore, go a little further than I have hitherto done in my explanation of Creation, in order to show to which stage man properly belongs. It is not possible for him to ascend until he knows exactly what he is and of what he is capable. When this has been made clear to him, he will know what his duty is. What he should do is very different from what he has been willing to do up till now. Truly an immense difference. He who can see clearly, not with the vision of a *seer*, but with the insight of one who knows, cannot have compassion or feel pity, but must be filled with anger and contempt at the stupendous pretensions hundreds of thousands in their self-conceit are hourly and daily guilty of towards God — presumption that has not a grain of knowledge to justify it.

In a word: what I say in future will be addressed to the few who in virtue of their true humility are able to attain a certain degree of understanding without necessarily having been previously broken on the wheel by the events which are soon to come to pass, to clear the way and prepare fruitful soil for His true Word according to Divine ordinance. All empty words and effusions of the worldly-wise and the self-confident will come to naught and crumble away together with the

absolutely unfruitful soil of the present day.

It is high time that this senseless profusion of empty words should cease, for they are poison for all aspirants.

I had scarcely explained that the Son of God and the Son of Man were two different persons than treatise upon treatise in the complicated jargon of theological and philosophical scholars appeared, stating that this was not so. Without honestly going into my arguments, they sought to keep up the old error at any price, even at the cost of all logic, using the obscure terms of former dogmatic writings. Obstinate appeals are made to certain sentences out of ancient manuscripts, to the exclusion of all independent reasoning; indeed, though unexpressed, the condition is made that hearers and readers should not think, still less allow their intuition to speak, for should they do so, it would very soon appear that nothing is proved by this idle talk. Whether they reason inductively or deductively, no positive or consistent result can be arrived at, nor can one discover any connection between the many words and what really happened.

When, at last, man's inner eyes and ears are opened, he will easily recognise the nullity of such teaching. It is but a convulsive clinging to what has hitherto been their support, which will soon, however, prove to be but a broken reed.

As these false dogmas are built upon the authority of sentences, the translation of which cannot be depended on or proved to be correct; not one of them can be logically inserted into the chain of events, nor do they satisfy man's intuition of what is true. It is only when all the links of a chain can be united to the exclusion of all extraneous matter, that events can be rightly explained.

But why trouble when it is not man's wish to be freed from his obstinate fatuity? Let *that* come to pass which under the circumstances *must* come to pass! Only a few years and all this will be changed! I turn with disgust from the pious believers who pretend to be humble and yet who are so self-opinionated that they cannot recognise the simple truth; they laugh at it or

even benevolently suggest improvements. The way to which these so persistently keep, is the way that leads to a region from which there is no return to life! They have had the right of choice.

Those who have up till now followed me, know that man belongs to the highest sphere of Creation, that is to say to the Spiritual Kingdom. But the Spiritual Kingdom again is subdivided into many sections. The inhabitants of this earth, the earth-men, who pretend to greatness and who dare belittle their God by affirming that their God is but the head of the section to which man belongs, these earth-men who sometimes deny their God and at other times scorn Him, these earth- men are not even what many a humble soul in all good faith thinks he is — they are not the *created* of God, but merely *developed creatures*. In this there is such a vast difference that man cannot conceive it, and will never be able to grasp its full meaning.

Spiritual teachers and leaders who are anxious to increase the number of their adherents have fine words at their command and they hold out prospects that are pleasant to many. These ignorant teachers are themselves convinced of the truth of what they spread abroad but do not know what harm their teaching does to mankind.

The man who wishes to advance spiritually, must, to begin with, be quite sure what he is. If this great question *what am I* has not been satisfactorily solved utterly regardless of every personal consideration, his path will verily be a thorny one. Voluntarily and of his own accord, no man will abase his pride to the degree of humility necessary to show him the path he is to take. And this has always proved to be so up to the present time. Even the virtue of humility man abuses, for he either so exaggerates it to be an abject slave, which is just as wrong as to be presumptuous, or he affects exaggerated humility for the sake of an end he can never attain, something his very composition will not allow. In aspiring to what is too exalted for men, they will only fall to depths that will destroy them.

Only beings *created* by God are fashioned after His Image. They are the Primeval Beings, the *pure spirits* who dwell in Paradise, the Creation, out of which all else developed. They have dominion over all that is spiritual, that is to say, they are the principal leaders, they are the ideals, the prototypes ever there for men to imitate. It was not until Original Creation had been fully elaborated that the unconscious spirit germ of the earth-man issued from it to develop itself to fully conscious individuality.

Not till this spirit has reached perfection on its long journey in obedience to God's ordinance, will it be the reflection of those beings who were created by God in His own likeness. The human spirit will never be more, for there is a great gulf between him and them. And again there is a mighty gulf — an immense distance — between them and Almighty God. Therefore, the earth-man should make an effort to realise what an immensity of difference lies between him and the sublimity of the Almighty whom he claims to resemble, for the latter presumes that when he has reached perfection, he will be Divine or at least be a portion of Divinity, whereas, in truth, when he has arrived or risen to his greatest height, he will only be a reflection, a copy, of the beings made in the image of God. He may then enter the precincts of the Castle of the Holy Grail as the highest honour to which he can aspire and attain. Therefore, cast aside your presumption. It is but a hindrance, and prevents your finding the right way. Departed spirits, who give well-meaning advice and teaching in séances, are not competent teachers, for they themselves have not the necessary knowledge. They could (and would) rejoice, if they could hear of these things. When true knowledge comes to them, great will be their lamentations at the time wasted in obstinate and fruitless toying.

What happens in the Spiritual Kingdom happens also in the world of natural substance. The Lords of the elements have been created from the beginning, and are primeval created beings, but the conscious natural beings such as nixes, elves,

gnomes, salamanders, etc. are not *created* but have *developed* out of the substance of the natural realm from unconscious germs to consciousness, and have clothed themselves in human shapes. *Taking shape* is always accompanied by and goes hand in hand with becoming conscious. There are the same stages or ranks here in the world of nature as on a higher plane, in the Spiritual Kingdom. The Lords of the elements in the world of natural substance are clothed according to the nature of their activity in male or female forms like the beings in the Spiritual Kingdom. Hence the ancients spoke of gods and goddesses, which I dealt with in my Lecture *Gods, Olympus, and Valhalla?* * One marked and distinctive feature characterises Creation and thus our world. The reader should probe my lectures, seek to connect them and then compare what they teach with the great and small happenings of real life in the world. Not till he has done this, can he fully understand the Message of the Holy Grail, and he will see that it forms a consecutive whole, leaving no gaps anywhere. He will find that the subject matter of each new subsequent Lecture is logically connected with what has gone before, and the later information can be deduced from the former making all clear without altering one sentence. He who finds *gaps* has not arrived at full comprehension of the subject. He who does not see how deep and all-comprehensive the teaching is, has a superficial mind, has never tried to let his living spirit penetrate the truth here presented to him. Let him join the army of self-sufficient, conceited braggarts who go about vaunting that their knowledge surpasses that of all others. Self-conceit and self-confidence prevent them from recognising the living reality that is wanting in their own pseudo-knowledge in that what another says. The self-sufficient but sterile offspring of a debased generation, dismiss what is said here as a difference in words only, but not in fact. They will never be able to grasp the great cleft between the two orders; here again it is the simplicity of the words that confuses and deceives them.

*) Lecture No. 82: The Gods, Olympus, and Valhalla.

Should I now tell of all the divisions and sub-divisions in Creation, many a man considered *great* would prostrate himself in the dust, overwhelmed and crushed by the knowledge of his nothingness and insignificance.

The expression *earth-worm* is quite appropriate to designate the *great minds* who boast today of their great sagacity, but who will soon be grovelling with the lowest, unless indeed they are not turned away irretrievably.

The time has come to look at things in the world in the right perspective. Here below what is temporal is distinguished from what is spiritual, and these terms are very appropriate and must have been inspired, for they rightly reflect the distinction made in all Creation. We distinguish Paradise and the World, that is what is spiritual and what is temporal. What is spiritual is not excluded from the temporal, but nothing temporal is to be found in the spiritual sphere. We must call matter the world through which the spirit pulsates. What proceeds from the spirit belongs to the spiritual world, to spiritual Creation, to Paradise, from which all matter is excluded. Thus we have Paradise and the World, Spirit and Matter, Original Creation and the subsequently developed or automatic copy of the first Creation.

Paradise alone is Original Creation, the Realm of Spirituality. Everything else is only *developed*, not created. And what is *developed* must be called the *World.*

The world is transient; it develops from rays emanating from Creation proper, and spiritual emanations urge and help it to copy the forms before it. The world undergoes the process of coming to maturity, of ageing and then decaying, but what is of the spirit does not age, but remains ever young or in other words is eternally the same.

It is only in the *world* that sin and atonement are possible, and this is due to the defects in the *copy*, to its faultiness and incompleteness of development. In the Spiritual Kingdom any sort of fault or sin is utterly impossible. He who has seriously read my Lectures, clearly understands that nothing of the

spirit, which courses through the world, can re-enter the purely spiritual world as long as an *atom* of other substance still clings to it. The smallest atom would prevent it from crossing the border. It would be retained even if the spirit had come to the very threshold of the Spiritual Kingdom. This atom is of a lower order of substance and as long as it clings to the human spirit, it prevents its entering this higher region; but the moment the spirit has shaken off this speck, it is released and soars upward; then, being the same weight as the lowest strata of the Spiritual Kingdom, it not only *can* but *must* cross the threshold, where up till then it was held up by the atom of dust. This process can be looked at from many points of view and described in many different ways, but, however illustrated, it remains exactly the same. I could dress it up in fantastic stories or clothe its meaning in parables, but the bare facts themselves are very plain and simple; they result from the unfailing effect of the three great laws of which I have so often spoken.

No evil can approach Paradise, no sin can be committed there, because the Holy Spirit Itself created it. Only what is created is perfect and complete, whereas in the reproduction, the copy of Divine Creation, the training ground which was given over to the human spirit to develop and gather strength in, sin was introduced by the perversity and obstinacy of man, and these sins must be atoned for before the spirit can return to its home. It is quite natural that it must first rid itself of its debt. I could give thousands of examples to illustrate the working of the three Divine laws on which all is based.

Many will find it strange that my description is so realistic and matter of fact, allegorical illustrations would be more flattering to man's presumption and self-love. He prefers to live in dreamland where he appears to himself of much greater importance than he really is. That is his mistake: he rejects reality and revels in imagination; in his flights of fancy he loses his way, himself and his hold, and is then horrified, perhaps even indignant at my sober and unembellished account of how

things are in Creation and what role he plays there. The transition is for him somewhat like the experience of the child who listens with flushed cheeks and baited breath to mother's or grandmother's fairy stories and later on goes out into the world and sees men and things as they really are. All seems absolutely the reverse of the beautiful tales, and yet, if you look keenly and retrospectively at these fairy tales, it is the same.

The moment of disillusionment is bitter but necessary for the child, for it would otherwise make no progress, would be a stranger in the world, would suffer grievously and perish. He who would advance must acquire the right knowledge of Creation. His feet must stand on firm ground; he must no longer go by, or depend upon impressions and imagination, which may be all very well for an irresponsible child but are quite unsuitable for a mature man whose strength of will and purpose penetrates Creation, either advancing or hindering it, thus himself rising *or perishing*.

Young girls read novels which misrepresent real life and awake extravagant illusions, for later they only too often become the easy prey of unscrupulous adventurers in whom they put their trust and who ruin their lives, and as happens in the world of matter, so it happens and is with the human spirit in all Creation. Therefore, away with allegories, which men will never understand because they are too indolent to ponder them and unravel their meaning. It is time to tear away all veils so that man shall see clearly where he came from, what his duties are in fulfilling the task allotted to him and what his destination is. For this purpose it is necessary for him to know *the way*, and this *way* he will find clearly marked out in my Message from the Holy Grail. The words therein are *living* words, and those who honestly thirst for enlightenment will be richly rewarded. But those alone; all others it automatically repels. To the conceited and superficial seeker the Message is a book with seven seals.

Only he who willingly opens himself will receive enlightenment. He must start reading in an honest and

unbiased spirit, and he will receive answer to all he seeks; he will be fed with heavenly bread. But those, whose hearts are neither pure nor sincere, will be repelled by the Word; to them it will refuse to yield up its secret treasures. They will find nothing. Each man will then be judged according to his attitude. It automatically separates one man from another according to the way in which they respond. The time for dreaming is past. *The Word brings Judgment with it!*

All this is so simple, to most men too simple, so that they cannot conceive that *this* is the beginning of the great Reckoning, of the awful Day of Judgment. *It is the first sorting and separating of human spirits.* Each is sentenced and judgment passed according to his attitude towards the New Word of God. Judgment does not lie in the ensuing events, for every man is obliged to pursue the paths that he chose and determined on to the end where he will find his reward or his punishment. *Once more* occasion is offered for man to awake, that is when he is shaken by the coming catastrophes. The *great tribulation* may compel him to serious thought, and possibly some may lay hold of the rope thrown out to save them from sinking further in the quagmire they are in. How easily that might have been avoided, but now it is too late! May it happen that these terrible events be the saving of those who will in time see the nothingness of their false prophets and leaders in whom they so firmly believed and trusted. Truth alone will survive these coming events and make known the leader chosen and sent by God who alone will have the power to help in the desperate spiritual and temporal need of man.

A thousand years are as one day.

Where is the man who has grasped the meaning of these words? In what church are they rightly interpreted? In many cases they are taken to indicate everlasting life. In all Creation there is, however, nothing that is not limited by time and space. The very word Creation supports this view, for what is created is a work, and every work has its limits in space, and what has its limits in space has its limits in time.

There are many different spheres where spirits dwell. These spheres vary in density according as they are nearer or farther from Paradise. Their degree of density corresponds to the degree of maturity of the spirits that inhabit them. The farther they are from Paradise, the heavier and denser they are.

Time and space shrink and narrow in proportion to the increasing density of matter, which again depends on the distance they are situated from the Spiritual Kingdom. This earth belongs to that section of Creation which comes second in order of density. There is one section which is of still greater density, in which the conception of time and space is still more limited. The difference in the conception of time and space depends upon the greater or lesser elasticity of the human brain, which regulates man's capacity to grasp abstract problems and ideas; and this again corresponds to the density of its environments, that is to say, to the nature of the substance of that section of the universe where the human soul happens to be at the time.

Thus we must speak of differences in the conception of time and space in the different parts or spheres of the universe. There are parts of Creation situated much nearer Paradise, that is to say, the Spiritual Kingdom, than that section to

which this earth belongs. Those nearer parts are of another species of matter which is much lighter and less compact, and, therefore, offer greater possibilities and opportunities for consciously realising phenomena. We call this fully conscious, intuitive realisation.

In enumerating other kinds of matter we must mention a finer species of dense physical matter, a denser species of ethereal matter and pure ethereal matter. We are now in a world of absolutely dense matter.

The more rarified matter is, the more porous it is; and the more porous it is, the more extensive is the field in which a human spirit, living in a body of matter, can consciously realise phenomena, or, we may say: the greater is its capacity and its sensitiveness for receiving impressions. It is quite natural that in a dense body with its correspondingly dense brains (as transmitter of external phenomena) the human spirit is more fettered and closely encased than it would be in a more porous, less dense species of matter.

The less dense matter is, the more buoyant it is; it floats aloft and becomes translucent and consequently more luminous itself. Thus the nearer their lightness lifts human spirits to Paradise, the more luminous they become because the light from that region can radiate through them. Hence it follows that the farther the human spirit is able to lift itself out of its physical body into lighter and less dense surroundings, the greater its capacity for realising phenomena will be, and it will be able to register a greater number of impressions, so that in its surroundings it can realise far more in one day than the denser brain of man can in a whole year on earth. What a human spirit can realise and experience will correspond to the nature and degree of porosity of its surrounding substance; the spirit will be able to realise as much in one earth-day as in one earth-year, and when it is in the Kingdom of the Spirit, it will be able to realise as much in one earth-day as in a thousand earth-years. That is why it is said: “There a thousand years are as one day.”

All depends on the amplitude of realisation (the extent and range of experience) which increases in conformity with the degree of maturity attained by the human spirit. Man can best understand this, if he thinks of his dreams; when dreaming, his soul experiences joy and sorrow; it laughs, weeps and ages, realising the events of a whole life-time in the space of a single minute. In ordinary life, when awake, a man would require decades to realise such experiences, because mundane time and space are so limited that each single step takes a much longer time. Only in his dreams can man live so rapidly, for in his sleep he has partly freed his brain from its fetters and is transferred to lighter and more luminous regions. When he has become a free spirit later on, he will habitually realise in this rapid manner. Then, indeed, he will only need one day for the experiences of a thousand years — a thousand years will be as one day.

Intuition.

Every sensation or psychical experience that a man is impressed with, immediately forms an image. The cerebellum participates in this work, for it is the bridge across which the soul controls the body. It is that part of the brain which causes dreams.

The cerebellum is connected with the frontal brain in which thoughts are generated. These are more or less controlled or restrained by time and space and constitute the human intellect.

If you pay attention to these phenomena, you will easily distinguish whether your *intuition*, the spiritual agent, is speaking to you or whether it is your *feeling*, the intellectual agent.

The activity of the human spirit awakens intuition in the solar plexus and it has a corresponding effect on the cerebellum. It is a wave of dynamic force which the spirit sends forth.

Man naturally senses this wave where the spirit (within the soul) has its nearest connection with the physical body, i.e. the centre of the so-called solar plexus which again passes the motion forward to influence the cerebellum. Like a photographic plate, the cerebellum fixes a picture of the process or event exactly corresponding to what the spirit intended or to what the spirit formed by the energy of its will-power.

A picture without words! The frontal brain takes over this picture and seeks to put it into words, thus thoughts are generated which again are expressed in language. In truth the process is simple enough. Let me repeat:

By the help of the solar plexus, the spirit makes an impress on the bridge provided for it, or one can say, the powerful vibrations of spiritual volition communicate themselves to the cerebellum, the tool given for this purpose, which forthwith passes on the impression received to the frontal brain. In the process of transit a slight modification takes place, for the cerebellum infuses some of its own density into the spiritual impression received.

To carry out its behests, the spirit has a set of tools at its disposal in the human body; these are linked together in a certain order as in a chain and each link shapes what is transmitted to it after its own fashion: it is its only work and the only work it can do.

Thus the frontal brain takes over the picture which the cerebellum passes to it and begins by compressing it within narrower restrictions of time and space to correspond with its own somewhat coarser consistency. This process condenses and consolidates the picture and it passes into the world of thought-forms which is of more tangible substance.

The next stage is the formation of words and sentences. These are sound vibrations. The organs of speech carry them into finest material substance where they set another category of vibrations in activity and do fresh work.

Hence the spoken word is a result (effect) of pictures transmitted by the frontal brain. The latter may choose to affect the organs of locomotion instead of the organs of speech, in which case the effect will be manifested in writing or in action.

This is the normal course of the activity of the human spirit in matter, in obedience to the Will of the Creator.

That is the right course and would have furnished a sound basis for the further development of Subsequent Creation. It would then have been impossible for mankind to have lost their way and gone astray.

Man, however, voluntarily abandoned the prescribed course for which his body was physically adapted. He wilfully

interfered in the order of succession of the tools he had at his command, by making his intellect his idol. He concentrated all his energy on its culture to the prejudice of all else.

Considered to be the source of productivity, demands were made on the frontal brain, out of all proportion to what was required of the other tools. In so doing, man incurred a heavy penalty, for it upset the equal balance of the tasks and responsibilities of each separate unit or link in the chain, it hindered their cooperative work and put a stop to all proper development.

The excessive strain the frontal brain was under for centuries, the pressure which was concentrated on it alone, so forced its growth that it overpowered all else with the result that the activity of the neglected parts was so curtailed that they degenerated for want of exercise. And among these, the cerebellum, the tool of the spirit, was the first to suffer.

It follows, therefore, that the human spirit was hindered and impeded in its function if not altogether disabled.

The way to the frontal brain over the cerebellum (the bridge) being blocked, all communication and intercourse between the human spirit and the frontal brain was and will always be out of the question, the component parts of the frontal brain making it absolutely unsuited for such intercourse.

The frontal brain is wholly dependent on a cerebellum in full working order. If it will rightly carry out its appointed task, it must, in obedience to the Will of God, take the position assigned to it which comes next in succession after the cerebellum.

The nature and substance of the cerebellum makes it sensitive to and capable of receiving spiritual vibrations. This is an indispensable condition, for the frontal brain which must transmit vibrations to matter (both to fine ethereal as well as to dense visible substance) is of quite a different and much coarser fibre.

The super-cultivation of the frontal brain is *Original Sin*, the inherited sin of mankind in which man sins against God, or

more precisely said, against His Divine Laws, which are manifested in the distribution of the *tools* in man's physical body as in all else in Creation.

If man had kept to this right distribution and conformed to its order, he would have found his way to ascent in it. But his ambition and his presumption caused him to interfere in the normal order of things. He laid hold of and picked out a special tool, fostered, cherished and furthered it, disregarding all the others. This brought inequality among them and held up all advance. If the natural course of events is held up in this way, disease and failure must ensue, ending in utter confusion and ruin.

Here it is not a question of the body only, but, in the first place of the spirit.

Unequal cultivation of the two parts of the brain was unlawful interference in the natural order of phenomena: For centuries the cerebellum was forced back and suppressed and spiritual work checked.

Inherited Sin it is rightly called, because the one-sided, super- cultivation of the frontal brain is physically transmitted to every child at its birth, thus from the start, incredibly handicapping its spiritual awakening and strengthening. The *bridge* it needs (the cerebellum) is no longer easy to cross, indeed it is at times altogether blocked.

In assigning undue importance to his frontal brain and in relegating his cerebellum to the second place, man pronounces just censure on his want of understanding. The mutilation of the most precious and delicate tool of his physical body was the greatest of man's many blundering sins on earth, neither does he suspect what harm he did himself in his criminal obstinacy. For the tool given him to be of service to him in this world must now inevitably drag him down to ruin. This sin was far greater than that of the drunkard or than that of the libertine who wastes his strength and destroys his body by indulging in his carnal instincts.

And now, in spite of having wilfully disabled the medium

they had in their physical bodies, they have the presumption to expect that God shall make Himself manifest to them in a manner that they can understand: After their sacrilegious guilt, they would make *exactions!*

If man had not unlawfully interfered in the disposition of God's Work, but developed in the normal manner, how easily and how joyfully would he have mounted the steps to the higher regions of Light!

Let him be accursed who does not lay hold of the last saving anchor with a grateful heart!

Let him go to his doom that he may not brew fresh mischief and sow new sins, and bring still greater misery and affliction on his fellow- men, than he has done heretofore.

It is not astonishing that such mental cripples unfailingly succumb to megalomania, the insanity of grandeur, from which the present generation still greatly suffers.

Future generations will have *normal* brains. These will cooperate and second each other harmoniously.

The cerebellum, called the *small* brain because of its crippled degenerate condition, will recover its proper field of activity and grow in strength till it is in the right proportion to the frontal brain.

Then harmony will be re-established and all that is rigid (petrified) or unsound will be cast aside. But let us now examine into the further consequences of the false principles which man has hitherto taken as directives for his life.

The small size of the present-day cerebellum being out of all proportions makes it very difficult for the serious seeker to recognise the whisperings of his soul and distinguish intuition from mere feeling.

I have already said that feeling is the product of the frontal brain; the thoughts it sends forth affect the nervous system and then are reflected back to the frontal brain where they awaken, quicken and compel so-called imagination.

Imagination is a picture formed by and coming from the frontal brain and is not to be compared to the brain-pictures

coming from the cerebellum which are impressions of the spirit. Here we have the difference between the mode of expression of intuition, the product of the activity of the spirit, and the mode of expression of feeling, resulting from physical nervous activity.

Both produce brain-pictures, but although there is such a mighty difference between them, it is hard if not indeed impossible for one who does not know, to make a distinction.

The brain-pictures from the cerebellum are genuine and alive; they emanate living energy, the brain-pictures of feeling are imaginations, they are deceptive, their energy is borrowed energy. For one who is acquainted with all the phenomena of cosmic development and studies himself attentively the difference is easy to recognise.

In the case of brain-pictures transmitted by the cerebellum in its function of bridge for spiritual influences, the picture appears first, the effect is immediate, then the picture is transmuted into thought and the thought influences the inner life of man.

In the case of the brain-pictures the frontal brain transmits, the order is reversed: here the *thought* must precede to form a basis for the picture. All this happens so rapidly that it appears as if it occurred simultaneously. A little practice in observation, however, will very soon teach a man to recognise which process is going on.

Another result of this inherited sin is the manifest confusion in dreams! This is the reason man can no longer lay that value on his dreams as is due to them. The normal cerebellum influenced by the spirit would render dreams clear and lucid, that is to say they would not be *dreams* at all but spiritual *experiences*, received and transmitted whilst the frontal brain was asleep.

The frontal or the day-brain of the present day is of such superlative energy that it influences the delicate sensitiveness of the cerebellum by night also. The latter absorbs these powerful emanations together with its spiritual realisations

and the result is a confused conflux of impressions like the result of double illumination on a photographic plate. This is the reason of the confused dreams of today.

The best proof of this double influence is the occurrence of words and sentences in dreams; these can only proceed from the frontal brain, for the frontal brain alone forms words and sentences owing to its being more closely allied to time and space.

It follows that spiritual warnings and teaching from the cerebellum can no longer (or at least rarely) find their way to man so that he is exposed to many dangers that spiritual warning would enable him to avoid.

Man's unlawful interference in Divine disposition brought about many other evil results besides those already enumerated. For in truth all evil proceeded from this disastrous failure so evident to every one today. It was but a fruit of vanity, and vanity came into the world with woman.

If he does not wish to be lost, man should tear himself free from the results of inherited sin.

To do so, like all other work, will cause him trouble. But man must awaken out of his comfortable indolence to become at last what he should have been from the beginning: an instrument serving to develop and advance Creation and a transmitter of Light to all creatures.

The World teacher.

The world-teacher is the Son of Man. He is called *World Teacher* not because he comes to teach the World and perhaps to found a new religion, purporting to unite the world, or more especially the earth, or still more explicitly, mankind on earth, but because he comes to teach the *meaning* of the world. This is knowledge man must have. He must learn how all things work mechanically and automatically, so that he may see his way clearly on his upward journey, and know the laws, on which he can depend, and the signposts of the road he travels on through space. He must recognise the laws on which the universe rests. Thus it is a question of the *lore of the world* — Creation.

Behind the true World-Teacher shines the radiant luminous Cross of Redemption, as it did with Christ. One can say he bears the Cross, but the word Cross has nothing to do with suffering or martyrdom. This will be one of the signs only visible to those whose eyes are open, which will certify to the genuineness of his mission — a cross of living light which no sorcerer or magician could ever imitate, however clever he might be.

This phenomenal Cross of Light is not something arbitrary or accidental but natural, and its signification will be seen directly the meaning of *redemption* is explained. It is not Christ's Cross of Suffering, as I have explained in my lecture on the Crucifixion and have often repeated. It is something quite different, apparently simple but yet stupendously grand. The Cross itself was known before Christ's time on earth. It is the symbol of Divine Truth, not the sign only, but its living form. And as Christ was the Bringer of Divine Truth,

unadulterated, and as He issued from the Truth having a portion of living Truth within him, it clung to him and was inseparable from His person. It was visible in the form of a living Cross of Light shedding forth its own luminous rays independently. One can say that Truth is the Cross itself. Where this radiant Cross is, there also is Truth, because they cannot be separated; they are one, for the Cross is the visible form indicating the Truth. The radiant Cross was from all time the Truth itself, and as man can only advance in development by and through the Truth, and in no other way, his spirit can only be redeemed in the knowledge and understanding of Divine Truth.

And again, as redemption can only be found in the Truth, it follows that the Cross (the Truth itself) is a redeeming Cross, or the *Cross of Redemption. Man is redeemed by Truth;* he must seek to know it; he must steadily keep to the way it points out; then it will lead him forth out of the present state of mad confusion and his spirit will be able to rise to the Light.

The Son of God who came on earth and the Son of Man who is expected to come are the only two who could bring undimmed Truth; so it naturally follows that they both must bear the cross as inseparable parts of themselves. They are bearers of the radiant Cross of Truth which redeems those who will accept and receive it and direct their lives according to it.

Of what value, therefore, is the talk of the wise ones of this earth? In the hour of tribulation their words will be wafted away by the winds — they will be as nothing. Therefore, the Son of God said to men that they should take up the Cross and follow Him. He meant that they should welcome and receive the Truth, live according to its precepts and accommodate themselves to the eternal laws which govern Creation. If these laws are carefully studied and thoroughly understood, man can utilize their working power for the general use of all.

But what has the small and narrow mind of man made of these simple and natural facts? Men have constructed the dogma of the Passion, which was neither the wish nor the

intention of God, nor of His Messenger, the Son of God. This was a wrong way, far from what God willed; it led to pain and suffering and God's way leads to joy and blessedness.

It is indeed a terrible symbol for mankind, that they nailed the Son of God on a Cross, the material reproduction of the very form of Truth itself. His physical body was tortured to death on the symbol of the Truth He brought them. The Cross of Suffering, the Crucifix of the Churches, is not, however, the Cross of Redemption!

It is written, he who stands in the *power* and the *truth* . . . The Power is Divine Will, the Holy Spirit. Its visible form is the Dove. The visible form of the Truth is the radiant Cross. Both these were seen as the living accompaniments of the Son of God. He stood *in* them, a natural self-evident phenomenon. *And the same will he the visible accompaniments of the Son of Man* — the Dove above and the Cross of Redemption behind him, for he again is inseparably bound up with them. He is also a Bringer of Truth, and stands *in Divine Power and Truth. They are the sure signs, the credentials that his mission to fulfil the Promise is genuine.*

Look aloft! As soon as the inexorable precursors of his Coming clear away the obstacles, which human presumption has heaped in his way, the *bandage blindfolding their eyes will fall and they will recognise him.*

These then will be the witnesses. They will call aloud and proclaim his Advent — they will be driven to do so by the Power of the Light. Not one of the numerous false prophets and leaders of today will be able to stand before him, for in the two sublime signs which none but the Son of God and the Son of Man can bear, God Himself vouches for His servants, and all human wisdom will be silenced.

Watch for that hour; it will come sooner than you all think.

The Stranger.

Darkness again lay over the earth; it triumphantly overshadowed mankind and barred the way to the Spiritual Kingdom. The *Divine Light* had left men. The body that had served it as a physical vessel hung bleeding and mangled on the Cross. It had been sacrificed as a protest by those to whom he had come with the purpose of bringing them happiness and peace divine.

On the summit of the whole universe, near to God Almighty, resplendent in the glorious rays issuing from His presence, stands the *Castle* of the Holy Grail, the Temple of Light. Great grief and deep mourning reigned here at the spectacle of the erring human spirits down below, who had rejected the truth because they imagined they knew better. In blind devilish animosity they let themselves be driven to commit the terrible crime which brought a sinister curse down on the whole world, the weight of which made them all the more prejudiced and shortsighted.

This saddened and perplexed a thoughtful youth who was looking on at this terrible sight from the Castle. He was the future *Son of Man*. He was at that time undergoing the training necessary for the mission for which he was to be well and fully equipped — a training that had been in process for thousands of years, for he was to descend to those regions where thanks to man's perversity darkness reigned.

A gentle hand was then laid on the dreamer's shoulder, the hand of the Queen, the prototype of ideal Womanhood, and a sad and loving voice spoke these words: "Let the impression of what you see, sink down deeply into your heart, my Son, for that is your future field of battle, when the hour of fulfilment

comes. At the request of the murdered Saviour, God the Father in His mercy will allow you to proclaim the Truth, His Word, once more to save those who will listen to it before the Day of Judgment comes."

The youth bowed his head in silence; the proof of the great love of the Father re-echoed mightily in his heart, and he sent up an earnest heartfelt prayer to the Almighty for strength.

The tidings that God in His mercy was to give mankind another and last chance, quickly spread through the heavens, and many souls besought God to allow them to help in the great work of redeeming those who still sought the way to the Light. God in His great love granted this boon to many, for it was to help them forward too. In joyous gratitude these favoured ones vowed faithful service wherever their duty might lie. These are the *Called.* Having a Call or mandate from above, they were to hold themselves at the disposal of God's envoy when the hour came for him to descend to earth. They were all carefully trained for their duties and incarnated on earth at the right time so that they might be prepared when the *Call* for them should sound, and *it was their first duty to listen for that call.*

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Meanwhile the priceless treasure bequeathed by the murdered Son of God, his living Word, was perverted and alloyed to suit selfish ends. Man proved utterly unable to comprehend the principles of Christ's teaching. On the contrary they evolved and taught an absolutely erroneous doctrine of sentimental love, which developed into rejecting, as not coming from God, all that did not harmonise with their ideal, and today they still fiercely oppose all that does not agree with their repulsive slackness and with their morbid and servile worship of man. All that was not based on the acknowledged supremacy of man was simply discarded as wrong and not in keeping with God's Word. The fuss they make

is an expression of anxiety lest the suspected hollowness of their arguments become evident to all. This then is what happened to the sacred legacy of the Son of God. His Word was vilified, debased and interpreted in the lowest material sense. It sought adherents by appealing to their human weaknesses, and when temporal power had been established (this is always the end in view), it soon became evident by their brutal cruelties *how* the so-called servants of Christ understood and were living according to His teaching! It always became more glaringly evident that it was just the teachers of the Christian principles who themselves were the greatest enemies and most shameless and unpardonable offenders. From the beginning of the established Churches, all history gives us facts so clear and so indelibly engraven that they can never be denied or excused by circumstances. The obloquy of being conscious hypocrites rests on the perpetrators of the long series of single and collective murders committed with shameless and sacrilegious appeals and exhortations to God. Something similar goes on at the present time in a form suited to the present day.

Thus, thanks to the willingness of men, the Powers of Darkness became even darker as the time approached for the Son of Man to incarnate on earth.

The elements rejoiced at his birth; the angels lovingly accompanied him down to earth. The blessed spirits of Paradise formed themselves into a rampart around him in his childhood on earth. His youth was to be full of sunshine. In the evening he saw the Comet beaming down on him like a greeting of God, His heavenly Father. He naturally took the Comet to be one of the stars, till the bandage, which he was to wear during his bitter training on earth, was put before his eyes.

Then life around him seemed strange; only a great, deep unquenchable longing filled his soul and disquieted him without ceasing — he was always seeking for something, and nothing that the earth held could satisfy him.

Blindfolded by this invisible bandage he stood on the ground of the enemy facing the Powers of Darkness on a battlefield on which they had the advantage, for they had a firmer hold there. Thus, as it was to be expected, whatever he engaged in, he could find no response and no success, the Powers of Darkness rose up and hindered it. As long as his hour had not come, the Powers of Darkness were always the stronger and could harm him when he was engaged in anything appertaining to this world, whether it was in private life, in business or had reference to the worldly authorities. All things, mundane or material, naturally and necessarily were opposed to the envoy from God, for, at the present time, the will of man is diametrically opposed to the Will of God, and this in spite of the pretence they make of seeking for the Truth, for behind this seeking conceit and presumption is hidden in many forms. The Powers of Darkness found willing agents everywhere to hinder the Messenger from the Light, and to injure him sorely in many ways. Thus his time of training was a time of bitterness and affliction.

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In the same way as the spirit in its redundant strength attracts and holds animistic, ethereal and material substance after the fashion of a magnet, likewise but even more powerfully does influence that which has its origin above spiritual substance everything in Subsequent Creation. This is a natural proceeding, it could not be otherwise. However, this influence only resembles attraction, for, properly speaking, attraction only influences what is of the same species. Here it is a case of the power of the stronger in a purely literal and noble sense and not in the human, for man dwelling in the material world has here as everywhere else succeeded in mutilating and warping the working of this law. This sovereign power expresses itself outwardly in a sort of magnetic attraction, aggregation, cohesion, and dominion.

According to this law, men felt drawn to this mysterious, powerful Stranger from on High, although they often fiercely rebelled. The thick veils in which he was enveloped could not quite prevent some of this strange power from sickering through, though it could not freely penetrate and exercise the invincible might that it will have when its hour comes and its veils fall away. This has caused much dissension among men. The very presence of the Stranger awakened hopes of different sorts, and human-like these mostly took the form of worldly wishes which men then nourished and fostered in their hearts. Such wishes the Stranger could never attend to, for his hour had not come. This greatly disappointed many and curiously enough they felt themselves defrauded of their rights. They never reflected that in truth it was but their own selfish expectations that had been disappointed, and in their indignation they made the Stranger responsible. But it was not he that had called them, for they had intruded upon and hung on to him, attracted by the law they did not know, and they were often a heavy burden which he had to bear in the years of his wanderings upon earth during his time of training.

Men on earth had the impression that there was something strange and mysterious about him, and guessed he was gifted with a hidden power which they could not explain and supposed in their ignorance that it was suggestive or hypnotic power or that it was magic according to the state of their mentality; but none of these conclusions was the right one. The affection they felt for him at first, the consciousness of the attraction of some strange power often turned to hate, which demonstrated itself in morally attacking him from whom they had expected advancement, and defaming his character.

In their rancour, they affirmed and tried to persuade others that the Stranger had at first encouraged them to believe, they were to lead lives of ease and comfort, and had then disappointed their expectations. The truth being that *they* had molested and taken advantage of him. The Stranger, who lived in another and ideal world never took advantage of them as

anyone who will trouble to enquire would soon certify. Kind actions from him they repaid with hate and animosity in similar fashion as Judas of old.

The Stranger had to submit to all this (it was the result of his being on earth), as long as mankind lived on in error and confusion.

At the same time these experiences hardened him and encased him in the necessary armour which shielded him from being too generous and helpful; but at the same time a gulf opened between him and mankind as a consequence of their so grievously and sorely wounding his soul. Only he alone can bridge it over and cross it, who has ordered his life in strict accordance with the Laws of God. All others who might try would infallibly be lost, and those who remained standing and hesitating on the other side would perish.

Before this bitter time of learning had come to an end, the Stranger met with the companion who, as part of himself, was to wander through life according to Divine ordinance together with him and participate in his great mission. She, herself, was also a stranger on earth. She willingly and joyfully acquiesced in God's Will and gratefully accepted her share in the great work.

Then came the time for the Called, for those who had vowed faithful allegiance and service. The granting of their petitions had been carefully considered and attended to and at the right time they were incarnated on earth. Their faithful guides equipped them with what was necessary for them to carry out the special task that was assigned to them, and this in such a striking manner that they could not help recognising what befell them as special blessings and gifts; they considered them pledges to help them to carry out what they had vowed when the time came; and promptly they came into touch with God's Messenger first through his word and then personally.

Many of these, although they suspected and were vaguely aware of having a call, and were inwardly impressed by something unusual, had, however, during their lives let

themselves be so engrossed with worldly interests and even partly entangled by the influence of Darkness that they could not summon the strength to compel themselves to do the true service for which they had been allowed to come to earth at this great time. Some showed the inclination to serve, but their will was too weak and their earthly faults hindered them. And then unfortunately others, who set about to serve, from the very beginning put their own earthly interests in the first place. Even among those whose will to serve was serious, several expected that he whom they had come to serve should make their path easy and smooth instead of the opposite. Only a few proved that they could really be of service. To these then ten times greater strength was given when the hour came, so that the gaps were no longer felt and they, in their faithful allegiance, were able to do more than the great company could ever have accomplished.

It greatly grieved the Stranger to see this havoc in the groups of those who had received the Call. *It was one of his most bitter experiences;* much as he had learnt and suffered himself at the hands of man, this he could not understand, for he could find no excuse for their failing him. In his opinion one who had been called, guided and incarnated at his own especial wish, could not do otherwise than joyfully and faithfully accept and carry through his task. For what other purpose had he come to earth? Why had he been so carefully protected up to the hour when the envoy from on high needed him? All his gifts had been given him to enable him to serve!

It is not surprising that the Stranger put full confidence in the first Called he met. He looked on them as friends who could neither think, feel or act otherwise than in absolute fealty to him. Was it not the highest, the most precious privilege that could fall to the lot of man? The thought never crossed his mind that such a one might have gone astray and become corrupt during his interval of waiting. He could not conceive how any man so blessed should sacrilegiously neglect the whole purpose of his being on earth; they only struck him as

being very helpless on account of their many faults . . . Thus he was all the more painfully shocked when he had to learn that a human spirit is not to be depended on even in such exceptional cases and proves unworthy of the greatest blessing, even when enjoying the most faithful spiritual guidance.

Suddenly he saw *men* before him in all their depravity and in their unspeakable inferiority; and the sight sickened and revolted him. Mankind became an abomination in his eyes.

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Misery dwelt on earth and oppressed it evermore. The weakness and hollowness of all man had created became more and more apparent; fresh proof of their utter incapacity daily came to light. In the general and increasing confusion, all seemed to sway and totter with one single exception, that was man's unshaken belief in his own abilities.

Indeed man's self-confidence blossomed forth all the more luxuriantly, and this was natural, for narrow-mindedness is the fruitful soil on which the Powers of Darkness best flourish. Where narrow- mindedness increases, the Powers of Darkness gain in influence.

The wish to count for something in the eyes of man became more and more ardent till it became a virulent fever. The less a man had to offer, the more weight he laid on the distinctions to be had in the world. When in quiet moments sometimes doubts arose respecting themselves, it only made them the more anxious at least to have a *reputation* for knowledge, cost what it might; and so they raced downhill. When at last, it became evident to them that a complete breakdown of their system was impending, each in his own way sought to divert his thoughts from the coming calamities and allow them to rush on at will, while he shut his eyes to the responsibility that threatened to fall on him.

“Enlightened” men arose and prophesied the advent of a great helper who would save men in the time of their affliction.

But most of these sought for this helper in themselves, or, if they were modest, in one of their circle.

The orthodox believers prayed to God for help in this tribulation, but it appeared that they made the condition with their God that He should send them a helper fashioned after their own especial taste and views. So narrow-minded are they that they believed a messenger from God needs to possess worldly distinctions that, to be recognised by them and win their confidence he must assent with and harmonise with their opinions and customs. What unheard of pretention, what conceit lies in this fact alone! When the hour comes, there will be no trace of conceit left in the world and all presumption will be blotted out!

Then the Lord called His servant who was wandering as a Stranger on the earth, and told him to speak and proclaim the message to all those who thirsted for it. Then lo, and behold! The knowledge of the *wise* men melted away and was as *nothing!* Neither did the petitions of the orthodox prove to be genuine, for they did not lend their ears to the voice that brought the *Truth* down from on high. Only where there is an atom of truth left in man, only where it has not been buried under his faults and has not been silenced by his intellect can the voice penetrate and operate. Such things as are calculated to divert man from the right way and lead him to perdition shall be done away with!

The Call went forth. Where it re-echoed, it brought disquiet and dissension, except where it was seriously expected, and there it brought peace and happiness.

The sound aroused the Powers of Darkness to fresh activity; they clustered ever closer, ever denser, heavier, and blacker, around the earth. Now and then they spurted forth, hissed and spat into the rows of those who wished to obey the Call, especially surrounding those who had already been called but who were fated to fall their victims, for had they not stretched forth their hands to the Powers of Darkness by being traitors to their promise? Their former vow bound them fast to the

envoy spiritually, and drew them to him when the hour approached for the promise, although their faults made obstacles arise and repelled them from him, as there was no possible connection with the Light. These circumstances made a bridge for the whole virulence of hate, that the Powers of Darkness feel for the Light, to cross, approach and attack him, so that his life was a Golgotha. The greater number of people were only too glad to join in molesting him, particularly those who in their own opinion knew the way to the Light and walked in it in the same way as did the Scribes and Pharisees. The situation was such that it showed how men of the present day would be capable of again committing the same crime as they did towards the Son of God. Only this time in a modern form, a moral murder symbolising the Crucifixion, which, however, is no less criminal than killing the physical body. Traitors, false witnesses and slanderers came out of the group of those who had been called. Base minions of the Powers of Darkness ventured to approach in ever increasing numbers. They felt themselves safe because the Stranger refused to answer the infamous accusations brought against him. It was to be as it had been with the Son of God who answered nothing to the jeering mob who wanted him to be crucified. But when the faithless deserters, in blind hate thought victory was theirs, and that Darkness had once more destroyed what the Light had built up, because they considered they had made the Light- bearer impossible on earth, *God Almighty* was pleased to express *His Almighty Will* visibly. The scornful and the mockers sank trembling on their knees before his Glory, but then it was too late!

A Last word.

Take warning, oh Spirit of Man, for your hour has come! The time for development, that you so ardently solicited, was granted you and you spent it in folly and wickedness.

Take heed, you who are so confident in your intellectual presumption. Your confidence has thrown you into the arms of the Powers of Darkness, and today they are triumphantly hugging you in their embrace. Look up, for your Lord is at hand! You are standing before His Divine Judgment Seat.

Rouse yourselves from your stupor and cease your foolish wonderings. Your reasoning faculties are being lulled to sleep — their death-sleep. Awake and tremble! Woe unto you! You faithless deserters! In your obtuseness, you danced around the golden calf like moths attracted by a candle. Was it not because of you that Moses, in his anger and disappointment, broke the tables on which the laws of your God were written? These laws were to help you to rise to the Light. This breakage was a living symbol that mankind did not deserve knowledge of God's Will. Had the children of Israel not frivolously and presumptuously rejected it, to dance around an idol of their own creation, thus gratifying their own inclinations? Now, however, the end is at hand; the last reaction, the consequences and retribution that cannot be avoided. Divine Will, once so carelessly set aside, will be the rock on which you will now be wrecked. Therefore, awake! You are standing before your Judge. Lamentations and prayers no longer avail, for you had thousands of years in which to consider. But you never had *time* to consider. You did not wish to do so, for in your incorrigible arrogance you thought yourselves far too wise, as you still do today, and therein lies the greatest folly —

but that you will not acknowledge. Thus you have become as noisome vermin of the kind that abhor all light. By persistently grubbing in the dark, you can no longer raise your eyes to the Light. You can neither recognise it; nor can you bear it. You have thus sentenced yourselves.

When the Light shines forth again, you will stagger back and fall into the pit that is open behind you, waiting to receive and engulf you outcasts, without hope of reprieve. You will never be able to free yourselves from the fetters that will bind you there. Your evil influence, your presumption, your preference for sham and for tinsel instead of pure gold, will never more put obstacles in the way of the struggling travellers on the way to the Light. Down with you into the horrible pit you have made for yourselves by your persistent upholding of evil! You shall no longer obstruct the Truth of God.

How clamorously insignificant man pushes his pseudo-knowledge far into the foreground! He confuses many souls who might be saved, if they did not fall a prey to spiritual highwaymen. These deceivers pretend to be bent on the same journey at its start, but credulous travellers who allow themselves to be taught by these false guides, only hear old traditions (the real meaning of which the informant is himself ignorant) dished up in grandiloquent phrases, which is all these conceited and self-satisfied blind leaders of the blind have to offer.

The popular saying: *They are threshing empty straw* is indeed very apt. Empty because, not recognising the grain, they fail to gather it in. Such blindness one meets everywhere; with obtuse persistence they drum upon what others have said, adding nothing of their own, as they have nothing to add. There are thousands who belong to this class and again thousands who believe that they alone have the right faith. With self-complaisant modesty they warn others who venture to enquire into problems too deep for their understanding not to be conceited. *These are among the worst* false guides; indeed they are already lost, cast aside, for such stubborn bigots are beyond all help. When at last they see their mistake, it will be of no

avail to despair, to lament, or to pray. They *willed* not otherwise, and have lost their opportunity. They are not worth mourning for. Every moment is much too precious to waste it on such wiseacres, for they would never shake off their stiff-necked obstinacy and awake, but blindly run on to destruction. They protest, in nauseating language, that theirs is the true faith in God, and theirs is the right appreciation and understanding of Christ; but all this is only their imagination!

No better are those who serve their God with the regularity and routine with which they attend to other duties, because it is necessary, laudatory and seemly. This they do partly from habit, and partly because it is the general custom — perhaps also as a precautionary measure: one never knows how useful it may be some day! *They will perish* and be no more than a breath that the wind has wafted away. Those really serious investigators who miss the opportunity to free themselves from their tangle of perplexities are more to be pitied, because they are untiringly at work rummaging about to find their way to the beginnings of Creation. Still they are of no use and cannot be excused. Besides there are but few, very few of these. Most of those who call themselves investigators waste their time in fruitless toying. The remainder — the greater part of mankind — , however, has no time for introspection. Apparently they are overwhelmed with the cares of the world and have enough work to do to satisfy their worldly wishes, to procure the necessities of daily life and other things besides. They do not notice that, as soon as one wish has been fulfilled, another more pressing one takes its place. A never ending series of ever increasingly urgent wishes gives them no peace and no time to awake spiritually, and thus man lets himself be hustled through his life on earth, a slave to his physical and mundane wants and wishes, and not one of his wishes or his aims is of spiritual or permanent value. Then, exhausted by his efforts, he must care for the health of his body! It must have rest, thorough change and diversion; therefore, he has no time for spiritual things.

If now and again a passing thought of the *After Death* leaves its impression, he dismisses all such annoying reflections and never lets them affect or arouse him. He complains that, even if he would, he has no time whatever for such things.

In some cases men even expect others to see to their spiritual interests for them, or they accuse fate, and even go so far as to murmur against God. Every word addressed to such as these is wasted, for they would never acknowledge that it only lies with themselves to change all this. In their eyes only mundane things are necessary, and the more success they have, the more assured they are that they are right. The truth is that they have never seriously wished for success of any other sort, on the contrary they made all sorts of difficulties excusing themselves for not attending to spiritual matters. They considered these of the last importance and only to be taken seriously when a man was in great distress or at the point of death. Care for spiritual welfare was a secondary consideration and can afford to wait, so they thought and so they still think today. And if some exceptionally favourable opportunity for serious reflection ostentatiously offers itself, they have the same reason, or rather excuse, for not taking advantage of it. They must first do this, or attend to that, and then they will gladly take advantage of the offer, just the same over again as during Christ's ministry on earth.

The really serious attention that this most necessary of all things demands, is nowhere to be found. It seems to them too distant. For this reason they are already rejected, all of them. Not one will be admitted into the Kingdom of God.

Now take thought and ask yourselves: who can and will remain? A sad prospect, but unfortunately only too true. And when judgment has humbled and broken them, they will quickly kneel in the dust, but if you will picture the situation to yourselves today, how do you see them kneeling? In spite of their pitiable condition, still they will be exacting, lamenting and asking to be helped. That the heavy load with which they burdened themselves shall be removed: that is their prayer. Do

you not hear it? They will pray to have the torment removed, but give not one thought to their inward improvement. They would not honestly express the intention to renounce their mundane ambitions and turn from their evil ways, nor frankly admit that they wished they knew better and bravely confess their former errors and faults. And when the Son of Man stands in their midst at the time of their Judgment, all hands will be stretched out to him, whining, beseeching, all in the hope that he will help them and that in the way *they* wish, that is, that he will take their torment from them and lead them to new life. But for the most part he will repulse them and repudiate them as beyond the pale, for these petitioners after being helped would immediately relapse into their old faults and poison all their surroundings. He will only accept those who beg him for the strength to rise and better themselves permanently, those who will humbly discard and repudiate their stubbornness and will gladly welcome the Word of Truth coming from the Light as a deliverance.

The Son of Man! Men are already expressing their views as to how he should be according to their ideas, and have the effrontery to appraise him according to their own computation and dare approach him with their twaddle and their own opinions.

Fools that you are, you are injuring your cause in a terrible manner, and just on this account you will be the first to be rejected, for this was exactly how you sinned against the Son of God, whom you do not rightly recognise even today. The Son of Man in the Day of Reckoning will offer no explanation, on which you may hold long- winded discussions, but he will simply issue his commands, which will have to be most exactly obeyed if you do not wish to perish.

For the present this is the last word! Now the near future will testify to the Truth of my Message. Men have from the beginning taken up a false position so that whatever they think and do is, for the most part, oblique, perverted and distorted by their false imaginings. Thus it will only be possible

for them to understand the Message from the Holy Grail and the Message brought by the Son of God, if they pull down the erection of false knowledge they have built up, the product of their misconceptions and wrong interpretations, and *begin again from the commencement*. There is no other way, they must become again like children.

It would be vain to try to bridge over from old errors to new truths or to saddle the latter on the former. All must be reconstructed from the very beginning, and the new work must be done in all simplicity and humility, so that it may grow and wax strong.

He who cannot or will not do this, is lost with the rest. Should men be helped — as they will pray to be helped — in the hour of danger and dire necessity, all would soon be forgotten as soon as their fear had left them. In their folly they would not scruple to begin to criticise instead of to reflect, and such men can no longer be admitted for reprieve. Waste of time like this will be impossible in future, for this section of Creation is hurrying on to its end. Every human spirit must now decide whether it is to be *yes* or *no*, whether it is to be deliverance from self- made fetters or whether it is to be destruction in the same. Man has free choice! The consequences resulting are, however, definite and inalterable. To delay is tantamount to choosing destruction. All will be blotted out except those who are *really* good and have discernment, to whom those do not belong who *consider* themselves *good*. When the happy ones are relieved from the great oppression, when the noisome creatures of Darkness have been put to flight by the power of the Light and have sunk back to the region to which they belong, then liberated man will be able to breathe freely and he will exult exceedingly, for the earth will have become virginal, pure from every evil thought, and men can live there and men be at peace with one another.

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Antichrist.

When the hour comes in which God wills that the great winnowing, the sorting and separating of mankind is to take place on earth, look up, ye men, to the heavens for the signs of which you have been told.

Do not let yourselves be deceived by men or by the Churches: for they have long ago subjected themselves to Antichrist.

It is sad, indeed, to think that not even the Churches knew where to look for Antichrist, he who has been among men for so long! Had they been on the look-out they must have recognised him.

Who could have acted in a more antichristian spirit than they who opposed and fought against Christ himself and ended by murdering him? Who could show greater and more bitter enmity to Christ than they? They were the heads and representatives of the world's religion, with which the Son of God's true and Divine teaching did not harmonise. True and Divine teaching could not find a place in the edifice they had raised with the intention and purpose in the first instance, of giving influence to and extending the power of Church dignitaries. In so doing they distinctly showed how subservient they were to their intellect, for that is entirely centred on worldly knowledge and worldly power and is naturally hostile and aggressive towards all that lies outside the grasp of worldly man. Divinity and spirituality distinctly lie *outside*, far beyond the pale of all earthly knowledge, thus the intellect is the great obstacle on the road to them.

As it is the innate nature of the intellect to oppose all that is Divine and spiritual, it follows that all those who look upon their intellect as their first and foremost possession and place

their trust in it, must share in the same aversion. The religious leaders were afraid that, if the Son of God enlightened the people, they would lose their influence. That was the principal reason, as everybody knows today, of the calumnies they sought to disseminate and the motive which drove them to take Christ's life. They nailed Him to the Cross as a blasphemer of the very God He had come from to enlighten them, and whose servants they pretended to be. Men were to believe that they did God's Will, that it was in His honour and in His defence that they murdered His Messenger. So little did they know their God! All this evil was the result of their subjection to their intellect, which incited them to fight to uphold its dominating influence. They did the executioner's office for Antichrist for whom they had secretly erected a throne; in their hearts these leaders found satisfaction in thus pandering to human weakness and indulging their presumption, pride and vanity. He who wants clearer proofs of the truth of what I say, is a hopeless case and there is no help for him, for there can be nothing more antagonistic to Christ, the Son of God and His Word. *Antichrist* means a fighter against Christ and against man's redemption by God's Message. It was the intellect, a poisonous growth implanted by *Lucifer* which proved his most successful tool in injuring man.

Thus man's original sin lay in the exaggerated development of his intellect, and behind this stands Lucifer as Antichrist in person. Through man, he was able to lift his head. He was God's only real antagonist. It was on account of his warring against the Son of God's mission that he got his name *Antichrist.* No other would have had the strength or the power to become Antichrist.

And Lucifer does not only engage one man but nearly all mankind in his warfare on earth against God's Will, exposing men thus to God's wrath and to eternal damnation. He who cannot grasp the obvious fact that Lucifer is the Antichrist and alone could dare oppose himself to God's Will, will never be able to understand anything that does not take place on earth,

anything outside and beyond gross matter. Such a one may consider himself as lost already.

And as it was then, so it is now, only much worse. Many a religionist will arise and fight a bitter fight to keep up the worldly ordinances of the temples and churches.

It is just the human intellect which blunts all nobler feelings, which is one of the most cunningly devised pitfalls that Lucifer sets for men. All slaves of the intellect are in truth Lucifer's servants and are accessory to the terrible breakdown which must come to the world.

Because no man looked for Antichrist in intellect, he was able to extend and increase his power all the more easily. Lucifer triumphed, for he thus succeeded in cutting off man from understanding all that lies beyond physical phenomena, i.e. from life! From that plane where feeling comes into touch with the spirituality that leads into the neighbourhood of God. And with this, Lucifer set his foot upon the earth and upon the necks of the greater portion of mankind. What wonder then that he pressed forward to the altar and that religionists of all denominations including the Christian Churches fell his victims, for none of these expected Antichrist to come until the Day of Judgment. The book of Revelations in the Bible has been misunderstood until now. We are told in Revelations that before the Day of Judgment this Antichrist will *raise his head.* If he is to *raise his head*, he must be there. It does not say he may be expected. The meaning of these words is: he will have reached the climax of his power just before the Day of Judgment.

You who are not yet spiritually deaf and blind, listen to this warning. Give yourselves the trouble to think with careful attention: this will be required of you. If you continue indolent and careless, you voluntarily give yourselves up as lost. If you take the protecting cover from the hiding place of a poisonous snake, it will naturally start up and try to bite the ruthless hand that exposed it. Antichrist, finding himself discovered, will hasten to disclaim, and on being unmasked will loudly

vociferate and do all he can to keep the throne men have so willingly given him, but he can only do all this through the agency of those who in their hearts continue secretly to admire him and adhere to him. Therefore, keep a sharp look-out on your surroundings when the battle begins. Their noisy clamour will betray his faithful followers, for these as before fear the exposure that truth will surely bring. Antichrist will exert all his might to retain his influence on earth. Notice the sophistry and equivocation with which he defends himself and which he uses in his attacks. The same old methods of slander: he will cause his opponents to be discredited and suspected. His adherents have no other weapons. They cannot simply stand up and disprove the truth. That would be impossible. Thus, this time Lucifer's servants will call the Messenger of God *Antichrist* and will accuse him just as they accused the Son of God. And yet the weakness of their arguments is only too clearly shown, for they are utterly deficient in conclusiveness.

How can one accuse the man who unmasks Lucifer and exposes his machinations, of being Antichrist? It is a new form of the accusations made against the Son of God, because His statements did not agree with their views. With these methods they only wish to protect Lucifer and uphold his reign on earth. Such arguments are instigated by the Powers of Darkness, and those who propound them are their agents, even if they are servants of the Church and enjoy the veneration and respect of their fellow-men. Remember what happened when the Son of God was on earth. The same Antichrist who then misled and deluded the men of that day is at work again today to retain dominion over the earth, to escape destruction and continue to obscure and pervert the true Will of God.

Therefore, watch for the signs that have been promised. It is the last opportunity for each individual to decide his fate: safety or destruction? This time it is God's Will that those who dare set themselves against Him and oppose His Messenger shall be lost. Every act of negligence will rise up and accuse you before the Judgment Seat. God will not cause his sign to

appear above some church, nor will a church dignitary be accredited as a Messenger of God by a sign. It will only be He who is inseparably bound up with the sign, who carries it about in him as a living shining light as did the Son of God when he was on earth. It is the living shining Cross of the Truth, and above him the Dove. It will be visible to all those who will be blessed to see spiritual things, that they may give testimony of it to all the peoples of the earth, for this time there will be seers among all the peoples of the earth as a last Divine Grace.

Such sublime signs of Divine Truth can never be conjured up, not even by Lucifer himself whom they put to flight, much less by man. He, therefore, who would still hold out against this Divine testimony sets himself in direct opposition to God as an enemy, making it very evident that he is not and never was God's servant, no matter what he pretended to be in the world. Such a man is the servant of Lucifer and the slave of his intellect. When the Great Reckoning comes, all such will be condemned and rejected eternally. Have a care lest you be found among these!

What had been foretold came to pass.

At the time of the Pharaohs, injustice was rampant in the land of Egypt. Immorality and crime were triumphant. The bondage of the Israelites was grievous to bear and their sufferings had reached a climax.

It was at that time that Abdruschin descended to this earth. This was the first step the Light made to save souls, who were craving for the Light, here below.

The tribulation the Jews had experienced was so severe that it had greatly purified and refined their souls. The hardships of the captivity that they had brought on themselves, had awakened their finer intuition so that they alone, of all the peoples of that day, were sensitive to the vibrations that came down from on high. These vibrations exist and have always existed, but no one troubled to notice them. It was not till the Jews had, after a long period of distress, been humbled and broken, and made to quake, that the finer cosmic vibrations could make any impression on them. Then, gradually, the wish arose to be near God, and this wish intensified till it became their fervent, their constant entreaty.

This cry for help, this longing, did not fail to call down reaction as a response from above. As long as these men's thoughts and interests had been centred on mundane things alone, reaction could not bring them anything of a different nature; but when at last they lifted their eyes up in all earnestness and humility, the Light poured down into their souls with ever greater power. The cry of the afflicted was heard: their deliverer came.

He came in fulfilment of the Divine Will of God from which he had proceeded. Wherever injustice had the upper hand,

Abdruschin's presence called forth opposition and aggression as a matter of course; but, wherever justice was upheld and practised, and formed part of a man's life, his coming brought peace and joy. This must be so and cannot be otherwise, for Abdruschin bore in himself the living Will of God from which the laws governing Creation proceed. He *is* the Will of God incarnated in man, and thus his coming and his presence alone bring about the fulfilment, the discharge of these laws.

The result of the fulfilment of these laws will exactly correspond to the end of the line or course which man has voluntarily adopted, whether as individual or as a whole nation. If this course tends downwards to Darkness, it will end in terror and consternation; if it tends upwards to the Light, in joy and happiness. But while human souls are under the impression that they have time, nay *much time*, to consider before coming to a last and final decision, for is not, they ask, the road to this distant end a very long one, Abdruschin is in their midst — part of the living Will of God!

Thus of their own accord, without interval, without transition, all these roads have arrived at their end! Abdruschin's radiating, magnetic power compels, summons or provokes the *end*. The human soul can no longer pursue its accustomed course as heretofore. The fruit of what it sowed must be harvested now without delay. All its deeds will be summoned before the High Tribunal; its work will prosper and thrive if it is in harmony with God's Will, or fail and break down if in discord with it.

This applies to all a man's undertakings whatever they may be; whether they concern his family relations, his marriage or his vocation, be it in trade, manufacture, commerce, agriculture, or in a government office. Here nothing can be delayed, diverted, veiled or hidden; man must unconditionally submit without resistance to whatever true justice decrees, even if the sentence passed on him does not always coincide with his own opinions. The Will of God in its human form is like an electric current, wherever it touches, living sparks dart out.

The presence of the Will of God compels the settlement of the Great Reckoning. All hurry to learn their fate, for this is the last settlement. Thus wherever the Son of Man goes, he is *Retributive Justice* personified, although he need not sit in judgment personally. By virtue of his origin he is the master-key to the final settlement of all happenings. He may be compared to a sword standing upright but motionless in the road; all men must pass, and everybody and everything must decide on which side it will do so. They *separate of themselves* because of the sword standing in their way!

As the injustice, the wrongs done by the Egyptians to the Jews in those days, cried aloud to the Light, Abdruschin as a precursor of Christ went down to administer justice, retributive justice, on the Egyptians, and to liberate the Jews who, being purified by their great afflictions, were now the most mature nation, and, therefore, the best fitted to receive a Son of God in their midst, when His time should come. And God's Envoy came to earth to execute His Will in the person of a Prince of the mightiest of Egypt's neighbours and his name was *Abdruschin*, which means *Son of the Holy Spirit.* He often went in and out of Pharaoh's palace, and his Coming alone sufficed to call forth the activity of the eternal laws, against which the Egyptians had so grievously sinned. Only thus could Moses proclaim the plagues of which we read, and they did not delay to break out.

Abdruschin, being a portion of the Will of God, descending to mete out justice on earth, was equipped with the power of the great laws which could now operate in gross physical matter. Thus the Egyptians were hard hit and rigorously punished for their injustice and immorality. The Jews were now set free and at liberty to pursue their own further advancement, for it was their great privilege to be *called* to receive the Son of God in their midst.

This was the beginning of a ring of mighty events which was to close with Abdruschin's return to earth. Hereby wonderful possibilities were offered to man to rise spiritually.

At that time Abdruschin also subjugated a powerful and highly cultured people of Indian origin, among whom there was a great seer, to whom, under Abdruschin's inspiring influence, mighty revelations were made. Had he made known these revelations, as it was his duty to do, they would have assisted man's spiritual advance, making it easier and quicker. But, instead of doing so, he retired into himself, shut himself off from his fellowmen and exploited the exceptional knowledge he had acquired for his own exclusive use. It is what many do at the present day. Having acquired some exceptional and special knowledge, they retire into themselves and, if possible, cut themselves adrift from all the world, fearing to be ridiculed or misunderstood. Another motive that often impels them to act thus, is that they want to enjoy their knowledge alone and to revel in it. This is wrong; he who is gifted with greater knowledge than the average man, should pass it on to help others, for to him also it was *given* — of himself he could not have acquired it. This is specially the case with revelation. They lay an obligation on the receiver. What is trumpeted out into the world by minor seers is not only useless but harmful, for it discredits the words of those who are really *enlightened*, for then, all seers are measured by the same measure and rejected as valueless.

For this reason, many of the really enlightened, who might otherwise speak, remain silent, and thus it was with the great seer of that day: he failed to fulfil his allotted task. He was present when the physical body that Abdruschin had worn was laid in its grave. Then he was mightily moved. The highest inspiration came to him, and he engraved on a large stone in the vault the history of all that had happened, beginning with Abdruschin's origin. It tells of his mission, of his wanderings on earth up to the time of His reunion with Divinity, and also of His final task. The inscription on the stone describes the happenings at the time of the end. On this gravestone, which is still invisible to the curious, is also graven the same sign or mark that is on the stone that covers the remains of the body

of the Son of God, when He was on earth. The disclosure of these facts to human beings is reserved for the hour in which what has been foretold will come to pass. The time is not far distant. —

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The ring began to vibrate, to swing, as evolution proceeded. The crowning moment came when the Son of God descended to earth to save mankind and all Creation; but men rejected this their salvation. Life had become easy to them, and with prosperity came spiritual indolence which dulled all their finer feeling. Then pride became dominant in man, and it flourished like a hedge of brambles choking his soul and cutting it off from the vibrations from the Light above. Thus the Message in this prejudiced and narrow-minded generation found but little response. The great Light-bearer was irksome to them and they murdered Him.

It was at this time that the great Indian seer who had lived on earth at the time of Abdruschin and who had then failed in his appointed task, was given another chance to make good his former remissness. A merciful providence granted that he should reincarnate as Kaspar, one of the three Kings from the East (the Magi) who had seen the Star and set out to seek for the Child. Here he had the opportunity of wiping out the Karma with which he had burdened himself through keeping silent at the time of Abdruschin, for it was clear that Abdruschin's Mission was intimately connected with the Mission of the Son of God. This time again he failed together with the two other Kings. Their task did not solely consist in going to Bethlehem and bringing presents to the Child on that one occasion and then taking their departure. They had been chosen and destined to stand at His side always (in that they had recognised Him) to lighten and ease His whole life on earth, in all purely mundane things, with their power and with their wealth. It had been decided prenatally that they should

incarnate under these circumstances for this purpose alone, and should be gifted with clairvoyance to help them to fulfil the task for which they themselves had begged. They failed, and among them was *one* who had failed for the second time.

The sublime Message of Truth brought by the Son of God was not properly understood, and, as time went on, spiritual leaders mutilated it more and more, often misconstruing it altogether, so that it lost its pure lustre, and darkness again got the upper hand. It dominated man and reigned in every land.

But unaffected and unhindered, link was added to link in the long chain of events; the ring neared its completion and with it the hour approached when the Incarnate Will of God was to return to earth to close it. When the last link is joined to the first, the Great Reckoning will take place, the last settlement of all things, the Cosmic Turning Point of the world !

This turning point is urgently needed if the general destruction to which man's madness was hurrying the world, was to be prevented. Thus, Abdruschin came to earth once more to close the circle of events. He will clear up the misinterpretations and dispel the confusion existing in men's minds with regard to the spiritual laws, forcing them to operate in physical matter. His Coming will then be the fulfilment of what has been foretold for thousands of years:

"The Day of Judgment !"

Patiently he has waited and looked on at the wrong methods adopted by men, at their errors, from the effect of which He often had to suffer in his own person. He had called forth strife wherever proceedings were in opposition to God's Will. He waited till God should call him to begin. The Powers of Darkness had intruded into every branch of man's activity, and in most cases he had to suffer and to fight as long as he was held back and not allowed to make use of his power. The strong rays that emanated from him were heavily veiled lest they should act too soon and bring about results which

belonged to the time of the end, the Great Reckoning. Not till the hour of the Cosmic Turning Point had struck, was it ordained that one veil after another should fall away.

Still, even before that hour he was able once again to proclaim the undimmed Truth as the Son of God had taught it, so that the serious seeker for the Light should have the chance of saving himself when the Winnowing comes. Those who are honest and not seeking mundane advantages under the pretext of aspiring to spiritual heights, will find their salvation in this Word of Truth. It is not for the others. They will remain blind and deaf to its teachings; this will be how reciprocal action affects them. They have not shown themselves worthy to be saved. For in the ethereal world, after their death on earth they will also be blind and deaf, though they must live.

And now again as *Abdruschin* (the name he bore when the ring of events began to form and which now must close with the Cosmic Turning Point), he has brought mankind the Divine Word of Truth. The *Word* is for those who will outlive the Great Winnowing, for they have been able to perceive the Truth in time.

This is but a cursory outline to make a future survey easier. Right understanding will come after the Great Winnowing has taken place and eliminated the false and confusing elements. Then the way will be clear for the others to ascend, to grow and to thrive.

Suddenly the appointed hour of fulfilment was at hand! The Cosmic Turning Point had come apparently without notice or warning as it was the case in Egypt at that time. Only those intimately concerned knew of it, whereas the others were fast asleep. Great things were in preparation, and Abdruschin entered into office after His long noviciate in the world.

As it has already been explained, He does not come to judge men, His presence alone, being personified Judgment, suffices to compel self-judgment. Man's work also will receive its just punishment or its merited reward though He remains impassive. The natural laws remain unaltered and do not let

themselves be constrained; what is corrupt and unsound cannot bear good fruit because of His presence. Those who lead a life of hypocritical self-deception, as so many do, can expect no advantage from His being among them, but will surely come to grief, when inevitable, unerring reaction sets in. Vain and utterly devoid of self-knowledge, these persons will, of course, not see that their misfortunes are the natural result of their own inner life, but will insist on ascribing them to Abdruschin, whom they consequently attack, abuse and malign. This often grieved and saddened him during the first part of his life on earth. But then He brought judgment to Creation!

His name is King Imanuel for the universe in general, and Parzival for the pure beings in the spiritual world, and finally the Son of Man for gross matter on this earth: three in one and all three in activity at the same time — a Divine mystery, a potentiality or condition, that even matured human spirits cannot understand, but which to a certain degree is shared by the pure beings of the spiritual world, for they also can work on earth and do their service in the Castle of the Holy Grail at the same time.

When the great Cosmic Turning Point arrived, the obstructing veils fell from Abdruschin, and his dominating influence grew to an indescribably mighty power. He can now send forth this executive power in whichever direction God's Will points, to destroy all that is corrupt and prevent what is healthy from being contaminated and from being obstructed on its upward journey.

Thus at last the longed-for Kingdom of God on earth will be established: the Millenium promised to the righteous. It will be forced upon man with the Divine power which is given to the Envoy of God to fulfil the promise!

Once more the Indian seer, later King Kaspar, of the magi from the East, had the opportunity to atone for his two failures This last chance accorded him was to join in the work of the *Time of the End*, not in the flesh this time, but *spiritually*.

And now all that had been foretold came to pass, not a single detail was omitted. The fulfilment proceeds unhindered in accordance with God's Holy Will. The Ring slowly begins to close.

Now the Divine part of the Son of Man is about to enter his physical body: Abdruschin — Parzival. This triune is Imanuel, whose coming was promised to mankind, and was foretold by Isaiah, the Prophet.

That man should attempt to make the promise of the coming of Imanuel, the Son of Man, and the promise of the coming of Jesus, the Son of God, both refer to one and the same person, shows the fatuity of the human understanding. They fail to grasp the meaning of the simplest and clearest of Bible passages. If the mistake were possible, and it was found convenient to take the terms Son of God and Son of Man to mean one and the same person, because it puzzled some, and the orthodox had not the courage to entertain the thought of *two* persons, then surely the thought must have struck them that two quite different names must apply to two separate persons. Happy are all those who have been able to recognise the truth in the last hour!

Amen!

EPILOGUE.

Abdruschin has now completed His Message to mankind. In him has arisen the Son of Man sent by God

I M A N U E L

the Envoy of God, the Son of Man, whose coming to judge and to save those who have not cut themselves adrift from salvation, was foretold by Jesus the Son of God in corroboration of the prophecies of the prophets of old. He carries the insignias of His high Office: the living Cross of the Truth radiating from Him and the Divine Dove above Him, the same insignias as were borne by the Son of God.

Awaken, oh man !
for your spirit is asleep !

APPENDIX.

THE TEN COMMANDMENTS.

The first Commandment.

I am the Lord, thy God, thou shalt have none other Gods before me!

He who reads these words aright will see what condemnation they express for those who disregard this first and foremost commandment! "Thou shalt have none other gods!" These words are generally taken to mean much less than they really do. Man has made his task easy by restricting their meaning to a narrow field. In the first place his idea of idolatry is worshippers kneeling before a row of wooden figures, each of which represents a particular god, or he thinks of demon-worship and other forms of worship of analogous nature. But it never occurs to him to connect the idea with himself. Look at yourselves and consider whether, peradventure, you do not belong to these!

One man has a child which is more precious to him than all else, for which he is prepared to make any sacrifice and for whose sake he forgets all besides.

Another prizes the pleasures of this world so highly that though he be a well-intentioned man, he would be incapable (as long as he was a free agent) of renouncing his pleasures even if he were requested to do so.

A third again loves his money — a fourth power — a fifth a woman, others again distinction — yet, in them all, it is the love of *self* that really predominates.

All this is idol-worship in the truest sense of the word!

The first commandment warns men from falling into this sin. And woe unto him who does not literally obey it! The punishment for disobedience is the coupling of the soul to the body when it goes over into the world of ethereal matter.

The soul having bound itself to matter by clinging to something that is on earth has retarded its further ascent. It has lost precious time allotted it and runs the danger of not being able to escape from the fetters of the ethereal kingdom in time to rise into the luminous substance of the spiritual kingdom where free spirits dwell. In such a case the soul will be carried along to disintegration, an unavoidable process which all matter needs for its purification and reconstruction. That means ethereal and spiritual death for the human souls, destruction of all personal consciousness and loss of its form and name for all eternity.

Obedience to this commandment protects man from this terrible fate. It is the first and foremost commandment because it is the most important and of the greatest consequence for mankind.

Unfortunately, man is too apt to give way to some propensity which ends by enslaving him. He makes a golden calf of it and sets it up in the highest place, thus it becomes a deity or idol beside his God and indeed is often considered before him!

Unhappily man has encouraged only too many propensities and has thoughtlessly given way to their enticements!

A propensity is a predilection for something terrestrial (as I have already said) of which there are naturally many varieties. He, however, who lets himself be dominated by one, is fettered to base physical substance when he passes into the next world for future development. It is difficult for him to free himself and consequently he is retarded and hindered. One could say a curse rests on him. No matter in what words it is described, the process is always the same.

If, however, during his life on earth, a man has set God above all else, not in his imagination only or in what he says, but in all truth and purity, the consequence is that he is bound to

Him and not to a mundane propensity. This tie will also hold good when the soul passes into the next world and will continue to operate in the same upward direction, purifying and maturing it. For the soul has taken its love and its veneration for God over with it, they will uplift the man and carry him to Paradise; that is to Original Creation, the abode of those pure spirits that are free from all burdens. They have no other ties but those that connect them with and draw them towards luminous Divine Truth. There the soul is near its God.

Have a care, therefore, seek to keep this commandment strictly.

In so doing you will be safe from many adverse, unfriendly threads of fate, to disentangle yourselves from which you will perchance not have sufficient time left!

The second Commandment.

Thou shalt not take the name of the Lord thy God in vain!

A name awakens a conception in a man's mind. He who abuses of a name and ventures to defame it, defames the conception itself. Keep this well in mind!

This plainly expressed commandment, given by the Lord, is the least observed and the most often disobeyed of all the ten. It is disregarded in a thousand forms.

Even if a man thinks that many of these forms are quite harmless and are merely current modes of expression, still, to use them is trespassing against this implicit commandment. It is just these so-called *harmless* modes of disregarding this commandment that belittle the Holy Name and detract from the magnitude of the conception of God, this always being intimately connected with the Name.

Publicly, and even before children, men do not hesitate to rob the Name of its sanctity and to soil its purity by debasing it to a commonplace, a mere phrase. Nor do they hesitate to make an absurd use of it.

I will not aduce one of the many instances, for the Name is much too sacred, but a man need only pay attention for a single day and he will be amazed at the countless instances that come under his notice, of disobedience to this law. He will hear the Holy Name profaned by men and by women, by old and by young. Even by children that are hardly able to form a sentence and who imitate their elders in this as in other matters.

To trespass against this law and to belittle Almighty God in this apparently harmless manner, is indeed one of the first things that youth learns.

The consequences resulting from this trespass are more grievous than those of all other transgressions. They have proved disastrous to all men, not only to Christians, but to Jews, to Buddhists and to Mahometans also. Wherever one turns one hears the same at nauseam! What value can still attach to the Holy Name *God?* It has been so depreciated that it is of less account than the smallest coin and of less value than a worn-out garment. Man who considers himself so sagacious thinks it is harmless to take this Holy Name in vain and he takes it in vain more than a hundred times a day.

Cannot man consider? Where can we find a trace of his perceptive intuition?

And you too have allowed your susceptibility to be so blunted that you can listen unmoved to the holiest conception being debased in the impure and idle prattle around you! Do not let yourselves be deceived: assuredly and without fail it will be charged to the account of every one who has thus trespassed.

Neither will it be so easy to expiate this sin because of the evil consequences resulting from it. They will bring about self-acting punishment unto the third and fourth generation to which the sin was handed down, unless indeed one member, a

link in the chain of descendants, should awaken to a right understanding of this abuse and put an end to this sinful practice.

Try then to fight against this evil habit in the circle of your acquaintances. But before else sever your own karmic fetters with all the energy you have at your disposal that you may not add to the sin you have already incurred in thus trespassing. Do not think that, because up till now, you intended no evil in what you said, therefore, atonement must be easy. The mischief done is just the same, and sin has assuredly been committed, for you knew the commandment full well. If you did not trouble to enquire into its far-reaching significance, it is your own fault and in no wise mitigates the trespass. Listen, and take the necessary steps that you may perchance make amends for much during your present life on earth.

Otherwise a formidable quagmire will await your coming into the next world and will impede your progress upward.

But it was not the individual alone who disregarded this commandment. For centuries back the executive authorities openly defied it and, setting God's Word aside, threatened men with severe mundane punishment if they refused to take the oath, thus compelling them to trespass against their will.

But the punishment on the *other side* will be far heavier and it will be meted out to those who *exacted* the oath, not to those who were compelled to take it.

Christ, too, explicitly said: "Let your communication be yea and nay, for whatsoever is more than these cometh of evil!"

Those in authority had it in their power to endow the words yea and *nay* with the same significance and value as what is conveyed by an oath. And they could have prescribed the same punishment for deceiving and misleading the Court of Justice in ordinary language as they do for perjury. They could have decreed that the same weight was to be attached to statements made in simple words as for statements made under oath. It was, therefore, not necessary for the authorities to compel men to disobey God's second commandment on that account.

Now sentence will be passed on them in the next world and it will condemn them to severer, harder punishment than they expected in their frivolous and culpable practice of ignoring the eternal law of returns altogether.

The Church and her representatives carried the matter much further; they consigned their fellow-men to the most terrible tortures in the Name of God and again, appealing to the Almighty, they condemned those victims who had not previously succumbed to their torments, to be burnt at the stake.

The Roman Emperor Nero, notorious for his cruelty, did not go so far and was not so damnable in the tortures he inflicted upon the Christians as the Catholic Church, who has accumulated an enormous debt of crimes in regard to God's laws! In the first place, he did not murder and torture so many and in the second place, his acts of cruelty were not accompanied by hypocritical invocations to the Deity. Invocations of this sort belong to the worst forms of blasphemy possible for man to be guilty of.

It is of no avail if the Church today condemns the crimes that were committed for alas so long a period in her name, for she did not of her own accord veto those practices.

Animosity today is as rife as it ever was, it is only clothed in another more modern form. The inner malevolent disposition has remained the same, and it is that alone that counts before God's judgment seat, never the outer form. The present, apparently harmless form again has its origin in the same unspeakable spiritual pride, the characteristic of the representatives of all Churches. Or if not spiritual pride, it is unfounded presumption building up its pretentions on the temporal power of the Churches. This wrong spirit leads to differences and ill-will in connection with intrigues to extend worldly influence and even ambition to be of political importance.

And all these things they do, calling on the Name of God, so that I would fain cry out the words spoken by the Son of God:

"The house of my Father, which should have served as a house of worship, you have made a den of thieves! You call yourselves the servants of God, but you have become slaves of your pride."

Every Roman Catholic thinks that he is far better than a Protestant in the sight of God, without having any reason for doing so, and every Protestant considers himself better informed and further advanced, thus nearer to his God than a Catholic is. And yet they all assert that they are followers of Christ and that they mould themselves after His precepts!

Both parties are fools, because they would base their claims on what is of no account in God's eyes.

Just these sin against the second Commandment more grievously than do the adherents of other religions, for they not only sin in words but also in deeds in their manner of living and even in their so-called Divine Service.

To every serious thinker and close observer they verily present a disheartening picture of mental dearth and of meaningless ceremonies! They desecrate the very conception of God in their boundless presumption trying to make themselves and others believe that they possess a place in heaven before the adherents of other religions.

It is not the outward form of church-usages, baptism, etc. that is of consequence. It is the inner man who will be summoned before God's judgment-seat!

Remember that! You who are puffed up with pride and of whom it was predicted that on the Day of Judgment you will set forth joyously in gorgeous array, with banners flying, to receive your reward. Just such as *you* will never reach the spiritual kingdom, nor will you come to the feet of God's throne, because you will have received the reward you merited before you get there!

An icy blast will blow you away like worthless chaff, for you are wanting in true humility and in true love for your neighbour.

Such are they who take the Name of God in vain, they are

the most arrant trespassers against the second commandment.

They all serve Lucifer and not God. Hence they scoff at all God's commandments from the first to the last, but especially at the second commandment. To disobey the second commandment is the greatest defilement of the conception of God, for it is defiling His Name.

Beware of taking this commandment lightly as you have done hitherto! Keep watch over yourselves and over your surrounding! Reflect and consider that, even if you faithfully keep nine commandments and disregard the tenth, you are doomed to be lost at last.

If God has given a commandment it is a proof that it must never be taken lightly; that it is imperative you should keep it — otherwise it would never have been given you.

Do not presume to approach your God in prayer unless the words come from your heart and your whole soul vibrates in what you say. Lay aside all empty phrases when you appeal to Him, for otherwise you would be guilty of *taking His Name in vain.* Before you ask for something, consider well whether it is of urgent necessity. Do not involve yourselves in set forms of prayers to be rattled off at fixed times, a bad custom introduced into all religious exercises. This is not only abuse of God's Name but blaspheming it!

Of more value than a thousand verbal prayers are those moments when, in a transport of joy or sorrow, of pleasure or of suffering, a hot wave of emotion arises in the human breast. Even if the impression lasts but for the fraction of a moment! Feeling at such moments is always genuine and devoid of hypocrisy. Thus, never abuse of God's Name! It is a sacred moment when the spirit of man is moved to cast itself before the steps of God's throne either with a petition or in thanksgiving. Prayer must never degenerate into mere chatter, whether it is a layman or a priest who utters it.

A man who in daily life is in the habit of calling upon the Name of God on all possible and impossible occasions has never had the faintest idea of Divinity. He is a brute, but no human

being. A human spirit must be qualified to perceive, to feel the existence of God intuitively and if it is but for one brief moment in its earth-life. This one moment would suffice to eradicate any inclination thoughtlessly to trespass against the second commandment. The impression that such a man will carry about with him ever after, will impel him to kneel when he utters the word *God* and he will only dare to do so when his soul is in the highest possible state of purity.

He who does not understand this is not worthy of God's Word, and much less worthy to enter into the Kingdom of God and to enjoy the bliss of being near to Him. For this reason also man is forbidden to represent God, the Father, in a picture, after his human imagination. Every essay in that direction ends by belittling God, for a human spirit is not able to visualise the minutest part of the reality, nor can a human hand depict it even if helped by visions. Even the finest work of art could but debase and degrade the conception. A single radiant eye is sufficient to indicate all that is needful. Such is the altitude, the inconceivable immensity of what is expressed in the Word *God*. And you have the effrontery, the irresponsible temerity often to use it in the commonest, most meaningless phrases!

You will have to give account of your doings!

The third Commandment.

Remember the Sabbath day to keep it holy.

Where is the man who lets the meaning of a commandment sink into his soul and impress it?

A serious thinker must shudder at the wanton frivolity with which God's commandments are treated by young and by old, by children as well as by grown-ups.

The commandments are taught to children at school where they are superficially discussed. The pupil is glad if he has mastered the wording of the text and is able to answer some questions concerning their contents, that is to say, as long as he is in danger of being questioned.

When he leaves school to enter public life the words themselves are soon forgotten and with them their meaning. This is a conclusive proof that man is not really interested to learn what his Lord and his God requires of him!

Moreover God does not demand, in His loving kindness He gives to all men what they so urgently need.

When the erring ways of men came to the notice of the Light, God pointed out the way to eternal life, to the luminous kingdom of the spirit and thus to their own happiness like a kind and faithful teacher, and if they do not obey His behests it is to their own undoing and destruction. Thus properly speaking it is incorrect to speak of *commandments.* It is not *command* but *counsel* that is given; well- meant advice and valuable directions as to the right way to journey through those material spheres that the human spirit desired to become acquainted with. But man, completely engrossed by his own conceits, was deaf to this grand thought. It made no impression on him. He shuts his eyes and his ears to any views or standpoints that he has not himself conceived and constructed in his paltry worldly wisdom. He does not perceive how *matter* is enticing him on and on, further and further, till he comes to that boundary line where it is in his power for the last time to decide whether it is to be *this* way or the *other:* the decisive moment for his whole future existence. After that he must go to the end of the way he has chosen and there is no return for him.

Even if enlightenment come to him at the last, it will be too late and will but add to his suffering.

It was to help him in such a case and enlighten him *in time*, in spite of his errors, that God gave man the third commandment, the counsel to keep the day of rest. Had this

commandment been obeyed, the longing to strive towards the Light would have gradually awakened in every man in the course of time. The longing would have increased in intensity, till the wish had become a prayer and then he would have seen the way upward, the way to satisfy his desire.

Then man would have arrived at a different, a higher stage of development at the time of the *Cosmic Turning Point.* He would have been a spiritually awakened being, *mature* for the kingdom about to come.

Thus hearken and obey, that by obeying this commandment the way may be prepared and open to you. Remember the day of rest to keep it holy! It is for *you* to make it *holy* and consecrate it for your own use. This is the plain and simple meaning of the words. The day of rest is the hour of rest — the hour for leaving off work, i.e. the task allotted to you during your life on earth.

You are not consecrating the day of rest nor making it *holy* if you devote your time to the care of your body or seek diversion in gambling, drinking or dancing. The object of the hour of rest is to give you time for self-examination, time to review your past life: specially the working days of the past week and you must do this with the intention of drawing useful instruction for your future. It is not hard to keep account of six days but easy to forget what happened in a longer period. Do this and your soul will not fail to develop its sensitiveness and soar upwards. You will gradually become a seeker after the Truth.

In the same way as, on earth, you keep a careful look out when wandering in a new country, on a road unknown to you, you must proceed cautiously step by step on the new spiritual paths opened out to you, to see that you have firm ground under your feet. Do not dash ahead impetuously, for then the danger of falling is greater. You will not be losing your time in reflecting on these questions and in opening yourself to the impressions you will receive, on the contrary, your hour of rest will bring you great profit.

Church-going will never sanctify an hour of rest for him who

does not afterwards meditate on what he has heard in church with the intention of fully understanding it and of living according to its teaching. The priest cannot make the day holy if you do not do so yourself. Consider and weigh your manner of life in the balance to see whether it is in harmony with the real meaning of God's Word. In examining your conscience, thus putting it to the use for which it was intended, *you* sanctify the Day of Rest and make it holy; every such day will be a milestone on your road. The day of rest will react on the other days in which your activity is purely material and give them the importance and significance they should have in maturing your soul. Then you will not have lived them in vain and your advance will be assured and uninterrupted. To keep holy means not to waste. By neglecting this duty you waste the time given you to mature, after the Cosmic Turning Point (the rays or vibrations of which are slowly surrounding you) has been reached; the time left to make good what is wanting will be but short, to do so you will have to summon all the energy at your command.

Therefore, keep the day of rest holy! Whether it be at home or better still in the open air where your thoughts and sensations will be awakened by nature. Obey the Lord's commandment in this way! It will be for your own benefit.

The fourth Commandment.

Honour Father and Mother!

This commandment was given to man by God through Moses in the olden time. Unspeakable has been the anguish it has caused; for many a child and many an adult have striven desperately to obey and not to sin grossly against this law. How can a child honour its father if the latter has so far

debased himself that he has become a drunkard, or honour a mother who not only embitters the father's life but that of the whole household by her caprices and by her undisciplined temper, her want of self-control and other defects making it impossible to enjoy a quiet hour in her company? Can a child honour its parents when it hears them roundly abusing each other, sees how they deceive each other and even come to blows?

A child witnesses scenes in wedded life that make obedience to the command a distressful problem if not altogether impossible. It would be hypocrisy if a child should assert that it honours its mother when it notices that its mother treats strangers more graciously than she treats its father, or if it sees her propensity to frivolity and how her vanity seduces her to be the slave of every silly freak of fashion, often quite incompatible with the beauty of motherhood, completely disrobing it of its dignity.

On what then is the child's reverence for its mother to rest? *Mother!* What a deep meaning lies in the word alone! What a serious claim is implied in it!

A child, not as yet poisoned by the world must unconsciously feel that a mature and serious individual would never consent to expose its physical body (which should be sacred to the child) because to do so, happens to be the fashion of the day!

The natural veneration the child should feel for its mother degenerates to a dutiful form, an empty habit or according to the child's bringing up in the conventional politeness of society. All hypocrisy with no elevating influence on the soul whatever!

Just this life-giving, enthusiastic veneration is indispensable to a developing child. On its entry into life, this attitude will serve as a sure shield against all temptation. Until it comes to ripe old age it will be a bulwark of strength and a refuge in moments of doubt how to proceed.

The word *father* or the word *mother* should at all times awaken a warm glow of feeling in the heart and should conjure up a pure image clothed with dignity, standing before the soul

either warning or encouraging, a guiding star through life!

What a treasure, therefore, is a child robbed of which cannot honour its father and mother from its whole soul.

And yet this anguish the heart suffers is only the result of a wrong interpretation of the commandment.

The opinion hitherto held was wrong because it was limited and one-sided, whereas nothing God has sent can be limited or one-sided.

Man's fault was all the greater because the commandment was defaced with the intention of making it more explicit to man by interpolating a word:

"Thou shalt honour *thy* Father and *thy* Mother!"

This made it personal which necessarily led to error.

In its right form the commandment is "Thou shalt honour father and mother!" Not *special individuals* are meant, for their nature can neither be foreseen nor their development predetermined. Divine laws contain nothing so preposterous and in no case whatever does God require man to honour something unworthy of honour.

This commandment does not refer to persons but to an idea, a principle, viz. to the conception of fatherhood and to the conception of motherhood. It does not address itself to children but to the parents themselves, requiring them to honour fatherhood and motherhood.

The commandment lays special duties on the parents: they are at all times to be fully conscious of the loftiness of their task and mindful of the responsibilities it involves.

In the other world and in the Light it is in conceptions and not in words that life expresses itself; for this reason it may easily happen that, in transposing the conception into words, it gets narrowed and limited as, for example, in this instance.

Woe unto those who have not heeded this commandment, who have not troubled to understand it aright. That it was generally misinterpreted and misconceived up till now, does not serve as an excuse.

The consequences of disobedience have made themselves

manifest in the race, in the generation born and in the souls incarnated. Things would be very different on this earth if this incisive commandment had been understood and obeyed. Quite other souls could then have incarnated, souls who would never have allowed the decadence of virtue and morals to have spread to the extent they have today. Look at the murders, look at the wanton dances, the orgies, to what a pitch the human passions are worked up! One would say a crowning triumph for the evilboding influences of the Dark Powers, and then notice the equanimity with which one accepts and even encourages this decline as something quite right and natural, as if it had always been so.

Where is the man who would trouble himself to know the Will of God aright? Instead of winging his flight upwards and exerting himself to grasp its magnitude, he obstinately persists in his efforts to compress this great Will into the miserable limits of his physical brain, the temple of his intellect.

Thus it is his own doing that he is compelled to keep his eyes fixed downwards like the fettered slave that he is, instead of raising them aloft in joyful appreciation of the ray of enlightenment that meets his gaze.

Do you not see how poor, incompetent and utterly inadequate is your reception of all that comes to you from the Light! Whether it be a command or a promise, the Gospel of Christ or the problems of Creation. You see nothing, you recognise nothing. You make no effort to understand a thing really, you do not accept it as it is, but convulsively try to remodel every thing and to cut it down to the low standard to which you have accustomed yourselves for thousands of years.

Break with these traditions, you have the power to do so and can use it at any moment! Nor is any sacrifice necessary: a tug, a jerk, one act of volition and success is yours!

But no amorous glances must be cast back on what you have left behind! As soon as you try to form connecting intermediate links you will never be able to shake yourselves free from the past. It will be persistently recalling you. But the break will

come easy if you sever yourself with one stroke from old customs and enter into a new phase of life without carrying over any part of the burdens of the old. Only then will you find the door open to you. Otherwise it will remain fast closed. Here it is but a question of one serious act of volition and is but the matter of a moment. It may be likened to awaking from sleep in the morning. If you do not forthwith rise from your couch, you feel tired again and the joy attendant on beginning a new day's work wanes, if it does not vanish altogether!

"Ye shall honour father and mother." Let it be to you a holy command. Put fatherhood and motherhood in the seat of honour they deserve.

Who are those today who have knowledge of the great dignity that is theirs? of their power to ennoble mankind? Couples that unite here on earth should learn to understand this clearly, for then every marriage would be anchored in the spiritual sphere and every father, every mother would be *honourable*, i.e. *worthy of honour* in the sight of Divine law!

To children this command will be sanctified by their parents and become *living* through them. No matter what their individual characters may be. It will be impossible for such children to do otherwise than honour their parents from their hearts. The qualities of the parents will compel them.

Woe to those children who do not fully and entirely obey this commandment. They are incurring a heavy debt of Karma which they have richly deserved.

Obedience, however, will soon become a matter of course, then a pleasure and finally a joy not to be dispensed with, for it will bring its own reward in untold blessings.

Go your way, therefore, and take more serious account of God's commandments than you have hitherto. That is to say, heed them and keep them that happiness be yours.

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The fifth Commandment.

Thou shalt not kill!

You will beat your breast, o man, and congratulate yourself on being no murderer, for does not to kill mean to murder? Convinced that you have never trespassed against this Divine Commandment, you feel you can approach and stand before God without fear or trembling and confidently await this page in your Book of Life to be looked at.

Have you, however, never thought that it also lies in your power to *deprive of life?* That means the same as *to kill. You* have introduced, by your manner of expression, by your language, a difference of meaning that does not exist, for it does not say: Thou shalt not kill *physical* earth-life. The words are few but all-embracing: "Thou shalt not kill!"

Let us examine a case in point. A father, prompted by worldly ambition, wishes his son to be a scholar, and insists on his studying, cost what it may:

But the son is gifted with some special talent which urges him to do other work, for which these compulsory studies are of no value whatever. Naturally he has no interest in their pursuit, nor can he summon the joyful energy requisite for the task. But the father exacts and the son obeys. To please his father, he works to the prejudice of his health. It is quite natural that he suffers physically by thus thwarting his inclinations and neglecting the gifts that have been given to him.

I will not enlarge on this case, for it is so common in earth-life, that is is but one out of hundreds of thousands; but it cannot be denied that the father's ambition or obstinacy here strove to destroy something that had been given to his son to develop upon earth. In many cases the father succeeds, for in later life it is hardly possible for the son to develop his gifts. He has then exhausted or wantonly wasted on pursuits alien to his

nature, the robust energy of youth which is the principal and necessary incentive factor.

In such a case the father has gravely trespassed against the Commandment: "Thou shalt not kill." Besides which, he has perhaps withheld from mankind something that might have been of the greatest use to them, something the boy should have done.

The father should have considered that, although his son may have a spiritual relationship to him or to his mother, before the Creator he is a *separate* individual whose duty it is to develop such talents as he received on coming into the world, for his own benefit. Perhaps he was destined to make an important discovery of special value for men, by which heavy Karma that he had incurred, was by God's mercy to be remitted. The trespass against God's intention will here lie heavily at the door of the parents who accounted their paltry mundane concerns of higher importance than the great decrees of fate, thus they abused of their parental authority and power.

It is the same thing when parents allow trivial and insignificant suggestions of expediency to be of paramount importance in their calculations regarding the marriage of their children. How often in such a case, the noblest, purest impulse of their child is checked without any consideration for its feelings, whereby its material welfare may be assured but to the hurt of its soul's happiness which is of greater and more decisive moment for the child than all earthly treasures.

Of course parents should not indulge every dream, wish or whim of their child. That would be contrary to their parental duty. But searching examination utterly unbiased by mundane considerations must be made before they give way to their child. It is but seldom, if ever that such examination takes place. There are thousands of such cases, it is not necessary for me to say more about these.

Ponder over it yourselves, and do not trespass against the weighty injunction in this commandment!

You will find new and unforeseen ways open out before you!

On the other hand, a child can also sorely disappoint and kill justified hopes in its parents. If, when the latter have come forward to make the way clear that the child has chosen, it neglects to develop its gifts to attain great things, the unresponsive child would here be destroying generous and noble sentiments in its parents and thus trespassing against this commandment.

Again, when a man disappoints real friendship and abuses confidence placed in him, he kills something in that other that was a living reality and in so doing trespasses against God's Word: "Thou shalt not kill!" Fate will require atonement from him later on.

You see that all God's commandments are man's best friends, faithfully protecting him from evil and from tribulation. Love them, therefore, and cherish them as treasures that it is a pleasure for you to guard!

The sixth Commandment.

Thou shalt not commit adultery**!**

The fact that there is another commandment which says "Thou shalt not covet thy neighbour's wife" plainly shows how little the interpretation commonly given to this sixth commandment by mundane law, corresponds to its real and true meaning.

It says "Thou shalt not commit adultery". The words should rightly be: "Thou shalt not destroy, undermine or vitiate conjugal peace." Peace naturally includes harmony.

Peace and harmony are the conditions of a true marriage, but where they are missing there is nothing to destroy or disturb, in which case the commandment has no validity, for it refers to what God wills and does not apply to what man

understands or prescribes.

As a matter of course, a true marriage is only possible where peace and harmony reign, where the one partner only lives for the other's sake, seeking to gladden his life, where disloyalty (often the result of dull and irksome tedium), is from the beginning, once and for all, out of the question.

Other evils that undermine and destroy happiness are the dangerous craving for distraction or pleasure and the craze of not being understood. Just these evils can never exist in a *real* marriage where one lives for the other. The longing for pleasure and the craze of not being understood are the attributes characteristic of pronounced selfishness, of those who seek to live for themselves alone, not for others.

Where two souls are united in true love, self-sacrifice will be reciprocal and it would be impossible for one party to be at a disadvantage, always presupposing that the cleft in their respective breeding and education is not too wide. It is the attraction of the homogeneous (the Cosmic Law) that makes this condition of true and complete happiness.

A union where peace and harmony are missing does not deserve to be called marriage, nor is it *true* marriage but only a mundane contract which has no value in the sight of God and consequently is not *blessed* in the same way as a *true marriage* may expect to be.

The sixth commandment only refers to true wedlock after God's Will. That it should be so, is a strict condition, no other sort of marriage is protected by this law.

But woe unto him who dares, in any way, to disturb a true marriage! The triumph that he thinks is his in this world, awaits him in the ethereal world in quite a different shape and he would fain flee in terror when he goes over to where he will have to face it.

Taken in its widest sense, it is trespassing against this commandment when parents try to separate two who are attached to each other in true love. Parents often do this in cases where some accompanying circumstance does not agree

with their worldly interests. And again woe unto the woman, woe unto the man, be they young or old, who sow discontent, in the minds of such a couple or make mischief between them either from motives of envy or merely in play without serious intent. Pure love between two human beings shall be holy to every one, shall inspire every man with reverence and respect but not envy! For this love stands under the protection of God's Will.

Should the impure feeling of envy try to assert itself in a man's breast, let him turn aside and carefully look among men for an individual who has not entered into a true union with another soul.

Should such a man seek seriously and patiently he will surely find a soul that harmonises with his as God wills and with whom he can be happy without burdening himself with guilt which can never make him happy.

The great fault of these trespassers is that they give way to a feeling, at first but *vague*, to which they cling and nourish, till this artificial product of their imagination grows to be a great power tormenting and impelling them to sin.

If they would let themselves be guided by discretion and prudence from the very beginning, thousands of souls would not be lost, for where not prompted by selfish and mercenary calculations their proceeding is but foolish dallying unworthy of human beings. This again originates in the pernicious practices customary in modern families and more especially in modern society. Very often the latter is simply a marriage market no better than the slave markets of the East, veritable breeding places for adultery.

Have a care, parents, that you do not, for worldly reasons, undermine and vitiate the happiness of your children, and thus make yourselves guilty of trespassing against this commandment. Parents do this in innumerable cases and they will find it hard to atone for their wrong-doing. And you children be careful you do not undermine and destroy your parents' peace and happiness! Otherwise you will also be guilty

of this sin. You will be making yourselves enemies of God and no such will escape the torments of disintegration when the end comes. It will not be necessary for God to move a finger. You must never sow discord between two people! Drum that principle well into your minds that is may ever be a constant warning to your soul!

The seventh Commandment.

Thou shalt not steal!

A thief is considered to be one of the most despicable of human beings. The man that appropriates to himself what belongs to another without his permission is a thief.

To rightly understand the commandment, man needs but clearly distinguish *what* are the possessions of the other.

That is not hard! all will at once exclaim and therewith dismiss the subject. Truly it is not difficult, neither is it difficult to obey any of the ten commandments, if one wills, provided that they are rightly understood. This is a necessary condition and there are many that fail to fulfil it.

Have any of you who wish to keep this commandment, realised what *are* the possessions of the other and what it is that you must not take away from him?

A man possesses money, jewelry, clothing, perhaps also a house, a farm, and cattle. The commandment, however, does not say that only material things are meant, for there are treasures far more precious and of much greater value. A man's possessions include his good name and reputation, the authority he enjoys in the public, his thoughts and principles, his individuality as well as the confidence that is placed in him, if not by all, still by this man or by that man.

Having got so far in our enlightenment of this

commandment, the proud assurance of having *kept* it will perchance be somewhat shaken.

Now I will ask you, have you never tried, even in perfect good faith to shake the confidence one man puts in another? Even if you but express a warning to be careful you may undermine it altogether. If so you have robbed the man who enjoyed the confidence, you have stolen it from him or have tried to do so.

You are also robbing your neighbour if, knowing something of his private affairs, you have repeated what you know *without his permission.* Now you will perceive how deeply all those who make a business of trading in such information, as for example, inquiry offices, etc. are guilty of this trespass. All such activity is permanent disobedience to God's commandment and those engaged in it, weave meshes to a net which they drag after them through all the resulting consequences of their business till it becomes so immensely large that they nevermore can free themselves and which drags them to their doom. All such people are more heavily laden with guilt than the ordinary burglar or thief.

Every honest and straight-forward character, whether a business- man or not, has a right to ask anyone coming to him with a request, to show his credentials or vouchers if necessary in verification of his statements. Indeed this is his duty, but he must not do this indirectly but personally and openly. After that he can decide whether the applicant is to be trusted and in how far he can grant his request. What is over and above this is wrong and unwarrantable.

Obedience to this commandment will be rewarded, for then mans' intuitive perception will be awakened and its abilities put into practice will develop more and more. It will enable a man to gain true insight into human character, a gift he only forfeited by being indolent. He will gradually lose his insensibility and torpidity and become vitalised. Personages will arise and the breed we see at present, the herd-animal, will die out.

Take the trouble to reflect profoundly on this question and have a care lest you too are not heavily in debt with regard to this very commandment when you look at your debit-account.

The eighth Commandment.

Thou shalt not bear false witness against thy neighbour!

Should you assault your neighbour, beat him, wound him and perhaps also rob him, you know that you will be punished by mundane law for doing him injury, but you do not know that you have involved yourself in a whole network of reciprocal activity, the influences of which penetrate into the finest fibres of the soul. You do not heed these effects, for they even elude your intuitive perception.

Still the law of returns is absolutely unbiased and it meets out perfect justice. It has no relation to mundane punishment — it operates quite independently. There is no escape, no place where the human spirit could hide and be protected from it.

When you hear of a brutal assault and of violence done, you are indignant, if the sufferers happen to be related to you, you are shocked and horrified. But it does not disturb your equanimity if now and then, when you are present, an absent one is put in a bad light by a suggestive speech or may be, by a very significant gesture which implies more than can be said in words.

But listen and learn: The harm done by physical assault is more easily redressed than injury done to the soul, for the latter suffers in the loss of its good name.

Therefore, avoid all reputed tale-bearers with their venomous tongues as you would common murderers! They are just as bad and sometimes more dangerous.

As these malignant gossips have no pity for the victims they pursue here below, no helping hand will be held out to them in the next world.

This craving to discredit others, though they may be strangers is cold and merciless and cold-heartedness and mercilessness, multiplied a hundredfold, will await these tale-bearers when the time comes for them to leave their physical bodies!

In the next world they will be outcasts and utterly despised even by robbers and thieves.

A common feature of spiteful malice characterises the whole class, from the tea-party gossips to the depraved wretch who offers to testify on oath to the truth of false accusations that he brings against a neighbour to whom he has every reason to be deeply grateful.

Treat these as you would poisonous vermin, for they deserve no better.

They neither recognise nor do they pursue the noble object, the high goal of mankind which is to enter into the Kingdom of Heaven.

And, therefore, as the common aim is missing, when two or three people come together, they have nothing to say to one another, so they discuss each other. A habit they have cultivated and which has become pleasant to them, and as they continually practise it, they do not see how despicable it is, they have lost all sense of its baseness.

In the next world they shall go on sitting together and indulge in their favourite pastime until the last possibility of soaring upwards, the last chance that might have saved them, has gone by, and, they are drawn into the eternal process of disintegration, a process that purifies all species of physical and ethereal matter from the poison that man has implanted in it. These human spirits, no longer worthy to have a name, will henceforth ever be nameless.

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The ninth Commandment.

Thou shalt not covet thy neighbour's wife to lust after her!

This commandment concerns and refers to man's carnal animal instinct which unfortunately he only too often succumbs to when opportunity offers. It is against this that the commandment expresses itself in the most precise and explicit terms.

Here we touch upon the salient point! *Opportunity* is the pitfall which ensnares and causes most men to fall who come into contact with it.

Opportunity is all-powerful. In the first place animal instinct is aroused and is then guided by thoughts arising in the mind.

Personal experience will teach an observant man that where corresponding thought is absent, this instinct does not and cannot awaken. It solely and entirely depends on thought.

Do not argue that touch can also awaken this instinct. Touch only makes an impression on the mind and the thoughts that are then provoked, awaken the instinct. Thoughts of this nature are the very strongest incentives and should be feared and eschewed.

For this reason the best defence and surest protection for members of both sexes is to avoid all opportunity of being alone together.

That is the only safe-guard during the present degenerate times and will be till a future generation will have developed to a higher moral standard. It will then be a matter of course that the seat of their thoughts be sane and pure which unfortunately is not to be expected today. Then trespass against this law will be impossible.

Before this high moral standard is reached many storms will break over mankind and purify it.

If every single individual would make it a point of conscience never to give two persons of the opposite sex the opportunity of being alone together, it would constitute a wonderful safeguard.

Let this warning be indelibly imprinted in the minds of men! It is not so easy for those who trespass to free themselves again, because in each case another is involved and must be considered. Besides which the simultaneous ascent of two souls is rarely possible.

"Do not covet your neighbour's wife to lust after her" does not refer to married women only, but to the female sex in general; thus also to the daughter, as it distinctly says *to lust after her*. It refers to the carnal instinct alone and not to wooing.

Such plain and simple words admit of no misinterpretation. This stern command applies to the sins of seduction and rape as well as to the defiling of another with unspoken thoughts of a lustful nature. These alone are trespass against the commandment. Thoughts originate the desire, the desire develops and furthers the base act.

Just punishment will surely overtake the trespasser, Karma must inevitably be satisfied before his soul can be released.

This trespass, often regarded as unimportant, may turn the scale and decide what will be the manner of your next incarnation on earth, or your fate in this earth-life. Do not, therefore, make too light of the power of thought. You are responsible for your thoughts in proportion to their intensity. You are answerable for all frivolous and loose thoughts, for they do harm in the ethereal world too — the world that receives you when you leave this.

If carnal desire has induced one of you to seduce another, i.e. thought has actually turned into deed, and you are not able to make good the harm you have done both to body and soul here on earth, you may well fear the retribution that awaits you!

Whether you made the victim you seduced, subservient to your desire by flattery or by harsher methods, even in case you succeeded in obtaining her consent, you will not be able to

mislead or frustrate retributive reaction, for that came into operation together with the birth of the unlawful carnal desire. All shrewdness and artfulness will but aggravate its effect and the *consent* that you may have finally obtained will not invalidate it.

Be on your guard, therefore! Beware of and carefully avoid opportunity; do not be reckless!

The first requisite is to keep the seat of your thoughts pure! Then you will never trespass against this commandment.

Neither will it serve a man as excuse, if he persuades himself that marriage was anticipated. This would be the acme of falsehood!

Marriage where devotion of the one for the other is wanting, is no marriage in the sight of God. True devotion is the best protection against disobeying the commandment, as a true lover only desires the best for his beloved one and would, therefore, be incapable of expressing impure desires or demands which is what the commandment forbids.

The tenth Commandment.

Thou shalt not covet thy neighbour's house, nor his farm, nor his cattle, nor anything that is his!

When the great Day of Reckoning comes, he who has done honest work and profited in honest trade, may fearlessly await to be questioned as to how he has kept this commandment. His conscience may be easy, for it will pass him by without harming or touching him.

In truth all the commandments are easy to keep, and yet . . .

Although obedience here would seem to be a matter of course, you will notice, if you look about you attentively that men do not obey this commandment, or if they do sometimes, it is not

with good-will or gladly but with effort as something that goes against the grain.

No matter to which race a man belongs, the white, the yellow, the brown, the black or the red, they all share in this universal and inordinate longing to possess something they have not got, to possess something belonging to another. To put it in still plainer words, they envy everything that the other has.

Covetousness lies at the bottom of this envy, and covetousness is what this commandment forbids.

In as much as one person envies another he breaks this commandment.

This trespass is the root of much evil. It soon causes a man's downfall and it will not often be easy for him to rise again.

It is curious that the average man seldom appreciates what is his own but attaches more value to what he does not yet possess!

The Dark Powers assiduously strew out the seed of covetousness and man only too willingly prepares fruitful soil for this baneful crop. Thus it is that coveting what others possess, has become the fundamental basis as well as the motive of the activity of the greater part of mankind. At first it is a simple wish to possess something. Cunning and persuasion develop it into *envy* which is the special characteristic of the permanently discontented, finally it culminates in blind hatred.

Any and every means of satisfying the craving of the covetous is regarded as fair, as long as it does not too obviously offend against mundane laws.

In proportion to the growth of man's mania to acquire will he put aside God's commandment and forget it.

A man considers himself perfectly honourable as long as he is not arraigned before an earthly tribunal, which moreover is not such a very difficult matter to avoid. Thus, when in pursuit of some cheap advantage, he unmercifully injures his fellow-man, he proceeds with the necessary caution and sagacity, never

thinking that, in the end, his methods will cost him more than he can ever gain by his earthly devices.

So-called sagacity has come to be looked on as a valuable asset. What is accounted sagacity today is but the acme of cunning. It is strange and interesting to note how the *shrewd* or *cunning* man is regarded with suspicion, whereas the *sagacious* man is respected.

Men who are merely shrewd or cunning are clumsy bunglers in the art of obtaining what they covet, whereas intellectually sagacious men soon become proficient in the same. The former are too ignorant and clumsy to formulate their demands in an acceptable way and they reap but pity for their pains. But the latter, the proficient man, is admired and envied by all those of his way of thinking.

Even here we find envy, for, as mankind is constituted at the present day, it is impossible for a man to admire another of the same type as himself without envy.

Man has no knowledge of the existence of this mainspring of so much mischief and he does not see how envy guides all men's thoughts and actions.

Envy is inherent in the individual as well as in nations, it guides the activity of political bodies and breeds wars, it conduces to party- spirit and is at the bottom of unending dissension, even in the case where only two are conferring.

One would fain call out to all reigning potentates: “In what country and among what people is the tenth commandment obeyed?”

Every one of them is inspired by covetousness and every one of them impudently and heartlessly strives to acquire what belongs to another. Their ambition is to attain to greatness and power and in pursuit of their aim, they shrink neither from single murder nor from general massacre, nor from enslaving whole nations.

Their fine speeches of self-protection and self-defence are but cowardly evasions, for they themselves feel that something must be said to excuse their monstrous crimes against God's

commandment.

But their excuses are vain, for in the cosmic records man's disobedience is inscribed in indelible characters. He cannot efface them anymore than he can tear aside the meshes of Karma that entangle him. He is answerable for his every thought and every action, however unimportant and insignificant they may be. Nothing is forgotten, nothing lost!

Only he who can overlook all these strands of fate, can see what terrible judgment man's shameful disobedience of this tenth commandment, has called forth. The first mild results will be general confusion and the utter collapse of the system evolved and built up by man. But as soon as the full effects manifest themselves and begin to overwhelm you, no mercy will be shown you, for you have deserved your fate. Only what you yourselves insisted on will overtake you!

Tear out and cast from you this ignoble and sordid feeling of covetousness! Consider that, after all, a community only consists of single individuals. Eschew, therefore, all feeling of envy and do not hate men who, in your opinion possess much more than you do. If it is so, there will be some good reason for it, and you have only yourselves to blame if you cannot perceive the reason. It was not God's Will that you should have restricted your power of conception thus inordinately! It is thanks to your unfortunate and fatal devotion to your intellect that it is compressed into such extremely narrow limits.

He who is dissatisfied and discontented with the position appointed to him in the new kingdom of God, a position he owes to his self-woven Karma, is not worthy to live there.

He does not deserve the opportunity thus granted him to atone, comparatively easily, for the old debts clinging to him, nor does he deserve the possibilities open to him to mature and to find his way to the region where light and joy reign, the home of all *free* spirits.

All discontents will be exterminated relentlessly, for when the longed-for peace is at last established, these would be disturbing elements, obstacles to all healthy development!

If, however, a man has a rudiment of good left in him, strong enough to justify the belief that he will soon reform, he will, as his last chance of salvation, come under the control of a new law which will be issued for the benefit of man on earth. This law will control him until he awakens to an understanding of the absolute wisdom and justice of God's Will. He must perceive and admit the justice and fairness of his own fate, that it was his own fault and self-imposed blindness that hitherto prevented him from seeing. He will perceive that the bed he had to lie on here below, was of his own making and that there was nothing arbitrary in his fate this being the result of his whole previous existence, consisting of numberless lives both in the physical as well as in the ethereal worlds.

Then he will at last recognise that his experiences, his position and the circumstances under which he was born were exactly what he personally needed.

If he is willing to work assiduously at his development he will surely rise both in the spiritual as well as in the worldly sense, but if he persists in pursuing other and selfish paths, regardless of the welfare of his neighbour, no real and lasting benefit will be his.

He must never say that it is for God to give him the necessary enlightenment so that, understanding, he may obey and reform. To expect, nay to demand proof that his views are erroneous, to require to be convinced of the contrary before believing, would be effrontery and new sin.

God gave him the ability to acquire the necessary understanding when he started on the self-chosen path which, at his request, God permitted him to pursue. It is he, he alone who went astray and thus lost the power of grasping the truth.

If he blocked this path in his self-willed evil perverseness, how can he dare expect God to do him the service of clearing away the obstacles he placed there himself!

What folly!

Of all he has to atone for, man will find the blasphemous presumption of this demand the hardest.

Be assured it will be easier for a robber to clear himself of guilt than for a human soul who, after being guilty of insubordination to God's Will, has the unspeakable presumption to expect and demand that God should nullify his grievous sin by a fresh gift of enlightenment and understanding.

It will be a hard struggle for human souls to free themselves from their habit of disobedience to the tenth commandment or in other words, so to reform their lives to harmonise with it in thought and word and deed.

All those, however, who find this impossible must suffer and will be exterminated here on earth and also in the world to come!

Amen!

Life.

The conception that up till now man had of the meaning of life, was erroneous. What he calls life is motion. A motion that has been set going. But motion is merely the natural manifestation of life proper.

It is the result or operation of a more or less strong motion that forms, preserves and destroys all things in Creation.

Man has investigated the phenomena of motion and in so doing has come to the limit of the capacity of the human understanding. He can investigate no further, because he himself is a product of motion and because this was the profoundest problem for his intellect, he called it *energy, living energy* or *life.*

But it is neither energy nor life, it is simply the natural and necessary result of these. Energy only exists in life itself, is *one* with it and inseparable from it. As energy and life are inseparable and as motion alone forms, preserves, and disintegrates Creation, one cannot affirm that energy or life proper are *in* Creation.

He, therefore, who speaks of the discovery of *primordial energy* and even of exploiting primordial energy by machinery is in error, for one cannot find primordial energy in Creation. He mistakes something else for this and calls it energy because it is energy in his opinion. Such a man only proves that he has no idea whatever of cosmic phenomena nor of Creation itself; in this no blame attaches to him, for he shares his ignorance with all his fellow-men whether they are learned or not.

For this reason, I have spoken from the very beginning in my Message of an *all-pervading energy* in Creation, as it was only thus that I could explain many things for man's understanding, otherwise he could not have grasped the meaning of my statements.

Now I can proceed and give a picture of this phenomenon in simple, everyday language. The description is novel, but it changes nothing in my previous descriptions. All that I have said before remains exactly the same. All is the exact truth. What seems new in this present repetition is only apparently so, because this time I have put it in a new light.

This now provides the basis, the substructure of all the rest. It is like a large bowl: fill it with all that has been said before in the Message! There it shall remain in a state of constant ferment, ebullition and effervescence till it becomes an interfluent homogeneous whole.

This will furnish man with a complete general survey, it will provide him with an inexhaustible fund of information on all the great problems of being. He will see as in a picture, the harmonious interaction of all phenomena hitherto unknown to him including that of his own evolution and being.

Let the reader (or the audience) try to follow in his mind the picture I am about to unfold.

Life, real life is absolutely independent and has no relation whatever to aught besides. Otherwise it would not be *life*. Life is in *God* alone. Beside God there is nothing really alive. In Him alone is the energy that lies in life. Thus, He alone is the *primordial energy* or simply *energy* so often referred to. And again, in energy is light! The expression *primordial energy* is just as wrong as the expression *primordial light*, for there is but one light and there is but one energy and that is *God!*

The existence of God, of energy, of light is the condition under which all Creations have come into being. *For living Light and living energy cannot but radiate and the rays emitted are the bearers of all that is necessary for Creation.*

But the rays emitted are not the Light itself.

Hence all that exists outside of God owes its origin to the rays that God sends forth. These radiate unintermittently as matter of course, and have done so from all time.

The energy of these rays is naturally greatest when nearest the Light. From there they are propelled forward with powerful impetus that no other motion can interfere with or break the perfectly straight line that their course takes (which indeed is the normal line for a ray to take). They continue to shine (to travel) in this straight line to such a fabulous distance that the mind of man would fail to conceive it in his imagination.

When, however, this propelling impetus at last somewhat slackens, the straightline, hitherto rigidly adhered to, begins to curve and its course curves. The cause for this rotatory motion is the living energy in the ray; it attracts those particles which have been flung out of the main body or current in the velocity of its radial transit and draws them back. Two motions now take place simultaneously in opposite directions which, when they clash, react on each other in such a manner that the now *united* motions take a new direction and forthwith revolve *elliptically*. It is elliptical because the second motion is *not independent*, but the result of the attraction of the primary movement in which the living energy lies, i.e. God Himself.

In this rotating motion the direct and mighty pressure of the ray slightly relaxes and its temperature falls off. This again causes a certain deposit to be precipitated.

This deposit sinks and recedes from the main body of the radiation but is still held by the all-powerful attraction of its energy. It retains a sufficient amount of radial energy to form new rotating ellipses within strictly limited although different boundaries. Thus one deposit after another is precipitated, one elliptical revolution forms after another. On these ever receding rotating planes accumulation of substance collects and finally denser forms come into existence.

Each succeeding stage is a plane on which a particular class of species link up and settle conformably to the degree their

temperature has cooled off. These planes or species I have already described in my Message as the great fundamental planes of spiritual substance in the uppermost spheres of Creation, under which successively range the spheres of natural substance, of ethereal substance and finally of dense physical substance. It is natural that the higher and more perfect species are of the greatest eminence. They are nearest the source of living energy (the nature of which they more closely resemble) and are the most sensitive to its attraction.

As I have already said, the Light radiated from all eternity, but its nature and operation were inconceivable to man.

But God did not allow these pure Divine rays to penetrate further then to a certain limit or boundary to which the impetus they had received, carried them and to which they blazed forward in a straight line involving no loss of temperature and no precipitation of deposits. This formed the eternal Divine sphere! Dimness could never trouble such clear transparency; thus there was no swerving aside, no change. Perfect harmony with the Source, with the Light itself, alone was possible. This harmony is inseparable from God, for harmony is the natural, inevitable result of living energy.

On the extreme outer boundary of this Divine sphere where the pressure in the immediate proximity of living energy is so intense that it is beyond the comprehension of man, lies the actual Castle of the Holy Grail at anchor, as it were, the counter-pole shutting off that region within which it stands.

It has existed from eternity and will continue to exist unchanged for all eternity, even should all Creation be annihilated.

Thus it was from eternity, an idea inconceivable for the mind of man.

It was not till God expressed His Divine Will in His great words: “Let there be Light”, that the rays shot out over the limit hitherto set them, into the universe, then in utter darkness, carrying motion and warmth. This was the inception of Creation. Here the spirit of man was born and

this was and is his *home.* God who is Light, does not need this Creation. Should He hold back radiation, not allowing it to operate and penetrate further than it must of necessity do, so that there remain but one sphere, the sphere of Divine purity into which no dimness can enter, as it was in the beginning, the result would be that all that now exists beyond this boundary would be at an end and man would cease to exist. He can only be *conscious* in this *outer region.*

What *direct* radiation from the Light brings forth can but be *perfect'*, the changes, however, which modify the first intense pressure in the course of the constantly increasing distance from the source of energy diminishes perfection, because the continued loss of temperature causes certain particles to separate and remain behind. Perfect purity necessitates *the highest pressure of Divine radiation*, which can only proceed from the immediate vicinity of God. Pressure produces motion which in its turn produces warmth, heat and white- heat. Pressure is the result of energy, not energy itself. In the same way as radiation is the result or product of the pressure of energy but not energy itself. It follows, therefore, that cosmic radiation is only the result of corresponding motion which again must depend upon the pressure brought to bear on it at the time being. Thus where there is no radiation in Creation there is no motion or, as man erroneously puts it, no life. All motion radiates, stagnation is nothingness.

Suspension of movement man calls *death.* Hence what is called the Day of Judgment, which is the great Winnowing, is but the result of the intensified pressure of a Divine ray, transmitted through the mediumship of an envoy from God, who has been incarnated in physical matter for this purpose and to whom God has given a spark of *His living Energy.* The pressure exercised by this living *spark* of energy cannot naturally be so powerful as the mighty pressure of the Living Energy of God the Father Himself. Only what vibrates in perfect harmony with the laws under which Divine energy operates, can hold out against such power. Here the pressure

is *intensified* but not brought to white-heat, for which the strength of the *spark* is insufficient, but it is amply sufficient to unhinge all disturbing and disquieting elements, to overthrow, to crush, destroy, and disintegrate them.

Thus God's great Reckoning will come about automatically and will in no wise depend on an arbitrary act of the Divine Envoy. The Winnowing is simply the result (the necessary consequence) of the operation of the law which regulates the radiation of God's energy.

All that vibrates aright in thought, word and deed emits violet rays in physical matter, but what is dark and evil, whether in thought or in deed, emits rays of a dull *yellow* colour.

These two colours are fundamental in influencing the final verdict. Radiation is either weak or strong in proportion to the energy of a man's will or actions. With the coming of God's envoy, an unbroken ray of *Divine* Light shines down into Creation and thus onto earth. As Divine Light strengthens and uplifts all that is good, it strengthens and uplifts all that is violet in colour, but it disintegrates and destroys all matter of a dull yellow colour.

The degree of strength or weakness in radiation corresponds to the species, calibre or stamp of a man's will and actions and this again decides in what manner and with what energy the convicting ray from God, in all its unswerving infallible justice, will operate.

One may say that Creation is encompassed and traversed by a gigantic network of many-coloured rays. These are but the expression of different kinds of motion or vibration which are the result of the pressure of the living energy in God, or one can say: God holds Creation in His living energy.

This is the true rendering (statement) of the facts of the case — it does not matter what form is chosen to explain cosmic phenomena. It is only needful that (if the information is to be useful and of value to him) man's knowledge of the real origin and subsequent development of all phenomena be *accurate.*

As the highest degree of heat throws out a *white* Light it follows that that must be the colour of the Divine sphere. When the temperature gradually cools off, other colours appear which continue to increase in density in proportion as the temperature decreases.

To explain these terrestrial conceptions more fully, I will add that the human spirit can never come to white-heat because it, (the human spirit), came into existence on a plane where the pressure was already abating and consequently no longer producing the highest degree of heat. Man, therefore, is no longer able, by reason of his origin, to stand this highest degree of energy consciously. Or one can put it thus, and say: not till the temperature has fallen to a certain level, can what belongs to spiritual substance come into conscious existence. Besides this, the substance of the spiritual spheres is but a *deposit* precipitated from the Divine sphere, the result which necessarily accompanies the process of cooling off.

And thus the phenomenon repeats itself and extends stage after stage: the first deposit precipitated from the Divine sphere is the sphere of pure spiritual substance, the birthplace of the beings God first created, the Primordial Beings. These again precipitated a deposit which provided suitable substance, from which the human spirit could evolve. The deposit precipitated from these species is the substance of nature, beneath this comes the sphere of ethereal substance and finally the sphere of dense physical substance. But each of these fundamental spheres as also the Divine sphere, is subdivided into a great many intermediary spheres which form connecting links from one step to another.

It is easy to understand that the *first* deposit precipitated from the Divine sphere should be the fullest, completest and most comprehensive, thus it could become self-conscious forthwith and produce the so-called Primordial Beings, whereas the deposit following on this first precipitation was not so puissant and could but gradually develop consciousness. It is to this second deposit that the human spirit belongs.

Because of their greater capacity, significance and comprehensiveness, the Primordial Beings come first. Being the first deposit from the Divine sphere they stand on the highest level or plane of Creation, whereas the human spirits came from the subsequent, the second deposit. Thus the latter, even when arrived at highest development possible to their kind, can never attain (as a matter of course) to the high level of beings gifted with such great qualities and comprehensive abilities as the Primordial Beings but must be content to remain on their own plane.

They are deficient in some attribute which it is impossible to supplement and this would always prevent their rising, unless indeed, some portion or particle of the living energy of God were given them direct! This could not happen in the ordinary, normal course of events. This gift would have to come from a portion of the living God sunk into Creation. Such a *living portion*, being equipped with the original living energy, would make it impossible for the temperature of the radiation to sink on this downward transit. He alone, therefore, is in a position to give the human spirit something that will make it possible for it to cross the boundary-line to the regions where the pure spirits, the First Created, dwell. He can do this by his own immediate personal radiation.

When in the beginning of Creation, radiation shot out over the boundaries of the Divine sphere, where the eternal Castle of the Holy Grail is situated on its outermost limit, a wing was thrown out of the sacred building on the other side, viz. the spiritual side, to allow Primordial Beings to visit the new spiritual part of the Castle as far as the limit set to their kind, permitted. Should they venture one step further, that is, into the Divine sphere, they would immediately become unconscious and consume in white-heat. That is to say, if they could take such a step, but it would be impossible for them to do so. They would be flung back by the intenser pressure of the Divine sphere, or in other words, the pressure would not allow them to enter. Of itself it would bar the entrance

without taking any active steps.

Similarly reciprocal relationship exists between fully developed human spirits and the Primordial Beings and *their* respective spheres.

The Castle of the Holy Grail, with its spiritual wing, is today the intermediary station between Divine substance and Creation. All radiation necessary for Creation must pass through the Castle. The Son of Man, being the King of the Holy Grail, alone can cross the boundary between the spiritual and the Divine sphere, owing to the nature of His origin, for He unites Divinity and Spirituality. He is the sole Mediator. For this reason the mystery of this union must lie in Him.

Far, immeasurably far below this Castle of the Holy Grail and the region of Primordial Beings lies Paradise, that beauteous region, that most luminous level to which spirits who have fully developed according to Divine Will (obeying the laws of its radiation) can aspire.

To avoid spreading out my description of these phenomena too far, I will not enter into details here. I shall be publishing further books in which mundane scientists can study the several phenomena individually and separately. Nothing must be passed over, for a gap would mean a break in the pursuit of human knowledge.

When, therefore, the human spirit, having developed to fullest maturity, returns from its long, long wanderings, it comes to the limits set for its kind (species). Pressure of a higher order sets a boundary which it cannot cross, for it cannot kindle a greater fire within than its development permits. The higher pressure would disintegrate its components and consume it. In the region of the White Light, the *ego* would be lost, the human spirit would cease to exist as such, whereas, in the region of the Primordial Beings the human spirit would become unconscious.

White Light, i.e. God's radiation in which only what is Divine can exist, *embraces all the fundamental components of*

Creation. These gradually cool off and fall away or break away, becoming sediment, which again under the operation of constant fluctuation form into shapes; these link together but do not amalgamate owing to the lack of sufficient pressure. With every degree that the temperature lowers, a certain disincorporation takes place and stays behind; first Divine substance, then spiritual substance, then natural substance, leaving ethereal and physical substance to sink still further.

Thus Creation, properly speaking, is the deposit that the Living Light precipitates during the time that the White Light is cooling off. Spiritual substance and natural substance can only (respectively) come into conscious being at a certain specified degree in the process of cooling off from white-heat, which is equivalent to the decline of the radial pressure from God. When I say that the spirit of man is dissolved or melted when subjected to a too high degree of radial pressure, it is not to be understood that this state is the Nirvana of the Buddhists as they would like to interpret it. I only give the explanation of how phenomena successively develop from the Light downwards, whereas Nirvana is represented as being the climax on the way upwards. Here the aspiring soul would find the way blocked. To mount to spiritual heights from the earth, to Paradise which lies at the highest boundary of the spiritual sphere, the human spirit must be fully conscious of its own individuality, of its ego, and must have attained to the highest state of maturity in the sense that God wills, not in man's judgment, otherwise he cannot enter this spiritual kingdom, and again, even should the human spirit be fully conscious of its individuality and also have developed correspondingly, the higher pressure at the beginning of the Divine sphere would pitilessly hold the spirit up at the frontier, nay, relentlessly thrust it back. It will find it cannot advance further, nor will it wish to, for, in the Divine sphere, it could never enjoy blessedness as a human spirit, because it would have melted away! In the spiritual kingdom the joy and the heartfelt gratitude of the

human spirits is eternal. These spirits would no longer think of wanting to disintegrate.

The task of the human spirits in these lower planes is to transmit the influence of Light radiation as far as possible to all that stands below them. In this way the human spirit becomes an intermediary agent through whom stronger pressure can operate. As it has been able to absorb (to imbibe) this stronger pressure it can distribute it around as a purifying element to destroy all uncleanness.

Unfortunately man has proved himself a bad householder in this matter. It is true that all things have responded to the pressure, but they have then developed in the wrong direction. Man not only failed in his task but misdirected the course of development, guiding it in the downward instead of in the upward direction, thus bringing forth hideous caricatures instead of natural beauty.

What is natural (what is in harmony with Nature) responds to the attraction of living energy and instinctively grows upwards and soars upwards. In nature everything tends in the upward direction as is illustrated in every blade of grass, every flower, every tree. Thus what man's will brought about unfortunately only externally resembles what he should have accomplished.

Fertility of ideas, profundity of thought are replaced by emptiness which makes a show of being surfeited with knowledge. Reverential love of beauty at starting, has a resemblance to low desire, for both exhibit a sort of gushing enthusiasm, but the one is genuine and the other but a means to attain an end. Vanity substitutes real charm and place hunting takes the place of honest service, and so all is distorted that man had his hand in. It was rarely the case that his ways tended upward to the Light, they mostly led in the downward direction to darkness.

These abuses and malpractices must be put an end to, and utterly extirpated that, in the place of this Sodom and Gomorrah, the kingdom of God may reign on earth!

All must turn to the Light, for which purpose man is the intended intermediary agent!

— — —

Of the Light Itself, of God, I will not speak here. The subject is too sacred. Besides which man would never be able to understand. He must eternally be content to know *that God is*!

TERMS USED IN "THE MESSAGE OF THE HOLY GRAIL"

The Godhead	*Das Göttliche*
Divinity unsubstantiate	*Das Göttlich-Wesenlose*
Divine substance	*Das Göttlich-Wesenhafte*
Spirituality, spiritual substance,	*Das Geistig-Wesenhafte*
The Spiritual Kingdom	*Das Geistige Reich*

In it live

The First Created, the Primordial Beings, which were created by God Himself.	*Die Urgeschaffenen*

This realm comprises

Original Creation, i.e.	*Die Urschöpfung*
Paradise, the home of the human	*Das Paradies*
spirit-germs	*Die Geistkeime*

and above it

the Castle of the Holy Grail. Original Creation is imperishable.	*Die Gralsburg*

Below Original Creation rotates

Subsequent Creation, (the"world" of the human spirits, which was formed by the volition of the Primordial Beings.)	*Die Nachschöpfung*

It consists of

The world of natural substance, animism, in which the soul of the animal has its origin, and	*Das Wesenhafte*
The world of matter, material substance	*Die Stofflichkeit*
a) *ethereal substance*	*Die Feinstofflichkeit*
(called by man *"the Beyond"* or the next world)	*Das Jenseits*
b) *physical matter,* gross material substance	*Die Grobstofflichkeit*
ethereal body	*feinstofflicher Körper*
physical body	*grobstofflicher Körper*

Divine laws:

The law of returns or the law of reciprocal action	*Das Gesetz der Wechselwirkung*
The law of the attraction of homogeneous species	*Das Gesetz der Anziehung der Gleichart*
the law of equilibrium	*Das Gesetz des Ausgleichs*
the law of gravitation	*Das Gesetz der Schwere*

The Cosmic Turning Point	*Die Weltenwende*
Karma, i.e. the fate which man has created for himself	*Karma*
Thought-forms	*Gedankenformen*
*Re-incarnations,*i.e. the recurring earth-lives of man	*Inkarnationen*
The Powers of Darkness, they were called into being by Lucifer	*Das Dunkel*
Sensation, intuition, the inner voice	*Die Empfindung*
Intuitive volition	*Empfindungswollen*
Intellectual volition	*Gedankenwollen*

Generative power	*Sexualkraft*
Primordial seed	*Ursamen*
The Son of God = Christ Jesus	*Der Gottessohn*
The Son of Man = Imanuel	*Der Menschensohn*

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