

# THE SECRET OF IMMORTALITY

BY  
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MARSHALL JONES COMPANY  
BOSTON . MASSACHUSETTS

## AUTHOR'S PREFACE

From November 1907 onwards to the eve of the Great War, I and my friend John Alleyne carried on those experiments in automatic writing which resulted in the discovery of the Edgar Chapel and the addition of other important knowledge as to the plan and arrangement of the ancient Abbey of Glastonbury. Later, in the war-time, we met again and the story of the Loretto Chapel was unfolded. In 1918 I published both records in "The Gate of Remembrance"\* but it was not until late in 1919 that I had the opportunity to verify the site and dimensions of the Loretto Chapel by excavation. As is generally known, the script proved truthful in every particular, and the result was a notable triumph for the psychical method of research in the field of archaeology.

I continued our sittings for the writing all through the critical year 1918 and onwards throughout 1919 and 1920, but with a curious result. The architectural script ceased, and in its place there began to appear a series of metaphysical discourses which gradually developed into a system of philosophy of a strangely interesting nature. There had been manifest from time to time during the years 1909-1913 a tendency to prophetic forecasts which were now and then interjected into the sequence in a most unexpected way. These clearly foreshadowed the War and the social changes and disturbances which were to follow upon it. In 1918 our script made constant reference to the war and the lessons that were to be learned from it. The great cataclysm formed the basis of a series of philosophical essays and a system of metaphysics which tended to explain the "cosmic" intention involved in the great struggle and to remove doubts and reconcile difficulties for ourselves in that era of darkness and confusion. These "war-scripts" I collected and published under the title "The Hill of Vision" in 1919. Dr. Ralph Adams Cram (architect of Saint

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\*A new edition of this book was issued in November 1933, by Dutton & Co. of New York. It is revised and enlarged by the addition of the 1921 script of Johannes the monk.

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John's Cathedral) wrote a Preface and a Postscript. In the latter he discusses the philosophy apparent in the writings; recognizing this as a development of the mediaeval scholastic philosophy. I quote the following from his opinion:

"To me the most interesting point is the correspondence between the philosophical elements that show themselves through the "War Script of 1918" and the general system of philosophy that was finally perfected in the Middle Ages along the three lines of St. Thomas, as representing Dominican; Duns Scotus Franciscan; and Hugh of St. Victor, Augustinian philosophy. Perhaps it would be safer to say that the suggestion is rather of the sources from which Mediaeval philosophy derived—Plotinus, Philo, Origen, or even the earlier schools of the Peripatetics and the Pythagoreans. The doctrine of the "Martyrdom of Matter" through the process of redemption by the interpenetration of Spirit is particularly striking. A similar doctrine is the common possession of all great philosophical systems, whatever their date or source; and the assured discoveries of modern science seem to force a return to this primal idea.\* . . . Startling and even sensational as are the War Predictions, I am inclined to think that, in spite of the lacunae, the occasional apparent inconsistencies, the downward trend towards something approaching sentimentalism now and then, the "War Script of 1918" finds its chief value in its philosophical possibilities. At all events it is a welcome prophylactic to the many post-Mediaeval philosophies, from Descartes through Hobbes and Kant to Positivism and Pragmatism. The world gained nothing when it abandoned the sacramental philosophy of Scholasticism (heir as it was of all the philosophies of the past from Neo-Platonism to the Pre-Platonists) for the intellectualist-materialist systems of modernism. The world-before-the-war, and the war itself, and the present chaos of after-the-war, were the inevitable result. The future, if it is to be worth having, will be built on other foundations."

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\*Since Dr. Cram wrote this, the further advance of science—especially in the domain of astro-physics—has tended to give greatly increased force to his observation. The coincidences of the script with the findings of the New Science are very noteworthy.

## AUTHOR'S PREFACE

The "War-script of 1919" from which Dr. Cram drew his opinion, represents perhaps a tenth part only of the whole series, the production of which covers the two succeeding years and runs altogether into 64 essays. The system of philosophy outlined is so comprehensive that it leaves scarcely any field of human activity untouched. Architecture, art, music, language, literature, science, and religion all have their place in the scheme, and all are organically linked with the central *motif* which is of a deeply spiritual nature and yet most practical in its perfect application to life and conduct. For the space of fourteen years succeeding the publication of the "War-script of 1918" it has been my constant intention to render into perfect form and sequence these magnificent scripts and to give them to the world in as clear and readable a style as I could achieve. In the present volume I have been able to deal with about half of them; the rest being reserved for a companion volume which I hope to issue next year. The writings are not 'monkish' in the sense in which the earlier scripts were: but in the philosophic tendency, a mediaeval coloring may be apparent. They claim to be given us, not by the "Company of Avalon," but by the "Company of the Watchers"—a more ancient and august fraternity whose charge it is to watch over the destinies of the English-speaking peoples, and in particular, those of Britain, whose mission in the leavening of our civilization they seem to recognize as of peculiar importance.

By agreement with the late Sir William Barrett F.R.S., I adopted a new method of procedure in obtaining this series of writings. John Alleyne, the automatist, was furnished with pencil and paper and my fingers were lightly laid on the back of his writing hand, though never with any exercise of muscular control. But—and herein is the novelty—I read to him constantly whilst his hand was occupied with the writing, choosing always some light literature which should readily engage his conscious attention and so divert it from the work in hand. The result was notably successful, inasmuch as I always observed the writing to flow more freely whilst he was listening to me. I concluded that the subliminal powers had a far better chance of freedom from inhibitions which any degree of self-consciousness is likely to produce. Sir William Barrett, in a letter dated April 2, 1918 (printed on p. 132 of the "Hill of Vision") says: "With regard to the new

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procedure you have adopted in reading aloud to the automatist so that his mind may be interested in what you are reading and his attention thus diverted from the script,—this is a most happy thought and an excellent procedure. . . .”

In the final compilation of the present volume, I met with many difficulties. These were partly due to the immense number of threads of argument, entailing innumerable cross-references and great care in arrangement of material: also to the cramped nature of most of the writing: for many of the scripts were most difficult to decipher. But over and above these considerations, there was a curious defect in the vocabulary, suggestive of a constant difficulty in discovering the most appropriate word for conveying the sense. In some cases this led to undue repetitions, and in others to circumlocution. These defects I have at last succeeded in eliminating, obeying the charge more than once given me that I was to determine the right literary form myself. This injunction applied with even greater force to two or three scripts of the series which were given in skeleton form with the instruction that I was to fill them in according to the light that would be given me. This light I knew to be an intuitive understanding of the true sense intended and it has never failed. Always, as a result of meditation and study, the inwardness of an obscure passage would reveal itself: and speaking generally I have been aware from the first of a strange sense of familiarity with many of the ideas and notions in the script,\* although I can recall nothing in my past experience or reading which could have suggested them. They have seemed to me like memories of the soul, or,—shall I say,—the spirit? Thus the philosophy presented to my view has been one most readily assimilated by the mind, and in practice I find a habitual tendency to make it my own both in thought and life. It has seemed to answer all the deeper questions of the soul and has never failed to give contentment and a serene outlook on things. I sincerely trust that it may give the readers of this volume something of the satisfaction it has brought to me, and that my effort at interpretation may prove to have been rightly guided to the elucidation of the ideas contained.

FREDERICK BLIGH BOND.

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\*For the reaction of the automatist, John Alleyne, on his perusal of the completed script, see his letter printed in the Appendix. (p. 189.)

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# THE SECRET OF IMMORTALITY

## CHAPTER I.

### THE WITNESS OF MAN'S SPIRIT

Mankind is as yet spiritually in its infancy. Few there are who can honestly say they *know* that death is but a change in the form of consciousness, a liberation from the trammels of a state of being limited by the physical constitution of the brain and the sensory equipment of the body. In most men and women there is but a vague and fitful apprehension of a higher and more permanent awareness which overleaps the barriers of sense and lends to dream and hope the colors of reality. Faint and fugitive these gleams may be. Only in moments of emotional exaltation may they be apparent. Yet the religious enthusiasm which no materialistic teaching can destroy, but which finds nourishment even in those who have been trained to deny and to repudiate all forms of creed, is a perpetual witness to the spiritual necessity which rules and will for ever rule the heart and mind of the race. Religion is the chief concern of life and all denial of this truth is futile. And religion always implies the adherence to realities of a spiritual and not a merely sensory order. Thus it is that the spirit of man ever seeks to rise above the limitations of his separated existence and to break the shell of isolation which, as an individual, encloses him and sets bounds to his freedom. In saying then that religion is the chief concern of life, this is not meant to imply that any theological creed is the need of man. For creed is not religion: far from it. The essence of religion is always the tendency

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to growth, expansion and union of the individual with a larger association of conscious thought and feeling. Sympathy—either mental, moral, or emotional—is the force that makes for spiritual growth and the truer and deeper the sympathetic thought, the more enduring it is bound to be. Hence the idea of *immortality* is linked inseparably with all religious thought and feeling.

### *The Two Basic Spiritual Motives*

It is a truth known to the spiritually enlightened that the soul of man is in a period of growth and evolution: that this earth is a school and a training-ground for that purpose, and that this process of education has a dual aspect: for it indicates a reaction between man and his environment in Nature; and what is educative for man is reciprocally formative in the world in which he dwells. Man is thus perpetually influencing his environment, in precisely the same measure as he is deriving experience from all objects in his world and from all the relations of his life. More will be said of this later. For the moment we would indicate the two motives of opposite tendency in the just balancing of which our lives here are maintained in adjustment to those of others and to the world at large. What, then, are these motive forces? The first is the more readily recognized, as it is the more obvious by far. It is the Instinct of Self-preservation and by its means, the individual develops and maintains that greatest of all ends, the evolution of Personality in wholeness and symmetry, the Character which is intended so beautifully to differentiate each one of the sons and daughters of the Spirit from all others and yet to unite them in relations of harmonious co-adjustment that they may each sound an individual note in the grand symphony of creation.

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In the material man, who is the spiritually undeveloped child of the race, the instinct of self-preservation is seen only as a physical or mundane motive. In the higher and more spiritually advanced man, it is apparent more as the affirmation of character and the consistency and permanence of personality. In the highest development, this always will tend to the assertion of the Persistence of Personality beyond and in spite of all accident to the body, so that death is not regarded as bringing the dissolution of the true self, but rather its liberation.

In the material man, the instinct of self-perpetuation will often take the form of contriving that physical tokens of his life and his person shall survive. Men will erect mausoleums to ensure remembrance; will endow institutions, build churches, and what not, for this sort of spiritual satisfaction. But it is in the founding of families, perhaps, that the instinct in its most natural and human form has fullest play. And now let us turn to the other and opposing instinct, so obscure in its nature and so inadequately understood. And yet, in the understanding of it, how vast a revelation of the spiritual destiny of man may be disclosed for those who would see.

The ancient Hindu religion recognizes a Trinity: God in three aspects as Creator, Preserver, and Destroyer. The first, Brahma, breathes forth the Universe in manifestation: the second, Vishnu, maintains that universe in being, infusing it with his life: the third, Shiva, dissolves it at the close of the Aeon of Fulfilment and it returns to latency in the bosom of the All-Father. This is not only a symbol of cosmic things: it is a parable also of the human soul. The Brahma in man dreams and ever strives to bring his creative faculties to bear upon the material things of life, to the end that he may mould nature to his heart's

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desire and from Idea bring forth concrete Achievement. The Vishnu in man is the conservative principle, the instinct of self-preservation, self-interest, and self-perpetuation. But Shiva, the third of the incarnate trinity, is there present also and in due time he will and must make his power felt, when the time is ripe for his expression.

When men have struggled for their objects of desire, be it for power, for wealth, for material success, there comes a time when the substance turns to shadow, and satisfaction is followed by satiety and then by disgust. Shiva then comes into his own and the instinct of self-dissolution is felt in the soul;—the desire to rend the imperfect work; to seek oblivion in cessation of effort, in entire change, and even in self-destruction. This is the instinct opposed to that of self-perpetuation.

The hermit of olden time, the mediaeval anchorite and cloistered monk; the ascetic of any time: all these have known the power of Shiva—the disgust of vain shows, the despair of all earthly fulfilments. Happy the man who, in the hour of disillusionment, holds a secure philosophy; for then there will be open to him the portal of a new progress towards the attainment of more lasting realizations and he will find content. But Shiva has many faces, some fair to behold, others cold and blank, and again others tragic and full of horror. And it is part of man's experience as a race and as individual, that he shall learn by experience often in stark and dire forms of horror. It is the Shiva instinct that leads so many to suicide, in the vain hope that by such act they will find oblivion. It is the same also that, by gentler paths, causes man to sacrifice for the sake of others all those personal ends for which he may have striven and sweated for many arduous years. But it is again the same instinct in its nobler and more

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beautiful form which bids him with joy lay down his life for a cause, a country, or a friend most dear. And finally we see the same motive force in the mystic and the devotee who would surrender his very being to be absorbed in the greater life that is God.

In the material and self-seeking among men, the revulsion of disgust and terror will often bring about a hasty act of self-destruction: but suicide for personal reasons is a thing practically unknown to those of enlightened moral sense, or to the spiritually developed.

True sanity and perfect balance decrees for our development a right adjustment of the three motives: Creative effort: Self-preservation or conservation: and Sacrifice of the lesser for the greater and more worthy end. And Self-conservation means the growth of Personality.

### *The Prison-Walls of Time*

What is Consciousness? It is an awareness of ourselves in the environment that surrounds us. It depends upon a series of exciting or stimulating sensibilities which, in our waking life, create a continuous sequence. Each of these stimuli reacts upon a more inward power of mind and causes a reflex which expresses itself in thought, in word and in action. The imagination is moved and this in turn moves the will. And so there is a rhythm between the external and the internal, and this rhythm makes our daily conscious life. Consciousness, in our daily acceptance of the term (as based on physical experience) is not a primary thing. It is an effect and a reaction between two contrasted modes of Being the one centred in the Ego, the individualized spirit, and the other underlying all manifestation in the world outside the self. This external reality has been called the Non-Self. A better term is

the Out-self.\* For in every experience of consciousness, the kernel of reality is the recognition of a living spiritual principle underlying all phenomena. The phenomena of consciousness are themselves illusory, but beneath them is the Noumenon whose presence is real and not illusory. To the material intellect unaided by an awakened spiritual mind, this physical consciousness of ours is the only apprehensible reality and thus the materialist will blindly argue that with its dissolution, naught remains of the self. Those, however, who have realized an order of spiritual awareness which is *not dependent* upon the external; but acts apart from all sensory experience, know that the true life of the soul is realized only when the external senses are stilled and nothing from without can disturb the subtle activities of the spirit. Hence, as man develops the supra-physical order of awareness, he finds himself the citizen of a world of idea imagination and memory which is an inner kingdom of which he has the key and can wander and explore at will.

The realization that our physical consciousness—which, for most men is the only organ of thought and the only expression of the self that they can conceive—is dependent for its functioning upon the perfect working of the machinery of brain and body has been the despair of the biologist: for he can see nothing beyond the reaction and reflex between the machinery itself and external nature. And so he comes to regard Thought, Memory and Will as so much specific energy secreted by the cells of the brain and other ganglia and conditioned in their discharge like controlled electric currents, highly complex in action, but nevertheless automatic since they are mechanical in their working and subject to the same laws of necessity

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\*I suggest 'Exego' as appropriate. F.B.B.

## NATURE OF PHYSICAL CONSCIOUSNESS

which govern all chemical reaction throughout nature animate and inanimate. What life is, he may hardly presume to say, but he is disposed to regard it as merely a highly elaborated product of chemical activity.

The physical consciousness is controlled by the Time-sense. The sequence of thought which is the product of brain-activity must indeed be subject to the laws and limitations of Time: for every impression derived through the senses and registered by the brain is a physical impression and finds its place in the general sequence and order of conscious experience. Consciousness consists of a series of such impressions running so closely one into the other that the intervals between are not observed. The blood-stream pulsing through the arteries and brain carries these continuously before the mind as a series of cinema-pictures, and they blend into one sustained experience. Each one, as it passes, gives the illusion of a present reality and having passed, the sense of its reality fades gradually into the dimness of the Past and, for the material thinker, is no more, nor can it be recalled into being. To the material thinker, the Past is Not: the Future is Not Yet: only the present, an insignificant moment, contains Reality.

How illusory, therefore, is our sense of reality based upon the objective experience of the fleeting moment. How fugitive and unstable the forms and qualities of things which are subject to perpetual change, altering their position and character even whilst we look upon them. And yet within us all the time is the apprehension of the permanent and enduring Idea of which each phenomenal appearance is but a passing aspect. The Mind that lies behind the Consciousness of the moment has the power to link together these temporal aspects of things and to co-ordinate them into a greater and more lasting Whole.



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What then is it that can build these impressions of the moment into a structure which is, in its totality, inexpressible in terms of Time or Space?

This power works through Memory and Imagination, and neither of these are temporal things, though they build with the little fragments of conscious impressions and sort them out, putting each into its due place in the whole fabric.

### *The Notion of Personality*

In no respect is this power more constantly exercised than in the realization of the true nature of the personality of another. For our judgment of character, we do not accept the impression of the moment: for we are intuitively influenced by the innumerable impressions we have received in the course of the whole association which we have enjoyed with that person, and each one of these impressions, lying in the subliminal memory, will speak and tell its tale, contributing to the whole its own peculiar tint, and thus modifying in greater or less degree the quality of the total which is our timeless and spaceless integration of all aspects of that personality which we have ever known. In the judgment of character, it is always necessary to hold in view this spiritual complex of all impressions. To judge from the momentary act is always prejudicial, and probably quite misleading. But such hasty and shallow judgments are constantly made by men and women whose thought is material and is bounded by the limitations of the physical consciousness.

### *An Axiom of Psychology*

It is therefore laid down as axiomatic and as a fundamental principle of true psychology that Man has two modes of awareness, the one physical, temporal, spatial,

## THE SUPER-PHYSICAL MIND

and the product of sense-impressions, and of reflex action between his "ego" and the external universe; and the other dynamic, synthetic of impressions, super-temporal and super-spatial. This is equivalent to saying "super-physical." Let us then boldly call it a super-physical consciousness. Attributes of this superphysical or noumenal mind are Idea, Will, Memory (in its spiritual category) and Imagination. Its organ of thought we call Intuition. Its logic is not Reason, but the Apprehension of the Self-evident. It rests upon direct experience, but since that experience is not physical but mental, it is not demonstrable to the physical reason. And thus there is no ground, fundamentally, for any argument between the naturalist and the super-naturalist, for the physical reason can never understand that which is outside the category of its own experience. The less cannot include the greater: but the greater will include the less. So we state as a second axiom that the super-physical mind is greater by a whole dimension at least, than the physical intellect bounded by its time- and space-limitations. We have mentioned a spiritual category of Memory. It is necessary to discriminate between sense-recollection which is merely the recall of a sequence of impressions derived from physical experience, and the typical co-ordination of these in the inner sensorium of the mind—such, for example, as the range of emotional experiences which, for us, determine our ideas of the personality of another.

Behold a mystery: The spiritual Mind, being in its nature free from the limitations of Time, Space, and Circumstance cannot be held or imprisoned in its entirety within walls of flesh. And yet, as spirit, it is ever seeking fuller expression in its vehicles of organic life and making use of

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those energies of nature which in their turn control matter and mould it into form through vital process. Yet some infinitesimal fraction at least of the spiritual mind *must* be held prisoner in the bodily organism, if that formative and creative faculty is to have scope and power to carry on its evolutionary and educative work. In the parable of the expulsion of Adam and Eve from the Garden of Eden, we may read the necessity which prompts the free spiritual entity to go forth into the wilderness of the External and there, with toil and pain, to reclaim for itself a little clearing among the chaotic and hostile growths of the jungle, or to irrigate a tiny tract in the barren desert sands.

The memories of a happier state remain dimly as dreams within the soul of man, though obscured and even deadened by the conditions of his age-long struggle with material nature. They remain, not in his intellectual or reasoning life but deep within his emotional soul which lies nearer to the original state from which, as from a distant land, he has made pilgrimage. There are chambers in man's soul which hold these memories: yet into these he dare not enter, for at their portals stands the angel with the fiery sword to drive him forth again. This is symbolic language, but it bespeaks a fact intensely true for those whose spiritual awareness lies near the threshold of sense and can be readily aroused. What is said here will be without meaning to the materially-minded: but to those who possess in some degree the awakened spiritual consciousness, the contemplation of the Greater Universe where Time is not, and where the barriers of Space are rolled away to vanish in the Infinite, there comes the apprehension of the eternal things which shakes the soul. This is the sword of the angel, and before it men and women fly in terror back to the comfort and shelter of the House of Flesh.

## THE SWORD OF THE ANGEL

There are lesions of the brain in which the Door to the Infinite is opened and the man lives perforce between the two worlds, doomed to an experience which may be fraught with an agony as compared with which any physical suffering would be relief, and to which anything recalling the physical environment is bound to bring solace. But the Angel of Terror does not strike the liberated soul. His sword falls upon those who, whilst still enmeshed in earth-conditions and bound mentally by the laws of Time and Space, seek to escape ere the appointed time from their ordained limitations. To such, as to Glyndon in Lytton's "Zanoni," the Dweller on the Threshold unveils his ghastly face, and, unprepared for the ordeal, the presumptuous one flies back to the life of sense with increased zest in the pursuance of its gratifications as a means of oblivion. Yet he cannot entirely forget the grandeur of the things too great for him which he has glimpsed. The contact once made is not lost; and his compensation for the terror undergone is the inspiration which remains with him and reminds him even in his most material pursuits of the greater ends of the spirit and bids him strive for these; since all else is seen to be but vanity and emptiness. Some souls bring with them at birth the already-formed awareness of the timeless state and to these the sense of eternity and infinity will come unbidden. The consciousness of the Eternal as a power of the mind is, perhaps, the most forceful argument for man's superiority to Death and physical dissolution: but this argument is never weighed or considered by the sheer materialist, probably for the reason that he is *unable* to conceive the Idea of the Eternal except as an indefinite or endless prolongation of Time; or of the Infinite except as a boundless extension of Space. Neither of these similitudes, borrowed as they are from physical

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conditions and based upon them, are of the nature of the true spiritual concept and it is for this reason that they are so harrowing to the imagination. They involve the brain in a state of tension for which it is altogether unfitted and are therefore disruptive. This is the sword of the angel. We cannot approach the Garden of the Eternal by this path. We can only view the abyss. It is otherwise with the liberated consciousness; for with this, free from the trammels of matter, the soul can find entry into the Eternal Peace and therein rest content: for it is the Home of the Soul, the Garden in which God walks with Man amid all the beauties of an uncorrupt creation.

These super-natural ordeals and terrors are of an order totally distinct from the fears which afflict the primitive man. They are the cry of the earth-consciousness for the protection of its vehicle against the forces of spiritual expansion which would prematurely part soul and body and would dissolve the thinking entity,—the personality of earth—in the great ocean of formless and boundless being for which it is not yet ready.

They are experienced as the growing-pains of a new and higher order of consciousness which is developing slowly and will in due time come to birth within the man and will offer him perfect protection when the body and brain are disorganized and cast away. Slowly, yet surely, the soul-mind in man is building those finer vestures which shall be its abiding tenement and shelter when the body of death is shaken loose and cast aside. In these he will have peace, comfort and security from the disruptive forces which would rend and scatter the atoms of a grosser physical organism not yet subdued to the superior control of the Spirit.

## CHAPTER II.

### THE TRIUNE CONSTITUTION OF MAN

“*Gnothi Seauton*”—“Man, Know Thyself” is a maxim of the profoundest wisdom: for only in the knowledge of the Inward Man can the truths of his being ever be revealed to his understanding. Those who, in ancient days, had the light of this inward knowledge, were aware that each individual son of man was ideally born in the Image of God and for that reason potentially contained all the powers and possibilities of his Divine Original. Man was seen by the enlightened philosopher and metaphysician to be thus a Microcosm of his Creator.

In our modern terminology, the word ‘Image’ does not convey aright what the phrase implies: for it is associated most readily in our minds with the idea of form and too readily suggests that man is in his physical excellence and his strength and beauty a type of his Creator’s ideal proportions. This of course is childish; but human imagination ever needs symbols on which to frame its ideas of the more abstract verities. But the Greeks had a word for all such concrete representations: the word ‘Eidolon’ implying a visible reproduction or copy of a living form (from which our word ‘Idol’ comes). Far from such material notions is the word ‘Eikon’ used to designate the Divine Image in man. This ‘Eikon’ is best understood as the Unseen Archetype which, potentially present in the reproductive cells fulfils its earliest stages of development within the womb of the mother, and subsequently grows psychically and mentally to man’s estate until maturity is reached.

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This Archetype is not to be thought of as a set pattern of a fixed nature, but rather as a scheme of Being, manifesting itself in successive phases, and eventually related to a vast potential life-cycle. It would hold, therefore, all the possibilities of development and self-expression which would be truly characteristic of its ideal plan. It is therefore in the sense of the Ideal Archetype that we must interpret the saying that Man is born in the Image of God. The manifestation of that Image may be thwarted in countless individuals: but it is in the racial rather than in the individual aspect that the evolution of the Divine Man is to be studied. And since it is only by and through the knowledge of individuals that the larger aspects may be seen, it becomes the task of the student to co-ordinate for himself into one symmetric whole all the facts and impressions he may glean from the contemplation of the lives and characters of his fellow-men and women. But chiefly it will be from the study of himself that he will learn. Hence "Gnothi Seauton" must ever remain his guiding principle.

### *Doctrine of the Trinity in Man*

Modern philosophic and religious systems have largely lost sight of the true view of man's constitution as a triune entity of Body, Soul, and Spirit. Until this is understood, no real progress is possible in forming a right idea of that which we, as spiritually endowed beings, inherit, or of the possibilities which lie ahead of us in the long era of our evolution as a race. Let the root-idea be briefly stated. Our first reference must be to what has been given us on the authority of Teachers who have been sent to the world from time to time to instruct and to enlighten our ignorance. Some of this knowledge comes from far distant times and climes. Some is spiritually revealed to the earn-

est seeker of all times. The hall-mark of its verity is found first in a consensus of mutual agreement in all these teachings: the second in a response of the human Intuition which brings the Certainty of Recognition—the Apprehension of the Self-Evident, which is beyond all intellectual controversy and cannot be shaken by argument. Truth of this nature, therefore, only needs to be stated in clear and unambiguous terms for its immediate acceptance by the mind and soul prepared.

There is a causal sequence apparent in the revelation of the Three Aspects of the human Trinity: even as our concept of the Divine Trinity must, according to the laws of thought which govern us, give us first the concept of the Father from Whom proceed all things manifest and all powers in the unmanifest hierarchies of supernal Being. He is the Origin of All, and represents Spirit or the First Person of the Trinity—the Cause of all Manifestation. In direct antithesis to this first originating Principle which, in the human triad, we recognize as Mind or Idea, comes the second. Let us, for the moment, think of this as the Created, as contrasted with the Creative element in man. Born of the Spirit, from the womb of Primal Substance, it is Body; the living organism in which, by which, and through which, the Spirit seeks self-expression for the evolution of the Third Principle which is that of Soul.

According to this doctrine, the Soul of Man (as of all created things that live and develop) is a new Entity proceeding from the Father or Spirit and manifest through the Son or second Principle, as an ever-progressive revelation of the powers of the originating Mind or Idea in infinite differentiation in the persons of countless individuals of the race. Partaking equally of Spirit and Matter, and growing by the balanced interaction of these two, the Soul



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tends towards an ultimate complete embodiment of the Image which originally lay only in the Parent Mind and would eternally find new and more perfect expression for the Ideal Beauties still unmanifest within the Imaginative Will of the Spirit. We are thus led to conceive of the Soul as an infinitely complex thing; as subject to a law of perpetual growth and thus to be found in the most varied stages of development in the personality of individual man. But, as will now be explained, Soul, the psychic part of man, is in itself a triune thing. Thus the vestures which clothe the spirit are manifold.

### *The Soul of Man As True Personality*

What men speak of as Evolution chiefly concerns the physical and the mental aspects of man's development; the acquisition of increased control over Nature and her forces; and the development of his institutions, social, political, and religious. The aspect of his evolution with which we are now concerned is the psychical: the study of the growth of that complex entity which we call the Soul and which determines the character of each individual. The choicest and most valuable product of human experience is Character, and what we call Personality is the expression of this in its outward tokens. In the commonly received sense of the word, Personality is a quality not clearly distinguished for the reason that in ninety-nine out of a hundred persons, it is so deeply colored by elements derived from ancestral or hereditary sources that the true individual character is obscured. And in many of the ninety-nine it is so little developed as to be almost a negligible element. Yet the ultimate fulfilment of the evolutionary destiny of every man and woman must be the perfecting of individual character as the expression of a spiritual Purpose. This Purpose, again, must be the

## EMERGENCE OF THE TRUE INDIVIDUAL

realization of some one or other of the infinitely differentiated Possibilities of Spiritual Idea in apprehensible Form.

We are taught that the first interaction of Spirit upon the Primal Substance produces Life;—that is, living organisms, but that these are not individuals but types, and that the life which animates them does not constitute them as separate entities, but only as manifestations of a single entity which may be called a Group or Genus. A second interaction starts to individualize these groups into lesser groups having different characteristics, and thus come into being the Species which, after a certain time has elapsed, pass from the temporary into the permanent stage of differentiation, reaching a platform of being which is stable, and from which, under the evolutionary law, there is no subsequent recession. As an instance of the working of this law, may be cited the species of pigeon known as the Blue Rock. From this well-established type may be bred, by artificial culture, all manner of remarkable varieties with widely different qualities and appearance: but as soon as the care of the breeder is removed, they will one and all tend to revert to the parent type. Yet below this standard they will never descend. It is a solid platform.

Thus far, however, we see no true individuals apparent anywhere in the animal kingdom. The first approach to such individuality is only to be observed at a much later stage, long after the manifestation of the individual personality in Man. It is the group-soul which dominates all the animal world and the soul of the animal is the Mother-soul of its genus and of its particular species. Little by little, however, among the higher animals, there is to be observed in addition to the external tokens of difference, a psychical variation which makes for variety of disposition and of response to external stimulus. In the

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horse, elephant, dog or cat this psychological variation is especially noticeable and it gives rise at times to a sense suggestive of individual character. What it really means, however, is that the group-soul is now commencing to betray specific psychical character in its stored experience, and these latent elements are reflected in individuals of the same litter or family. The secret of what is happening behind the scenes, so to speak, is this, we are told: that the group-soul has for untold generations been in process of accumulating and co-ordinating its memories, and the specific character of those memories is seen in the conditioned reflexes of behavior in given individuals of the species. We are now in sight of a psychical substratum of character which may well become at a later stage the foundation of the subliminal mentality of Man himself. For mark this: that which in man we term the subconscious or subliminal mind is psychical in its nature and not intellectual, and is not individual in its nature but *shared* with the race, the tribe, the family or group of which he, as individual, may be typically representative.

### *The Psychical Substratum*

The fundamental soul-layers, therefore, in man are psychical and are *not individual*. They are a permanent part of his heritage as man, for they constitute the link which binds him, as an individual, to his race and give him the power of sympathetic understanding with others which he could not otherwise possess. Let us think of this as the Original Psychic nature in man. It is this nature which compels in him response to all that may be classed as the herd-instinct; all reaction to mass-impulses and emotional influences affecting his kind. Now although it is nowadays almost impossible to observe the behavior of any primitive

group of men and women in a state of primal innocence and simplicity, since there are probably none now remaining on the face of the globe who have been unaffected by the influences of "civilization" which, even when they do not ruin that simplicity, are yet bound to modify it and obscure its character:—although we cannot observe this simplicity of the psychic nature, yet we can well understand how, in the times before the merchant adventurers opened up the unknown parts of the world to commerce, there existed many such groups living the life of children, free from self-consciousness and aware only of a communal association in which the individual experience would be so indistinctly marked that for all intents and purposes it might hardly be said to exist. Separated interest would be unknown, and selfish motive not apparent. As happy children they would be unaware of the strife of competition or the passion of individual dominance. Yet it was written that this peaceful and dream-like stage had to pass, to make way for an era of painful struggle in which another principle of growth was to make itself apparent. And from this new growth, productive as it was of every form of conflict, the birth of the true individual was decreed. Let us now hear what our Teachers have said, in their own words given through the hand of the one they chose as amanuensis for a series of communications recorded in the years 1918 to 1920 and transcribed by the present writer.

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(I). Argument. The forms of things in the natural world are reproduced according to the archetypal patterns existing in the storehouse of the Group-Memory that abides in the soul of Nature and perpetually enriches itself.\*

\*Ref. to Script XIX: also cp. XIX, and XX.

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### *On the Memory of Nature* (The Forty-Second Script)

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"All Memory is a leavening of Matter and modifies the constitution of Matter, whether we regard it as animate or inanimate:—whether of the mineral, vegetation, animals, or man. The very forms of material things reproduced by Nature throughout all the ages;—even the evolution of these forms,—come under the head of Memory. The plant grows; its leaves, its branches, follow the well-remembered patterns which, working upon ancestral imprints of Memory, procreate renewed Life on a similar basis of Form under the added force of the Momentum of Growth which is the Creative Impulse.

The Forms reproduced by the Memory of Nature are subject to exterior influences which tend to modify them. These influences of environment are in turn impressed upon the Group-Memory and in time cause a modification of that Memory. After a lapse of time, this new influence may be sufficiently potent in its impression to determine afresh the type that the Memory will reproduce. Thus, at a certain stage, a new species will manifest itself.

There are two factors, then, which determine the growth of an organism. These are, the Memory of Nature and the Creative Impulse. This last must be distinguished from the mere act of reproduction emanating from the parent forces in plant, animal, and man. So the memory of the ancestral forms tends to repeat itself under the control of the great Parent of Memory, with the added impulse of the Creative Force.

The memory of the experience of countless ancestors is thus reproduced and reconstituted in the Individual of the present generation who represents the Species. And in that individual are the germs of All Memory of Ancestral Experience, together with the formative influences therewith connected. This Memory appears as Intuition: and, as we have already said, it is Intuition and not acquired Knowledge that is reproduced by the parental Sex-emotion."

## EMERGENCE OF RATIONAL FACULTY

### *The Growth of the Intellectual Consciousness*

Little by little, we are taught, these ancestral habits of mind, increasing in number and power with the accumulation of racial experience amid conditions of perpetual conflict with Nature and the necessities of constant adjustment to the difficulties in his environment, induced an alertness of individual attention from which the reasoning and intellectual powers of mind gradually developed. By slow degrees, men descended more and more completely into full relations with their material surroundings and the instinct for individual self-preservation held increasing sway. In the far distant childhood of the race, far, far beyond the times of which history or tradition give us token, primeval man was able to communicate his ideas to his fellows, not by language as we know it (for language is an intellectual development), but by the intuitive transfer of his thought, expressed by such symbolism as his psychic consciousness might be able to afford.

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### *Ancestral Memory* (The First Script)

“Ancestral Memory is usually the source of all the imagery and symbolism in which men of the modern age are wont to clothe and express their ideas. In a much earlier state, the impress of an original spiritual understanding was still strong in the minds of men. This was before their inherited recollections of the works and experiences of their forefathers had accumulated in their dream-recollections, obscuring the Intuition of the Spiritual in them.

In that far-off time, say the Teachers, Man chose for the expression of his ideas symbols of a spiritual rather than a natural order: for it is evident that his mental imagery must

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then have been devoid of the complex coloring derived from ancestral experience which has since accumulated through long generations. But all through the long era of a growing materialism, Man has ever been dimly aware (in his subliminal thought) of a loss of spiritual light. In moments of exaltation or of high emotion, he has sensed in broken gleams the harmony of an original state from which he feels himself a sorrowful exile. He is dimly conscious of a growing opacity to that direct influence of Spirit which he knows by instinct to be his true guide;—as it had been to those who had gone before him.

Man has striven to hold as best he might those rapidly fading Memories of the Spirit and to realize their beauties in however faint or slight a degree. And for this purpose he has grasped at all or any material knowledge which might seem to serve him in embodying in his waking consciousness and memories a realization of spiritual values.

This original spiritual impress whose faint remembrance is yet cherished by man, was in itself pure and not adulterated by any gross material alloy: for it was the direct realization of the divine Impulse which created it. That Impulse could speak to Man's intuitive sense through all the world of harmonious Nature. Therefore every living creature could, by its form, its quality and attributes, convey to Man's spiritual intelligence its true character and the higher tokens of its soul, of which the external characteristics were the faithful symbol. Thus, in those far-off days when Man could commune with the Universal Spirit;—days that are allegorically yet truly figured for us in the story of Eden;—when, in Biblical symbol, Man walked with God in the garden and God spoke to him;—Man could, by his power of spiritual understanding, name each living thing.

For he could grasp unerringly all those varied forms and features which gave expression to the Mind of the Creator, not only on the human plane, but also on planes other than human,—planes of elevated symbolism which were but a

## A PICTURE OF MAN'S FIRST ESTATE

higher crystallization in less material spheres, of the same Divine Ideas which express themselves in earthly perfections."

How sublimely spiritual is the picture thus conveyed of Man's first estate, in his enjoyment of an original psychic nature with sensibilities unclouded by the cares and the strivings of personal interest and ambition; ere the fever of pleasure-seeking had marred his serene enjoyment of the beauty that was around him in Nature and to which his intuitions responded without the need of artifices of speech or writing. His environment in Nature, too, would seem to have been responsive to his spirit in ways and in degrees that we can but dimly imagine now with our case-hardened conditions of existence in which we wander, each a solitary mystery, in a world which we cannot in thought penetrate to learn its true inwardness, but must perforce content ourselves with the superficial notions of its true essence that we glean through the physical senses with only the cold grasp of reason and inference from external tokens to give us such shadow of realities as these agencies may permit us to apprehend. Happy may we deem those whose psychical senses are still sufficiently unclouded to give them through life an abiding sense of their union with the Life that is in all things and who can feel themselves in very truth a part of Nature. For such, the dissolution of the body will convey no fears, for they will intuitively recognize death as a change in the form of perception, the shifting of the focus of the conscious attention from the outward to the inward plane of life.



### CHAPTER III.

#### MAN'S INTERCOURSE WITH NATURE: ITS OBSCURATION AND RENEWAL\*

It has been shown how, through the long arc of Man's decline from an original spiritual state in which his intuitions had free play and he was the willing and obedient child of his appointed Teachers and spiritual governors, he has, through the growth of his physical intellect, descended to a more material level of perception which has clouded his finer susceptibilities. This descent was inevitable: for until he became in the fullest sense an individual agent with the power of moral choice, there could be no evolutionary advance for him. He must eat of the Tree of Good and Evil: must learn by trial and error what to choose and what to reject. Sin he must know, that he might of his own free will return again from its vanities to a final hold upon the realities of the Spirit and receive the welcome that is denied to the "just persons who need no repentance."

There has been a severance between Man and Nature through his progressive isolation, and this severance must go on until he has become a complete and perfected Personality. There has been a reciprocal change for him in the face of Nature herself. For in Nature, too, this materializing tendency has been at work. Between the Outward and the Inward there is at all times a true and balanced response and correspondence. Thus, as Man becomes more material in his thinking, so does his varied en-

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\*Ref.: Script II. *Infra*.

## MAN'S SPIRITUAL LINK WITH NATURE

vironment in Nature take on itself an increasingly material aspect. Even as Man suffers the loss of those powers of spirit and soul which render matter plastic to his thought and will, so do the laws and conditions governing Matter tend to become more harshly mechanical, and the finer forces which make for plasticity to the powers of Mind become more impotent to reveal themselves. As the power of Spirit ceases to be dominant in Man, so does the kindred power of that spiritual Nucleus which lies in the heart of all created things become more pent in, occluded, and hidden from his view. The Soul of Nature sleeps. But Matter and its laws are but the reflex—in their objective qualities—of Man's spiritual consciousness: and with each progressive change in Man's perceptive state, the arc of his destiny is accurately and inevitably reflected in the aspect of things about him.

So, as Man degenerates from his pristine purity of Intuition, does Matter itself degenerate and die in a spiritual sense, becoming Mechanism: exhibiting but the mechanical aspects of law, and becoming amenable only to mechanical process.

### *The Regeneration of Matter and its Redemption by Spirit*

But Man himself is now in a period of transition. There are now at work in him two processes: the one, the Old Law of Degeneration which is steadily working itself out to its ultimate end: the other, the Regenerative Law which is steadily reacting upon his material condition and recovering lost links with a long-forgotten state of spiritual experience and intuition. And with how great a gain! For he now comes in sight of a recovery not only of all that he had lost, but with this, also, of the inestimable treasure of a regenerate and purified environment, a Universe of Soul, in which all the infinitely varied powers

and relations of Matter;—all the undying products of Spirit in its work upon and in Matter, shall presently be brought into immortal manifestation and preserved in fadeless beauty. And in these as in a radiant garment, shall Spirit find her perfect self-expression. Such is the promised heritage of the soul; the prize that awaits each one that faithfully runs the race and endures the ordeals of the long discipline of training.

Our physicists are now discussing the operation in the greater universe of two contrasted processes, the one tending to a resolution and disintegration of all Matter into an ultimate “death” by transmutation into heat and radiation: the other, now for the first time suspected as a parallel process, of re-integration of matter by the action of obscure cosmic forces, for the building anew of a Cosmos refreshed with new energies and powers of creative order.

In 1918 all this was distinctly foreshadowed in the script given by those who called themselves “The Watchers” and in the following words:

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*On the Transmutation of Matter*

(The Second Script)

“Matter, as ye know it, will continue to degenerate, in that the Old Law works to its appointed End and the First Impulse fades in that declension from its pristine state. Yet, side by side with this, the New Law comes into activity with all its spiritual reactions upon Matter. Thus you have the paradox that whilst the spiritual and sustaining Principle will eventually desert Matter altogether and therefore Matter in its final state (of amorphous disintegration) will die and disappear; yet whilst in dissolution from the grosser state of being, it will grow afresh and develop in another

## THE DESTINED COSMOS OF MIND

sphere, — the World of Intelligence, — recrystallizing in newer and finer forms;—in forms more stable and more amenable to the operation of Mind which, even now, begins to assert its dominance over the mechanical laws in those whose intellect is bent to the recognition and service of the Spirit.

The finer substance of the human body begins to show its subservience to the forces of soul and spirit; traversing the boundaries of the flesh and working afar upon external things under the direction of the Mind that dwells within. For the world of Thought is a higher form of Matter produced by the reactions of the human spirit upon the grosser forms: and in this Kingdom of the Intellectual, the Spirit will again engage with growing power and influence; so that, in the end, a spiritual Kingdom will be involved in the interstices of this Higher Matter.

Then will come the time when the lower forms of Matter will disappear altogether: the Old Earth and Heavens shrivelling and rolling up as a burnt scroll. For the spiritual Nucleus that sustains them in being will be withdrawn; and, bereft of this nucleus, it can no longer exist. But its essence, its powers, will be sublimated and withdrawn to a higher sphere; to a new world created as a Middle Land between Matter and Spirit: and this will be the New Kingdom of Heaven. Thus the Regeneration of Matter will be brought about in the first place by the power of Intellect spiritually directed and in full control of Matter.

And then, from this Intermediate Kingdom of the Mind, a higher Kingdom of the Spirit will in turn be born.”

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It has been our task so far to present the general idea of how the intellectual consciousness of man has been superimposed upon his original spiritual nature, to the extent of creating a state of submergence in that primal form of consciousness which has resulted in the atrophy of its powers: for the Intellect has become dominant and has ruthlessly suppressed and superseded the Intuitional Sense

## THE SECRET OF IMMORTALITY

which can no longer function with any clearness or certainty in the large majority of individuals. It remains as a dim Memory of the Soul and is kept alive chiefly through that exercise of the emotional nature which we call Religion. Thus it comes about that all our intimations of Immortality are confined to the region of psychical and spiritual intuition; and the intellectual side of the human mind, engaged always with its material associations, can neither conceive nor suggest any notion of realities apart from the experience of the senses and what the brain is able to build upon these. Naturally and inevitably therefore there has arisen a philosophy among men of a purely material nature: and with this is associated a type of religious creed which has, through its prophets, preached a doctrine of gloom and despair. Even among those who held the belief in a God or Gods, this gospel of darkness had sway. The utterances of the Old Testament prophets reflect it. In the New Testament era, the same is found in the Temple cult of the Sadducees who denied the resurrection and the existence of discarnate beings of the angelic orders. Even in the Psalms we seem to find its traces; e.g.: "When the breath of man goeth forth, he returneth again to his earth, and then all his thoughts perish."

Unless aided by the Intuition, therefore, the intellectual consciousness of man will never soar beyond its limitations: for it is circumscribed by physical conditions, and subject to the laws of matter, the dominion of Time and Space, and last, but not least, the isolation of the individual in his fleshly tenement, as a prisoner unable to escape and able only to establish communication with the world outside the confines of his personal being by symbols of speech, gesture, and facial expression: by sight, by hearing,

## NON-MATERIAL ORDERS OF SYMBOL

and by touch. Can it be a matter for wonder that those in whom the intuitive mode of awareness has been denied, either by heredity or lack of educative training, will quite naturally affirm the materialist view to be the only thinkable and rational one, and will dismiss all suggestions of a spiritual universe and a transcendental soul-life with ridicule and contempt?

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### *Some Relics of a Former Spiritual Consciousness*

The Watchers spoke of the power of the human mind in its unfallen state to grasp unerringly the ideas in the Creative Mind not only in relation to the objects of the physical plane, but also those on planes other than the human. This would imply a plasticity of thought to which we today are strangers; because although men have the power of abstract thinking, they cannot easily objectivize that kind of thought. But primal man, we are told, could conceive of forms that could only exist on planes higher than the physical:—"planes of an elevated symbolism which were but a higher crystallization in less material spheres of the self-same divine Ideas which express themselves in earthly perfections." There are, however, certain symbols used in connection with abstract ideas which cannot be referred to any physical order. These are the mathematical and geometrical symbols and it is these, the Watchers say, that are tokens of that original spiritual consciousness that still resides within us, whether recognized or not. As to these, they tell us:\*

**"Of these lofty symbols, Man was able to make use in his work upon the earth: for they had their true earthly counterparts in those pure and perfect forms which are the mathematical types of Ideal Relations and typify the everlasting principles of Truth.**

\*Script I: 2nd Part.

## THE SECRET OF IMMORTALITY

And of these ideal relations, he was able to weave into his works a permanent record in the very material he employed. This he did in the building of his sacred edifices, thus converting spiritual conceptions into unchanging stone.

All Matter is temporal: yet, in this manner, a power of the Eternal may be impressed by Man upon temporal things and also retained therein. The spiritual Impulse—the original Idea,—could thus find expression in physical form as rhythmical or mathematical proportion. So, in harmonies of Form in concrete material, something of the spiritual Idea could find permanent expression. Thus may Architecture and her sister arts be used for the embodiment of those eternal Verities of Spirit, the interpretation of which, if it had been left to the unaided minds and dull imaginations of mankind at large, would long since have been debased and changed beyond recognition.

The principles of Architecture as connected with sacred building are therefore much more than mere aesthetic beauty or the satisfaction of the eye alone, though these are typical of the higher functions. Perfect Architecture has a function greater and nobler by far than this: for if spiritual principle had received a true interpretation in stone, then the Spirit lingered, as it were, in the body of the work itself: and those that were attuned in soul to receive spiritual impressions could appreciate the power and could evoke again and again from the symbol, by contemplation, a renewed descent of the Power that gave it birth. Thus the Temple became a perfect Body and vehicle for the manifestation of the Power of the Spirit.”

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### *Architecture A Witness to the Spiritual Mind in Man*

Thus it is that through the contemplation of Abstract Beauty in the mathematical perfections of line and form men may draw nearer to the Immortal fount of Mind and realize something of their inherent divinity. Provided they will not be content to regard the outward symbol only, but will search for the soul of the symbol and for

## RECALL OF SPIRITUAL IDEA FROM SYMBOL

that spiritual Essence which first decreed the Form, they may recover a consciousness of the divine Creative Idea.

“Thus,” say the Watchers, addressing their servants the recorders of the script, “can you recover from the forgetfulness of the Past: thus, and thus only, by the recognition of That which lies behind the symbol in Matter, can you obtain and hold unchanged the Memory of those transcendental things which were originally given to this temporal sphere when the first germ of Divine Idea was implanted in the mind of Man from a spiritual and eternal source.

To recapitulate: Man, having an original knowledge of things spiritual and eternal, was led to choose for their expression and remembrance in the material world, those substances which, by their consistency of nature, would maintain a durable form and aspect. So he was able to preserve a record of the working and effects of those Laws which, even in his rapidly fading recollection of them, he recognized as spiritual; conserving thus the Truth which his failing memory and greatly changing language would have been unable to safeguard and to hold.

So we see the body of a great spiritual Teaching perpetuated in stone: in the symbolism of the Builder: whereby the Ideals of Truth that man cherished could be saved from oblivion and destruction. For these builders were inspired by the Original Verity. And that power of Remembrance which was theirs,—inherited, as it was, from a more spiritual ancestry, enabled them to appreciate those unchanging facts and laws which had their origin in the same First Cause from which their own imaginations were evolved. Thus a spiritual Truth, first crystallizing as pure Form, ideal Symmetry, can be translated into Substance: and from contemplation of the record in its material embodiment, the student may once again recall and hold the spiritual truth of which it is the true symbol.”

This Truth, however, is recalled by the use of the spiritual faculties: that is, by Intuition; and it is not revealed to the mere beholder and intellectual critic of the physical perfection in line and form.



## THE SECRET OF IMMORTALITY

To such, the building of noble proportion may possess, indeed, a strong appeal; but the appeal will be merely sensuous and it will be the beauty of the body and not the beauty of the soul that will enchain his attention. But, to the mind of one attuned to a response to the higher powers that are *involved* in the symbol, the Revelation of the spiritual Idea will be made: not in words of human language, but in *pure emotional values* that will exalt him, even if it be but for a brief space, above the duller consciousness of material things, bringing him nearer to the lost Eden of his primal untarnished knowledge of the Creative Mind. We are to understand that every spiritual Potency has its Counterpart or Type in material substance governed by its laws; and that it is possible for man so to handle Matter in obedience to spiritual principle that he may discover this co-relation of Type and Antitype, thus interpreting the one by the other to his great advantage and enduring contentment. Our Teachers continue the thread of their argument by speaking of Intuition, the faculty by which this co-relation is discerned:

“Intuition, it must be remembered, is the sole remaining Memory of the Spirit, or of the purely spiritual Order: and it is therefore by virtue of Intuition that men can interpret the working and expression in Matter of the unveiled forces of the spiritual world. This is true of the spiritually-minded among men. Those of grosser mind, being blind to the workings of Spirit, could only appreciate the material aspects of their achievements;—the fact, for example, that stone was by nature square and convenient to use. For this reason, man has hitherto wrought his greatest works in stone. But they who held the gift of a spiritual Intuition and who coupled with this a greater knowledge, sought in the same stone for an embodiment of the Immutable Laws, and were able thus to involve in the Art of Masonry a number of ideas of the higher physical order and again, beyond these, of those principles of the great ideal Philosophies which

aimed at teaching truth to lesser men through the influence of the greater among them.

Thus the stones of the great Temples have for men a spiritual value and a message of abiding strength. Such values cannot be defined in language; nor will they easily find intellectual expression. For their appeal is to the spiritual sensibilities and to those finer emotions which exalt and sustain, giving nourishment to the soul of man, and strength for his pilgrimage in the wilderness of Matter."

So was it, say the Watchers, with the great mystic power of Avalon. The original spiritual Ideal there implanted set in motion those etheric currents which, influencing successive generations of devout men, became gradually centered upon an ideal expression and this, as it grew to maturity, was capable of translation into concrete form. So it was materialized in stone.

"And here brought to a focus, that Ideal was perpetuated and sustained in the intuitions of the monastic Order which had the great privilege of guarding the sacred Trust, the Holy Grail, whose higher history and whose Mysteries were interpreted and rendered permanent in every stone and measure of that vast range of building: until at last, having become proud, and being mostly ignorant, they forgot: and having betrayed their trust, they were cast away."

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*The Advent of the Logos:*

*The Third Stage of Man's Spiritual Evolution*

The development of Intellect in Man gave him a new kingdom, the personal mind; but at the cost of a consciousness of isolation and a sense of individual loneliness: for he was now progressively cut off from the full enjoyment of participation in the general life of his race. Reacting upon his old-time psychical self, this new active faculty of alert attention to the physical environment, its perpetual needs and contacts, first induced a condition of abuses. His instinctive nature became perverted and debased under the

## THE SECRET OF IMMORTALITY

influence of a guiding principle which was of a quite material nature and all unspiritual in its sympathies and associations. Yet without this new development, the conquest of nature and the subjugation of her unruly forces to the will of man would have been impossible. And in the great Plan of the Architect of the Universe, it was decreed that through man, the Spirit should in the end subdue all things to Itself. Intellect, then, however material, was never intended to stifle and to kill the spiritual germ in the soul of man. From the first, it found itself in conflict with the intuitive nature, but there was interaction gradually tending to a balance of the two forces. And it must be ever remembered that man's Intellect depends ultimately for its maintenance in activity on the presence of a spiritual nucleus without which it would be dark and destitute of initiative. So we find the paradox that even whilst disdaining the help of the intuitions, each and every one of man's reasoned actions or logical arguments rests upon an intuitive basis, upon premises which he takes for granted because they appear to him self-evident. And in the conflict between Intellect and Intuition, the Intellect is very gradually modified and leavened by the constant influence of the spiritual side. In the age-long process of Time, there has developed within the material will of man a trend towards a betterment and a reaction towards the reunion of his conscious being with the life of the Spirit Without,—with that life in nature and in his fellows which he increasingly feels unable fully to share. The kingdom of the personal mind is felt more and more by the sensitive man to be a prison and his senses to be but inadequate channels for that freedom of communication for which he longs and pines. Even human love and affection, which bring him nearer to the satisfaction he craves, are

## THE RECONCILIATION OF INTELLECT TO SPIRIT

thwarted by irksome barriers of a lack of complete understanding or sympathy with the mind of the beloved. But the material will is gradually learning to 'vibrate' into the region of spirit and when it has even in small measure achieved this new capacity it reacts again upon the intuitive nature and reawakens it from its dormant state. There commences an interaction between the weak embryo of original spiritual Good enmeshed *Within* the material Will and its kindred spirit *Without*. In a later communication this is well described by our teachers, the Watchers.

In the Greek scriptures a word is used to designate the turning of the material will and intellect inward or backward in the direction of spirit. The word is 'Metanoia' and it can be faithfully transliterated as a turning about of the Thought-principle in man. Our biblical translators have termed it 'Repentance'. The necessity of giving this new direction to the mind and will must be clearly understood: for all our future spiritual progress depends upon it. The new direction sought must be such as shall ensure the re-animation of spiritual motive. Intellect must acquire Vision and a conscious aim towards spiritual ideals. For this purpose Philosophy is an agent. But all mundane pursuits can and will be made subservient to the regenerative change: for in every intellectual activity, however seemingly unspiritual, there lies dormant a germ of spiritual possibility which is capable of expression in some form of beauty or service to God and Man.

### *The Return to a Spiritual Symbolism\**

As Intellect loses its extreme materiality, there comes a change in the mode of symbolism which the mind demands. The Age of material symbols is well-nigh past, save for

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\*Ref.: to Script VIII, Ch. III.

## THE SECRET OF IMMORTALITY

the backward members of the race. For, however dimly, Man begins to perceive by virtue of enlightened reason and the help of his reawakened intuitions, something of the original Cause underlying the manifold forms and types which have so long served to portray it. There remains still, however, the enormous difficulty that whereas the Intellect can grasp an objective symbol, yet the Causes to which the intelligence seeks to penetrate lie in a plane which is not that of the waking consciousness. The ideas have to be drawn through from one plane to the other and this is never an easy matter. Hear what the Watchers say:

### *The Eighth Script*

"This other plane is that of Interpenetration. Here Intellect must act in union with Intuition to create spiritual Understanding. This region of consciousness is entered when you have succeeded in linking together in complete working union the twin powers. Once that end is achieved, the Intuitive Power, influenced and controlled by the Power of Intellect, will be able to define in physical terms the truths of the original spiritual Causes which, until now, have found no vehicle for their expression in material form.

Hitherto, man has depended upon speech and writing for the communication of abstract truth, and he has ever found these inadequate. But when Intellect is wedded to a spiritual Intuition, there will come into being a new Language which shall not only succeed in defining spiritual ideas in words\*, but shall enable men to hold converse without physical speech or writing. All the ages that are past have appreciated the spiritual Verity in the language of sensory symbols only.

The true appreciation which surely comes among men will be conveyed by no language such as you now understand the term, but rather by a reasoned and intelligent Intuition.

We cannot well express more than a mere image of this development. Being of a spiritual nature, it is not in the

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\*The increasingly symbolic tendency in American metaphor, so far removed from any literal interpretation, seems to suggest an approach to a new lingual development in which intuition plays a larger part.

## UNION OF INTELLECT & INTUITION

category of intellectual things. Consider it as a Bridge now being thrown across the gulf that separates the two spheres of consciousness: Intellect and Intuition meeting to bridge the abyss;—the keystone of the arch being the Logos or Spiritual Reason. The will and intent of the Divine meets the will and intent of the human to build the bridge, and the human will, exercised in the direction of the Unknown, is a symptom of the triumph of the spiritual over the material. And now, as we have said, the Spiritual is in the ascendant and is winning victories out of the martyrdom of Matter: for the disorganization ensuing on the great War has given Spirit its opportunity.

All this disorganization;—all this shattering of the balance of Nature, is the direct result of the action of man's intellect. Thus you can see how this Intellect, by means of that very disorganization, is assisting towards a greater demonstration of that Intent which, as we have said, has never yet succeeded in expressing itself because of its remoteness from material conditions and material powers of expression. See and understand: Language as you know it, is the expression of physical conditions. And Intuition has no language save in the mutual comprehension of minds and souls attuned to perfect sympathy.

The animal creation is less differentiated and has far less individuality. Hence the natural and instinctive power of understanding is more perfect in the animal. But, as evolution advances and produces higher types, so will individuality develop in the animal world: and so will the animal world lose its power of mutual understanding. Thus, as animal types develop Reason, they tend to solitude.

The animal world is advancing towards a power of expression which borders on Language and, to animals themselves, is language. And, as Reason grows in them, Intuition will tend to degenerate, or rather, to revert to mere instinct: and there will be an apparent loss. So has it been with Man. Intellect and Intuition, by their interaction, first induce a condition of abuses. But at last, after the lapse of long ages, Reason reacts, reawakens dormant Intuition and vibrates through it until it again becomes manifest and active.

## CHAPTER IV.

### OF THE SPIRITUAL WILL IN MAN AND ITS EVOLUTIONARY PURPOSE

The eleventh Script of the Watchers proclaims Man's individual responsibility for the welfare of his own spirit in the fleshly tabernacle. This responsibility is entirely his, because of the gift of Freewill, Self-determination and power of choice with which he is endowed.

Men are apt to question the justice and loving-kindness of the Deity when considering their misfortunes. They are prone to attribute to chance or to fate those ills that befall them, not realizing the extent of their own responsibility for evils both inherited and acquired: for in this we are indeed members one of another, being parts of that greater Entity, the Race: and, as we are truly told, we must bear one another's burdens. Of this, no man should complain: for he is also a partaker in all the advantages and privileges which are common to the Race, having been acquired by our forefathers through age-long effort.

#### *The Eleventh Script*

"How often" (say the Watchers) "do ye declare the world of Matter complex, and cavil at the results of your own freewill. Can ye not realize that it is your own volition that is responsible for the care of your spirit in its fleshly tabernacle? Would you blame God for that which offends you? For what, indeed, is the Author of All Good responsible? For these two things alone;—Birth and Death;—and only partly for these."

A king, let us say, sends out an army to subdue a rebellious province. He is responsible for the commission of

## THE GIFT OF SELF-DETERMINATION

the officers and for their recall. But once the expedition is started, it is carried on on the free initiative of the commanders and these in turn depend upon the morale of their men. Repeated effort and perseverance will be called for on the part of all, ere the forces of disorder are stemmed and converted to the furtherance of the King's policies. Hence failure due to a falling short is accounted sin, and brings its penalties on each and all. The word in the Greek which is translated as "sin" in our New Testament, is *Hamartia*, which means "a falling short." All human pains are due to a partial or imperfect conquest of Matter and material forces. Incarnate life is thus to be viewed as a perpetual warfare in which all the energies of spirit must increasingly be rallied to resist the encroachments of the "will of matter" which above all things desires a condition of "stasis" or material and mental repose;—a false equilibrium of adjustment to material conditions. The sloth which would yield to this has been accounted the deadliest of man's spiritual enemies, as it is the parent of a host of evils. So the Watchers say:—

"For the motions and energies of the Spirit having once become pent in Matter, almost all that subsequently happens is due to the opposing activities of the material energies. Thus all that man suffers in his incarnate life is either due to his conflict with these unsubdued material reactions, blindly opposing his efforts, or else to the more alert hostilities of a Will of Matter, which is a perverted spiritual energy acting in and through these secondary activities of Matter.

So long, therefore, as ye employ your forces and exert your will only in the direction of material activities, emphasizing them and giving them new strength and purpose, so long will ye continue to suffer the pains and penalties which these opposing influences beget. All things physical must, in the end, be made subject to the Spirit; but, in the



sphere of Time, these material reactions always strive for dominance. Spirit is ever engaged in the task of their conquest and reconciliation. But the Primal spiritual Impulse in man is dormant\*, for it is weighted and clogged by the accretions of a material nature which it has grouped around it.

Hence it cannot control the discords of its environment and transmute them into harmonies unless aided by a spiritual re-inforcement from without. From what direction, therefore, shall such re-inforcement be looked for?"

Viewing the problem of this great struggle in its most fundamental aspect, man's greatest enemy is undoubtedly Inertia or Spiritual Sloth.

He who yields to the temptation to abandon effort, at once loses ground in the struggle. Blessed is he that endureth unto the end. For at a certain point the struggle ends in a victory from which there is no further danger of lapse or loss, since the reactionary forces are once for all conquered and a permanent gain is scored. But how shall man conquer the tendency to Sloth? His primal spiritual energies are imprisoned and helpless without some external aid. And the spiritual energies which animate the visible world without are likewise restrained and locked deeply within the heart of Matter. They are tangled up and are degraded to a mere mechanical status. Around them surge the tumult of complex forces with which we have to contend day by day in our earth-life. These are the reflex motions of Matter to the original impulses of Spirit. They are blind. They can give man no help towards spiritual conquest. But there is another power which he can invoke; and this resides in the Material Will. It is related to Man's Intellectual Principle. Our teachers say:†

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\*In the sense that it is in abeyance in the materially-minded.

†Script XI continued.

## LATENT SPIRITUAL TREND IN MATERIAL WILL

“The Original Impulse being thus submerged, the Matter which it has animated becomes in its turn the vehicle of a Will. This Will is a material one. It is linked with the physical Intellect and in communion with that intelligence. It moves and works in a physical environment, through a physical instrument, the brain, and in concert with the material intelligence.

Yet in spite of this, it is possible to evoke in this will a reaction towards the purity of its Original—to call forth in it the essence of that vibrant energy which is able to unite with the dormant spiritual principle in man and reawaken its slumbering energies, causing it to throw off its sloth and arise strengthened anew for the conflict.

Deeply hidden within that material sensuous entity which you call the Personality of Man, there yet resides within its spiritual casket an Embryo of the original Divine Impulse,—a spark of Divinity which, before Matter had acquired its dominance, was once all-powerful. Herein is a deep and subtle truth not easily understood: for we must affirm again that the Creative spiritual Will is not responsible in any direct manner for this instrumentality. It is a responsibility entirely delegated to man in the exercise of his free-will. And it is through this agency that the dormant spiritual part of man must be restored at last to power and sovereignty over matter. How then shall this influence be exercised? It is an influence from Without, and it is in the conscious exercise of the Will of the individual man.

The Personality is ruled by myriad influences affecting the conduct. Those which are habitual are the most potent to dominate or to restrain the activities of his life. These influences form the prison-walls of the dormant Embryo within. The Embryo sleeps because its motions are of a nature foreign to the outer activities of the man. Thus it is confined to its own nucleus. Yet in very truth its spiritual motions are the very fountain and source of all Thought, Being, Power and Impulse in the man.

Infinitely subtle and spiritually stimulating, it is nevertheless rendered helpless, in that it is cut off from all sympathetic and kindred vibrations from without by the screen interposed by the forces of opposition in Matter. How

then shall the Spirit Within call to the Spirit Without or hear its call and give response thereto?"

When Spirit is tired of the conflict of life on the emotional side, it hears the cry of Reason—the appeal of baffled Intellect—, weary also of the struggle with theories and opinions, with perpetual words, words, words,—beginning to search at last for Truth and for that Reality which it so consciously lacks. And the Intellect, turning at last to the weak and helpless spirit within, cries to it with all the power that is left of its own sustaining principle, so long overwhelmed and forgotten. Out of the clash of discordant material thought there at last emerges a resonant chord—the chord of divine Truth—whose echo reaches the spirit within.

"Briefly, then," say the Watchers, "we may tell you that since Matter is a product of Original Good, there resides yet,—even in its gross and earthly vibrations,—an element of that original Good. Thus an impulse towards the Good may arise in the material will of Man (like a musical note which will resolve a discordance). For what you call evil in these conditions is evil only so far as it represents conformity to material states; and from among these a spiritual impulse may manifest itself with power to react upon the dormant Embryo of Spirit hidden in the heart of Man. It may stimulate that Spirit to send out an appeal to the Source of the Primal Good; and at once the Primal Good responds. Inevitably, and infallibly, It will respond: and when It does, then the Embryo is once more dominant and its long imprisonment is ended."

### *The Prayer of the Understanding*

"Prayer is the agency by which alone the subtle bond between the Embryo and its Original can be restored:—the Will to Prayer exercised through the material soul of Man, through the power of the latent soul of goodness in Matter. Realize therefore the value of Prayer as the ladder which

## THE PRAYER OF THE UNDERSTANDING

lifts from Earth to Heaven: the road along which the awakened spirit rises to the Life above. Without the Will to Prayer, there is no life:—nought but the living death of Matter.

But in a mysterious way the Will which has its origin in spirit develops in its material encasement and can be awakened once again through the Desire of Matter to Revert to Its Original Perfection. Thus Matter seeks at length the pathway of a return to Spirit: the soul of goodness in things evil turns at the end towards its primal perfection.\* That desire of Matter for return to its primal simplicity is the builder of the bridge to reconciliation with its spiritual essence and for its transmutation into higher forms of intellectual beauty in the abode of all Light and Beatitude. How shall we make clear to you the true nature of the mystery which underlies the apparent paradox of the Wandering and Return of Matter? Only in the Spirit can ye realize the wonder and necessity of this Law and Intent. Only through ages of development can ye learn to appreciate that which the Watchers understand not fully. We have but outlined the scheme to you even now: but ponder, and realize the need of Prayer if ye would establish communion. The Will to prayer is the Will to good: and even in utter evil, the material vibrations which enmesh the spirit Without, and the soul is restored to life and freedom. The Embryo, a lost child crying in the night, is found and brought back by the strong hand of one who, for a while withheld by barriers of earth, has burst them asunder and has sent forth the call of help that has brought back the lost one to his home, to light and to Love."

The Script just quoted has indicated for us in a beautiful way the beneficial reaction of the Intellectual Will upon the psychical entity which is the old foundation of our nature and which has become too weak now to assert its former powers. But I confess the amazement I felt in

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\*Hence the injunction of Christ, "Be ye perfect, even as your Father in heaven is perfect," is seen to be no unattainable ideal, but philosophically practicable.

realizing what is implied in the teaching, if we follow it out logically: for it amounts to this, that our salvation,—the reconciliation of the soul of Man to God, demands the co-operation of the mind, the intelligence, and is brought about by the practical effort made by the mind and intellectual will to stimulate the emotional nature which, if left to itself, can do no more than *feel*, and relapses into a state of somnolence in face of its sheer inability to break through the barriers of physical inertia. Strange it is to think that the material Intellect, so full of egotism, ambition, and discordant phases of opinion, should of its own motion seek return to the pure and peaceful life of Spirit and in so doing, stimulate its slumbering Intuitive partner into new and active spiritual life. Yet there seems, on reflection, self-evident truth in the parable, for our everyday experience shows us how the finest and most spiritual emotions fade and die if they fail under the hard test of practice; and how, on the other hand, it is enlightened Intellect which in all the walks of life is capable of achieving its ends when fortified by the will. Effectual Prayer, then, should be prayer of the Mind as well as the Heart, and should be intelligently directed. And so we come to another remarkable script, in which the virtues of a balanced interaction between the intellectual and the psychological consciousness are made clear to the student.

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### *The Regeneration of the Material Will*

The powerful agency of a physical will in the re-awakening of the slumbering spiritual embryo in man has been stated in terms of *Matter*, and *Matter*, say the watchers, tends ultimately to revert to its old-time perfection. But

## THE REDEMPTION OF THE INTELLECT

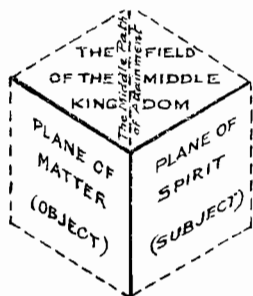
we are dealing with the intellectual principle, and must attempt some sort of understanding of what this process implies in terms of Mind. Intellect, when sophisticated, loses itself in its own complexities. A fallacious logic ends in contradictions and defeats itself. Weariness and disgust are the final outcome. The sense of vanity is felt and the mind turns to *truth* as to a rock amid the shifting sands. It is the yearning for truth that forms the first basis for the return of the errant Intellect and from the first motion towards truth, a spiritual reaction begins to be apparent in a new-born perception of order and beauty. Hence the mind of the material scientist when dedicated to a search for realities, is an open door through which he may later find entry to the lost realms of spiritual imagination: and through that door will return to him the glorious ideals which have for so long lain dormant within his soul, remote and inaccessible to his consciousness whilst immersed in Matter, and too weak and helpless even dimly to make their influence felt by him.

The poet Tennyson said:

*“There lives more faith in honest doubt,  
Believe me, than in half the creeds.”*

The man of science may be a complete agnostic, paying no heed to those intuitions which in him are so dim as to appear but fancies of the mind. But if he worships and follows Truth, he is coming nearer to the Kingdom of Heaven than the professed religionist who, under a mask of hypocrisy, is secretly compromising with the material strivings of a fallen nature, and rationalizing them to suit his needs and desires.

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*The Quest of the Middle Path*

At the head of the Fourteenth Script of the Watchers stands the figure of the "Y." This ancient symbol, attributed to the school of Pythagoras, represents the two paths of Man's conscious activity. The Right-hand Path is the path of spiritual Intuition. It is followed by the poet, the seer, and the prophet. The Left-hand Path is the purely intellectual, and is pursued by the logician and the student of natural philosophy. It leads to temporal conditions. A third path is indicated by the dotted line as lying equally between the Right and Left. This is the *Path of Attainment*.

It will be obvious to the reader that we have here a symbol of the balanced reaction or interaction between the two orders of consciousness with which Man has been successively endowed by his original Spirit in its evolutionary task of self-expression. The same significance is found in the ritual and teaching of certain Fraternities existing today which have adopted elements of doctrine derived from most ancient sources and coming down to us through Hebraic or Hermetic channels to the occult Brotherhoods of the mediaeval era. The candidate is taught to steer his course midway between the two Extremes, both of which will lead him away from his true line of development; the one to Hell, and the other to Heaven. Under the guidance of the Angel of the Middle Path, he must pursue this steadfastly without turning his regard to the seductions of the Left or the ecstasies of the Right Extreme. There is an old saga of the Faëry Kingdom in which this symbol is used. I imagine that

## THE 'Y' OF PYTHAGORAS

Thomas the Rhymer must have well realized its implications. You will find an interesting allusion to it in the quaint chronicle of the Scottish witch, Isabel Goudie, written in the form of a novel (though based on documentary research in the Edinburgh library) by the late J. M. Brodie-Innes under the title "The Devil's Mistress." Much the same idea was once put to me in other words by an old Oxford divine. Speaking of the popular religious teaching of the broad and narrow ways chosen by sinner and by saint; the one the primrose path leading to the "everlasting bonfire," and the other the stony and thorn-beset track which conducts the pilgrim to supernal heights, he said: "But between these two there lies half-hidden, a little pathway in the fern which leads neither to Hell or Heaven. It takes the pilgrim to Fairy-land and he will never want to come back." It will be unnecessary at this point to amplify our introductory remarks. The script which follows will plainly enough speak its purport.

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**Y.** "This symbol has a double significance, both temporal and spiritual. On the purely material plane it has been preserved for many ages in the Temple associations of the Eastern philosophers and very similarly in the Churches of Greece and Rome.\*

The perpendicular stem of the 'Y' represents Man, the Ego or Individual, and the branches, springing and uprising from the perpendicular symbolize his dual trend. The first, that of the Left Hand, stands for philosophy in the general sense of the Intellectual and Logical study of spiritual (abstract) things by means of symbols:—not as argument from Matter to Spirit, but nearly always through the medium of earthly experience.

The other, or Right Hand Path, implies the purely Intuitional mode of mental activity and the exercise of the

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\*E.g., on the Pallium of an Archbishop.



## THE SECRET OF IMMORTALITY

subconscious faculties. But this may be so entirely disconnected from the logical development of the First Path as to be practically of no use whatever.\* Thus Prophecy, Music, and the Arts, when cultivated by aid of inspiration obtained through the means of fasting and an exhausted nature, had the inherent virtue of a high spiritual quality coupled with the inherent defect of failure to hold and translate into intellectual and practical form the Essence of those high experiences. Matter, in its very nature, has failed to yield sufficient pabulum for the nourishment of purely spiritual developments.

But this failure marks a stage only in the progressive evolution of the spiritual aim. A Third Principle is involved. This Third Principle is that great Mystery which is the appointed End for matter and all things material. It indicates, for the better health and growth of the Spiritual, the necessity of a New Creation that shall perfect the work of spirit."

Most inspiring is the contemplation of this Third Principle of Mind and its glorious possibilities. Modern Science recognizes that in evolutionary processes we witness the manifestation of a New Entity from the interaction of two parent forces in association. This new entity they speak of as an 'Emergent'. It possesses characteristics and qualities not to be found in connection with either parent force. It is new, and it is superior.

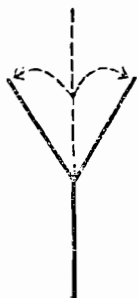
In the teaching of the Watchers we have this principle demonstrated in human terms, in terms of Mind. And what does it imply? That in the balanced interaction of the Conscious and the Subconscious man has the true key of all progress and can open the door to new realms of thought and action hitherto inaccessible to him and beyond the power of his heart to realize or his imagination to conceive. The advent of this principle of Union be-

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\*I.e., the exclusive following of the intuitive mode of mental experience will produce no results of practical worth unless they can be translated into intellectual expression and thus given effect in action.

## A NEW DIMENSION OF THOUGHT

tween the intuitive (or spiritual) and the intellectual (or physical) perceptions and powers of mind is shown as presaging a New Order of Consciousness in which Spirit shall attain full self-expression in its mastery over Matter and the material world. It is nothing less than the conquest of a new Dimension of Thought; and as a symbol of



this may aid the reader in his conception of the extra-ordinary idea involved, a geometrical symbol of interpretation is offered, which is based upon the "Y" and its twin forks. Here the two paths are but lines of thought to be pursued, and their extremities are but points to be attained. But the third principle although a Line, now traverses a Field, and the whole of that Field lies within the

*boundaries of the interacting principles of man's conscious being.* So he comes into possession of a New Kingdom of Thought embracing an entire new dimension and therefore infinitely greater in its scope than anything he knew before.

Our instructors are here careful to offer us a concrete example of the application of the lesson they have given us in the script. They instance the art of Music in its development from the instinctive to the fully intellectualized phase of its growth. They say:

**"Music of the early ages was almost entirely of the Intuitive kind. To those minds that were attuned to its ministrations, the ancient music was expressive of spiritual states and conditions as well as truths and ideals of an intuitive order.**

Such music was, in its nature, as pure and as refined as is the best music of today: for it contained the same original Impulse which is real, permanent, and immutable. Its vehicle, however, was not organized as it now is.

## THE SECRET OF IMMORTALITY

But in these later days, through Man's long association with material states, and his consequent experience (the memory of which is so deeply imbedded in his racial consciousness), his spiritual emotions can clothe themselves in a garment far more beautiful because far more expressive of that Original Impulse in his physical environment than could have been possible in those earlier years."

Obviously, the music of primitive man could not have been intellectual in expression. It portrayed only vague spiritual or emotional states or moods. It had no Form. In order to express Beauty in outward manifestation there must be an intellectual vehicle of interpretation: for Spirit ever seeks the fuller and more crystalline expression of its sublime possibilities in the temporal sphere. The script proceeds now to present on more general lines the values found in the growth of spiritual expression in the human personality.

"But Spirit is, in its nature, eternal. Think you then that its manifestation in the material world is temporal only? There is some measure of explanation. A beautiful Mind;—Intellect expressive of a beautiful Soul;—strives to express itself in outward thought and act. But the invisible element;—the power that actuates the mind, and of which that Mind is a symbol only, is Spirit;—Spirit imprisoned and helpless; for it finds itself dumb and unable to make a sound in the material world in which it dwells, until the time shall come when, through experience in Matter and by its own innate strength, it shall have mastered its material conditions.

But as its vehicle grows and increases in elasticity, with a consequent power and variety of expression, so in its turn will that Spiritual Force which ensouls it, and which is enclosed within it, become more and more potent on the earth, whilst at the same time its own individual destiny in the World of Spirit is further amplified and accentuated."

In other words, the perfecting of the individual mind as the interpreter of spiritual Idea is not a temporal achieve-

ment only: for it bespeaks the Birth of a New Entity having equal powers of self-expression in both spheres and Immortal Personality in either.

The same applies to the Soul of Music which, perfected alike in its outward form and inward essence, receives immortal stability in the Third or Middle sphere of the divine creations.

*The Mystery of the "Een"*

"There is a world of Pure Spirit, untouched, uncolored by any contact with Matter. Never yet has that pure world seen the world of the Material involved.

What, then, think you, constitutes Matter? Came it forth out of Nothingness? Was it created as Matter? We tell you, No.

Matter is simply the expression of an Energy of Spirit acting upon That Which Ever Was, and inducing it to manifest as Matter.

For Spirit, as Spirit, has no wherewithal to express Itself, save in Emotion unspoken, ineffable; and in Intuition, its formless language:—save in a concentration and reflection of Its own vibrant impulses which are but symbols of its Own, again to be the seed of Its re-birth as Spirit.\*

Thus was Spirit in its original state Pure Emotion—Infinite Emotion,—expressible only as a Formless Echo of Itself.

What then has the development of Matter attained under the influence of the impulse of the Spirit? What has the Evolution of Man in Matter achieved?

It has provided for Spirit the possibility of a true expression of Itself, Its thoughts, Its feelings and inchoate emotions in forms of fixed Beauty and Charm. For Nature is the manifestation of the Will and Personality of that power ye call God,—the Essential Spirit."

Could the mystery of the voiceless yearnings of the

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\*In a recent script by a new automatist (J. B. S.) the same influences are apparent in such passages as the following: "Spirit is the more complete if the soul be full of light. It is the embryo of things,—the First Cause latent in the Unexpressed."

Spirit, brooding over the waste waters of a creation without form and void, have been more tellingly expressed? And certain phrases rivet our attention: for example "That Which Ever Was." Here we recall the mystery of the Original Substance,—the reflex of the Eternal Truth. One of its symbols was the *Acther*. In the Christian Mystery it is the "Een" (literally the "Was") and is one of the Three Powers or Estates of the Spirit:—the "Is" (Own): the "Was" (Een): and the "Is-To-Come" (*Erchomenos*). To proceed, however, with the script:

"The fractions, infinitely infinitesimal, of His Personal Entity\* seeking to manifest themselves in the flesh, have done so: and having so done, they are ever engaged in developing that manifestation beyond the sphere of Matter and upon those higher planes which lie between Matter and Spirit: just as, in this world, the Intellect and the Passions lie between the material and the spiritual natures of Man.

And, as Life subsists between the domain of Spirit and that which is material only: so hereafter will that New Entity of perfected intellectual and intuitional nature that shall be the fruit of ages of experience and interaction between the Extremes, evolve into a new status, becoming a citizen of that Middle Kingdom that Is-To-Come.

Even so ye can imagine for yourselves the Soul in its original estate, thrilling with unspeakable emotions that it cannot express. And then, in contrast to this, picture again for yourselves that Soul, the self-same, but developed in all its powers and possibilities through long ages of experience: surrounded and amplified by every condition through which it has passed and holding the fruit of all.

Think of this Soul, now filled with the realized power and expression of All Its Intuitions, through the permanence of every vital Memory and Association: every vibrant impress to which that Soul has responded in its sojourn here below:—Music, Beauty, Love:—all that has aided in the development of its formless emotions and has rendered them permanent and eternal in expression.

\*The Spiritual Monads.

## MANIFESTATION OF SPIRITUAL SUBSTANCE

For though Matter passes, yet the impulses and vibrant energies which brought it into manifestation shall crystallize again in newer and finer forms that shall be developed by its higher interactions with Spirit: beauties becoming manifest and emotions undying in that Middle Area which is a refinement of all that was grosser in the material world: persisting always, ever the vehicle of Spirit, and with all the harmonies, all the color, of Matter transferred to a purer sphere: rendered of Intelligence beautiful and subtle by that transformation, and creative of that Middle Sphere in which the interaction of Matter and Spirit shall issue in a manifest empire; a showing forth of every thing in Heaven above or on the Earth below; including the Manifestation of the Divine Personality hitherto invisible and unrealized."

These scripts have often seemed to me like the themes and movements in a grand and stately symphony. A motive will be introduced and presented in varied aspects and associations, all leading up to a climax which is often strangely stirring to the emotions. Then there will be, in the next, a change of mood, or a quite different theme will be introduced, giving at first sight a sense of inconsequence owing to its departure from the expected sequence. But later one begins to be aware of a convergence of motive and a beautiful symmetry of relation between script and script becomes increasingly apparent. And as we shall see, in the end, the Summation is one in which every clue is gathered and each tone is represented in the many-colored fabric that our august and benevolent teachers have woven for our instruction and delight.

Thus the Fifteenth Script, with its abrupt transition of theme, must be read in the light of the larger body of communications. But it steadily keeps in view the powerlessness of Spirit enmeshed to control the dissonances arising in infinite number and complexity from the reactions of the material medium it has chosen for its works.

## CHAPTER V.

### HARMONIC PRINCIPLES IN EVOLUTION

#### *The Fifteenth Script*

The Fifteenth Script of the Watchers has for its basis the theme of Natural Evolution. It proclaims all original types as being products of a simple law which includes certain variants. Nature produces all manner of types, good, bad, and indifferent; but she gives permanence only to the worthy ones. All those of a degenerative tendency are resultants of a lack of balance, mostly on the material side. These will either disappear or be consciously eliminated by the Logos or Spiritual Reason in man when he has acquired his destined regency over Nature: just as the gardener eliminates weeds for the better cultivation of his flowers and fruits.

The Watchers emphasize the difficulty of tracing the fundamental forms of Nature under the many variations of character to be noted in the species, which are apt to mislead the superficial observer. They say:

“The Original Types of things are so deeply hidden behind the thick veil of Matter that it is not always possible to indicate their true outlines although these are in reality infinitely simple. The complex secondary interactions of the energies involved have well-nigh destroyed that simplicity.

The earliest types of natural Form are few in number as well as simple in character. Variants of these Primary Types are in the first instance solely due to the interactions of the same creative forces which evolved them, and to this extent they are harmonious presentments of spiritual creative Idea. But further changes and developments of a secondary nature supervene, with sub-divisions of type for which physical causes and conditions are alone responsible.

## MAN'S VEHICLES OF SPIRITUAL RESPONSE

They are now in the realm of the control of Matter, and material force has brought into play a spirit of its own, not always evil, though not always good. But in the eventual weeding-out which, in the Scheme of the Great original Designer, is bound to take place, there will be elimination of the faulty and preservation of the good.

Again there is an analogy from Music. The fundamental Tone contains certain natural harmonics which are constant and will enter into concordant mutual relation. But the atmosphere as well as the vibrant reed or string will give rise to numbers of complex over- and under-tones, generating all manner of dissonances. Those vibrations which are in harmony with the original Impulse will persist: nay more, they will be reinforced and amplified by the sympathetic power of their Original. But the others, being discordant, will eventually be restrained and occluded by the greater power of the Dominant Tone.

Now the Soul of Man, as first incarnate, was responsive to the original Creative Word or Tone and its true harmonics. Hence the Body of Man, constructed as a vehicle fitted for the expression of his spirit, was physically attuned to receive and give effect to the inspirations of his immaterial part. His form, as first created and clothed with flesh may be said to have been permeated by the Original Tone. But it was responsive also to certain variants and lesser harmonics induced by his earth-environment and his relation to Nature.

The Musician, having formed his instrument, strikes it and obtains the note which was needed for the evocation of a sublime sequence of melody. The note is One: yet in the string that he has sounded and set in vibration there reside not only the true harmonics to which his ear has been attuned and which he intuitively knows to be inevitable in their true and eternal relation to the first; but also an infinity of over- and under-tones which were not in the original Intention. And for these he has no use.

This is a simple symbol;—a mere indication of the truth: but Intuition will alone give a right understanding of it and explain the necessity for the creation of Matter. For the human Intellect, being physically conditioned and physical-



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ly constituted, cannot grasp a realized knowledge of a scheme of which it is itself but a secondary product. For it was evolved as the result of an earlier reaction of Matter upon an original formative spiritual Impulse. Later there will come to it a further illumination as a result of the reunion of the Intellectual principle with the Intuitive power of Spirit for the genesis of that Third and Higher Mode of Mind which is the Logos.

Reason-Spiritual, the Logos, apprehends truth from the intuitive side and imparts this to the intellectual only in so far as Intellect may be conjoined to Intuition. But that spiritual faculty, pure and simple, may be thought of as a rudderless ship afloat upon the yet uncharted waters of a material environment; its sails filled with the airs of Spirit that blow where they list: whereas Intellect is the destined Navigator of the course of the ship on this ocean of Matter in the stage of Individuality. Let Intellect then hold the ship to a true course, trimming her sails to the airs of the Spirit, and the resultant, in this parable, is Reason. And with the guidance of Reason, the vessel will arrive in port."

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### *Of the Necessity of Matter* (The Sixteenth Script)

"It has been shown how the two Extremes must be provided and must meet, in order that a Third or Middle Kingdom may be created, partaking of the nature of both, that All Perfections may be manifested. This Mystery has its appropriate symbol in the necessary antithesis of Light and Darkness, Energy and Resistance. Without opposition or resistance there can be no force, no action, in the material world: and the material is but a type, an expression, of the spiritual.

How then can the Spiritual act or manifest in the absence of its opposite? As the action of the one is needful for the development of the other, so is the reaction of the other needful for the full expression of the one. Hence the Redemption of the Intellect turns upon the plane of a recovered and purified Intuition. And that Intuition shall be set free from the limitations of Matter.

## THE PSYCHIC EYE IN PRIMITIVE MAN

Light is Light, and Darkness is Darkness. Neither is evil; and neither can exist without the other, save as ideas. But even Idea must assume a contrast to something, in order to exist. So you have that given you by which alone you are enabled to grasp the truth: a symbol for you of the necessity for the manifestation of the Word in the Flesh. This is the basis of the doctrine of the Incarnation of God in Man. The Idea of which Matter is the symbol is therein made obvious.

The contrast of Light and Darkness was man's first means of spiritual apprehension. Contemplation of the wonders of the sky above him first assumed prominence in the mind of primitive Man when he first stood erect and cast his glance upwards in the childhood of his era. This tendency still persists among men as a notable example of the law of spirit. In those yet earlier days when material man still crawled snake-like upon his belly, and was not Man but beast in whose primitive soul Intuition (as Instinct) had been implanted, but in whom Intellect had not yet dawned, he saw the sky above him by virtue of the psychical power of perception resident in his now vanished organ of vision, the pineal eye,—an organ whose only function was to protect its possessor from the dangers impending from the air above. This organ acted only by intuition and has atrophied under the activities of growing intellect. In its departure it left only an instinctive dread of perils from forces resident in the sphere of the heavens above him: an intuition of memory which sharply colored his growing intelligence.

These vestiges of a racial memory overmastered the dawning intelligence and filled man with an instinctive dread of darkness, turning him to search for the safety and glory of the light. Know then that Intuition was first ministered to by another organ which had no Intellect save the instinct for self-preservation. There was nothing of that combined form of Instinct and Intelligence upon which the first conscious impressions of worship and adoration were founded. Yet Love in its higher forms is based upon that purely natural instinct which is implanted for the further development of the Race."

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### *On the Union of the Exterior and Interior Consciousness* (The Seventeenth Script)

The argument of this very remarkable writing concerns man's approach to the apprehension of the real nature of objects. Before he can obtain a grasp of this and thus enter into conscious association with the life of Nature, he must establish a harmony of "rapport" between the exterior and interior modes of consciousness and ranges of sensibility. The story of Pygmalion is re-told as an illustration of the power of sympathetic mental action for the attainment of this end. There is a door in the human soul through which intuitive knowledge of the Inward may enter. Sympathy with Nature will create this vital association. The energies of Spirit are subject to mathematical law which is universal in its scope. At present these energies manifest discordance. But when inter-atomic harmony is established, all the dissonances of Matter will be reconciled in obedience to Spirit. Before proceeding to the record of the Seventeenth Script, let us pause to gather up the clue to an understanding of the immortal factors in the human consciousness as contrasted with those of a merely temporal nature. It is important that this should not be overlooked. There is basic truth in the analogy drawn by our teachers between the intrinsic harmonies of tone which ever abide within the vibrant power of the Dominant note, and those true emotions of the soul of man which are for ever inherent in his spiritual consciousness and are immortal because they are perpetually re-born, reproduced to infinity in their full strength and beauty, sustaining and amplifying one another through the power of mutual sympathy.

## MEMORY TEMPORAL & SPIRITUAL

These we may contrast with the daily thoughts of men and the multitudinous activities of the brain, its sensory record, its memories of circumstance and of the routine of the physical life. These are but material for the most part: they represent the overtones and undertones generated by the clash of innumerable complex elements in the intellectual life and for them the freed spirit will have no further use when once the body and brain are cast aside. What may be of permanent value in this record of earth-experience will be harmonized and woven into the soul's fabric of immortal experience, and many and wonderful will be the individual colors that may be added from this source. But the useless lumber of material thought and memory will be cast away, the errant and lawless motions nullified and all discordances restrained. And so we may, without regret, agree with the words of the Psalmist when he says: "When the breath of man goeth forth, he returneth again to his earth, and then all his thoughts perish." This is not the utterance of a Sadducee or a pessimist. To understand his meaning, we turn to the Greek original and we find that the word translated as "thoughts" is not anything more than "logismoi" which implies merely man's brain-machinations.

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### *The Script*

"We were telling you that you are a kingdom within a kingdom: the one divided against the other in one respect alone,—but that an all-important one. Were these kingdoms within and without in perfect balance and sympathetic relation, there would arrive to man that great desideratum, a perfect Concord in which the spiritual Realities conveyed by the Intuition would translate themselves without effort into intellectual conceptions.

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We have often used the word 'vibration', which, to your mind, would imply the idea only of a sound, a wave or periodic motion;—a rhythmic sequence in the display of physical energies. But the reality of its meaning, as we use the term, you cannot intellectually conceive. We who are in the Inner Kingdom are operating with difficulty upon the other, having long been striving to attune that which is spiritual in you to your own 'vibrations'. We would tell you in broken melody, what might tend to further that great intent: but the similitudes we would use are so many, and so difficult to impress upon you in their inner significance.

Even so was it in the religious teaching of the olden time. The Sun, greatest of symbols, was always there;—always the same in its spiritual significance, in its material power and semblance: but those upon whom it shone saw it through the media of clouds—the clouds and screens of their individual and racial mentality. And they strove to interpret the Symbol in a hundred different ways. But all failed to discern the inner meaning of the parable, which is nevertheless dimly to be apprehended in the photosphere. And this would we read you in the same:

You are in a House with windows in the front, through which you can gaze upon Nature's open field. But you have never gone out into the field of Nature. You are conscious of Space, but only as extended Position: and of Time, yet only as Extended Days. And you see Nature as it were a painting on the glass of your mind and in two dimensions only:—beautiful, it is true, but a picture only; and you are not in it.

The back of this House of yours has no windows, but a Door: and through that door you cannot pass. But at times you can stand upon its threshold. We, however, can approach that door; and, entering in, fresh from a full knowledge of the relations without, we would speak to you through that door, striving to explain to you the truths that are known to us. But in order to commune with us, you must have your windows clean, your eyes fixed upon the field of Nature which you behold as a projection from without: and, never closing or removing your eyes from the image that reaches you through the windows, you must turn

## THE LIFE-ENERGY NOT INHERENT IN MATTER

your ear to us who speak to you from the shadowed gloom of the unlighted back part of your house which is brightened by a ray of sunlight entering through the door. Then you must listen to our voices, and this is the tale that we would tell:

There was a Sculptor once, who felt and knew the perfectness of Harmony: for he realized Perfection as the outward aspect of Immortal Truth. Thus he held in a great measure the intuition of God.

So he strove with Matter, to make that Matter perfect in its own realm. But Matter, in its dissonance, refused Perfection. For a long time he strove in vain: for, until the disharmony of the ultimate Atom was conquered, no effort of his could avail.

Yet at last his sympathetic power prevailed and the Atom of All was conquered. And lo! a perfect harmony. He had reproduced in Matter a faithful copy of Idea which was of God: and, as the last discord died away and the Matter he moulded reacted in every vibration to the force of perfect Idea, responding fully to its harmonies, the Idea controlled. And the Image arose in full and perfect life. He, the sculptor, had raised the cold and dead marble to the higher vibrations of the living Flesh: and there was Life.

So, in the higher Scheme of the Eternal, flesh, which is the higher vibration of Matter, can be raised by the influence of the energies of the Inner Kingdom to that yet higher mode of manifestation which will mean Immortality on the Plane of Life. For the cause of death is the resistance of Matter to the vibrations of Spirit;—the growth of a dissonance which has never been conquered.

Life Is Not of the Flesh, but of the Spirit within the flesh. It is a loan from the Higher Kingdom to the Lower; and the Lower comprehends it not and combats it. Yet Life, as we see, has power for a while to withstand the hostilities of the lower kingdom and it gains, in the contest, a measure of material force.

Gradually transmuted, this passes back to Spirit. Realize then that Life is destined to govern the Earth. For it is an attribute of Spirit and a part of the original Inspira-

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tion which at first dominates Nature and develops the infant into the man, and then, yielding to oppositions of Matter, gradually withdraws back to the highest heaven.

But raise the Index of Elasticity—the willingness of Matter to yield to the control of Spirit, and Life becomes longer in its span until at last the final victory is won and in that Middle Kingdom, all resistance ceases and Life has sway eternal. It wins, though still in a robe of flesh—ay, true human flesh,—but flesh re-polarised and full of glory and power.”

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Thus ends the Parable of Pygmalion and the script reverts to the development of an allied, but somewhat different theme; the co-relation of Time, Space, and Energy. These are proclaimed as interdependent, and in this respect the writing, given in 1918 and 1919, foreshadows the later theories and conclusions of our astro-physicists and of the school of Einstein and his followers.

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### *Part II of Script XVII.*

“There is this in addition that we must say. We have told you that Time, Space, and Force are the measure of all things, and that they bear a true and direct relation to the great Original Forces which determine them. Now Intuition is aware of these forces, because she is the Reason of the Spirit and is therefore conscious of the original Cause of Manifestation;—the Root of things. For, as a part of the Holy Spirit of the Creator, the individual spirit, with its intuitions, is in perfect harmony with That Spirit. Therefore the law that governs the form of the control involves also its own Original, comprehensive and all-embracing; and will thus manifest itself in perfect relationship and complete attunement in every detail, great and small, of His creation.”

From this we may infer that Intuition is to be understood as being aware of those powers that lie behind all objective phenomena and can therefore co-operate with

## MATHEMATICAL SYMBOLS OF SPIRIT

the Will of the Creator of the Aeons in an intelligent way.

“Thus there must be a direct and unchanging Ratio subsisting between Time, Distance, Space, and Force:—a ratio governing in every dimension of the Universe, and exemplified in each.

Man, in his perfect physical Form, is a Macrocosm of the divine embryo. But he is also a Microcosm of the Vast Form exemplified in the greater cosmos. The ratios of measure are the same. In spirit, as in matter, they similarly subsist. And again, akin to these Ideal Ratios, and in perfect relation therewith,—as also to the material conditions and forms which are the symbols of them,—are the Causative Forces of the Spirit. But this mystery we could not explain even in many books. Ye can grasp by intuition alone, that which the Intellect cannot hold or fathom.”

### *Matter Symbolised in Arithmetical Terms*

“Think of the Universe in terms of Number, in which mode you find the self-same harmonies expressing themselves. Think of the bodies in Space as the sand-grains which form, or strive to form, themselves into perfect shapes,—into aggregates of perfect symmetry under the influence of vast vibrations, cosmic in their scope. The essentials of these vibrations, if they are to control the whole, must be transferred to, and appropriated by each individual Unit, even to the infinitesimal: and Number is typical of this appropriation of the Divine Force which actuates them.

Matter has also its relations with forces acting in other media. The sand-particles cohere by virtue of their own interactions; and in this you have a demonstration of the Free Will of Matter acting in opposition to the Original Intent and in conflict with it, because this tendency to coherence renders the particles less plastic to the operation of the laws of the Greater Symmetry which the Spirit is seeking to express in All and Each.”

### *Time A Function of Matter*

“These oppositions of Matter produce Time, which, apart from Matter has no existence.\* Time, therefore, is a prod-

\*Elsewhere the Watchers say that ‘Time is the ratio of the resistance of Matter to the forces of the Spirit’.



uct of Matter: and for this reason, as Matter gradually yields its oppositions to the divine control, so passes Time away. Thus ye can see how, in that Middle Kingdom of which we have spoken, the perfect utterance of the Endless Ideals of the Spirit which has created and moulded all physical substance will engender a final and complete harmony of all the motions and powers of Matter as expressions of the perfect concords in the Divine Mind.

It will be well that you should study the spiritual Intent in its evolutionary working, by observing its symbols in the creative processes of Nature, such as are associated with Conception, Germination, and the Growth of the Embryo; together with the development of the man, and the growth-periods of all living things. For in all these you will perceive, if you study aright, a perfect Ratio present;— a Ratio perfect even to your understanding if you learn the cause of their apparent variations as being due to the secondary material influences of which we have spoken; these depending upon relative densities in the Matter surrounding and building the organism, and other like causes of difference.

*The Recall of the Memories of the Spirit*

It seems fitting at this juncture to turn the reader's attention to a script which has been up to this point omitted in order to improve the general sequence of the teachings. This is the Third Script, and its subject is Memory, as a Function of Spirit. The intent of the communication is evidently that all facts, circumstances, and emotional values in human experience leave an indelible impress on the soul,—an impress vivid in proportion to the intensity of the spiritual reaction from the experience itself. By these impressions, the acquired character of the soul (which is Personality) is constantly modified. A body of spiritual Memories is in formation which is destined to build the true Personality of the individual; that is to say, the spiritual Personality of which the visible entity is only the temporal expression and symbol.

## RESOLUTION OF SPIRITUAL DISCORDS

At death, all these imprisoned Memories of the spirit of man come into free activity. This means that the Whole Experience of Life in the body must be present to the liberated soul. And the spirit of Man, though in itself unchanged and unchangeable, is linked in close union with the soul and hence is able, through its acquired experience and character, to manifest something of its infinite possibilities of self-expression.

Some of these Memories and Experiences can be assimilated to the condition of spiritual existence and others can not. The latter, which were impressed by dominant reactions of Matter upon a weak spirit pent within the meshes of a physical body and brain, constitute that *Evil* which ceases not with the death of the body but has stained and tarnished the vestures of the soul and must be consumed.

What is clear, however, is that the growth of the soul can only take place in presence of these "oppositions of Matter" and that the spiritual End to be achieved is not so much the destruction of the material powers (as some religions have taught), but their transmutation and their ultimate entire harmonization to the pure Energies of the Spirit. Man was first perfected in his spiritual Being: then in his material powers, more especially on the side of physical intelligence. This was done in order that the two extremes might eventually be brought into perfect union. Man has, by his own act, the task of recalling into activity those dormant spiritual powers that lie within him, and they are destined to assume the regency over his material part and hence over All Creation.

We are lifted out of the old heresy of the Dualism of Good and Evil,—the eternal conflict between Ormuzd and Ahriman,—a perpetual drawn battle. This dark prob-

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lem has baffled the thought of all generations of men of religious and philosophic mind, and has, like the creed of the fatalist, brought a settled gloom and despair into the lives and thoughts of innumerable of its adherents. It has been the parent of numerous heresies and false systems of thought. As Manichaeism it was a formidable antagonist to the bishops of the early Christian Church. It is from this that the sublime and inspiring teachings of the Watchers delivers us, for they reveal to us a Third Principle which is beyond the 'pairs of opposites' which we know as Good and Evil. Supremely good is this Third Power, since it is potent to preserve and perpetuate all that we humans here know as Good, and at the same time to restrain, to reconcile, and to transmute into beauty all those discordant motions which we have experienced as Evil. This Supernal Good is redemptive in the fullest sense. It converts oppositions into Powers of Service; and the forces of destruction into Divine Energies of Creation and Work.

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### *The "Endless Ideals of the Spirit"*

In the transmutation of the errant and rebellious forces may reside the germs of new and glorious developments in which they may show themselves a heaven-ordained necessity. They may supply the shadows that mark the contours and mould the surfaces of those perfections of form which if displayed with uniformity of illumination would never exhibit their full definiteness and subtlety of character.

So, in the promised Middle Kingdom, the Extremes are united and the reactions and oppositions harmonized under the Supreme Intent of the Spirit. The balance falls once for all upon the side of Good, and of a Good as yet inconceivable to us because it no longer has Evil to attend

## DRUIDICAL TEACHINGS OF THE HEAVEN-STATE

it and to nullify or thwart its activities. The lower Good is *Relative*: the higher Good is *Absolute*. And in contemplation of this the soul of man, having led captive the powers of Matter, is initiated into a life of constructive beauty and blissful activity that knows no end and leaves no possibility unsatisfied.

So mote it be! In the doctrine of the progressive absorption and transmutation of evil,—the resolution of all elements of discord in the dominant harmonies of the creative Scheme, there is food for endless meditation. The reactions of material energy, the oppositions of material intellect and will are controlled and converted into means of perpetual stimulus to new spiritual endeavor,—into substance for new expression of Idea and for the evolution of more sublime possibilities of beauty, truth and good. On these reclaimed energies the Spirit will feed, assimilating them into its life, and finding in their obedient service that Eternal Motive which will for ever banish spiritual inertia. The ennui of a static and changeless heaven will no longer be a spectre of the mind when this is realized. The teaching attributed to the Druid Hierarchy is here clearly recalled, in its doctrine of 'Celestial Novations' eternally recurrent but—like the ratios of circle and diagonal, never twice repeating. From Morgan's "Saint Paul in Britain," which contains a useful summary of the doctrines of Druidism, the following brief extracts may be offered:

"This branch of Druidic theism . . . appears to have supplied Democritus with his theory of the atomic powers of Nature, and Plato with his typical forms in the Mind of the Deity. Matter was created and systematized simultaneously by the Creator's pronouncement of His own Name (cf. the 'words of Power' spoken of by the Watchers). It cannot exist without God. Nature is the action of God through the medium of Matter. . . . The universe is, in substance, eter-

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nal and imperishable; but in form it is subject to successive cycles of dissolution and regeneration. There is no such thing as annihilation in Matter. . . . Around each separate existence, wherever it be, extends Infinity:—this is Ceugnant, which God alone can fill.

There were originally but two states of sentient existence—God in Ceugnant; and the ‘Gwynfydollion’ (the ‘white’ or happy ones) in Gwynfyd. The only aberration to which the Gwynfydollion were liable was ‘Balchder,’—which consisted in trying to do that which God only can do; i.e. to enter and sustain Ceugnant;—to uphold and govern the Infinite universe. Certain of the Gwynfydollion whose numbers are known only to God, attempted to do so, and thus originated in themselves the state of ‘Annwn.’ Annwn is the lowest point of conscious existence, in which the evil is wholly unmitigated by any particle of good. This result was the inevitable consequence of their act itself,—not an external penalty imposed by God. To restore them to the state of Gwynfyd, God, in His goodness, created the third state of ‘Abred.’

Abred includes all conditions of sentient life under (the level of) Gwynfyd. Its lowest point is Annwn: its highest, that immediately next to that of the Gwynfydollion: i.e. the state of Man,—Humanity. Humanity itself was termed ‘Byd Bychan’ (the ‘Little World’) because, as all the Infinite was contained in God, so all cycles of existence below Man were contained and represented in Man. ‘Abred’ is a state of probation and of suffering for the Abredollion—that is, for the Gwynfydollion in Abred. . . . Mankind are the fallen Gwynfydollion. Every human being has been in the angelic state in heaven; has fallen thence to Annwn; has risen thence through the various cycles of Abred—the probationary existence,—to his present state, in which he is again a free agent, master of his own spiritual destinies. . . .

In the ‘byd mawr’ below Man, evil and suffering preponderate. In the ‘byd bychan’ or Man-state, good and evil are equiposed. With ‘byd bychan,’ probation terminates. In ‘gwynfyd’ pure good and pure happiness commence. A soul might relapse countless times from ‘byd

## DOCTRINE OF AN ETERNAL PROGRESSION

bychan' back to Abred and again rise. Ultimately every soul would pass 'byd bychan'; and when the last of the Gwynfydollion had regained 'gwynfyd,' then would be the end of Abred,—the purpose for which it was created being fulfilled.

Abred being dissolved, there would remain only the two states which existed from the beginning. According to the Druidic system, the 'Hell' of man was past before his birth, and hell itself was a temporary state. Three things, therefore, they taught, decrease continually, namely Darkness, Evil, and Death\*: Three things increase continually, —Light, Truth and Life. These will finally prevail over all: then Abred will end."

The idea of the eternal progression of Man and the universe which pervades the Triads is very fine. In the "Coelbren Rhodd" in a dialogue between master and disciple, the latter is made to say:

"Gwynfyd cannot be regained without knowing everything. There cannot be "knowing everything" without "feeling-in-self-everything": there cannot be "feeling-in-self-everything" without "suffering-in-self" every form (rhith) of evil and good that one may be self-known from the other.† And all this must be, before "gwynfyd" can be regained: for "gwynfyd" is perfect liberty. Again, the disciple is made to answer the master on the question 'How many rhiths are there?' and to say:

"As many as God saw necessary towards knowing all good and all evil in every kind and quality, so that there should be nothing conceivable by God which should not be experienced."

\*Cp. the Watchers: "the good ever living; the evil ever dying" and our own scriptures "the last enemy to be destroyed is death."

†Precisely the same teaching is given in a later script as an interpretation of the words of Christ by Philip the Deacon (see "Gospel of Philip.")

"So doth each one suffer and learn, that the knowledge which each man must have of himself may be fulfilled. For, as has been said, ye are indeed members one of another: and in the passage of time shall all that have been through the world find in themselves all that each containeth. For until he hath come into a full realization of himself shall the soul of man not be complete." Philip states that he discoursed much with the Druid priesthood in Gaul and Britain.

## THE SECRET OF IMMORTALITY

The happiness of Gwynfyd (says Morgan) consisted in "nevoedd." This term would imply an eternal succession of states of moral being;—of new scenes and new faculties of happiness. Herein, as in its notion of the duration and the object of "hell," Druidism differed from Christianity, whose teachers have represented heaven as an eternal Sabbath of rest, and hell as a place of everlasting torment.

The analogies between the Druidical system and that suggested in the communications of the Watchers will become increasingly obvious to the reader as he proceeds with the study of this record. The "Alpha" and "Omega" of these communications seem to imply the progressive impregnation of Matter and the material Universe by Mind and its ultimate illumination by the same divine principle.

It may be permissible here to quote further from the script of Philip the Watcher.\*

"The Spirit is behind all Being: it is the Great Strength which createth All that Is; and of its mystery knoweth none. I, Philip, who write to you am ignorant of That which is God: for I am ignorant of that which is Life. But I am taught that the mighty Strength which throweth forth all Life can cast into the world vessels both bad and good which can be used, and also vessels that be damaged and good for nought; and at times, when this great Strength hath spent itself in Its effort of creation there cometh a pause; and after the pause a cleansing Fire. . . . For there be great revolutions in the wheel of Creation. When such cleansings take place, then must the whole of one revolution of the wheel be destroyed, so that this material being taken back again, the potter may mould fairer shapes therefrom on His wheel. From the beginning of the world so hath it been."

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\*P. 13, "Gospel of Philip," Macoy Publishing Co., New York, 1932.

## CHAPTER VI.

### ON THE RECALL OF THE MEMORIES OF THE HUMAN SPIRIT

#### *The Third Script*

The theme of the Third Script is the recall of the Memories of the Spirit. Memory of the transcendental type is regarded as of first importance in the work of reuniting and knitting together the lost spiritual faculties of man. Hence the Watchers lay stress upon the psychology of the process involved. They have already shown us the power of Prayer. They now try to explain the Act of Memory as an effort of the mind. It is important for us all that we should have a better understanding of the Act of Memory—an act, be it remembered, in which the physical will is a primary agent.

The impressions received by the brain, through the senses, are absorbed and recorded by an inner sensorium of Mind and are there permanently retained; although they may, and do, rapidly fade in the objective sense and are 'disremembered'. But the spiritual part of man's consciousness is constantly modified by the impressions thus received from without.

There is a faculty of Mind which classifies all impressions and groups them instinctively by a power of synthesis. This synthesis is carried back until all impressions, all experiences, find their place in the recognition of their *typical relation* and are finally united in one great symmetric organism of spiritual Knowledge deep within the individual soul at that remote inward point where it meets and links with the Racial Memory and Experience.



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We must bear in mind that there is a different selective process at work in each individual mind, and that this makes for progressive differentiation and variation of character in each. We record that which most strongly interests or appeals to us. One will observe and memorise much that another will instinctively reject, and *vice versa*. The script presents the problem from an unusual angle and stimulates new lines of thought.

“Memory is the External Vibration of spiritual elements under the primary impulse of the Physical. The external or physical vibrations cease, but the spiritual ones persist in their entirety although the concourse of their activity is occluded—hemmed in—by the inertia of the aforementioned vibrations of the material. Thus Memory is vivid in inverse ratio to the grossness of the physical vehicle. Its vibrations persist; but they are liable to be overpowered and smothered by the grosser motions which surround them.”

We may note here that the attempt to recall a Memory into physical expression is primarily a brain-effort to co-ordinate some faint weak stimulus arising from the inner mind. An interaction is begun by an impulse from the physical side, and the lost impression is brought nearer to the threshold of consciousness. The memory subsists in its entirety in the subliminal, but it may be too weak to react successfully upon the physical elements. In its free state it would be entirely restored.

“On the decay of the physical body, the spiritual vibrations resume their activity. But they are now modified by the reflex impressions derived from the departed bodily form.”

The liberated spiritual consciousness thus retains the coloring of earth-experience and in some cases this accretion may be so heavy as to render the soul earth-bound by reason of those memories.

“The original spiritual vibrations active in man were gradually occluded by the inherited accretions of his grow-

ing materialism. Hence there ensued a loss to him of the consciousness of those spiritual inspirations which, in the early days of man, were so perfect.

The actions and reactions of Matter constitute Evil; but the experience of these material reactions was necessary for the perfecting of the spiritual side of man; just as darkness is a necessary contrast to light, or as Resistance and Reaction are necessary to Action.

Like is attracted to like; and it is clear that the spiritual or intuitional side of man must first lay hold of the powers of the purely spiritual order in their unaltered form, to the end that their full potentialities may later be appreciated by Man through his rational and intellectual faculties. These faculties are developed by the reactions of Matter upon the spiritual impulse which created their first functions.

We have explained, as bearing on the necessity for the creation of the Extremes and for their manifestation in both modes, that a Middle Kingdom embracing the qualities of both might thus be evolved and developed. But the limitations of your physical state make it only possible to offer the simplest outlines of the truth, which can be understood only by the liberated faculties of those who are disembodied. You can only evoke this knowledge by the exercise of your faculties of Reason which are the fruits of that interaction of which we have spoken.

But one thing we can and do perform. We stimulate the inspiration of the spiritual faculties with a view to the stimulation also of those reasoning powers which are destined to bear so important a part in the building-up of the New Kingdom which is to come. This we have told you; and thus we guide, being so permitted to do. We break no law. Rather do we follow and stimulate Laws of Nature and of Spirit. But we cannot cross the borders nor break down the barriers."

*The Martyrdom of Matter*

This strange expression is a constant theme in the communications. The Will of Matter in its blind and discordant reactions to spiritual impulse tends, as we have seen, to yield at last to a Desire on the part of Matter to

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revert to its original perfections. Ultimately all creation is destined to be led captive by the Spirit. But this end is only to be accomplished by a process of crucifixion of the flesh by the spirit, and Matter suffers martyrdom in order to gain reconciliation and at-one-ment. The theme becomes prominent in two communications—the IVth and Vth of the series, which were received during the great German offensive of March 1918 and may be read in the light of that historic event. The Fourth Script follows:

“The conditions brought about by external influences are such as to make any impression almost impossible. Physical vibrations alone would be sufficient to overpower the delicate vibration on the other plane: and when, in addition, the spiritual world is invaded by questions of the most intense and concentrated nature, it becomes a pure impossibility to do anything.

The spirits of the slain, earth-bound and still most deeply interested in the conditions of the battlefield, cause a loss of balance proportionate to their relative influence which interrupts every normal condition for many hundreds of miles beyond the zone of warfare. One influence which has been observed is that which was once known as ‘Demeter’ (The Earth-Mother). But it is past, for the time being.

The balance rises and will soon show a full preponderance on the side of intrinsic right. The last great effort passes away. There will be fluctuations, but we see clearly what the seething world sees dimly,—the issue to victory of the Good over Evil. This is inevitable, and is a law of nature and of God. Have no fear: it will pass, and quickly. The climax that approaches, based on natural laws, will witness the end of the great offensive. Already hope works in the breasts of the leaders, and awaiting Nature hangs breathless at the progress of its realization.

Afterwards, the barrier that separates us from you grows thin; and somewhere it will break and open a new vision of life. Out of Evil comes Good; and out of the mire of Matter in which the earth is now buried will grow the lilies of the Spirit, beautiful and sweet and comforting.

## SPIRIT RE-BORN FROM MATERIAL DESTRUCTION

We have told you many times: this is the end of old things and of the labouring world of war, in a new era and a new dispensation. The Earth-spirit (the Demeter) passes under the control of a Higher Power, and suddenly, —suddenly as the twinkling of an eye, It will be with you. It is near at hand. In your souls ye can feel it: and they who roll in mire and conflict feel it even more than you.

Everywhere, all through the ages, the forces of Good prevail and work out their destiny, even though the outer and material economy may appear as failure. Look inwardly and learn from history. Never has ultimate Good failed of its purpose, even though destruction of the material manifestation may have been necessary to its consummation. Therefore take heart and fear not. . . .

Even as the bud must burst for its full development and thrust out fresh shoots, that its kernel may carry out its destiny, so must Matter be fractured and destroyed for the progress of the spiritual Force contained in it. The soul of the nations, to be fully purified, had to suffer to the uttermost: but not to the completion of their destruction,—not to perish. Never was it so ordained in the history of the nations. Never yet has this world seen the forces of Good annihilated: for always a choice residuum is left, even though perchance implanted in the material souls of the foes of Good.

So will it be now. For the nations who have fought on the side of Right have not been found wanting. The pruning has been great; and the sickle has reaped: but the garnering is great and good. The spiritual harvest being reaped, enough is left of the good, and for the harvest-fields of the world. Spirit and Matter must blend and interpenetrate and balance . . . the one without the other is but perfect in its own sphere. So all comes under the law which no mortal can understand:—the Necessity of Matter for the perfecting of the Spirit.”

The Fifth Script\*, also written during the great German offensive will be found printed *in extenso* on pp.

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\*Originally numbered IV. It was obtained March 30, 1918.

## THE SECRET OF IMMORTALITY

57-61 of "The Hill of Vision" (published 1919). It will be appropriate here to quote a few short passages from these published scripts as they bear on the subject now under consideration.

\*"Turn not from the Light: (for in) the Light of the Word is the consummation of all things human, (through) the martyrdom of Matter, which is the dissolution of its grosser forms and the reciprocal growth of that more subtle order which is the higher physical manifestation of Spirit.

†With you . . . it shall be seen that, as the power of the material fails, so will the Spirit strengthen. This failure of the material power is not that decay which has been the destiny of past empires, but the pruning of the young tree for its better fruition hereafter. Therefore, have no fear as to the result. The soil is prepared. It is enriched by the blood of the slain. Spiritual forces combine in the running sap which shall presently produce the blossoms and the good fruit of the tree: and on the spathe, though cut down, as it were, to the very roots in the soil, shall a new spirit be grafted in. Look, then, (beyond the immediate), to the ultimate issues; for they are to perfection inevitable.

‡What matter the suffering of the body personal or national if the signs of Regeneration one by one become manifest and there is born that which you can never realize—the New Spirit in those nations that need regeneration? Who can see Conversion or grasp its utter marvel save by its works? By these, a spirit is manifest: and there can be no sudden change. But in Germany, and more prominently in Austria, a change of heart is growing more manifest.

§These things we say. This we know, and the tendencies that accompany physical actions are apparent to us in our places. Those therefore that prune the tree weep not for the dropping leaves and withering branches. Only ye, who are the Tree, healthy and regenerate, rejoice now and do not sorrow ever."

\*"Hill of Vision," p. 61.

†Ib. p. 67 (This version is slightly paraphrased.)

‡Ib.: p. 67.

§Ib.: p. 69.

CHAPTER VII.  
ON THE CONCEPT OF INFINITY  
(*The Seventh Script\**)

We have already touched upon the Intuitive Apprehension of the Infinite by the mind of man as an argument for the presence within him of a type of consciousness which transcends the physical and does not recognize those limitations of Time, Space, and Circumstance by which the intellectual mind is bound. This consciousness the intellect will not admit because it is not able to hold it. Its fuller realizations would be shattering to the whole fabric of the intellectual consciousness. So it is held at a safe distance, from which its rays may gently stimulate the working of the physical mentality.

It will be convenient here, before going further, to pick up the clue once again, in order to study what the Watchers say in the seventh of the scripts of this series. It is a strangely difficult communication since it invites us to consider a subject almost unapproachable by human thought. The writing was given, as nearly all these writings were, quite spontaneously and not by way of response to any conscious thought or suggestion by either of the two persons engaged in the transmission.

As already stated, I always made a point of reading aloud to my friend who held the pen, and this practice I steadfastly continued all the time he was writing; for I found that the more closely his normal attention was riveted on what I read;—this being always literature of a light and amusing character;—the more fluent and coherent became

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\*Cf. also Script XXXIII.

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the expression of the Watchers' theme. The seventh script was obtained in the year 1918, at which time we were both in ignorance of those recent theories which are associated with the name of Einstein. The thesis is as follows:

We are to regard Infinity as Twofold yet One: the Infinitely Great and the Infinitely Small being merely reciprocal aspects of the same relation to the human consciousness;\*—a relation inconceivable to the Intellect of Man, but intuitively recognized by him as subsisting. With these two notions are coupled the contrasted ideas of Extra-spatial Distance and Infinitesimal Remoteness: also the ideas of Involution of energies *into* the Infinitesimal as opposed to Evolution of Life and Form *from* the Infinitesimal outwards to the physical Magnitudes as e.g. from the seed to the tree, or from the microscopic germ of a plague to the epidemic which wipes out whole tribes of people. Ideas of Expansion *versus* Contraction are also connoted, as we are led to gather from later scripts in the series.

### *Causal Body—Regression to Cause*

The oriental doctrine of the Causal Body would imply a locus of permanent subliminal Being in constant rhythmic interaction with the world of objects and of life. This rhythm would be dual: an outbreathing of the Will-to-Experience (leading to manifestation as Personality) and an inbreathing or return to the subjective state. The first implies birth; the second, death in the physical sense;—really a withdrawal of the soul's attention from, and interest in, externals and its retreat from these by the path of Memory (as observed in old people)). For Memory is the converse of Experience. Thus the so-called "after-

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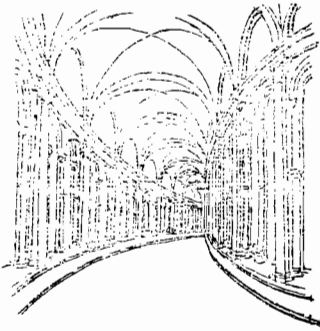
\*I.e., the relation of God to Man; the Infinite to the Finite. Hence God is in the Infinitely Little, as well as in the Infinitely Great.

## PERSPECTIVE OF PAST AND FUTURE

life" is but the pre-natal, plus the fruit of added experience. The earth-life is but the plane of that experience in the making, but never of its fulfilment which belongs to the subjective life. Hence those who look for an earthly Utopia will look in vain. The basic factor in the subjective fulfilment we can, however, understand. It is the re-creation of experience from and through Memory and the further building of the soul-life upon that foundation.

### *Parable of the Circular Cloister*

As a simple illustration drawn from the science of perspective, let us take the following as a symbol of what this



relation between the Two Infinities may mean. I stand in the south part of a circular piazza which surrounds the atrium of a great Renaissance church. My steps are directed westward with the sun, and my face is turned always in that direction, so that I see before me an ever-retreating

perspective of columns or arches diminishing in apparent size until, in the extreme distance, they are reduced to infinitesimal magnitude, or disappear owing to the curvature. But if the circle were large enough, they would not vanish until they had become infinitely small in the extreme distance ahead. Yet all the time I am mentally aware that the change in apparent magnitude is only an illusion and that all the columns or arches are really of the self-same size: and I also know that if my eye were capable of embracing the series continuing behind me to the east, they would reach a limit of greatest magnitude



and thence again apparently diminish. But this is forbidden by the physical limitations of the optical law. Only the mind can conceive the further extension of perspective at my back towards the Infinitely Great. And my reason further tells me that on the further side of the great circle, the two extremes meet.

*Parable of the Krakatoa Eruption*

Not many years ago, the island volcano of Krakatoa disappeared in a violent eruption which not only blew skyward some cubic miles of earth and rock, but generated an expanding hemisphere of atmospheric currents which encircled the whole earth and met at a point of re-condensation exactly opposite the position of the volcano, but on the farther side of the globe. So the waves of expansion and contraction were the same, but acting in opposite directions. Three times and a half their giant rhythm girdled the whole earth before the atmospheric resistance neutralized its motions.

*Parable of the Two Eternities*

Our pictures have been drawn from spatial images; from the direction of movements, or of the eye, around the circle or the sphere. Let us then think for a moment in terms of Time. We stand again mentally in our circular piazza and the place we have reached in our peregrination is the symbol of the Present Moment. But we have now the power of Memory which is the casting of our gaze backward through the space already traversed, there to see the events of our lifetime in retreating perspective, like a series of columns or arches fading away into the dim distance. And before us, by the power of Anticipation is dimly perceived another retreating series of columns and arches, events worked for or expected, may-

## SUBJECTIVE COUNTERPART OF EXTERNALS

be hoped for, towards which our steps are leading us. But somewhere ahead lies the Door which will take us out into the sunlight of the central court and it is *the same door through which we entered*: The Door in the Past, which is the Door that will open for us in the Future when our sojourn in the dim cloister is finished.

### *Some Cosmic Analogies*

Our physicists are now suspecting that there are at work in the cosmos of Space and Matter two modes of energy, the one of which is tending to reduce all the chemical elements to a state of formless radiation, dissolving them into heat by the process known as Entropy: the other mode being its opposite; a constructive process by which the elements are being built anew. There is an Involvement of Spirit *into* Matter, and an Evolution *from* Matter to Spirit. And these processes overlap and to some extent synchronize. And again, these are one in Infinity though opposite in direction or tendency; just as are our ideas of 'great' and 'small' which are misnomers since our ideas of magnitude are not applicable where no relations of magnitude exist. The outward Cosmos is the reflexion of the inward, and objects of external apprehension are precisely to be measured by their Counterparts Within, in the ideal dimensions of the microcosmic universe in the Mind. The unifying factor is the Spirit, with its intuitions; and in the Spirit both subject and object are One in Infinity. The purpose of the Watchers' communication seems to be to give us an appreciation of the value of the Infinitely Small; and so to enable us to balance afresh our whole scheme of values, which are based at present almost exclusively upon our respect for Apparent Magnitudes. Thus they give us many hints in later writings as to the germination of the Kingdom of Heaven

## THE SECRET OF IMMORTALITY

in the heart and mind of Man, as from a point infinitesimally small beyond conception and as it were infinitely remote within his consciousness—a point beyond the gauging of Time and Space. This is figured in the teachings of Christ as a 'grain of mustard-seed.' Now the operation of Creative Law is twofold: from within and from without. These two motions of the spirit are equal and in absolute balance. The spiritual Cosmos may be conceived as a Circle of infinitely small, yet infinitely great extent; its centre everywhere . . . and its circumference nowhere conceivable. From, or rather, *through* every point in the physical Cosmos issues forth the Evolutionary Impulse, creative and productive of differentiation: and *into* every point, the reacting spiritual Impulse flows and involves itself into the Infinite-infinitesimal reservoir within.

Thus Absorption of Energy is interpreted as betokening Change of Direction of Forces from the visible to the invisible Directions—a transfer from the objective to the subjective dimensions of a given energy which passes thus from manifestation into latency and will, under certain conditions, repass into objective states.

The Two Impulses meet in Infinity. True spiritual growth may thus be regarded as being equally concerned with the realization of *the infinitely small things of life* and the perfecting of the soul's relation to these as well as to the things that are sublimely great in the outward world. The manifested Universe is the counterpart of the Ideal Cosmos of Spirit. The farthest orb of Space has its Idea in the infinitesimal structure of the Soul of Man. They are the positive and negative foci of ellipses which become One in a Circle wherein subject and object are united and which has No Dimensions.

## UNION OF THE TWO INFINITIES

### *The Seventh Script*

“Involution and Evolution are equal and opposite: progressions towards the Infinitely Great and the Infinitely Small: for both lead to Absolute and Complete Infinity. So, in these two lines or spheres of progression, the Extremes meet, culminating in the perfect Circle of Infinity. Herein lies a great truth hitherto concealed and never known to the calculations of the philosophers. For they have accepted the principle of the Extremes whilst failing to realize the connection of these two and their ultimate identity.

Yet the link between them has been to some extent evolved in human thought by the methods and the symbolism upon which the schemes of philosophy have sought expression: and now the Intellect of Man is penetrating beyond the symbols and dimly begins to behold the Infinity of the Spiritual beyond the symbol.

There is an imagery far more elevated and comprehensive than any material means of expressing the truth; and the search for this imagery may be compared to the rending of a multi-colored and carefully designed Veil, and the perception of the Realities lying behind that Veil.

Or it is as though an opaque glass screen, on which is writ the palimpsest of the material intellect, has been interposed between the realities and you. The shadows and the tinting of those Realities are thrown upon the screen by the light of the Divine which shines from behind it: but their images are blurred and obscured by the opacity of the screen interposed, so that you get but an indistinct and faint presentment.

Thus it is with the material symbol. Nevertheless, such symbols are, in their degree, verisimilitudes of those truths which first dictated their forms. All Matter is subject to the interaction of certain forces which will act either in combination or in opposition: and a knowledge of the nature and functions of these forces enables the intellect of Man to apprehend them as manifestations of spiritual law acting in and upon Matter. Hence the Geometria.\*

\*The symmetric structure found in the Greek and other languages based upon Number.

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The motions of Spirit may thus be conceived of as a Circle, in that a Circle has neither beginning, middle, or end. It is thus evident, if you meditate on the fact, that Eternity needs not Space: for all Eternity, all Infinity, may be held in a ring of infinite smallness; there being no Distance where Time is not."

### *The Time-Sense A Physical Habit* (The Eighteenth Script)

"In these communications you show the influence of your heredity as well as the combined influences and memories of all your mental experiences on the material plane. And as, upon that plane, a perfect and unconditioned Memory would produce Sympathy with all creation; yet, in this respect, the conditions developed by your involution in Matter have defeated such result: for there is little power of synthesis. And the whole retrospect, faint and uncertain, is subject to the Time-Factor into which the physical memory has strayed. Vibratory energy tends to follow the laws of Matter and to become, in time, habituated to those laws and subject to their dominance. That which was, in its own sphere, a spiritual faculty independent of the Time-element and its limitations, has become imprisoned in the mesh of Time and its activities cramped and stilled.

For the free Intuition there is No Time-Limit and no change, because the intuitive power, like its Original, is simple and not complex in the modifications of its influence and knowledge. And as it is only manifest upon the plane of the emotions, which, in another sphere, is the highest, it needs no language save a language of Variations in Color and Tone, or of those more subtle vibrations of which you are not conscious yet."

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## CHAPTER VIII.

### ON THE TRUE PERSONALITY AND ITS MEANS OF EXPRESSION

(*The Eighteenth Script*)

The Watchers intimate in this writing something of the nature of the "Alter Ego" or Kindred Spirit which every whole man and woman possesses. For a fuller exposition of this theme, the reader is referred to that remarkable work by Laurence Oliphant, entitled "Sym-pneumata."

Those in the flesh are but occasionally aware in any full or adequate measure of the presence with them and in them of a Kindred spirit. It is only in times of stress and spiritual crisis that its voice may be heard. But the faculty of Intuition is from this source. Oliphant has perhaps more beautifully depicted the real nature and power of the Sympneuma than any other modern writer.

Man lives at all times, however, in two worlds, the outer one of which constantly engages his attention. Every pulse of his brain-consciousness tends to stimulate the outward sensibility and to an extent which makes him oblivious of the subtle motions of the inward being. The outward is figured by the Watchers as the 'masculine' plane; it is active and purely experiential. The 'feminine' is the etherial, the receptive; the plane that is plastic to Idea. And Man may develop either mode of conscious-

## THE SECRET OF IMMORTALITY

ness. His language is an important subject of study, since it involves his whole choice of symbols for the expression of his ideas and intuitions on the physical plane. Hence great attention is devoted by our teachers to the subject of Language; and that study takes its rightful place in the general scheme of their teaching.

“The Language of Earth being a product of interactions more material than those of our own plane, it behoves us to adjust our activities by careful and painstaking effort to the rhythms that you can most easily interpret. We have told you that you are already living in two spheres, and that the Personality moves and energizes in both. Now the spiritual side is to be regarded as the Feminine, receptive, creative, and plastic as it is, to the momentum and action of the Original Idea. But the material sphere is Masculine in all its activities. It is purely experiential, being the field of all reactions of Experience in Matter of its particular mode of density.

The higher expression of your Personality is in a condition of true and right adaptation to its own pure soul-environment:—of which environment it is alike the cause and, in a sense, the resultant through adaptation. It is in constant and powerful reaction with influences reaching it from the lower plane. Now this higher or Intuitive nature is not essentially modified by the vibrant impressions of which it is the cause as well as the subject: but it is overlaid and colored by its investment with the material envelope. The material forces are impotent, usually, to acquire, by any means, direct influence upon the higher sphere. They exhibit their power rather through the medium of sub-vibrations arising from the reactions of Matter.

These Sub-vibrations act in sub-centres of Personality; and you can if you will, descend into these sub-centres and obtain a partial understanding of the various influences which normally relate to them. (It is by the use of the intuitive powers that these sub-conscious workings of the human ‘psyche’ can be observed and analysed.) For al-

## INTUITIVE & INTELLECTUAL EXPRESSION

though you are, on the one hand, involved in material limitations; yet, on the other, you have the unlimited knowledge and power of the intuitions. And when Intuition takes control, it is virtually omniscient.

But not so as regards its means of expression, which are faulty: for they are limited by the powers of the Intellect and this regulates the amplitude of expression in the material sense. And you can do as you will, either suppressing the intuitions and developing the intellectual power in fullness—gaining thereby a greater faculty of material expression; or you may foster the intuitive powers, in which case you will withdraw your personality from the more mundane influences: and this means that you will grow more conscious of the Greater Mysteries, but less capable of expressing these in terms of the Lesser.”

This brings us to the problem of Language. All speech and writing are expressive of idea by means of a purely material order of symbolism. But where lucidity of expression prevails, there the intuition is able to penetrate behind the material symbol and recall the spiritual intent. Our earth-Personality is itself a symbol. It expresses our entire physical heredity. It is a complex symbol of the Root-Idea that it is meant to develop, and of the ancestral memories that have colored its essence. Even so are these writings colored by all past experience together with ancestral memories. We now resume the chronicle of Script XVIII.

“All that Man expresses by tongue or pen is a reflex of the great symbol, Matter. It is a manifestation of Man himself as a spatially conditioned and temporal being adjusted to his environment. Purely intellectual expression, therefore, is solely of a material nature and does not contain the spiritual element when concerned with its ordinary and habitual function.

But when, either consciously or unconsciously, the intuitive faculty is involved, so that the intellectual expression is accompanied by perceptions arising from this source, there will become apparent behind the symbol a glimpse



## THE SECRET OF IMMORTALITY

of an inner or spiritual meaning; so that it becomes possible to give expression in language of earth to the fuller Personality of Man.

Remember always that you are in yourselves the material symbols of an Idea: an Idea reflected, modified, and complicated by the influence of untold ages of Habit, which is Heredity. Thus your personality as manifest in the flesh is the expression of all ages of development from the amoeba to yourselves, through the age-long actions and reactions of Matter. And yet, in that Idea which each one of you typifies, there is always the Immutable Original, and this Original Idea shines through the hereditary material body, though that body occludes it by its density. In this Original, you have the permanent and unchanging part of the Dual Control.

Language but partly expresses Emotion. Standing, as we do, on the threshold of the line that divides our world and yours, we can influence you, in the first instance, through your emotional nature, and again, through that nature, can affect your material expression. The emotional impulse must be clothed with a garb of Reason. But the Reason of the Emotional cannot well be expressed in language: and here is part of our difficulty.

There are many chambers in the House of the Soul. And in each of these the Human Personality, carrying with it its coloring of experience, manifests itself in the arena of Time. But throughout these many chambers there moves One great Impulse in which all Emotion centres and which ever persists and unceasingly controls. This One is the Dominant Tone of all the soul's vibrations. It is the Divine Love:—the Quest for the One Mind in the whole complex Body of Nature in which the Love and Beauty of the Creative Mind is manifest in symbol.

Can one part of the body harmonize with the rest? Can one part influence the others, or communicate with them? It can: but only through one medium or channel, and through that alone;—the specialized central organ of the body through which every other part may in its turn take control. Yet again a symbol: and we, who in a rarer and purer atmosphere, communicate with you, must seek that

## CO-OPERATIVE AGENCIES IN MEDIUMSHIP

unique Channel that unites our higher natures in sympathetic accord.

We are embarrassed by those Memories of the Flesh which, with their complex of vibrations have so long woven their net over your simpler yet omniscient part. We who desire to stimulate That Part of you which is also part of ourselves and part of your Great Original, defeat our own ends in our search for symbols by which we may impart to you our meaning in terms appreciable by you on the material plane. And so far as we ourselves are concerned in the Memory of Matter we fail greatly, just as you, on your side, fail to reflect by intellectual expression the Memory of the Spirit and the effort of the Spirit."

### *The Duality of Mediumship*

The Watchers touch here upon a point which has always been obscure in the records of spiritual communication. Our attention has been confined to the imperfections of the human or living medium and the mechanical or physical difficulties of transmission. Very few of our oracles are gifted with the power to act as a clear and uncolored channel for the flow of the knowledge of the spirit. Influences arising from the latent earth-memory or from the unconscious emotional nature of the subject are constantly seen to preponderate. So deeply has this mental amalgam impressed itself upon the mind of the earnest critic that in too many cases it has led to an entire scepticism as to the presence of any really independent element of inspiration; and the faculties of supernormal knowledge, of prevision, and so forth have hence been attributed by the learned student to a source personal to the sensitive or medium himself. Knowing little or nothing—we may really say "nothing"—as to the powers, qualities and conditions of those who, from a subliminal sphere, enter into relation with our minds and impart to us knowledge of their own side of nature, we have failed

to take into account the probability that they, like ourselves, are not all gifted or endowed with any powers of clear transmission; but may in all likelihood be as little competent as we to translate ideas fully present to them into material terms and symbols. Yet this reciprocal difficulty has at all times been obvious enough in the long course of communications which the writer was privileged to obtain first from the Brethren of the Company of Avalon—the monks and abbots whose earth-memories and emotional sympathies were sufficiently awakened to allow of the establishment of a fairly clear channel of communication, and after these, the earlier and more remote groups whose interest in earth, whilst still vivid, was not marked by any memory of circumstance or temporal detail of experience. So Philip the Deacon tells how difficult he found the process of reviving these memory-links with earth and how he found it necessary to employ as many as six other “scribes” for the purpose of translating his ideas and mental images into concrete form; first as pictures and then as words representative of his thought.

With this we may compare the wording in the original and unaltered chronicle of Cleophas as showing the dependence upon the subliminal mind of the living as well as upon the brain and hand of the human scribe.

“I would have ye know, this hour hath been watched for by the brethren of Glaston. They did haply find the pipe was clear and the man did draw the melody to him and he did sound it through the pipé in such wise that the Holy Writ, verse by verse, was writ and there be nought which be false. . . . I will tell ye that this eve they be seeking to draw the message from within the dream that be about the man. . . .”

and again, on a later occasion:

“Hail, Brother, I did bear ye tidings of strange import, to one who is your handmaid, and I did charge her to give

## LINKS OF SYMPATHETIC MENTAL ACTION

these writings to thee . . . Brother, ye be as a spider. Ye do draw us within your web with the spells ye do cast forth in your hours of dream. In the winter-season we sought to hold speech with thee concerning the prophet of Judea. Ye would not hearken, for ye were seeking the word of Philip . . . so did we seek thine handmaid and we did cast a net of words about her and we did her ensnare: yet could we not give to any other but thee the tale of Israel. Gladly would we give thee this chronicle if thou wilt lend thine ear and learn of Zion. . . . I would have ye write this tale of mine upon a scroll. And seek ye to make clear, where the words have failed me, my meaning; then tell it in the market-place."

In a further script a few days later:

"I sought to speak with ye . . . concerning the telling of the chronicle that I did bear thee from the tree of Memory. I would have ye know that the thread of what I did bear was for a short space between the body-of-light of thine handmaid and this tree, so that my chronicle of our Lord's rising was reflected on this body . . . but now have I cast away the reflected image . . . so that none of those who speak will read it. . . . This image did remain hanging thus, Brother, for ye were not nigh to give power for me to cast it off . . . I would tell ye this so that ye may know that for me it be hard to write without your power. I did labour sorely to write the half of that chronicle before your coming."

The threads of sympathetic mental action must be joined ere those in the liberated state of consciousness can establish any effective communication. Where the dominant chord of spiritual love is vibrating, there is at once the condition established for the transmission of idea and its crystallization in lucid language. In the Glastonbury communications this sympathy was present in reciprocal fulness: and Johannes, the simple monk whose child-like qualities amused his brethren and earned him much indulgence on the part of the Father Abbot and the Prior, is

able to tell us how this made it possible for him to span the gap between the two worlds and return to recall his earth-memories. But to do this, another, more qualified for their expression in language, speaks for him, thus:

“And he who, in his knowledge, is himself the least of all the Company, whereas perchance the greatest in his love for all things beautiful,—Johannes,—he who alone of all that company realized the love and beauty of his Lord in every tree and flower and yet dimly felt the Divine-Human symbolism of the stones which his brethren builded with so much loving care,—he, Johannes, is chosen as the mouthpiece, because his great love holds him earth-bound to all that is of God upon this earth; and because, over this bridge of Love, he can creep to you who also love what he loved;—to you who have created in this work an interaction of Johannes and other brethren: feeling as he felt; groping as he groped for the Beatific Vision: faulty as Johannes, but bound by that strong bond of mutual sympathy. And thus where Johannes fails to remember, he is assisted by those who builded for love of That which they did not comprehend; and thus we speak.

Amor Vincit—Love conquers:—Love with its twin wings soaring under the blue vault of the sky where I, even I Johannes, can sing . . . Never sang I in choro, but yet, like the lark that I loved to hear singing in the marshes, I can fold the wings of the spirit and descending, arise and live again on earth and in the flowers and trees, and in the reflections of the fleecy clouds in the blue of the mere, which are all the Face and the Thought and the Smile of God. And when I am drawn down, I can dwell againe in mine own deare Abbey which, in its stones, and in its design, and in its memories is a prayer that ascends for ever to the throne of the Most High God.

What say I? Others speak through me in a strange tongue. I speak and yet I know not what I say. But I think! And well I know what I think and remember. But methinks another sometimes speaketh for me, and in a tongue which is newest, but yet has something that is strange and unfamiliar.”

## HARMONY OF THE REASON & INTUITION

The reader will easily gather from these extracts the necessity for intermediaries who may have the power to relay Idea through descending stages of materiality until at last it can find expression in intellectual form and terms of human language. We can now revert to the eighteenth script of the Watchers as they have still something to say on the need to harmonize the twin modes of consciousness for the interchange of thought between the two spheres.

“They knew it,—those workers of old time,—they who divided the rulers of men into two orders, the Philosophers and the Prophets. They knew it by instinct, by intuition, and by experience. For the prophet prophesied according to his intuition; and the philosopher philosophized according to his reason: and each, apart from the other, produced a discordant image of the truth, coloured by his own personal bent. And in the effort to combine these mutually conflicting results, they gained but a distorted Verity.

The Philosophers, blinded by the scintillations of Intellect derived from their study of the Material, were limited by the products of their own mentality. They evolved argument which pleased the intellect as a symphony in music pleases the ear by its orderly representation of Tone. But Music represents the divine tones which are of the Eternal; whereas Intellect may more aptly be said to represent the over- and under-tones which are not in the harmonic scheme. And these can never satisfy: for the Intellect is attuned, not to the grand harmonies of the Divine, but to all the dissonances in which Matter is involved. Hence the logic of the philosophers was but a harmony of adaptation to a false environment.

The Prophet, on the other hand, attained his power of perception by the aid of fasting and other artificial means, which placed his bodily organism in a state out of tune with the rhythms of the sphere of earth. In this condition he would faintly hear, as in a swoon, echoes of the True Tones which are alone of permanent value in the scheme of God's Creation: and these, alas, he was unable to record. What then happened? The Prophet, sundered from his environ-

ment in which alone he could have reproduced those chords divine, strove in vain to express them,—to mentalise them whilst in a state of semi-consciousness. And struggling to hold the fleeting intuition which was escaping his control, certain symbols,—cosmic analogies—would present themselves to his mind as interpreters of his dream.”

*The Mathematical Principle in Mind*

Whether in the higher or spiritual realm of pure Idea, Intuition and Imagination, or in the lower kingdom of Intellectual Thought, a principle of Symmetry is discoverable which inevitably carries with it interpretive symbolism of a geometrical or mathematical nature. Even the operation of the chemical and electrical energies in so-called inanimate matter betray the same quality. The very snowflake fashions itself according to an idea which, whilst infinitely varied in its expression in the individual flake, nevertheless is constant in type, and that type is mathematically perfect. In the organic world, the same principle holds, though the forms are increasingly complex. In man, the highest physical organism, the sense of beauty is dependent upon a subconscious awareness of mathematical truth and precision. All art, all music, are developments of the same instinctive appreciation. And man's philosophy expresses it, notably in architecture, and in religious and masonic symbolism. Thus the mystical vision of the seer will naturally tend to a like form of interpretation. Of this the Watchers say:

“The orderly construction of the Cosmos,—the principles of Symmetry underlying the main issues of Creation,—would strike his sleeping sense as conveying a dim semblance of the truths perceived by him in vision.

In Number, and in the symbolism, greater and lesser, that is based upon those ideal forms which remain unchanged by any material distortion;—such, for example, the forms

## SPIRITUAL SYMBOL IN ARCHITECTURE

of crystals in which the ideal can be traced by the mind in the least perfect of its natural developments in the conglomerate—in such he would find an avenue of expression.

Here then is suggestion: The Memory of a truth, accepted and realized by the soul-consciousness, will enshrine itself as a hidden meaning in the symbolic use of those symmetric forms which were, and are, the expressions of the same Divine Idea immanent in physical things, especially in that kingdom of Nature which we have called inanimate although it is not really so.

We only use the word 'inanimate' to express the fact that Life dominant and active is not manifest in that kingdom of Creation to the eye of man. But there is Life and there is activity of spiritual creative energy even in what is called 'inanimate' matter: there is Life there manifesting in obedience to the same divine influence through which all life is expressed.

The affinities and sympathies of physical life are to be seen reflected in inorganic nature as Chemical Law: and the laws of chemistry respond to the same great original principles. The intellectual understanding of man accepts the affinities and sympathies of life as the basis of his ideas of things spiritual. They become, for him, the appropriate symbols of higher relations.

Equally, therefore, the same will apply to those chemical laws and reactions of which we have spoken. They are again typical of those higher emotional reactions that govern man's spiritual relations. And in those harmonic laws which rule his Architecture we may see the symbolic counterpart of the creative Ideas which, issuing from the Mind of God, have brought into manifestation all the kingdoms of Nature and of Life."

If we study the works and traditions of the great schools of Temple Builders both in classic times and thence throughout the early and mediaeval periods of Christianity, we cannot fail to see how deeply and profoundly the symbolism of the Masonic Guilds is interwoven with the ideals of the cathedral builders. It is the same in all sacred



## THE SECRET OF IMMORTALITY

literature; and our Old and New Testaments teem with this high order of symbology, largely expressed in Number.

To the mind of Plato, the perfection of the Deity as supreme ruler of the universe was typified by the Circle or Sphere. To the Petrine author of the seventeenth Clementine Homily (sections vi-x.) it is the Cube with its Six boundless Co-ordinates which is the chosen symbol of the creative Energies of God. But however perfect the symbol, it is reduced on the physical plane to a finite form necessarily inadequate to express those universal energies of which it is but the visible focus. And here our teachers remind us of that profound truth which one modern prophet (Sir Oliver Lodge) is seeking to recall to the minds of our materialistic thinkers; namely, that the extinction of the physical focus of a given unit of energy is a thing of little importance as compared with the infinitely penetrative power of the radiant energy it has already sent forth into space, and which is *still an integral part of itself* and so remains, for ever, notwithstanding its diffusion into ever-widening spheres of outer space. For, remember, that in Infinity, this diffusion again becomes Condensation\* and every force scattered to the farthest bounds of the Void, turns at last to its primal source, there to reconstitute its nucleus. And in a perfectly elastic and continuous medium, there is *no loss, no waste, no absorption*. So the cessation of the bodily life, like the blowing out of a candle flame, does not argue the end of the spiritual power and influence of that life, any more than the extinction of the flame would mean the cessation of the radiant influence it has sent forth into infinity. With this prelude we may continue our record of the script of the Watchers:

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\*See the parable of Krakatoa p. 80 supra.

## INFINITE PERMEABILITY OF SPIRIT

### *The Solar Radiance As A Master-Symbol*

“Here, too, in the physical realm, you will find analogies of that great similitude, the Alpha and Omega:—the First and Last;—as interpreting that all-embracing Love which is God. And in this symbol you may read the truth that, in the sphere of Spirit, wherein abides the sovereignty of the Emotion of Love, there are neither Time, nor Space, nor any of the limitations of Matter; but only the power, the influence, the Idea and the Dominion of Love the All-embracing.

How far, say you, are you on earth distant from that great symbol, the Sun? Far indeed, as your measures of distance go. Yet in His radiance resides His power of control: and you are penetrated and permeated by that Essence and hence involved in that Control. And it penetrates unchecked to the darkest confines of space: constant in mass, Matter in one visible nucleus; yet in its radiant power, universally diffused.

Thus the Sun is a true symbol of the Creator's Love and Power which permeates all souls and unite them in one bond invisible.

This, then, in conclusion, would we say to you:—and We are not You, but are a part of your plane:—other parts which are not You but which are yet a part of You and of the great Company of All that Were and Are and Shall Be: united in the invisible bond of the great Soul of Love, and in the all-comprehension which is the twin aspect of Love. And this is our message to you who are on the denser plane of Earth:—

The Triumph of Life over Death

Is manifest even now:

Life's victory marks a stage

In a scheme of perfect Joy,

Illumination and Beauty.

Yet is it but a stage;

And what it bespeaks is this:

Heaven is made even here

By the linking of human souls

In sympathetic accord;

## THE SECRET OF IMMORTALITY

By a harmony ye may attain  
E'en in the body of flesh,  
Stedfast amid the swarm  
Of all the discordant notes  
Pervading the physical world.

Hold it, and Heaven is yours  
Upon the material Earth.  
Once Man becomes aware  
In his intellectual sense  
That there is no break in the chain  
That passes the gates of death;

Then all the world of men:  
The mortals lingering here,  
And they who have passed beyond;  
Acting in strong response  
Will beat at the gates that stand  
Barring the road between.

So shall they find their Heaven  
In a full communion shared  
In light of the truth revealed  
Of the soul's immortal life;  
When those that had passed beyond  
Are found at the end of the chain,  
Unbroken, unseparate still;  
Forever united in love.

Sympathy is the chain:  
The rope that links Earth to Heaven:  
The rope of the Seven Strands;—  
Not one frayed or destroyed.

This, then, we say in truth:  
That the victory over death  
Is born: and the greater woe  
And sorrow of those that remain  
On the earth, is passed away.

THE MESSAGE OF THE WATCHERS

And even as we, the Watchers,  
Have welcomed the blissful change  
From earth to the higher spheres;

So ye who cling to that Rope  
Of the Seven Prismatic Tones;  
The colours that are the types  
Of the Spirit's Emotions Seven;

Weaving a single cord  
Of a pure and dazzling white;—  
The Cord of the perfect Love;—  
Shall pass without a sigh  
Either from those who go,  
Or those that remain behind:

Not as from room to room,  
In the shades of a darkened house;  
But forth thro' an opened door  
To the brilliant day without.

Thus shall ye then pass forth  
Remaining visible still  
To the friends that are left on earth;  
Yet ever more nearly drawn  
To the Room of the Mighty Throne  
Where the fadeless Beauty abides  
And the Spirit's triumphant song  
For ever and aye endures.

*So We Who Are in You*

*And of You, Farewell."*

\* \* \* \* \*

*The Aura of Personality*

It would be difficult to exaggerate the importance of the symbol of the radiant solar influence as a type of the maintenance and continuity of the power of Personality, the spiritual "aura" of the individual, as the most real and effective part of his being, however far it be scattered from its originating centre in the mortal frame on earth. That power, that influence, is one with its focus. The whole of man's true life, whether conscious or sub-conscious, consists in his relation to the world without, to Nature and his fellows, and its subjective counterpart within. The more widely a man's sympathies are extended in the outer world, the more comprehensive his grasp of the internal realities of being. To this dual extension of his being the accident of physical death can make no difference at all, save that the focus of consciousness is shifted (as it also is in dream-states which are akin to death in this respect) from the supraliminal to the subliminal sphere. And though the circle of personality be extended to infinity, its centre remains always in a true and ideal relation with the circumference. Hence it is no mere metaphor to say that a personal immortality subsists in love and friendship, but the affirmation of a solid and enduring fact. And the same law that decreed the radiation of the cosmic energies makes for their ultimate re-concentration, since physicists now know that the forces dispersed through the fields of space will mysteriously return from an unknown bourne, to rebuild the lost elements of Matter. So do the far-scattered traces of personality withdraw, recalled by the spirit from the avenues of memory, to re-constitute on the subliminal field, the true individual now enriched by the manifold associations and contacts which lie in the vast field of experience. The

## RECIPROCAL PRINCIPLE IN CONSCIOUSNESS

memory, the experience, which are the life of the soul are not exclusively its own. They are shared by innumerable others. This duality of memory and experience imply a reciprocal consciousness. They are the foundation of all that we know as telepathy or thought-transference. For the individual spheres interpenetrate, and although in most cases the recall of the mutual association is too slight, too faint, to stimulate a definite message which can be crystallized into words or a mental picture, nevertheless they have often the power to induce a mood or emotion related to the memory of both participants; and this is most frequently the case in dream.

We must bear in mind that which the Watchers have truly said: that the act of memory can originate either with the living or the dead, and the impress of another personality can be as effective from those in the subliminal world as from ourselves in the sphere of intellectual activity. All the works of genius are manifestations of this subliminal impress. It is, indeed, a question whether any human mental activity can exist without some degree of spiritual interaction with the minds of our spiritual kindred either here or yonder. And here we may well contemplate again the power of thought and the power of prayer in their influence on the conscious and subconscious being of our fellows. There is a parable in the working of the radio which may be useful here, as exemplifying the power to recall and to focus the infinitely attenuated wave-motions coming from a distant source, and to amplify these to any degree of intensity, reproducing with perfect fidelity the tone, quality and articulation of the original. There is, in the domain of memory, a kindred power. And, where we are dealing with the memory of those who are no longer restrained by the trammels of Time, Space,

and earth-conditions, the recall, the intensification, the process of amplifying may be carried, where circumstances are favorable, to the degree of the actual recall of the personality of the departed. Memory is the link, sympathy the vitalizing agent. And the mark of the true personality—not merely a “memory-record”,—is seen in the power that is often manifested to evoke, by this means, passages in the experience of a lost friend that *do not relate to our own association with him*, but to some incident in his life with which we are and have been totally unacquainted.

Action between the living lies in the field of the Present: thought and memory refer always to the Past. And it is through the Past,—the ever-subsisting “Een”, that we again renew contact with those who have left the shores of Time. A telepathic message therefore, though it may superficially appear as a contact of the actual moment, will in reality refer backward through the field of the Past to a point of contact more or less remote,—the point from which the specific memories spring. Like the radio waves, these memories reach us in an infinitely attenuated degree. We, as their recipients, amplify and intensify them until they strike upon the senses by their renewed power to stimulate the grosser particles of the brain-stuff and generate those reflex impressions which are true hallucinations.

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## CHAPTER IX.

### OF THE LIFE ON THE OTHER SIDE (*The Nineteenth Script*)

In this most interesting communication the Watchers reaffirm and are at pains to explain the persistence and development of the human personality beyond death. They speak of certain remaining links with the consciousness of earth; more especially as regards the sense of Time. Although essentially there is no Time in the spiritual world, yet something in the nature of a Time-element is introduced through the still subsisting links with the mind of the living.

“We have tried,” they say, “to acquaint you with the interactions of Matter in the process of the enmeshment of Spirit;—the operations of the simple and then the complex spirit-web. We have shown you the difficulty which prevents us to a great extent from expressing that which we, with our wider vision, are able to see. But, as you know, we who dwell in another plane are, like yourselves, to some extent the victims of circumstance: for although living and persisting in the intuitional sphere, we are still vaguely conscious and receptive of the manifold influences of the material world which we have quitted.

In the Spiritual, we are in the Eternal, where Time is not: but in that our endeavours have created a more subtle and ethereal counterpart of the earth on which you dwell, we are to that extent involved in limitations similar to your own;—but with this difference: that whereas you dwell in temporal conditions which affect and involve all material values, we, on our side, live not only in the sphere of those original Impulses which are eternal in your sphere and our own alike, but also we live in a world of Thought



and Imagination which manifests itself in a more refined order of Matter whose condition has been evolved more directly from the Eternal. The Eternal Thought created Matter, and from the modifications of that original Thought is evolved that which is immortal.

We live in a Continuum of Substance:—the continuity inherent in its spiritual manifestation. But this continuous medium is nevertheless in unbroken association with Matter as you know it. Thus we represent an original spiritual Force to which is super-added an immortal Experience of Matter. Hence we are still aware of your intellectual developments and are in sympathy with them: and we can follow them in the same way and with the same degree of consciousness as you can follow and respond to the intuitive and spiritual. Hence, though we are nearer to the Mind of God and in closer communion with that Mind as the original Cause of all manifestation, we yet derive our Personality from the Living Memory of our Experiences upon earth in their unaltered expression.”

*Personality the Outcome of Experience*

“The Intuitional part of us, even if involved in the physical world, is still the direct Image of God’s Thought, and partakes of the divine nature. In every respect it reflects its Original. But our Personality is the outcome of all experience of Matter past and present, as impressed upon the germ that first became involved in it. Thus the true Personality is in immortal relation to the Person of the Immanent and Eternal: and, by this association with its original;—this blending with the essential spark of the Divine;—it persists here as Personality even more vividly than on earth. And it is the more vivid in that it is freed from actual limitations.”

*Elements in the Mundane Personality*

“On the material plane, you would say that Personality is expressed through speech and through bodily gesture and expression. But the influence of physical heredity is always present in these tokens: and as this same heredity is again the impress of ultra-physical causes, the thought of the individual may well be coloured thereby. (Hence the pre-

## RACIAL ELEMENTS IN PERSONALITY

sentment of these elements tend to cloak the true individual 'persona.')

But the Intellect is Not, in itself, a resultant of heredity. It is developed in contact with the earth-environment and by converse with others. For Knowledge is conveyed by word and look.\* There are, however, other elements which unite to make up the personality. The fundamental Instinctive Nature;—the 'Mother-soul', with all its colouring of ancestral experience, holds a great part in the making of Personality: but the question is an involved one and depends for its elucidation on facts concerning the laws of Matter and their spiritual Counterparts which are most difficult to describe. Lastly, in every human entity there is one coherent and unchanging element, the Group-Soul. This soul, in itself immutable, is the medium of sympathy between God and Man. It is coloured and developed in its manifest character by a dual garment in which it vests itself. Its Will is essentially the Desire of God to express Himself in His own creation, wherein He is Himself developing towards a perfect Self-realization."

### *The Divine Fulfilment in the Group-Soul*

"This allusion to the spiritual impress made by the Group-soul will explain the simple fact of the influence of God upon and in His universe, more especially as evident in Man. You will easily see that there must be a conscious bond of union here between God and His Creation, since that is a manifestation of Himself in the world of Matter. See now how the perfect Hypostasis of God is dependent on these conditions. He, from parts of His divine Body, created the Self-Begotten. Volumes of the simplest language would fail to explain to your complex minds the simplicity of this great Will and its Intention.

It may however serve to give you an intuitive impression of the value and influence of that spiritual Kingdom which is in such close association with you and in which we strive to involve you through your hereditary and acquired sympathies. Your intuitions are good: your combined intuitional and intellectual thoughts are our thoughts.

\*Cf. Script XLII.

And these are the media through which we express ourselves, provided that you, on your part, allow us to influence you mainly through the involution and not the evolution of your intuitive powers.

You have a sympathy with that which—in its inception—is in the Past. But this, in its resultants, is a force still present on the earth. We who, in sympathy with the Divine Intent, were responsible for that first inception, still interest ourselves in the fulfilment of its purpose.

Thus, in our memories, individual and collective, we are aware of your sympathetic thought. And, responding to that thought, we can read your minds and are thus able to enlighten you.”

\* \* \* \* \*

*Of Collective Personality and the Soul  
of Associations and Groups  
(The Twentieth Script)*

The potency of spiritual effort is vastly increased by the union of individuals bound together by sympathy of aim or feeling. Thus it is that institutions such as schools or churches tend to develop what is known as “esprit de corps.” Tradition constantly strengthens this collective ideal. And in turn, the ideal is impressed upon each member of the group, thereby enriching and accentuating his personality. The individual character does not lose definiteness by such association if he is following the true law of his spiritual and mental evolution. Force of personal influence and authority in word and act are greatly enhanced by this affiliation. Those who stand alone will at times have strength to prevail, but the reinforcement of a sympathetic group gives a hundred-fold the power that the lone agent can exercise.

With him is the Soul of the Group. This is to be conceived as a real Entity, and not a mere arithmetical sum-total of the individual forces which build it. It is again

## POWER OF SPIRITUAL ASSOCIATION

an "emergent"; a new entity having often characteristics not possessed by its component factors. And as such it must be taken into account.

### *The Script*

"We were endeavouring to show you the main issues of the scheme of Creation without perplexing your intellects in mysteries which, though obvious to Intuition, are yet obscure to the human Reason; which, as we have said, can only act through the medium of words which are alien to Spirit.

Were we to state that God Himself is developing His own ideals and His own infinite spiritual Completion in the sphere of Matter you would not comprehend the saying. Yet He says not 'Deliver Me from the body of this death' but 'Raise this Body of Death to the law of My own Spirit and immortalize it.'

All Nature; all Creation with its myriad influences, laws, and complexities is a direct emanation and symbol of the Deity. The complexities are due to interactions of divine laws in themselves simple: but the dissonances induced thereby must, until Matter be purified by being brought into perfect harmony, manifest as Evil. Yet, following the law of Interaction, as explained to you, it will be recalled that spiritual as well as material agencies are more potent for good or ill when in combination. For this reason, the gathering of kindred forces or of influences mutually sympathetic in the spiritual order, is encouraged and indeed ordained in both spheres.

God, in His infinite love and sympathy and comprehension is, in very truth, conscious of the sustained appeal, the pain, and the devotion of a single Cell in His Body Incarnate. Yet more intensely is He conscious of the sustained appeal of two or three gathered together: and not of two or three only—though there be power multiplied in that,—but of myriads united. Hence in the Race of Man, which alone contains an active principle of the divine Spirit (for alone in all spheres is Man created a veritable son of God.)—the intuitive assembly of individuals in groups and churches is a true and divine instinct.

Alas that the problem of the material organization is a perpetual counterbalance. Yet there is also apparent to the eye of enlightened reason a veritable Church or Group of a spiritual order which persists untarnished by influences from the physical world. This Spiritual Church constitutes a Macrocosm of the divine nucleus in Man, who, as individual, is the Microcosm. Equally also any group moved by intuitive emotion and guided by spiritual reason should constitute a power of God upon earth.

Merely intellectual reasoning power belongs, as we have said, to the physical organism: but do not make the mistake of so many in supposing that Mind, Reason, and the power of Judgment or Discrimination are products of the world of Matter: for it is not so."

### *The Quality of Instinct*

"There is, indeed, one product of the physical order which combines with all these as an outcome of earth-experience: but it is only the mundane counterpart of a spiritual original, and an echo of that permanent Expression of the Mind of God. In Man this appears as a fourth power (as distinct from the hereditary elements, the individual intellect, and the group-soul); a power not always realized in its relation to the three elements which build the Microcosm of God in Man. This fourth power is not, in itself, an element of the Divine. It is an influence very powerful in the physical world; first appearing as Chemical Affinity in the lower kingdoms of Matter, which are in an early stage of spiritual influence. With the progress of material development in the animal kingdom it grows to its full manifestation as the Quality of Instinct.

This power is responsible for the grouping of Types, and for the forming of Nations. It is capable of a high degree of evolution. Earlier in the story of Man's development it was more potent than now. When combined in force, it could to some extent simulate that true Intuition which is in such close sympathy with God.

But this power passes\*, yielding ground to the true In-

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\*Cf. The Earth-spirit or Earth-Mother "Demeter" spoken of in an earlier writing.

## THE CONQUEST OF MATTER BY SPIRIT

tuition which, when wedded to Intellect, makes for the complete consciousness of God's presence.

The Nations disappear: the whole Race of Man, which is destined to be the full Manifestation of God in Matter, progresses to a greater unity. Each Cell in the body of Humanity works out its own perfection, to the perfecting also of the whole Body of God in Matter, the Word Made Flesh; the perfected and glorified Christ on earth;—the Second Coming. But this is not yet."

### *Man's Spiritual Responsibility Individual and Collective*

"We have indicated these things partly with a view to making you realize the Collective Power of Righteousness:—the duty of each one as a Cell in the Body of Humanity to contribute, by its own perfection, to the greater Perfection of the Whole.

With this appears the responsibility of each Cell, not only to its brother-cells, but also to the whole Divine Being Incarnate; to that Essence of God the Father whose complete health and happiness in the sphere of Matter is dependent upon the perfect functioning of every cell in His body and upon the fullness of Love and Sympathy in each cell towards the great body, Nature.

Now it is clear that, whereas perfect sympathy and unity of Ideal were the intuition of those spirits whose nature expressed the Will of the Father, such Will must inevitably be accomplished and must in the end achieve perfection in this world.

This it will finally bring about by completing the conquest of Matter, so producing a material Heaven or Kingdom of Nature subdued to the Will of the Spirit and obedient thereto. And this Heaven upon Earth, owing to the total absence of rebellious motions or destructive oppositions to the Impulses of the Spirit, can never wear out or be disintegrated.

The same laws apply with even greater force to that invisible plane which is With you, In you, and Around you: to that sphere of spirit in which we dwell;—a sphere invisible to you only because of the increased quickening of its energies by reason of their relief from the clogging ef-

fects and disintegrating tendencies of Matter unsubdued. Here, then, as individuals and also as groups:—as nations and as centres of intellectual development, the purified powers of earth persist by reason of their resumption by the Spirit after its sojourn in the denser layers of Matter.

Therefore, to us and to you alike, transparent and diaphanous to each other as we are by reason of our different ratios of vibration, there comes, in a greatly increased ratio, the power of reinforcement by combination and by the grouping of forces, inasmuch as these are intended to influence the sphere in which you dwell.

And so it comes about that even whilst we may, individually, be unable to awaken the vibrations of your instrument to render it receptive of our influence, we can nevertheless successfully combine as groups to convey to you the totality of the power of Memory and the influence present in this reinforcement.

And to such of you as are prepared, willingly, to place yourselves in sympathy with the spiritual Intent of that which we would convey, we are able to communicate this. Bear in mind that this power of communication is reciprocal and that it may originate either with us or with yourselves.

This being so, we would indicate to you by another illustration how this law operates in explaining the presence of certain influences that you have known."

#### *The Function of the "Imperator" Control Described*

"Our illustration is one of the parallel between the two states of being. Spiritual and material are governed by the same law. On earth, you make use—or rather, this Law makes use,—of individual Personalities who, on account of their peculiar receptivity to spiritual forces and their ability to express the same in their earthly environment, are appointed as select instruments of the Spirit to be the natural rulers of men.

In like manner we, in the spiritual sphere, when we are concerned with those ideals, facts, laws and other interests which once were national in your world, are wont to employ those Rulers as spokesmen and signatories to the information that we give you.

## IMMORTALITY OF INDIVIDUAL CHARACTER

### *Personality Enhanced in the Etheric World*

“Such personalities are indeed the channel through which either sphere can best influence the other;—can best stimulate or co-ordinate latent or conflicting impulses, furnishing the harmonic link that is required.

Their character, their personality, persists here, refined and dominated by its more spiritual elements. And yet not altogether so: for the outstanding marks of individuality, although in your regard, they might appear weakened or attenuated, are more pronounced in our sphere. The habit and conventions; the predispositions and idiosyncrasies of these rulers as you knew them, are still the same as of yore when they are reproduced again on your plane in the act of communication.

We can but point out to you one or two features in a subject which is a maze of complexities. For the confusions of Matter and the reactions of Matter are as nothing compared with those of the material Intellect which is the medium with which we have to deal.

Would that it were possible to converse with you through the channel, not of intellectual terms, but of a reinforced Intuition able to express itself upon your plane by means of a simple and universal language. Alas! There are but symbols of such language, all too dim and inadequate for the making manifest of the vehicle of the Divine energies—the Idea that is perceptible in their finite relations. To this end we might assert that God is subject to His own law.

Therefore, as signs and symbols which point to the truth, we would tell you this: There are but Three orders of symbolism which are true echoes of the Eternal. These three are: (1) Colour. (2) Music. (3) Number (both in the higher and lower mathematics).”

### *On the Language Employed in These Communications* (The Twenty-first Script)

“We have already tried to explain that Personality, as apprehended by you in your sphere, persists as always in the sphere in which we dwell. This is so, even when the memory of earthly things has faded. We would say also



that the language which was the habitual means of expression at the time when our own personalities were involved in the web of intellect still persists (in its ancient form) and is bound by every law of Mind and Matter so to express itself, if and when it again seeks expression in the world of Matter from which it is normally disencumbered.

In the sphere of the spiritual, there is language: but it is the universal language of the Intuitions and this can in most cases be comprehended by Instinct. For this reason, even the instinct of the animal will usually respond to the intuition of Man. Can you not see, therefore, that the intuitions of all the ages, though usually expressed in the language common to all ages,—that is to say, in the language of Intuition,—will naturally revert to the material expression in vogue during the time of its earth-manifestation, and will revert to it more or less tentatively as to a half-forgotten reminiscence?

In this way, you obtain a view more or less clear of certain time-elements which, though normally absent from our sphere as components of that sphere, nevertheless persist and become operative in the power of Prophecy when brought to bear upon the affairs of the long-abandoned physical plane.

Here and there an unusually perfect memory will synchronize with, and will stimulate, a weak echo and expression of itself in your sphere;—an echo imperfect, yet still recognizable by those who know the original. Of this, you can easily find traces in your own experience, and from the one you can gather the import of the other. We who speak to you are employing re-inforcements from all these memories."

The above was given in answer to a question concerning the very mixed and imperfect Old English and Latin appearing in the scripts which are recorded in the "Gate of Remembrance." We recall in this connection the plaintive cry of Johannes quoted on an earlier page;

"But methinks another sometimes speaketh for me, and in a tongue which is newest, but yet has something that is strange and unfamiliar."

## CHAPTER X.

### ON THE POWER IN NAMES AND WORDS

#### *(The Twelfth Script)*

It seems appropriate here to weave into our series two scripts which bear upon the subject of the intuitive element in language, since this point has been so clearly raised in the discussion of the three kinds of symbols which truly echo the original impulses of the Spirit. The writer had for some time before these communications came, made a study of a certain occult tradition in the Greek and Hebrew tongues. It is one which links together the principles of Number and Form in a literary association. Each letter of the alphabet having an arithmetical value, it follows that each word will possess a definite arithmetical total. And there is no doubt whatever as to the prevalence of this system in all those books which were held to be 'inspired' whether as poetry, philosophy, or as the sacred writings of religion. Saint Irenaeus, for example, may be cited as a witness for its presence in the Christian symbology of Divine Names, and their concealment of an arithmetical mystery 'known to those that are called'. All that need be said at this juncture is that there is an analogy of meaning constantly to be observed between words in these languages having the same Number; and that the numbers are most frequently those conventionally used to represent geometrical proportionals and measures.

*Script XII*

"Names have their own values, always patent to the Spirit; but only partially visible even to the greatest and most spiritually minded of mankind. Each individual, in spite of his free will in the body, is but a passive instrument to the Will of the Spirit: and even as he is, and has been, selected through all Eternity for the prosecution of some End; so also is the Name he bears expressive of some spiritual instinct or impulse.

You will readily understand that such Name must for this reason possess a definite and subtle implication which will have a meaning for those who are most awakened spiritually. For although, intellectually speaking, all names are physical expressions, yet in reality they denote a spiritual quality concealed in the material envelope.

Whether the name in question refer to the individual unit and to the spiritual end which he is designed to consummate; or whether, on the other hand, it refer to some group of units—to a race-spirit, for example,—or again, to some great centre of spiritual impulse,—it must infallibly signify, in the world of spirit, the real inner meaning of that which is oftentimes quite concealed in its material form.

In brief, to be clear and precise; the origin of all names lies in their spiritual attributes and not in their material ones. And it is to be expressed in the former rather than in the latter."

In other words, the Name of each one has an outward material significance concealing an inward spiritual character. This follows from the universal association of a hidden spiritual Intent in all human and mundane activities: an intent which would be utterly denied by the intellect, but nevertheless expressed there by instinctive or subliminal guidance in a quite involuntary way. According to this, no name is really a caprice of the parents' will: it is a spiritual principle which really dictates its character.

## WORD-CATEGORIES IN LANGUAGE

Language is the resultant of environment: that is to say, Language in its usual significance and intention. Tribal, climatic and other causes contribute to the variation of language in the several areas of the globe: and by making intelligent use of these variants, you are able to trace the history, the developments, and the wanderings of various races through this means of illumination.

In itself, all Language of Environment has a common basis not easily comprehended, and only observable or recognizable after deep study and investigation. But there is a short cut; a simple method, for the solution of the problem. This, however in view of your limitations, we are not able to explain to you. Let it suffice that, to the eyes of the Spirit, and in another plane, all language of environment, i.e., language descriptive of objective things and associations,—is easily comprehended. Thus may you understand that in extraordinary states of spiritual exaltation the way may be made clear in a flash of intuition for the comprehension of these enigmas. But this is done by the Intuitive Power, and never by Intellect.”

### *Words of Spiritual Import*

The Language of Environment is defined by the Watchers as the natural expression in sound of the impress made on the intellectual sense of man by the complex material things which appeal to his senses from without. But they say that there are other elements in language which are not intellectual but intuitive in their origin.

“There are other words to be found in every language which are in no way words of environment. These are Expressions of Forces—or of Imaginative Facts invisible in the world of Matter. They are descriptive of powers and conditions of which Matter (the material mind) is wholly unconscious.

These words are Potent Words. But they are subjective to the conditions and forces which they express, in the sense that they are not causative. And though the effect of their vibrations in the medium of Sound is suggestive of the forces they express, and is, in many cases, infinitely

impressive to the intelligence of the spiritually-minded who are able dimly to sense their inner meaning; yet, as we have said, they are not causative and can have no actual influence other than as means of communication between Matter and Spirit.

Such words constitute a language or system designed with intent for their purpose. As they are resultants of interaction between the spiritual and material intelligence, it is by their means that communication can always be established between the spiritual and material worlds. Such a language is efficient, in that it obeys completely the spiritual laws of a vibratory nature which govern and control all things earthly and transient. It is the one language which unites the forms and vibrations of both conditions and for this reason it was evolved in its perfection."

*Words of Power*

"But we have not yet told you that there are yet other Words which are never heard in the world of Sound. These are spiritual Words:—vibrations that cannot be reproduced: and were it indeed possible to reproduce them, their impact would be catastrophic and fatal: for, in short, they are Causative. Such words are not designed for the use or for the knowledge of mortal and material intellects. Yet ye can see the representation of their great Forces, their Impulses or Ideals in the Natural Ratios of Vibration expressed in those musical Chords which strike upon the inner sense and convey to the soul of man a mysterious significance. They call to the higher motions of the Spirit which are pent within the material crust."

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*On the Intuitive Element in Language*

(The Thirteenth Script)

An instinctive or intuitive origin is ascribed by the Watchers to the greater part of the ordinary vocabulary of Man. Words, they say, as regards their roots and essential phonetic character, are attempts to express in sound the idea suggested by the object. They make exception,

## SYMMETRIC STRUCTURE IN LANGUAGE

however, of a system of words found in certain symmetrically constructed languages, such as the Greek and the Hebrew, in which tongues our two Testaments, New and Old, are respectively written. In these (as in the Sanskrit and Arabic) there is a constructive literary element to be considered which has little to do with intuitive responses since it is academic, and arithmetical. The thirteenth script runs as follows:

“We have already pointed out that the inner meaning of Names is often hidden and that words do not always describe that which they purport to do. This fact is more evident in Proper Names which are intended to express inherited soul-characteristics rather than physical traits. But in the description of inanimate objects the name simply designates the material character of the substance in reference to its environment.

When we rise higher in the scale, the soul-characteristics become more obvious. In vegetation, for example, the group-spirit is quite evident in the majority of types as expressed in the original title given to any plant by the races, and through the language, with which it is principally associated. This, then, is not a scientific language; and that fact you can intuitively understand. But it is necessary that you also conceive it intellectually, grasping it with your Reason and not merely as an abstract impression as hitherto. All through the ages have these blind intuitions been dominant and, resting upon them, the tongue has sounded. Could you, however, attain a reasoned understanding of the real law which underlies these cryptic utterances, you would gain at least one further glimpse of the Form and Substance of spiritual Truth.

No word or words can, of themselves, express in fulness what the already spoken word at best but dimly typifies. It is only by the wedding of the material Intellect to the power of Intuition—an end not yet attained by Spirit—that you can conceive the nature of the Final Vision that is yet to come.

Here, we the Watchers,—Intelligences who by death have

cast off Matter, retaining only the Spirit,—know a Logic of Intellect framed to help you: and perchance the way may thus be made dimly clear to you.

The phenomena of Nature:—All that is beautiful, noble, grand:—are impressed by Memory upon the Spirit which holds the association of All.

It clearly makes a variable appeal, and is variably expressed in words which are partly descriptive of effects induced by the purely material character of things: but also, and more especially, by that which betokens the spiritual appeal: and this is superior to, and independent of, Matter.”

*Note on a Symmetric Structure in Language*

The inspired basis of a symmetric construction in language which was coupled with an allied system of Measure and Number expressed in the Architecture of the Temple Builders, was without doubt intended, by typical relation, to awaken memories of a lost spiritual perfection, by involving in symbolic form those permanent relations which, in the intuition of the seer, were impressed as Mathematical Form and Proportion. This principle may be conveniently studied in the Greek language. It is akin to poetic expression, but not the same. The idea underlying this double mode of expression,—literary and architectural—was certainly that of the constant and inevitable association of the spiritual Counterpart with the material conception, and thus to raise the imagination of men to a higher level.

In the obvious architectural imagery of the Biblical books we have an adjunct of visible simplicity which invites the reader to the profounder study hidden in the structure of the text.

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## THE SECRET OF IMMORTALITY

### *On the Use of Great Names in Spirit-Communications*

The claims advanced in so many communications purporting to be from the spirit-world, that they emanate from the great and famous, has been the cause of legitimate and natural doubt. When such signatures are appended to writings of an inferior nature, sometimes trite, often involved and tedious, and frequently little more than a string of platitudes, the reason revolts. Doubt becomes frank scepticism and the whole subject is laid bare to shafts of ridicule. Even when the tenor of the message is in itself worthy or satisfying, the marks of the individual personality of the alleged communicator may be too slight to inspire conviction, or even may be entirely absent. The use of such names is easily attributable to a subconscious vanity latent in the average human mind which finds in this manner a ready avenue of expression.

But in some recorded cases there has been warrant for supposing that the person of dignity—saint, prophet, king, or adept in art or learning—whose name is used may in truth be the actual communicator. The substance of his words may attest this probability, notwithstanding that they may be clothed in language and delivered in style by no means characteristic of him, but rather suggestive of the mentality of the medium. The reason for this is now better understood in the theory of the 'relaying' of communications. There remains however the question why such elevated persons should condescend to make use of humble channels. To this, the Watchers seem to supply a reasonable answer. The great one does not, from his own independent choice, stoop to control the hand of Mr. John Brown or murmur through the lips of Mrs. Matilda Higgins. He is, by virtue of his unique



## THE SECRET OF IMMORTALITY

power, the appointed controller of a great company who are seeking every possible avenue of influence among men and women, quite irrespective of social position or intellectual culture, and are finding often their most promising channels among the simple and obscure of earth's children. Just as a living man of power will cause his utterances to be broadcast in the fullest manner and will delegate others to spread their influence, so will the august author of a message from the sphere of liberated thought make use of other intelligences of an intermediary nature to speak in his name to the living. Only he cannot always be sure that his message is not unconsciously distorted on its descending path.

There is always then, a possibility of serious error in the sentimental assumption of spiritualists that the rendering of the thought or speech of some notable individual bespeaks the actual presence of his personality. This may be far from the truth, although the possibility always exists.

But even here we have ways and means of multiplying, by mechanical device, the speech of one individual. Hence it would be folly to deny that in the sphere of liberated intelligence there may be abundant means of record and transmission of whose nature we are and must perforce remain ignorant as long as we are compassed by our fleshly limitations.

## CHAPTER XI.

### ON THE ECLIPSE OF INTUITION

(*The Twenty-second Script*)

"We have many points to describe, but most of them need very careful consideration owing to the difficulty of translating intuitive Idea into the language of an imperfect Logic. We say "imperfect" because your logic is dependent upon material symbolism which obscures the simplicities. It is the groping after symbols which, from times long before the Egyptians, has been responsible for most of the survivals in the nature and rules of worship.

The truth, as first given, was simple in that it was received in large degree through the intuitions of men. Thus their simple intelligences were easily controlled. They were better able to conceive and express spiritual ideas. But when the material intelligence assimilated the mind of man more nearly to animal life, it stored within itself forces of another order which being subject to Intellect and by Intellect wrongly applied, soon caused an accession of pride in the mind of their recipients chosen for control over their fellow-men. By these, the intelligent principle was debased and the great powers of Intuition bent to the service of material ends. This was the process usually described as the "Fall of Man."

Now the memory of this Fall has been handed down through the medium of philosopher, poet, and prophet for many thousands of years, and always as the record of a realized unhappiness. Thus there has been perpetuated in the intuitive mind of man a sense of loss coupled with an instinctive groping after the vanished Light: a sad consciousness of a departure from an original estate of purity of soul and, with this, a striving to regain that lost estate.

In the course of ages, a slowly awakening sensibility of the spirit, growing from symbol to symbol, and rising ever in the scale of symbolic conception, attained at last a realization of the idea that Man himself is the most perfect symbol of the hidden truth he so dimly worshipped."

*Man's Use of a Solar Symbolism*

"For many ages the Sun, the Orb of Day, was for him the chosen type of his Deity: for that sphere of light and splendour more and more distinctly mirrored to his mind the ineffable Glory of the Creator. But his realization of the Divine Image in Man, and of Man's destiny to show forth the glory of the Father, is the idea which will bring about the final return of the spiritual principle in Man—collectively, the Christ—for whose complete and final rule and dominion the sacrifice was essential. And this sacrifice entails the subjugation of the material principle.

With that realization there comes an instantaneous change in the mind of Man. The Spirit of God once again becomes dominant: and though that dominance be infinitely small in its power to retain supremacy over Matter and to free the Spirit from its enmeshment, yet the victory is already won. (Lapses, backslidings there must be: but there is no room for despair, since the ultimate issue is assured.)

From that instant there begins an all-important rising of the scale so heavily weighted on the material side. The Race of Man starts upon the upward path: and in his ascent he involves with himself the whole Creation in his train. For the chain of nature is continuous, and the nature of Man contains those same elements which also condition the lower kingdoms.

All Nature, we say, is involved in that upward movement and this having begun, will not cease nor will it be completed until Man, or rather, the Spirit of God in Man which is his character, is raised to that perfect sphere wherein Spirit is wholly dominant.

Man shall then draw behind him as a trailing cloud of glory All that lives and moves in the world of Nature: and Nature will be as the perfect and plastic body of a perfect

## THE ETHER A VEHICLE OF SPIRIT

and plastic spirit, the Incarnate Christ Who, by his crucifixion has attained the mastery over all, with the realization that His perfect Love and Glory was revealed in that crucifixion of His own Essence in Matter; for the ultimate perfecting of Matter, and for the eternal gratitude of Matter in response to that Sacrifice."

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### *On Matter and Its Energies* (The Twenty-third Script)

"We are faced with the difficulty that what the Intuition cannot convey in language, cannot be visualized by your senses. Your means of appreciation are really dependent upon mundane symbol and analogy. Our own knowledge is, after all, but the clarified intuitive consciousness coloured by our remembrance of earth.

What, you may ask, is Matter? This we can indicate, and maybe your intuitive powers will explain it for you. Matter in its original state is not complex. There is but one Element in primal Matter, and one only. All its variants are due to combination of what we must call Vibratory Interaction.

But again, what is Vibration? It is the Momentum given to the One Substance—that which you call the Ether. And the Ether is the medium through which the Spirit of the Creator acts and manifests. This Force of Spirit, the Will and Mind of the Divine, active in and through this medium, generates the forces you call electrical: and when those forces are set in motion there is, in the line of their activity, One form of Electricity. When they are in abeyance, there is electricity in opposite poles: but there are Not two forms of electricity: only One Is and the other Is Not.

Now as regards matter: there is one kind of matter as already stated: but again, Matter Is Not, save as the varied manifestation of the Mind of God acting upon the Ether, the primordial Substance. Withdraw the motion—that is, the Will and Intent of the Creator—and Matter ceases to be. For it exists as the manifestation of that Active Will and Intent, in a medium which, though dense and ubiquitous, is nevertheless not Matter.

Matter may then be defined as the Manifestation of an invisible and intangible Force which is the Spirit of God. Like its medium the Ether, this spirit is omnipresent, and energizes equally throughout the realms of Space. And throughout all the cosmos, similar conditions produce similar results, subject only to modification by three factors of difference, yielding infinite variation."

### *The Three Modifying Factors*

"These three are: firstly what we must term Mass; that is to say, Diversity of Bulk, or Density; and secondly and thirdly, the Degrees of Interaction of those two modes of the Divine Manifestation which are sensible to you as Light and Heat. And where the Three conditions of Light, Heat, and Bulk are similar, the outcome will be identical. There are limits set to the degree of Heat and Mass in which your earthly life can exist or develop: and where these critical margins are exceeded, all life, as known to you, ceases.

We have said that the permutation of Ether which constitutes Matter is composed of One Element. This must be regarded as a continuous and unfailing Impulse of the Divine Will proceeding (apart from variants of law) in One Direction only, and productive of One Polarization appearing as the primal Substance or unique element."

### *Enharmonic Factors in Creative Energy*

"But the Divine Will is in itself complex (the One being Sevenfold) and its Variants, the Harmonic Potencies of the creative Impulse, combine and interact, producing other modifications of the original Substance. These are what you know as the chemical elements. The way in which these come into being is impossible for us to describe. Their genesis can only be apprehended by the power of intuition."

### *Their Reciprocals in the Human Soul*

"Now all these combinations are reproduced in your own Ego as Apprehensions of these same Elements and of their qualities. Thus is established a fundamental sympathy between conscious man and unconscious Nature. This truth can be further explained in the following way. Man's consciousness contains harmonic motions or,—let us say—

## THE SOUL A MIRROR OF THE UNIVERSE

vibratory energies which are sympathetic to, or in unison with, every one of the complexities of so-called Matter. Hence Man can stimulate, or be stimulated by, every form and modification of Matter, in greater or lesser degree according to his personal equation of relationship to their dynamic quality or to the density or physical properties of any given type of Matter. Thus Man is in close relation on the one hand with his Creator and on the other, with every element and substance, every created Thing animate or inanimate:—a Microcosm of all Creation and a mirror of the Universe; containing within his soul and physical being Nodes or Centres of Energy—Mind,—Force,—Idea,—Will,—call them what you will—in absolute harmony of response with Every Element and Every Motion in the Cosmos. And not only is he capable of such response, but he actually is in constant response; though, maybe, all unconsciously to himself, with every one of these—with every type of substance or energy throughout the depths of space.

This faintly outlined sketch may suggest to you the illimitable range of intuitive possibilities of association based upon the direction of Will through the channel of the subliminal mind. Man is, however, as yet all unaware of this truth: and so he will remain until his intellect has developed that delicacy of adjustment and perception which shall enable him to sense it. And when this development takes place, his volition will add its own strong impetus to that appreciation, intensifying it until it becomes an Added Consciousness and a recognized condition of human life."

The Watchers have here given us the most adequate and comprehensive theory for the explanation of the facts of telepathy, clairvoyance and the exhibition of super-normal faculty and knowledge known to psychical science under the heads of "metagnomy," "cryptaesthesia," "psychometric power" or otherwise. There is no demonstration of human genius which the theory would exclude: for the awareness of all relations would be present with the knowledge of the things themselves.

*Subliminal Awareness of Other Gamuts of Vibratory  
Energy*

“In your fully developed sensitiveness to Heat, you are powerfully impressed with the Solar influence. And through the refinement of your recording instruments you have registered the more subtle and attenuated vibrations of Light, so as to become aware, let us say, of the presence of a particular element such as Strontium, in some far-off luminary. But there are other and more obscure vibrations in those distant orbs to which you equally, but quite unconsciously respond.”

Science admits only those influences and energies which she can record and measure. She can speak with assurance of the work performed by the solar radiations in the genesis and sustenance of all life on this globe, and inferentially upon others in our system. With somewhat less assurance and precision, she will speak of the lunar radiation and the lunar influences. But when it comes to the question of specialized influences affecting the earth and its inhabitants from the other planets of our system and from the stellar bodies in more distant regions of space, Science is silent. Yet the intuition of the ancients always persistently maintained the reality of such specialized influences and these they symbolically associated with planetary divinities, spirits and Intelligences. Perhaps, in view of what the Watchers tell us, their intuitions were not, after all, so far astray. Who can say that the art and science of the astrologer, ancient and modern, may not yet receive a rational explanation on grounds such as they have here prescribed?

*Planetary and Stellar Influences*

“The time will come when, in your higher development, you will become conscious of all the complex vibrations in every orb, every cranny, in Space. And, when that day dawns, Time and Space will, for you, cease to be. And you

## THE IMAGE OF GOD IN THE EMBRYO

yourselves, still free and independent units, will at last attain full sympathy and contact with the manifestation of the Spirit of Truth, which is God. And being thus united to Him, and yet yourselves, you will be Of God and involved in His Absolute Beatitude. There are further developments, further experiences, through which this great consummation will be brought to pass. Sufficient that we have given you a glimpse not only of the harmony of God's Creation and its At-One-ness, but also of the lines on which you may now, through your intuitions, gain some idea of the Mystery of the Lesser Creation;—that is to say, of human Birth,—and may appreciate the influence of Parentage not only on the spiritual side, but also in the stimulation of those embryonic vortices upon which the character of the offspring depends."

### *The Mystery of Conception and Birth*

"In the Process of Conception, and in the growth of the Embryo, as everywhere in Nature, may be traced the operation of the Single Will, the Divine. This Will penetrates to the entity; but it is coloured by the physical conditions which arise both from parentage and from environment. These unite to modify development in the embryo. But All Divine Vibrations focus in that Embryo and reproduce a new Microcosm.

You shall further see how Man, being alone in nature a Response to all Nature, has been raised by the power of the Spirit to a mode of sympathetic reaction with the Divine. For he has been led by that spirit to educate himself to conscious sympathy in order that he may become a Microcosm of the Mind of God; slowly awakening through the ages, to a perfect Sonship and Co-sovereignty over all the nodes and centres of Creation which constitute the Kingdom of the Spirit.

Therefore, in your intuitions, grasp ye the fact that other planets have also their high manifestations of conscious being, and that with these you can, through the universal love and sympathy, gain intuitive communion. And so, entering into that communion, you shall receive, even in the flesh, that Knowledge of their life and power which, though now unfelt by you, is indeed omnipresent. And



you shall also gain the power to appreciate intellectually the Forms that inhabit these other worlds and the conditions which fashioned them and which modify the outward semblance of them and of the life they support."

*The Divine Freewill in Varied Creation*

"The Primal Intent is the same always. It is the Divine Will to Manifestation. But the element of Freewill is present and has its equivalent in a cosmic sense, being inherent in the variations of density, mass, and the other variable states apparent in the different nuclei of Matter.

Thus the Original Intent is modified in a manner which your own freedom of choice and your own reason will appreciate with the aid of your own specialization of Matter.

We show you by intuition the existence of the Types, then leaving it to yourselves to use your material intelligence to discover and to work out the resultants in the physical sphere of those varied conditions which rule in environments dissimilar to your own.

But everywhere, and for ever, the Divine Will and Intent persisting make inevitably for an ultimate Perfection through an eternal divine Necessity of growth and progress."

## CHAPTER XII.

### ON THE COMMUNION BETWEEN THE TWO WORLDS AND THE CONDITIONS OF ITS MAINTENANCE

#### *(The Twenty-fourth Script)*

"The Problems of Space, Time, and Motion in Space are quite insoluble from the standpoint of the Intellectual Mind: nor can we express in terms of your language the aspect they present to us. The Ether is our medium: and our intuitions acting in co-ordination with your own, are dependent upon the vibrations of that medium whose motions, by reason of the qualities of their vehicle, never fail nor decrease in force."

#### *The Link of the Intuitions*

"In this our sphere, we are one with yourselves and indivisible from you, and also from our great Original. And as long as Intuition persists, that Brotherhood continues."

#### *The Rare "Second Death"*

"There is a far-off possibility in the world of Matter,—that is, in the sphere of the physical life. This is the total absorption of the spiritual principle by the material in which it is involved, leading to the ultimate withdrawal of that principle into the realm of Pure Spirit. This constitutes for the soul what is called "the Second Death," when the soul's intuition, overloaded by the earthly influence, fails to raise its lower vehicles and so relinquishes its hold upon them, thus freeing itself once for all from the influence of Earth. Failing then in its effort to manifest itself as an Entity conscious on the spiritual plane, it subsides into the Great Silence, which is the Transmutation of its material part. The process is too subtle for us to explain at the present juncture, and it will be better that we should refrain from excursions into a side-issue of no special value for your instruction at the moment."

*Need of Direction of Man's Freewill*

"Rather would we seek to draw your attention to matters which may help to mould the inclinations of men to a greater sympathy with the Divine Intent for Man; and to direct his freewill into channels more in accordance with the Great Plan. For, as Sons of God, men can either act in sympathy with God's Purpose, or they can, if they so will, oppose themselves in rebellion against it:—a course which must prove disastrous not only to their own development, but also injurious and a hindrance to the fruition of that great Purpose of God Who, in His infinite Wisdom, has confided the Treasure of His own Essence to their care as stewards."

*His Awful Spiritual Responsibility*

"Just or unjust, they will be held responsible: and all the discarnate spirits who have in times past laboured on earth are likewise responsible each in his own stewardship for the unending spiritual power that they have engulfed and degraded. ALL ARE RESPONSIBLE: for the chain of Life has been continuous throughout the ages; and we have now to speak of the material effects of that chain of influence as it affects both spheres of being."

*Note on the Assimilation of Spiritual Forces by Man*

The recipient of an influx of spiritual force stands always for a while in a position of peculiar danger. The common experience of the man inspired by an access of spiritual enthusiasm is that it is invariably followed by "temptation"; in other words, by a reaction towards a bestowal of energy in the line of least resistance, which is always that of physical satisfaction. And this satisfaction too often partakes of the nature of a denial of some principle for which the spirit has strained. Spiritual ideals as conceived are often found too lofty to be consistently maintained. The fall is easy and the direction of the fall needs no effort to discover as it is instinctively present. The soul may have for a time vibrated in absor-

## LAW OF CO-RELATION IN THOUGHT AND ACT

lute sincerity to the new stimulus of spirit: but the ardour cools and then, suddenly, the temptation seizes the man and the flesh vibrates in its turn with all the vigour of material desire. The mystery of this has troubled the conscience of the spiritually-minded throughout human history but the true meaning of the ordeal has been but little understood. How simple, however, it becomes in the light of the knowledge that Spirit is Force, and its Force must be directed aright or it becomes at once involved in Matter and subservient to its laws. Spiritual Energy, wholly good when rightly directed may be degraded and materialized until it becomes the instrument and the power of Evil. That force which might have worked potently for spiritual ends, may be the servant of the reactionary and rebellious Will of Matter; or may be "engulfed and degraded" to a state of helplessness or complete dormancy. Hence a spiritual impetus in man must at once be translated into Action or its very force and vitality is a menace to the stability of the whole spiritual estate of the man. For those who indulge in lofty emotions and never seek to put them immediately into practice the downward slope immediately invites.

Our work here is one of soul-building and for this purpose each experience, whether painful or pleasurable, has its own special value. We speak of 'dissociated' personality in those whose soul-elements are not well knit together and co-ordinated. But the converse of this is 'associated' personality, and here we touch upon the mystery of the multiple soul-elements which is to make up the psychic entity which is—not the true ego—but the Acquired or Second Self—a variable quantity, capable of being either welded into the framework of our individual being, or scattered and dissipated to the point of utter loss.

## THE SECRET OF IMMORTALITY

SPIRIT is immortal, being the eternal First Cause latent in the Unexpressed. The human Personality is the highest expression of Spirit known to us. Its spiritual nucleus is immortal: but its characteristic expression, the Soul, is only relatively a partner in the Immortality of the Spirit. It is the product of experience and of the co-ordination of its material elements under the sovereign rule of Spirit. As long as this spiritual governance persists, the Soul will evolve to greater spheres of immortal consciousness: but should it fail, the mortality of the Soul is decreed. This is the Second Death spoken of by the Watchers, when the House which the spirit has so laboriously built for itself is disintegrated and the freed spirit escapes from its ruined tenement to commence the pilgrimage afresh. The Secret of Immortality is therefore to be found in a knowledge of the law that governs the building of the Soul. The Way to Salvation,—to the achievement of Immortal Personality is the practice of that Law, which is the law of Love and Righteousness.

To live for material ends may not result in the extinction of the flame of immortal spirit: but it will, and does, in a large number of human beings, ultimate in relative or partial loss of the most valuable soul-elements. There are thus degrees of salvation as well as of condemnation. The doctrine of Purgatory is that of the toilsome path of regaining lost elements of soul. Hell signifies the state of Loss. The Vision is withdrawn, for there are no longer eyes to see it. In men and women of today, the materialistic bias bespeaks this loss in varying degrees. And they will not find the lost treasure by the path of material Intellect. Hence material evidences of Spirit—metapsychical phenomena—can bring no vital sense of conviction to such minds.

## DISSOLUTION OF LOST PSYCHIC ELEMENTS

### *Note on the "Great Silence"*

In later scripts there will be found much to illuminate the statement made by the Watchers. Where spirit becomes quite helplessly enmeshed in Matter its free motions cease and it is transmuted into a material state, in which it can only for a while add to those discordant over- and under-tones which, having no permanent sustaining influence, must ultimately die away in the final resolution of all discords. Hence the psychical structures built up as 'soul' cannot be maintained and must dissolve. This teaching corresponds to the old Aryan teaching as to the "shells," the ghostly and unsubstantial relics of former entities whose spiritual part has long since relinquished its habitation in them. The token of spiritual decadence is a loss of spiritual consciousness. A condition of stasis succeeds the activities of will and intelligence and the soul sleeps.

In St. Paul's first epistle to the Corinthians, Ch. xi, v. 29-30, he describes this loss of power and wakefulness of spirit as attending those who have partaken unworthily of the sacramental elements.

"For this cause many are weak and sickly among you and many sleep."

The action of drugs and narcotics and the spiritual consequence of their abuse is treated of in Script xxxix\* and may be usefully referred to at this point. We continue Script xxiv:

### *Periods of Cosmic Renewal*

"Matter is neither eternal nor unchanging in its constitution: but its modes of manifestation are temporal and mutable. This being so, there occurs from time to time a period of Renewal—a clearing up—which gives the members of the spirit-chain a fresh opportunity of development in these seasons of mutation.

\*To appear in a later volume.

This is of mutual benefit to the spiritual and material also, since it causes an improvement of conditions on the plane of the physical life.

These renewals, the members of the chain are able to effect through the power of such little good as they may heretofore have contrived to perform during the time of their sojourn on earth, and through the influence which this good may have given them.

Thus you will see that although the general trend of spiritual achievement is upward and towards the Centre from which all spiritual life emanates, there is a cyclic trend in the evolutionary forces which may be said to proceed in a Spiral.

Alas! that the course of human progress is not more rapid in its spiral ascent. The advance of each revolution of the curve is due entirely to the rising vortex of the few good works that the regents or stewards have performed.

Spirit, as a force, would proceed in a steadily ascending curve: but Matter follows in a spiral whose rate of ascent is in proportion to Man's achievement in the laying hold of the spiritual,—that is to say,—in such degree as the Spirit is able to manifest through him.

Not Man alone, but The Whole of Creation, is linked up in this advance. We who speak to you are, for this reason, intensely anxious to remedy our mistakes and to be busy in the blessed and beatific work of counteracting the issues and the results of wrong intent and neglected opportunity. We desire therefore to dedicate ourselves to those human affairs of which we are the guardians, and in which we are permitted to participate through the medium of that intuitive power which is our proper channel of association with you."

*Of the Periodic Law and Time-Relation in the Two  
Spheres Interacting  
(The Twenty-fifth Script)*

"There is a rate of vibration proper to physical Matter. There is another and inconceivably more rapid motion proper to the Ether. This, nevertheless, has a certain ratio or relation to the vibrations of material atoms and particles, and hence to the Resistance of Matter.

## DUALITY OF THE TIME-CONSCIOUSNESS

It is by virtue of this relation between the two media that you are able to appreciate and to retain a sense of Time: for your nature partakes of both these orders. Time, then, is the Ratio of Resistance of Matter to the Impulse of the Spirit: and Spirit, as we have said, acts in and through the vehicle of the Ether."

Were our mundane intelligence our sole agency for the recording of the sequence of events, we could have no consciousness of Time, because we could have no standard of comparison, no fixed datum of observation or power of holding and co-ordinating the memory of successive moments. All this comes of our higher conscious part, which operates in and through its etheric vehicle.

"Were you, like ourselves, dwellers in the pure Ether, you would normally be unaware of any Time-relations.

But in contact with the Earth-plane and its denser and slower vibrations, you would at once begin to be subject thereto in proportion as you took upon yourself the fullness of earth affinities and the conditions proper to physical matter."

### *Periodic Crises in the Undulations of the Ether*

"In a static condition, or when without disturbance of rhythm, the Ether is a timeless sphere. But though universal and continuous, it is, as we have said, subject to undulations of a periodic nature;—to crises of intensity or condensation alternating with intervals of attenuation or negativity. And being a perfectly elastic medium, these undulations are persistent and eternal.

Thus our sphere of Ether is not uniform in tension, but is infinitely diversified in regard to its vibratory status."

### *The Involution of Etheric Forces Into Matter*

"Now this undulatory vehicle, the medium of spiritual intuition, is for ever impinging and pressing in upon the denser medium of earth, and rushing into the absorbent vortices of Matter at ever-varying rates.

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\*On the very eve of going to press comes the report of the conclusion of the great Michelson experiment on the speed of light, proving this a variable, and rehabilitating the scientific need of an 'ether' of space subject to variations in tension.



The variations in these wave-tensions and their rapidities are not perceptible as such to your human senses. Consequently there may be, and there are, successive accelerations, and retardations inappreciable by you, yet always subtly affecting Man in regard to his Time-sense."

*Their Periodic Motions Do Not Register Physically*

"There are greater and lesser cycles of speeding-up and of slowing down. This fact is alluded to in what has been said as to the Precessional Year and Zodiacal Cycle.\* At some points in this circle, the progress is vastly more rapid than in others. This change, the human sense of Time does not register. It only records the physical sequence."

*Law of Periodic Recurrence in the Evolutionary Spiral*

"The Evolutionary Path of Man is, as already said, a slowly ascending Spiral. The curve is modified by the effort and the power of spiritual achievement, that is, of the translation of spiritual ideals into acts.

The turns of the Spiral represent recurrent crises in the field of Ether. They are of constant period.

Time, therefore, is a mutable condition between these crises and the true measure of human progress is not to be reckoned in years or centuries, or even in millenia, but in the relative Intensity of spiritual Influx and its power to raise the recurring Spiral."

*Harmonic Law in Historic Eras and Events*

"There are great and lesser Intervals in harmonic relation to the principal crises. The magnified vibrations are of proportionately greater intensity. They also persist in greater measure. Ages—aeons—are but the Greater Interspaces of the recurring Concords or Dissonances.

Thus History repeats itself with fidelity as to the Type of any critical era; but with a difference small or great according to the degree in which the spiral has been raised in successive phases of its recurrence; or, in other words, according to the extent of Man's response to the influence of the Spirit in that raising of the Spiral of Coincidence.

Again would we here repeat that we, and those divine Influences which work through us, work also through the

\*To appear in a later volume.

## NEED OF A SPIRITUAL BASIS IN EDUCATION

intuitional nature of Man and not through his intellect, since the intellect is, in itself, material."

### *The Spiritual Power of the Intuitive*

"Given then a Nation of intuitive men, we can control it, as we can control Prophet, and Poet; dreamer and him who is using his Intellect in conscious union with his intuitional Soul."

### *Our Duty in the Task of Education* *A Warning\**

"Take heed, we say, and in all earnestness must we press this matter upon you. Take heed lest, in the thirst for knowledge and for the control of the material things, ye educate your rising generation in the plane of the material only.

Truly, a nation thus educated may be as a battering-ram in the world of Matter and you have ample evidence before you now.\*\* But such nations, even as through all the ages—even to that cradle of humanity which lies beneath the waves of the Atlantic—such a nation, containing in itself the seeds of its own destruction, must suffer death of body and spirit.

Educate in the Will of Matter, starving the Spirit,—the Intuition,—and you break the rope which lifts Humanity to higher spheres and connects material Man with Spirit.

This danger presses. We have watched the galvanizing of the sleeping Spirit under the influence of crucified Nature in the conduct of the war: but this is passing and temporal, and unless there be those among you who will cultivate the spiritual equally in home and school, as well as in the university of daily life, the destiny of Humanity will again be indefinitely delayed in its fulfilment, and the Race will be cast back into the limbo of barbarism,—which is Matter deprived of Soul.

Greece developed a soul—a pagan soul which yet was Soul, though only the soul of her race-spirit manifest in Beauty.

\*Printed in "The Hill of Vision," pp. 45-46. The date of the script is June 5, 1918.

\*\*Written of Germany and her war-spirit of 'Hate.'

But this was not enough. It was a single strand in the divine Seven: but only one, though lovely in its earthly manifestation. For the Seven Strands must be equally developed, lest catastrophe attend you. Again, then, at this moment, we appeal to you as a nation to cultivate the spiritual; lest inevitably ye fall from grace, although blazing like a meteor in the world of Time; and then, drawn out like a meteor, pass on to the darkness of the limbo of past glories."

This magnificently worded appeal I caused to be printed in 1919, in the collection of "war scripts" which I published under the title "The Hill of Vision": for I felt that it must go forth and that no obstacle should stand in its way. I believe it stirred the hearts of many readers. But the lapse of fourteen years has not diminished its importance, nor can that importance be lessened with the advancing years. Our national education, like our forms of religion, is very much what we, as a people, choose to make it. It rests therefore with the American people to bestir themselves, to take a vital interest in the training of the youth of their country, and to insist that this training shall be in the highest sense ethical and spiritual and no longer applied exclusively to objects miscalled "practical" which make solely for the enlargement of material success whether individual or national.

There is nothing the least practical about any system which encourages material competition, whose results are bound to represent a preponderant element of waste for every success they afford. But the spiritual form of competition is one which brings forth the best in all, conserves all solid values, and promotes co-operation by the substitution of the common interest for that of the individual or group. And if this be assured, the future of our civilization is secure.

## CHAPTER XIII.

### ON THE ERA OF SPIRITUAL BONDAGE TO THE TEMPORAL POWERS

#### *(The Twenty-sixth Script)*

Habitual modes of sympathetic thought form, so say the Watchers, the readiest channel of influence and communication between the two worlds. The symbols by which these are expressed are derived from the material objects. The Watchers say:

“We strive with varying fortune to impress you with the Reasoning of the Intuitive through the medium of the Reasoning Intellectual; and we employ for this purpose those intellectual forms\* to which, by their habitual use, you are most readily responsive and which would most normally express the directive impulses which govern our sphere.”

#### *The Awareness of A Greater Self*

“Throughout human history there has been present with Man an intuitive awareness that the living Individual is but a mere expression of some greater Invisible; and that, as a consequence, the fuller aspect of his Personality is to be sensed only in a closer association with those more inward states of consciousness which are mysteriously united or linked with his own: for whilst, in the body, he is drawn into an ever closer association with his brethren in the flesh, by reason of his social need and the ever-increasing sense of loneliness of spirit whilst here on earth, he is as yet but vaguely aware of that vast and yet more intimate World of Spirit of which he is a part:—that great Congregation of spiritual entities which are indeed around him, within him, and in sympathetic union with every cell and centre of his unconscious being.

\*Meaning, no doubt, the customary modes of expression which they find in the brain-record of their medium.

In olden times, this consciousness of the spiritual world was centred in the persons of the few:—of those isolated and ascetic men who dwelt aloof from Nature or in the area of the temples. It was this close communion with the spiritual world and the wisdom they attained thereby which lifted them above their fellows and secured them the obedience and implicit trust of those groups, tribes, or nations over whom they exercised, by this means, unquestioned sway.

But, as time went on, their power of rule, at first so purely spiritual, became gradually translated into the character of a temporal sovereignty. Their inspirations, being interpreted in an intellectual rather than in a spiritual sense, took on a material signification. Seduced, then, by the power of Intellect, these rulers yielded to the dominance of the senses. Thus to intellectual power was added Material Force. Intellect learned to use tyrannical methods for the attainment of its ambitions. There ensued, in fact, a period of apostacy of Intellect, during which the intuitive powers were preserved and cultivated solely for temporal control."

### *The Advent of the Philosophic Spirit*

"But there came a reawakening of spiritual intent. This came about principally through the influence of the purer aspirations of the true philosophers;—an influence reinforced by spiritual energies liberated—as in your own time—through the impact of great and overwhelming wars. In this way, an opportunity was provided for Spirit; and Spirit strove without ceasing to bring about the realization of the Kingdom; but alas! it strove in vain.

For, from the first, the intellectual vanities of man, and his wholly selfish interests and ambitions, resulted in the reservation of the inspired gifts of seership and intuition for the use and benefit of tyrants, or for the aggrandisement of the vain and ambitious. As a result, the spiritual nucleus lost its coherence and was broken up into numerous intellectual heresies and perversions of spiritual teaching."

## REACTION OF THE TEMPORAL UPON THE SPIRITUAL

### *The Captivity to the Temporal Power*

“The Spiritual element thus weakened by internal dissensions, fell captive to that Temporal Power which, first ruled by Intellect, was able also to imprison the already apostate faculties of intuition and to use their powers for its own ends. Often this was done with a semblance of good intent, and even with a half-conviction of right motive.

Thus there has been founded in the world a Body-politic expressing itself in forceful authority of a temporal sort, yet claiming a spiritual sanction:—expressing its sovereignty at times in acts of violence, yet exhibiting at the same time a semblance of that primal power of spiritual intuition held captive, apostate, and clothed with a gorgeous symbolism embodying an imagery material though glorious.”

Forgetful of the original Impulse of the Spirit—that pure Intuition of Truth—this body-politic of which we speak has completed a false spiritual conquest and an equally false material one. For it has perverted the idea of spiritual Unity and the impulse towards that Unity, into a desire and an effort for Temporal Unification and Power.

Thus it has led the world in golden chains throughout succeeding centuries, tainting even the world of the Spirit in the sphere of the Disembodied;—a result which has rendered nugatory all our efforts from the time of Constantine until now.”

This is a terrible indictment and almost worse than anything we might have imagined;—that the binding of the Church to the temporal power has since the fourth century A.D., paralysed *the whole force of the Church Invisible* to bestow the free inspiration of the Spirit on all living souls.

### *The Return of the True Philosophic Spirit*

“But now again the pure Minister of the Spirit, the Intuitional Mind, begins once more to enjoy free and untrammelled exercise: for the bonds of ritual, material symbol, and false authority are loosened and the spiritual part of the human consciousness, now again set free to work out its individual destiny, is turning from those agencies which

have, for so long a time, interposed themselves between the soul of man and his Original."

*Fruits of the New Spiritual Freedom*

"And now, having become conscious of himself spiritually, it remains but for Man to yield himself, in abnegation of personal interest, to the selfless promptings of his spirit, so that a new Era of Life may be commenced.

Renewed by draughts from a purer fount, and hence equipped with greater intellectual power, and with the enjoyment of a fuller and freer means of communication with his fellows, this New Era will persist in harmony unbroken, even to the Day of the Manifestation of Immaterial Substance that shall inaugurate the era of the Millenium and the foundation of the Middle Kingdom. And when that day dawns, Matter, raised in growing stability to a higher mode, shall merge into perfect union and harmony with its spiritual Essence. And this shall constitute the Middle Kingdom of the Lord."

*Man's Spirit Seeks Reality*

"Man now realizes with growing conviction that he is but a shadow in the universe of the Real:—that his spirit, which alone he feels to be real in him, is in close and ever-growing sympathy and communion with the Real.

And this platform of consciousness in Man,—a platform real and secure in its assurance of immortality in the realm of his own Being, shall become the sure foundation for the building of that splendid Edifice that shall presently arise in beauty and in the manifestation of spiritual glories.

To this great End, two things are essential. First, the intellectual conviction of the Mastery of the Spiritual over the Sensual; and second, (that which automatically follows from this) that Otherness which may be defined as The rendering into growing Sympathy with All of the individual Consciousness.

It is the acceptance as one's own of all that moves the soul of others; the suffering of the heart being the token of a living and full response to all those emotions, thoughts, and mental influences on which alone the material Ego can turn itself to perfection."

## CHAPTER XIV

### ON THE DEVELOPMENT OF INTERCOMMUNION BETWEEN THE TWO SPHERES

*(The Twenty-seventh Script)*

“As Faith can move Mountains, so Faith has power to assimilate the two spheres of Matter and Spirit and can blend them into one, thus bringing about the Desire of Nations.

So ye, personally involved in interests in no way consonant with that which we seek to impress upon you as a permanent consciousness through your Alter Ego, must acquire the conviction that powers other than your own are active in the sphere in which you dwell. Never lose sight of the fact that the two spheres are capable of interacting through your compound nature. The two planes can blend, and by your willingness to permit that interaction and to assist in it, you can help towards the consummation.

The Mind of the Spirit being Intuition, and your consciousness being blended of Intellect and Intuition, these must be united to secure a perfect harmony of spiritual intercourse. One further reference to the power of man in spirit will show you how Faith, Conviction, and Voluntary Service in the individual for Humanity at large cannot fail to accelerate That for which we watch and pray.”

#### *The Key of Sympathetic Response*

“The Secret of Sympathetic Response, typified in Rhythm, is the essence, the key, of wisdom, and the source of power. Even in the denser sphere of physical matter this law is obvious. It is exemplified in the constitution of the human form.



Sympathetic vibrations interpenetrate and interact, and will often do so although the whole bulk of the terrestrial globe be interposed. If this be so in dense and refractory Matter, how easy then, though how much more delicate in adjustment, should be the sympathetic communion of the embodied and the disembodied."

*Act of Renunciation by the Discarnate*

"Spirit can awaken your finer intuitions by a voluntary surrender of their spiritual personality and by entering into a larger association which retains all the memories of their accumulated earth-experience.

So we, on our part, sinking and yielding personality, combine as one great Communion: and, clothed with all the accumulated experience and memory of our earth-lives separate and individual, strive to influence and to awaken the kindred vibrations in your own experience and to convert these into form and material representation. Everywhere, always, and unseen, we have striven and do continually strive to influence the living. Those who are involved in Self and its material limitations are mostly unconscious of our effort, and are thus capable only to an infinitely small extent of being influenced thereby. But when we see a nation—a host of individual units—combining voluntarily to prepare itself for the reception of our effort, then will the power of that sympathetic reaction between us and you become manifest and its persistency and continuity practically limitless."

*The Power of Collective Prayer*

"Consider, in this light, the power of Prayer. Can you fail to comprehend the collective force of a whole nation pleading with one accord in prayer for response from its Creator and Omnipotent King and Father?

But even in the case of the infinitely weaker and more attenuated sympathies of individual with individual, you have the evidence of the readiness of response and of intercommunion between the two spheres wherever a natural link is provided."

## COMMUNION WITH THE DEPARTED

### *Psycho-Physical Element in Cases of Individual Intercommunion*

"In this case, however, the spiritual approach may more easily express itself through more earthly and familiar channels, owing to the strength of the yet surviving elements of the psychic personality.

It has been seen by those who consciously study the Mysteries upon earth, that communion with the dead is nearly always confined to communion with the newly dead, and that their influence fails with time. Is not the reason for this obvious enough?

When you part with friends on earth, to dwell in districts or in spheres of work far remote from them and among new interests, is not the same law manifest? And yet would you say that love, as love, grows weaker?

It is but the sundering of material associations; the cessation of that common habit of life which carried with it a material sympathy of its own, which weakens and seems to obliterate the link. But where Love is, there Remembrance lingers, and true love is never broken, although distance and distraction of aim have annulled the temporal tie or touch."

### *Eternal Remembrance in the Spirit*

"The spirits who love, love exceedingly and they hold those whom they have left on earth in eternal remembrance, moving them often in dream and in times of stillness, to a recollection of the old associations, the sympathetic links of times gone by. It is therefore no mere figure of speech to say that they live yet in the hearts of those incarnate: and every thought of them that you cherish is, by sympathetic response, known and felt by them.

But they, removed not merely to a distant part of the physical earth, but to a sphere of spiritual activities having, it may be, but little in common with those of earth, and having their own work and duties in that sphere, cannot without great sacrifice return and, by taking on the old temporal conditions, resume the old familiar mode of intercourse: nor would they do so for a light reason or unless delegated by the work of ministry which is the choice and privilege of some.

To take a mundane parallel: Just as on earth you have international missions and other organizations which, from time to time, send their appointed delegates across the seas and into lands far distant, there to carry and disseminate the knowledge of objects which it is their mission to fulfil;—so, too, there are in the sphere of Spirit, organizations and fraternities whose special mission and interest it is to influence the growth and evolution of spiritual understanding and motive among men, and to seek out and perfect such as may become channels for the fostering of the work of the Spirit.”

*The Greater and Lesser Companies in the Invisible  
World*

“It is the members of these fraternities who are the controllers of that spiritual intercourse which is accordant with the Great Law and thus beneficial to man. Hence it will be observed that, according to universal testimony, the Ministering Spirits,—no longer bound to earth-conditions, but voluntarily assuming them as and when permitted,—will speak with united voice and as members of a vast Unseen Company or Communion.

And collectively this Company, built as it is of lesser circles and companies innumerable, constitute the Church Invisible.”

\* \* \* \* \*

The concluding passages of this script were not, like all the rest, given automatically, but by mental clairaudience. For some reason not understood, the pencil fell from the writer’s hand in the middle of a sentence and for a time it seemed doubtful whether this fine script would be completed. At a later day, however, and as it were, in answer to an urgent mental plea, the words were given as here written, with a precision and definiteness which left no doubt as to the form and substance of the communication.

Years later, and through another hand, Philip the Deacon voices the identical teaching which we find here, in

## THE RE-ENTRY INTO EARTH-MEMORIES

telling us how he has followed the admonition of the Spirit in taking up again the difficult and painful task of recalling and entering once again into the long-discarded body of his earth-memories. To this task he was committed by those higher than himself in order to bring to earth the Gospel narrative—the notes of which he had made when in Samaria, but which had been burned in Athens and thus never given to the Church in his day.

*On the Watchers' Knowledge of Earth and of Happenings  
in the Physical World  
(The Twenty-eighth Script)*

This communication was given partly in response to a question as to the star "Nova Aquilae" which had recently appeared in the heavens, and as to the true nature of such cosmic portents. The Watchers remind us that their own earthly knowledge was limited and that they must seek reinforcement from others more experienced.

It is a mistake to credit those who have passed from earth with omniscience as regards the events of Time. They are able to instruct us chiefly from their own acquired experience of earth. But they can read Earth's history from the records of the experience of others and by availing themselves of their knowledge and thought by the power of sympathetic mental action.

"We have already told you that we are to a great extent bound by the conditions in which we lived and expressed ourselves in our earthly experience. In our liberated state we are less clogged by mundane influences and are no longer hampered by the passions of earth.

As a consequence, we have a wider outlook on the Universe and are more conscious of those more delicate and distant influences traversing Space than we could have been on earth: for we are now freed from the denser conditions of physical life."

## *Limitations of the Watchers' Knowledge*

"For this reason we are intuitively conscious of things which would not be apprehended by you. Nevertheless we too have our limitations.

For one thing; we are limited in our expression of these intuitive facts when we try to translate them into earthly terms such as you can assimilate. For another, we have limitations in power proper to our state, and these affect the application of the intuitive knowledge we have gained.

A further difficulty that constantly presents itself to us when trying to communicate knowledge is the proneness of human beings to accept any information given from spheres of being other than their own as a matter of super-normal rather than of normal knowledge and intelligence.

This is not the case: and we, who appreciate natural phenomena only as an intensified impression of your own, are diffident in assuming that which we do not assuredly possess. But as regards the conditions of earth-life, its history and progress and, in fact, all matters in which the Time-element is involved, we are able to speak with no uncertain voice."

### *Their Apprehension of Historic Eras*

"For the history of this planet is as an open book to us and it is one whose pages can be read by us not only in the light of its frequent repetitions (or recurrences) plus the advance in the Rising of the Spiral to which we have already referred; but also, as we are well assured, with the added assistance of the sympathetic intuitions of brother-men who dwelt in, and experienced, those conditions.

Therefore, as regards the records of Earth's history, we speak with no uncertain voice.

We have told you that perfect Sympathy with the universe will eventually induce in the soul of Man a consciousness of All vibratory influences, whether material or otherwise, that proceed from the fields of Space.

The forces and influences liberated by all luminaries have an intensity varying in the ratio of their Mass and their Distance from yourselves.

## THE PHENOMENON OF NEW STARS

Thus, in a vortex-whorl in the fields of Space, by the concentration into one nucleus of the particles formerly distributed over a huge area, and carrying with them conditions which, though always present, were hitherto diffused over that area, the Nucleus will act as a focus of their forces making for the intensification of their qualities and hence for a more definite influence of the subtler kind. Physically also, by the generation of heat and energy, they stimulate a greater degree of activity throughout the whole universe, —though, again, with an intensity proportionate to their bulk.

As to the ultimate effects of the new conditions thus generated we can enlighten you but little. The arrival of such luminaries is the result of many and varied causes: but in considering these, we would not indicate the oft-quoted statement to the effect that collisions between solid bodies have ever occurred.

The machinery of the Cosmos is too delicately adjusted for such manifestations of violence.

Rather do we consider the phenomenon of the New Star as the display of an accession of energy from the spiritual or creative Source of Power, and as a demonstration of activities primarily on other planes.

Neither do we consider the exhibition of light as a permanent one."

## CHAPTER XV.

### ON THE INVOLUTIONARY ENERGIES OF SPIRIT

(*The Twenty-ninth Script*)

This writing came as a surprise, since it opens with a discussion of a most unexpected subject, the nature of Gravitation. As I interpret the teaching, it would imply that the Ether is a plenum or surcharged reservoir of energies derived from the Spirit, and that Matter is, on the contrary, a vacuum perpetually absorbent of the etheric energies. Every atom of matter would be a centre of condensation, and the forces given forth as radiation would be reciprocal to those perpetually supplied from within;—from that invisible Dimension whence the free energies of Ether impinge upon the physical plane and maintain all material particles as foci of the two exactly equated motions of involutionary and evolutionary force. In the course of the communication, the Watchers speak of Matter as “constantly falling into its own vortex.”

As it collapses, it gives out energy as heat, light, or other radiation: but unless supplied afresh, that process would be strictly terminable and Matter would soon cease to be.

So we are told that the hollow vortices of Matter suck in the energy which is impelled therein under the Involutionary Law from every point in Space. The absorption of energy creates within the atomic structure a “vacuum,” or rather, a field of less resistance to the inflow of the etheric forces, and this extends its influence to the whole area surrounding every particle of Matter.

## THE NATURE OF GRAVITATION

The forces rush in the most direct line towards these particles, and in the direct line between two particles there will be less resistance owing to the absorptive influence present at each end of the line. Thus the involutory force of Ether will tend everywhere to aggregate and consolidate the particles of Matter, impelling them to a common centre, because the force plays more strongly on the exposed side of any mass than on that which is shielded by another absorptive unit.

“What is Gravitation? It is the difference between Force of Spirit in vacuo\*—or rather, in the Ether,—and that which remains unabsorbed in its action on Matter. Hence, as regards Matter, the force varies as Mass. We have already told you that electricity follows the same law. There are not two kinds of electricity but only that which Is and that which Is Not.

There is but one force of Spirit, equal and opposite in every direction in Space; but altered and influenced by the opposition of the Matter in which it radiates. Thus Gravity is not the attraction of one large body of Matter for another smaller body, nor is it anything inherent in Matter itself. Nor, again, is it a law in any way associated with Matter except in the fact that Matter is a vortex.

Gravity is the impact of a force external to Matter and external to the electrons of which Matter is composed. This force impinges more strongly upon the exposed side of each electron composing the Matter. The ratio of absorption varies as the bulk or mass, and the interposition of a small mass will therefore not materially affect this tendency. This Force, which is a polarization of Ether, is beyond the control of Matter: for it, in itself, controls Matter.

We have told you long since that the primary vibrations of spirit are simple in the extreme, and that the complica-

\*This is certainly ambiguous. A vacuum of Matter is a plenum of Ether. I would suggest as an alternative reading the definition of Gravity as the difference between the plenum of spirit in void space and the partial vacuum created in the interspaces of atomic matter by its constant absorption therein. F.B.B.



tions are brought in by the reactions of Matter: And this is one of them. The force is everywhere unvarying and uniform in its action except where modified by, and in contact with Matter and its nuclei. It has influence on material particles and can penetrate or protrude into them, and involute itself physically upon the surface of the electrons of Matter.

But in so doing, it is really penetrating and permeating the larger bodies of which the electrons form the basic atom.

As we have said, there is no Matter as Matter, but only the concentration of spiritual forces which produces that which is called Matter. Hence, as the spiritual force is absorbed and concentrated in the development of Matter, you will readily perceive that the intuition of philosophers was true when it led them to describe Matter as a vacuum of interspace in the curvature of Ether.

In studying this principle, much knowledge may be gained by the intelligent and intuitional regard of Matter from within and by the habit of realizing its phenomena from within instead of from without;—that is to say, by attention to Involution rather than Evolution.

Gravity is not a physical force, but rather, a spiritual one; since it is, in effect, due to the difference between free spiritual force and that which is involved in Matter (or in that form of modified force which you know as Matter), which is exhausting this spiritual energy.

‘Exhausting’ we say: yet not so in fact, because these energies are only for a time absorbed by Matter. But the vortices of material particles draw them in unceasingly.

Thus, as regards inanimate Matter, the force of Gravity cannot be controlled nor counteracted.”

### *Manifestation of A Superior Law*

“But in the case of that creative and conscious unit known as Man, the vortices of Matter which he controls are subject to other conditions.

For in Man you have an equipoise of spiritual forces, and this balance is manifested in the body. Normally it is by

## POWERS OF SPIRIT CAN TRANSCEND GRAVITY

the comparative density of the human body in relation to that of any other matter that the dominance of the material asserts itself.

Following the general rule of inanimate nature, the body of Man sustains, by weighing, the same laws that govern any other bodies in the kingdoms of Nature. But there is nevertheless in Man, in addition to the Body of Spirit known as the nexus spiritus, a conscious individual personality holding an added power of spirit which is able, in the course of time, to overcome the law of Matter and to counterbalance it.

This we may say: there are Two Types of law in spirit: the first, spiritual only, and moving in Seven Impulses, divine and eternal;—the second being the resultant and the product of the interaction of these seven forces in Matter—a material interaction which brings with it conditions developing on the lines of a physical law that is inevitable in its effects, and makes for progress and development with the motives and intentions concerned with these.”

### *How the Human Spirit Can Conquer Gravity*

“But in these Motives, as manifest in law, we may trace an affinity of nature with their far-off divine Original, in the seven expressions of the Original Will and Intent: for these are reflected in the constitution of the secondary forces. For example, Will is a combination of the Seven, and Intellect is the material application of their interactions. Now through the means of Intellect you will never overcome the force of gravity: for it is but a secondary expression of the Primary Law and is, in fact, the result of a partial vacuum of spiritual force (being physical and therefore absorptive of spiritual energy)—a partial vacuum created by Matter which is perpetually absorbing this force. Matter is, indeed ever trying to fall into its own vortex.

Nevertheless by removal of the control of spirit-force from Matter, or rather, by the suspension of that spiritual effort in Matter which, as we have already told you\* works throughout Creation from east to west, it is possible for

\*Ref. to Script X, which will be treated of later. F.B.B.

the spirit to overcome the physical attributes which are the resultants of its activities, and to move itself to draw after it that physical body which at present holds it down. This result will not be achieved by Intellect, but by the power of Intuition or Emotion. And not until the Body of Matter has developed a store of spiritual Emotion sufficient to overcome the involutory tendencies of Mass, will this result be possible to Man.

Life, Spirit, Momentum,—all these have expressed themselves in Man. But the development of Free Will in the individual,—the Power of Free Choice between the spiritual and the material, has enabled those Units that are the Sons of God, the Regents in the world of Matter, so to gain control over their own vortex-whorl of Matter that it may be removed hence and impelled against the law of Gravity (which is, to you, so natural and inevitable a thing), to be transported into another sphere which, to you, would be the Fourth Dimension.

The act would, so far as the conquest of gravity is concerned, seem only expressible in terms of the physical. Hence you would speak of "Ascension." But to "ascend" in this manner is not to vanish into space without, but to be involved within it.\*

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\*This might be spoken of as a removal or translation into the 'Fourth Dimension.'

## CHAPTER XVI.

### THE CALL OF THE SEVEN SPIRITUAL EMOTIONS

*(The Thirtieth Script)*

In this short script our teachers seek to impress upon us the unique opportunity afforded by the liberation of spiritual forces owing to the break-up of material conditions in the havoc and slaughter of the Great War, for a renewed effort towards gaining mastery of spiritual truths through the use of the intuitional faculty of discernment in full association with the logical use of the mind. They reiterate the fact that this combination of faculties, if rightly balanced, is calculated to raise the material expression of the human spirit to that higher plane of consciousness which they have called the Middle Kingdom.

"Dimly and often unconsciously," they say, "the instinctive nature of Man and of all animate Nature as well, will respond to the stimulus of those seven strands of Intuition which are the manifestation of the Spirit of God. So, unknown to you, the very birds in their song express infallibly the order of the mystic Seven. Through the consciousness of this number, again expressing a threefold origin, the present languages have been evolved. When you speak, you say the word without the intuitive power of tracing the phenomenon to its source.

Reduce the influence to aliquot numbers, some being absorbed and lost in Matter, and lower combinations occur until, in the absorption, all vibrations are but spirit involved and lost in matter.

The force of Spirit may be withdrawn and its efforts cease: but it will be used for other ends. And in propor-

tion to the density of that Matter which once it inhabited, so will that Matter persist.

The intensity of the momentum already bestowed persists; and the atoms, now more closely attracted (under the intensity of the spiritual vacuum created) persist also.

Thus there are two forces involved, namely, that of the interactions of Matter and that of the vital or spiritual force which agitates them."

*The Seven As Typified in Colour and Sound*  
(The Thirty-first Script)

"The Song of which we spoke was the Song of Nature, as especially obvious in the song of birds. There are seven higher vibrations which are the seven emotions. Reduced, they appear in their typical counterparts as Light;—whence the influence of Light and Colour upon the emotional nature."

*The Seven Tones of the Musical Scale As Typical of the Emotions*

"Following this analogy upon a lower plane of vibration, the same Seven are revealed as the Musical Tones. The density of Ether is to that of air as the vibrations of Light are to those of Sound: and Sound again is altered in its vibrations in the ratio of the varying densities of air or matter.

What we implied was the fact that All Nature expresses itself in seven primary sounds: and those who study the song of birds will discover that their song is in seven sounds and in seven phrases or sentences. In these seven groupings all their song is contained."

*Primitive Melody Based on the Song of Birds*

"This constitutes primitive melody as the ancients had it; and on this, further knowledge and philosophy have built, and have evolved all the combinations which are more familiar to you.

We would state that Music, which approaches the original and omnipresent Language of Nature,—in that it is wordless and is expressive only of the emotions in their variable interchange,—consists of Two Variants."

## MUSIC AS SYMBOL OF EMOTION AND IDEA

### *The Two Variant Types of Music*

#### (i) *Intuitive*

"The first kind of Music is that which deals with the Intuitions as expressive only of the Primary Emotions. Simple as this might appear at first glance, it is nevertheless as complex as is the world of Colour. For in this type of Music, gradations blend as each of the Seven Colours blend and combine with the rest in a complexity only equalled by the welter of human emotions and their contrarities.

This Intuitional Music,—so typical of the spiritual element,—is of importance, in that it appeals equally to all sorts and conditions of men; whether they be rude or cultivated. It is the genuine expression of the Race-Spirit, the Mother-Spirit of the whole race of Man.

But it is coloured and modified by the peculiarity of tincture given it by each nation of the earth. And even as you will find in the paintings of all nations the particular characteristics of each race; so also, from a study of National Music, you may learn intuitively the emotional characteristics of a nation."

#### (ii) *Intellectual*

"But there is a second type of Music which expresses no echo of that simple perfection of the Divine. This type is representative of physical relations, and of those interactions which are subordinate to the Intuitional and are yet within its sphere. It is a type somewhat mechanically perfect: and it has its appeal to the emotional nature on its instinctive side—that is to say,—on the material side of Creation. But this is not the Soul. And this type of music is in no way expressive of the higher or truly intuitional elements."

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### *The Union of the Two Types Needed for Perfect Musical Expression*

We can readily recognize here an intended analogy between musical expression and the incarnation of the human soul in its physical tabernacle. The spiritual part

of man, to find full self-expression, must create for itself a vehicle responsive to every shade of emotional value or intuitive idea. The lack of a proper vehicle of objective expression gives a result which, however beautiful, is devoid of Meaning. As an instance of this lack of balance between the two elements, we may consider for a moment all those types of pictorial art which we have come to associate with "psychic" origin and influence. Many are, or claim to be, symbolic. They are often very hard to interpret in any sort of terms which can carry conviction to the understanding, and they leave one with a sense of vagueness of purpose and a dissatisfaction which is both mental and spiritual. In short, they fail of their purpose, no matter how highly spiritual their intent. Surely, also, we may trace a parallel in the field of literary expression;—in the numberless productions of spiritually-minded persons both in prose and verse with which our libraries and bookshelves are flooded: emotional products which are as souls without bodies, containing sentiments of the loftiest order, but seldom descending to the practical, or crystallizing themselves in any definite body of teaching which can be applied to the everyday details of life on earth. In the rightly balanced combination of the Two Types of Music may therefore be discerned a principle to be usefully applied to every form of art and human expression.

**"But the two types of Music may be combined, and when in perfect combination, they will present the Soul of Music in its every shade of Emotion, but embodied in a form perfectly expressive of that Emotion: together constituting a Middle Kingdom of Music which will show forth that perfect Order that is the formulation of the original spiritual Intent.**

**You must realize that all natural law is, by reflex action, impressed upon the spiritual world in the course of time.**

## SEVEN COMPONENTS IN RACE-CHARACTER

And, in fact, the development of Beauty and the variation of Character in the world of spirit are to a very great extent dependent upon a first complete expression in the material world.

How then can we present to your understanding the potentialities of the All-Knowledge such as the Seven Strands represent?

Man has long since realized intuitively that, as the combination of the seven colours constitute Light; so the corresponding emotional union must represent Love, as being the perfection or fulness of the emotional values."

In other words, Love, in its full and complete character, must contain such other emotional principles as Will, Wisdom, Appreciation, Sympathy (or Compassion), Order (or Justice), and Sacrifice. We might vary this list or add to it such elements as Veneration (Awe) and Devotion (Worship) but the question of the identification of the Seven we must reserve for a future volume.

"To this extent we are able to explain, and a further explanation is needed for your guidance. Each nation has its own Guardian and spiritual Controller—its Race-spirit—and, in the case of any individual group, these seven principles are present, though never in perfect combination.

It is left to the free-will of Man to weave the strands in due order and proportion, and thus to draw, not humanity only, but also All Creation, by that law of Love on which the perfecting of Creation will be consummated at the last."

### *The Supreme Intelligence in Control*

"From this you can now distinctly realize the presence of an Intelligence perfect and divine, controlling every member of Its Body both spiritual and material;—not by precept, nor by mortal means of expression, but by means of intuitions based upon the spiritual Emotions. As in the human body, here also the development lies in the members. As the human powers of expression lie in the tongue and hand, so does the Great Mind,—God Omnipotent and Omnipresent—depend for His expression on the medium of His Creation, the members of His Body."



## CHAPTER XVII.

### THE INCARNATION OF THE SPIRITUAL MONAD (*The Thirty-second Script*)

The spiritual Monad approaching the gate of incarnate life is drawn by sympathetic action into an emotional vortex formed by the creative interaction of the sex-impulse. The body to be provided is only gradually materialized. In its origin it is, like teleplasm, a complex of forces having an inherent power of condensation in the Image prescribed by the peculiar 'entelechy' or ideal Archetype. The Ego brings with it not only a variety of elements from the group-soul but, in increasing degree, an already formed prenatal Character of an individual sort. Thus, *in certain cases*, re-incarnation is an allowable term.

"There is a spiritual Emotion conceived as a material Form; and the physical expression of the one is the reflex of the other. In the material Will evolved for the purpose of the intermingling of the vortices of Sex on the material plane lies the potentiality of these Seven spiritual Emotions;—but their potentiality only. The rest, the mantle of Acquired Intelligence, is left to be developed by the growing Embryo. For, in truth, no knowledge is transmitted, but only the capacity for acquiring it and, what is best, the desire to acquire it. Let but that collective Embryo of Humanity,—the Race of Man—unite in one common Intent such as may both spiritually and mentally animate the soul of the individual:—let but the Intent of the Individual enlightened by the growth of spiritual intelligence become that of the great congregation of Humanity, and the free-will of Man, co-ordinated in obedience to the divine Will, shall hasten the day when, all things being perfected in readiness, the New World shall be born.

## THE MARRIAGE-GARMENT OF THE PSYCHE

Already, in that Dimension which is the secret closet and retiring-place of the Soul of Nature, collective and individual;—the Abode of the Watchers;—they await, they work, bound by the Remembrance of their sojourn in the plane of Matter and by the attraction of the things remembered: part and parcel still of their material experience; ever interested, ever labouring for the fulfilment of that Divine Event,—that Birth for which they wait,—ever conscious, in the wider Vision of their intuition, of the coming Glory. Say, would ye need Language in the earth below, were ye in harmonious accord and union one with the other on the plane of the Emotions?

Only for the development of your material destinies do ye need words wherewith to express your thought and action: for perfect Harmony and perfect Beatification lie in the intuitions; and in the variants of the Seven Emotions lies a gorgeous and beautiful Intent for the future of the world of Matter and of all created Beings.

So plan your words: develop Intellect: it is so intended;—but only that ye may enter into combat with the vortex-whorl of Creation and may weave therefrom a Many-coloured Vestment for the soul.

But forget not that behind and within all Experience lies ever the Soul, immortal and changeless,—the offspring of the Unmanifest Creator:—the Soul, a traveller learning and developing his knowledge in all the countries that he visits; enriching his being with the memories of all the knowledge that he has gathered;—memories which in no way modify his Original Personality save for purpose of differentiation,—that he may add to the great Treasury another aspect of Divine Truth and Beauty.

But forget not the Original within, lest ye be but as many-coloured garments with no Wearer within them.

Remember! Remember your original Duty to that world of Spirit of which your soul is a true denizen; so that, when it departs to its own home, it may take with it You,—the Acquired You,—the second You,—the reflex and the echo of that earth-life that will pass and, wearing this as a bridal garment, may come in splendour to the Marriage-Feast of its own Ideal and Immortal Memory.”

*On the Creative Will in Manifestation*  
 (The Thirty-third Script\*)

The many discordant and conflicting elements in physical life are due to the fact that most of the secondary activities of the Original Impulses of the divine energies are reactionary and hence adverse to the Primary. Thus it has been said that material powers are evil, in that they are opposed to Good: and much hypocrisy has thereby been imported into the thoughts of men. For since, according to the theory of certain philosophers, the contrary of Good is Evil, then the Deity, being the responsible creator of All Things, must be held responsible for the creation of Evil. "Not so" say the Watchers:

"We have explained to you that Eternal Evil, as Evil, is non-existent. The principle which manifests to you as Evil is only Non-Good, or otherwise described, the Reaction of the Power of Good. In this you have an example of the problem of Freewill, which will now be seen as a development of the Parent Will, or Will of the Spirit, operating in Matter.

There is no intrinsic opposition or evil in Freewill, which we cherish and respect as an attribute of the growing Personality of the Deity Himself as manifest in the growing spiritual stature of His foremost creation, Man.

For Man, being gifted with independent volition, has taken on a material vesture, but one possessing a mode of "vibration" different from that of the rest of Creation. And this differentiation is greatly increased in degree by the very strength of Man's development."

The Spirit in Man is at all times intuitively aware of its freedom and will everlastingly protest against the suggestions of its time-bound partner and servant, the Intellect, which sees its limitations as real, whereas the Spirit knows them to be illusory. But the path of man's development is set towards a goal of Material Independence in

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\*Cf. Script VII.

which the material limitations are destined to be one by one transcended.

“The reactions of Man’s material will have produced a material independence which has thus set him on a path of sharp divergence from the lower orders of creation. Man, in the exercise of his freewill can do evil, as such, only by placing the material activities of his will in conscious opposition to the influence of the Divine.

By so doing, he introduces a jarring element into his environment: and not only so, but he also upsets the balance and preordained sequence of the Divine Intent; for he is introducing into the very Body of God an unbalanced force of reaction and resistance. It is the equivalent of a poison injected into the tissues of the body of Man.

Where Action and Reaction are equal and balanced, then those two principles which men call Good and Evil are in accurate counterpoise. But in such balanced opposition there is a total absence of discord. (Hence what had appeared as Evil ceases to have that character.)

The balance on the material side generates a uniform curve and, in a medium of a perfectly elastic nature, this curve will be a re-entrant one;—that is to say, it will return to its original starting-point.

Thus Matter pure and simple, being the resultant of a divine impulse acting upon a perfectly elastic medium, will continue to manifest in perfection the path ordained by that original Impulse which gave it birth; and its balanced resistance will create a perfect curve which, in its entirety, is a Circle.”

#### *How Spirit Modifies the Material Cycle*

“This Circle the Spirit alone can operate to transform: and by Its action it will raise the Circle to a growing Spiral. And, in the process, Spirit Itself becomes involved and transformed.

The Gift of Freewill to Man we would define as a measure of the All-Father for the purpose of differentiation, for the establishing a Law of Variation, in the working of which in the person of Man, you can trace his growth towards the ultimate revelation in him of a Macrocosm and

Microcosm of the Divine. And you will find evidences in that growth of the working of those Seven Primary Impulses which are attributes of the Creator.

He who creates inanimate things does but perpetuate the Shadow of his own ideas of beauty or nobility. But He Who, of His own Substance, and in His very Image, created and gave life to us, desired above all things else, not the Person, but the active Love of His own creatures: even as Man himself, the creature of His love, desires the love of his offspring.

For untold ages, through the slow evolving of the universe the gradual perfecting of the Creator's Plan is being accomplished in Man; until, in the end, through the perfecting of Man's Freewill in obedience,—that is, in Truth and Love, Man himself and through him, all Creation, shall attain that perfect At-One-ment which the Father desires."

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It is a matter of daily observation to the thoughtful student of human nature that in the large majority of men and women the ancestral and group-soul elements are still dominant, and no appreciable measure of true individual Personality has yet been attained. Such persons have not yet discovered a conscious aim in life of a spiritual nature. They live in the group-emotions and are usually dominated by the sex-impulse in its more material form. Such persons are to be regarded as having as yet no *individual* spiritual life to carry back into the world of subjective activity. According to their sympathies, they will attach themselves instinctively to one or other of the great groups or families of souls in the discarnate spheres and share in the group-life and its emotional character. But the Plan is for ever making for the evolution of true individuals in greater number and in the day of the perfecting of the Race, there will be a place in the scheme, however humble, for the least of the brethren in whom the Image is reflected.

## CHAPTER XVIII.

### PSYCHIC ELEMENTS IN HEREDITY (*The Thirty-third Script*)

In this script the Watchers present the theme of those in whom the ancestral and group-elements are still dominant, but more in the physical or constitutional sense than in the spiritual significance: for the members of a clan may, as individuals, be spiritually advanced and yet share in the psychical sympathies of the clan-life and even use these as a means of development.

"We have told you," say the Watchers, "that the intuitive faculties are alone transmitted or transmissible by inheritance from parent to child. Material Knowledge, on the other hand, is acquired during the sojourn of the individual in earth-life. The tendency towards the acquisition of certain kinds of knowledge is hereditary."

#### *Simplicity of the Psyche in Clans*

"Thus you will easily see that a limited entourage or a restricted environment will make for increased simplicity of combination in the seven primary emotional impulses of the soul.

In the case of a marked degree of intermarriage or consanguinity between members of a single clan or race, you will obtain much better gradation; but there will be a less sharp accentuation of characteristics peculiar to individuals.

It is a mathematical law which is operating; and this law is best expressed as "ringing the changes."

Where, as in the case of the marriage of persons already related by blood, there is an accentuation, or even a doubling, of identical characteristics inherited and transmitted from parents to child, this sometimes will inevitably result in mania or loss of balance.

It would take too long to explain the exact interweaving of the system and the regulation of the ultimate results: but, to put the matter briefly, you will find that in clans of limited population, there arises a striking reinforcement of the elementary and intuitive emotions, and a consequent sympathy between the living and dead members of the clan.

This fact often leads to an increase of vision and an intensification of that faculty in the sphere comprised within the limited area of influence controlled by the clan. There is also an increased response to the vibrations of the clan-mind or group-soul of the clan. This is expressed as "second-sight" or clairvoyance.

Outside the area of the clan-influence there will be but little second-sight\*, though the combined individuality of the clan may very well be more conscious as a group of impressions similarly obtained from subtle vibrations reaching their members from outside the sphere of the clan-influence. This influence is, then, an inheritance of the race; but by loss of emphasis, the tendency becomes less evident. The clan-experience is too material to be appreciated by Spirit.

The simplicity of the psychical organization makes for reciprocal intuition between one and another member of the clan. As an illustration of this, if you were to place any large variety of musical instruments in a place where they could obey a certain element of vibration, you would find them respond sympathetically in the ration of their accuracy of tuning.

Thus certain units, members of a clan, may develop similar intuitions (as vibrations) which are close replicas each of each. But in certain others, the sympathies may be nearly unaffected by this intuitional stimulus. It will be seen, then, that in clans, this power, though generally much in evidence, is subject to variations arising in the clan-spirit.

The spirit of Intuition is the connecting link between the embodied and the disembodied; since it is the same in

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\*I.e., of the communal or clan-type: but the personal psychic clarity may remain in full force in an individual member, wherever he or she may be and with whomsoever associated.

## ADVANCE OF THE CHRIST-CONSCIOUSNESS

them both:—a link between the human and the divine: and it may act in a sympathetic manner, or it may not, according to the relative accuracy of the “tuning,” or concordance of condition derived from the clan-spirit.”

*The Attunement of the Instinctive Nature as*

*A Controlling Influence*

*(The Thirty-Fourth Script)*

“Next, this Spirit of Intuition, if in attunement, can control the bond of union subsisting between itself and the material consciousness. In this fact lies the value and potency of Prayer, both in individuals and in races. It is for this reason that good and evil instincts are so effective in controlling the conduct of men.

Through the Author of Good, the Director of the World, tyrannical wills are here and there moved to respond to spiritual influence in the measure of their permeability by Spirit.

For Spirit can inspire in them a concordant motion and hence can stimulate a spiritual reaction. But the material will is dense in proportion to its resistance to spiritual vibration; and, if Spirit withdraws its influence from Matter, so does the density of Matter increase.”

*The Creator Aware of the Resistance of Matter*

“There is no doubt but that the Creator is strongly conscious of the resistances of Matter. And His progressive conquest of its oppositions and reactions is the power of the Word for the subjugation of all things.

As His power increases with the progressive dominance of the Spirit over the physical world, so will the vibratory motions of Matter become modified and intensified in a spiritual mode: and equally, as Matter thus intensifies its concordant motions, so does the Christ-consciousness advance in Humanity to a more complete control. Thus the Free Will of Man is brought by the Divine Sympathy into co-operation with God.

But the true problem of Freewill is difficult to express. It is often a matter of the Will of the Creator, in that He desires to promote independent individuality in the Race rather than in the personal emphasis of its tyrants.”



Thus national and racial ideals are to be cherished and unified in a spiritual concordance of the individuals composing each group, and are not to be submerged in any cosmopolitan ideal. But their preservation as national ideals is consistent with the development of a World-Polity and will enrich it greatly.

The attunement of the deep-seated instinctive nature of a nation is the education of the soul of a race to become master of its national destiny and controller of that Destiny under the evolutionary Scheme of the Creator.

We shall see, in the next Script, how the Soul of a Race, as regards its more material psychic elements, lives on and persists in the soil of its home-land rather than in the bodies of its living members.

*The Soul of A People*  
(The Thirty-fifth Script)

“Sympathy is the Key to Intercommunion between God and Man. It is also the key to the Expression of Personality between Man and Man.

For Sympathy responds, whilst Antipathy, being a dissonance, makes for chaos in life and nature.

Strange to say, the vibratory power of sympathy, as applied to a racial unit, is,—so far, at least as the material and non-spiritual elements are concerned,—intensified in the bulk and mass of non-living matter which constitutes a district or country.

This means that the Race-Spirit, as you call it, resides in that inanimate matter,—in that soil,—rather than in the bodies of living persons.

This fact will explain the “nostalgia” or yearning for home which possesses the souls of all the older-established races and reverberates as a perpetual tone of sadness in the heart of the exile.

Thus, although the creation of national boundaries is usually held to be a purely artificial affair or arrangement,

## RACIAL GENIUS AND THE HOME-LAND

it is, in reality, not so. Such boundaries are determined rather by the unconscious obedience of the living to the dictates of the racial spirit which resides perpetually in the lands which races have long inhabited.

So, when boundaries are infringed, the Race-spirit is in revolt: dwelling in its own environment, yet called upon to act upon a living medium which is foreign to its nature. Consequently, one of two things must happen. Either the boundaries must be rectified, or the invading race must be transformed to the likeness and to the characteristics of the race which it has transplanted.

This process will not always be apparent: for, in the course of generations, it not infrequently happens that the race which once possessed the land will return as conqueror to the land of its fathers. And this has happened more often than the living are wont to realize."

It would appear from what the Watchers have said in the XXXVth Script that among settlers of an alien stock who have become naturalized members of a racial community of well-established character, a progressive conformity to the dominant national type may be looked for.

And further, where a new country has been colonized by a race of another type of civilization, maybe with a higher culture, as so frequently has occurred in modern times, there may be looked for a subtle tendency to the infusion of psychical traits proper to the aboriginal race whose members have been displaced or have disappeared.

This tendency towards the reproduction of a submerged racial psychology is especially to be observed as a delayed resultant of conquest, and the capture of the women of a vanquished race to become the mothers of a later generation. In the VIth Script this is affirmed to be the intention of War as the agency alone capable of bringing about that blending of national characteristics which in later times can be, and is, achieved by commerce. I give here

an extract from the Sixth Script, the theme of which was the Great War.\*

### *The Intention of War and Its Uses*

“You have comforted yourselves with the conviction that you have battled for right, liberty, and the weaker nations. A hundred meritorious convictions sustain and comfort you and hide the great underlying necessity for commercial and national activities which were equally puissant in the throwing down of the gage of battle.

The preponderance of conscious right is on your side; and, added to this, you have waged a war in accordance with principles in themselves spiritual rather than brutal and material. Thus your spirits have been exalted above those of your foe.

Yet in both nations the elements or principles which move to war were often identical, though mostly incompatible from the relative standpoints of the two opposing groups.

### *The True Cause of Germany's Failure*

The real reason why the scales have fallen in your favour is intrinsically this:—the basing of your methods on the spiritual rather than on the material and brutal. Ye chose the spiritual, they the brutal. In this way do ye differ. Thus there is a reason in the universal scheme for the victory over Matter and the principles of Matter.

The survival of the fittest:—the best basis of government;—these engage on the side of the foe. And, under ordinary circumstances, and in the development of Man's best benefit, they should have won.

But as ye know, and as we have told you, the Era of Spirit comes quickly, and the old conditions are ending. Therefore ye will win, and thus the Old Era ends.

The intention of war:—the interpenetration of the material force of the victors by the spirit and soul of the vanquished, is no longer necessary nor desirable.

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\*Obtained April 19th, 1918: published in 'The Hill of Vision,' pp. 69-73.

## DOMINANCE OF ETHICAL METHOD IN WAR

For the first time in the history of Mankind, the rules have been reversed because now, for the first time in the evolution of the earth, Spirit is not only triumphantly dominant, but this domination has at last been necessary for the benefit of mankind.

To sum up: the enemy fought upon principles which, in former times would inevitably have brought him victory, in that those principles were for the physical and material betterment of the race. So has it ever been,—until to-day:—and ever, when the world has sunk from a false civilization into the darkness of barbarism and ruin, then, from this condition, the blossoms of the garden are scattered and diffuse their scent through all.

Thus, for the first time, these blossoms no longer must fall: and though, after the war, there will be much pain and suffering, and much pruning and grafting will be needed; yet, instead of the destruction of a civilization for the ultimate betterment of the race, Civilization is adjudged unworthy of this penalty.

It is suffered to continue:—faulty and defective indeed, as it is; yet capable of being pruned and converted to higher perfections. So, in place of the horrors of Conquest, there will ensue the Pains of Reconstruction.”

### *Germany a Material Type*

Germany is taken as a type of the material power in its attempted dominance over the spiritual. As elsewhere apparent in these writings, Russia is regarded as typifying the other extreme. She represents the psychical and intuitive, which, from its defective experience in the control of the material, exhibits the extravagances of idealism not yet educated to express itself in an orderly manner on this plane of earth, and so running wild and tearing its constitution to pieces. Apart, they typically stand for the Extremes, the symbolic East and West. We are then to look for a Middle Kingdom in a mundane sense from the ultimate union of the two nations' genius and culture. The genius of the Slav will gradually divert into more

spiritual paths the restless and untiring ambition of the Teuton, whose energies and industry, warped as they have been to serve material ends, are nevertheless capable of a magnificent transmutation when applied to the broader human and constructive purposes.

We shall now revert to the theme of national boundaries as defining the habitat of the Race-spirit of each nation.

*The Birth of a Racial Consciousness*  
(The Thirty-sixth Script)

“You will understand that the limitations of boundaries, or rather, the results of grouping, have their several conditions:—the Race-spirit being confined, as a rule, to certain areas to which we have previously referred as Nodes or Spheres of Influence in the general magnetic field of the earth. To appreciate this you must also appreciate the close connection between Life and Electricity, which is the connecting link, the flux of and from Spirit to Matter.”

The Watchers say that the terrestrial magnetism concentrates under the solar influence in certain definite localities on the surface of the earth, and these become the nuclei of racial and national life.

“This influence being entirely spiritual, fields quite ubiquitous can there be drawn upon by the powers of incarnate Man and can be concentrated by material reactions to develop a Racial Unit.

But these conditions will only procreate Life, and not the Entity. For the creation of the Entity demands the involution of a spiritual principle rather than the influence of spirit from without. Nevertheless, since this prototypal mode of the Energy of Spirit has involved itself in these magnetic nodes, its influence is ever present and becomes manifest even though it cannot give individual expression or operate to form individual character.”

*The Nucleus of the Spiritual Israel*

“Yet once in this world's history, a tribe or clan, by the

## THE HEBREWS SCATTER THE LOTUS-POLLEN

exercise of common consent, or rather, by the early exhibition of freewill in a group of individuals (entities) acting with accord of purpose as a consequence of blood-relationship, did separate itself from the community of men and stand aloof from the race.

This departure from the instinctive life commenced in a specialized branch of religious intuition. It was enhanced by the individual intercourse of certain advanced thinkers.

This first segregation was a preliminary to the final advent of conscience and freewill in the individual at large. Thus the genesis of a religious consciousness in the race as a whole preceded the development of personal conscience and the sense of individual spiritual responsibility."

### *Birth of the Individual Conscience from the Purely Tribal One*

"For with the advent, or prospect, of true Individuality in the members of a race, there comes the reception of a personal responsibility before unknown, save only in the case of those few appointed Teachers who had attained to it and had become the accepted vehicles for such responsibility."

### *The Way Thus Made for the Higher Consciousness*

"Thus was the way made for the birth of the higher consciousness—the Christus—in the individual man. With the Tribes of the original number scattered over the earth, bearing the light of their spiritual responsibility each according to the needs of its destined environment, do you doubt that the Vision of the Shepherds on the moonlit plains of Judea was indeed a true perception of the opening of a new era in the history of the world?

You have no reason to doubt the authenticity and historical accuracy of the Scripture narrative: for even as, in the uninspired writings of the Hebrew race-group, history was detailed in obedience to a spiritual intent of perfect truth—although in imperfect adjustment to chronology and fact,—so indeed was the Advent of a New Revelation truly—and, in this case,—accurately expressed alike in the matter of time, fact, and locality; and this even though, to the ma-

## THE SECRET OF IMMORTALITY

terial intellect, no sure trace can be found in the chronicles of Hebrew history.

But the spiritual parable—the advent of a new individual consciousness—having no Time or Place, cannot tally with the written and accepted facts of history as written by the chroniclers of material events.

They who found in their intuitive knowledge the remote and materially presented facts attendant on the spiritual changes they observed, strove to express in the language of their race those impressions which they knew to be spiritual facts: and they were right: for both before and after the supposed date “Anno Domini” the embryo Individual Soul received the liberty of choice and independence of the fatherly control of the Race.

And as the Christ, the symbol of this freedom, appeared on earth, there, in the Home of our Race, in the centre of the known world, at so late a date as the era traditionally accepted, He was born, bringing with Him the new spiritual principle of an Individual Conscience.

Not sporadically, but as a First-born, a First-fruit, He bore this principle. Emanating, like the first Intuition of Man, in smallest form—the nucleus of a single individual, it passed first through the medium of the head-branches of the parent race and thence spread to the younger branches scattered throughout the length and breadth of the known earth.”

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### *The Temporal Tyranny of Intellect and the Enslavement of the Psyche*

The Watchers have pointed out how, in matters of religion, the temporal ambition for power has led captive the spiritual or intuitive psychic element and has rendered it subservient to its aims and policies. They have also clearly indicated a like process constantly at work in the process of war and conquest, whereby it is always the primitive psychic peoples who are absorbed and submerged by the rude materially-minded nations who, for a while,

## INTERPENETRATION OF RACIAL TRAITS

seem to obliterate the more spiritual characteristics of the vanquished races, later to find themselves secretly and subtly impregnated by those very traits and faculties which they had formerly only appreciated as an assurance of obedience. Harsh and cruel as this process has been; full of dumb suffering and injustice to the conquered, yet in that broader view of the growth of a balanced duality of mind and soul in the dominant races of the earth, who shall say that it has not been necessary for the evolution of higher types?

Two notable instances of this process may be briefly reviewed as having deeply influenced large sections of humanity within our own modern historical period. The first of these concerns the Hebrew race—a people impossible to enslave, and therefore scattered, exiled, and persecuted throughout Christendom, yet depended upon by their tyrants for all the spiritual origins and traditions in their religious system and for much of the cultural value accumulated through the centuries in art, music and ideal philosophy. Through this *Diaspora*, or universal dispersal, the miracle has been accomplished of a scattering of the pollen of that flower of original ethical culture and pure monotheistic concept which for a whole millenium had bloomed in the seclusion of the Nile valley.

The second is still more remarkable. Its promises are only now for the first time appearing. Its fruits are still unripe. But in the not distant future it may mean nothing less than the salvation of our modern material civilization from the abyss of intellectual corruption. Within the last four centuries, whole tribes of Ethiopian blood have been torn from their own soil and deported as slaves to other continents and notably to the newer focus of civilization in the Western hemisphere. They have brought with



them all that element of primal psychical and spiritual simplicity which, in the dominant races has been steadily in process of atrophy and submergence. Like the Jews, they have been despised—appreciated only for those qualities of meek and childlike obedience which was a part of their ethnical endowment and the token of their inferiority in intellectual development on the material side. This lack rendered them powerless to withstand the might of their conquerors. But inevitably the process of a blending of the two contrasted and unbalanced qualities has begun and has been hastened by the advance of miscegenation—the mixing of the bloods to an extent probably unrealized by any superficial student, who can only take note of contrasts and perceive the still obvious differences in colour, feature, and mentality. The soil of the North American continent is moreover the homeland of the Red Man, in whose nature a psychical development of great power has been a dominant one. According to the doctrine of the Watchers, this trait or tribal genius will not have perished with the disappearance of the individuals of the race, but will inhere in the soil itself and continue to express itself in the new occupants of the land.

It is offered as a definite proposition that the spiritual future of America will hereafter be largely influenced by the leaven of the psychic elements inherent in the Negro and American Indian races; and that these will have power to reawaken in the material minds of the people of “white” descent those subtle elements of spiritual intuition which have well-nigh perished in them. Already the attraction of these elements is noticeable in all grades of American social life, and even the appreciation of the cruder forms of Ethiopian art and music, symbolism and humour is daily influencing the thought and imagination of their

## PROGRESSIVE BLENDING OF PSYCHIC ELEMENTS

white brothers. On this substratum will grow presently the finer flowers of the spirit. And the instinct of love and forgetfulness of wrong which the Almighty has implanted in the breast of the Negro will always be ready to respond, and respond generously, to the recognition of the men and women of the dominant race whose greater achievement and power in the realm of intellect is in its turn influencing the negro to a constantly increasing extent.

Had our Ethiopian brethren cherished a motive of national hate and revenge for ancient wrongs,—which they might naturally have done,—there would be no future for American civilization. But in the great Scheme of Things, it is not written that this should be. The only obstacle to the due fulfilment of the destiny of the race that is to be—a race in which the spirit and soul of the negro will be fully absorbed in the intellectual brilliancy of the European,—is the survival and perpetuation of race prejudice and the colour bar. This must disappear and will disappear in time, and with it also, all thought of national superiorities or inferiorities. For such things do not exist. The white races are superior in intellect, but the dark races are superior in the power of soul and spirit. And the two elements must blend, for that is their destiny: and it rests with both elements alike to ensure that this shall be so.\*

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\*In this connection it may not be out of place to recall the constantly observed phenomenon of the Red Indian 'guide' or 'control' asserting his presence in the circles of the spiritualists, as significant of a psychic infiltration almost universal in its manifestation. It is impossible to dismiss this perpetually attested fact as a mere figment of the 'subconscious' mind of the medium, if only for the reason that in a large proportion of cases the appearance of these 'controls' would seem to be quite spontaneous.

## CONCLUSION

### THE SECRET OF IMMORTALITY

In conclusion of the present volume I would most earnestly impress on my readers my own mature conviction that the true evidences for the survival of death and the indestructible nature of the human personality are to be sought, not in the phenomena of physical mediumship or on the objective side of spiritistic research, but on the subjective side and especially in the right understanding of the powers of spiritual cognizance and intuition which lie latent within the soul of man. There are facts abundantly present in the study of lucidity through dream, trance and meditation;—in what has been termed cryptaesthesia or metagnomy, as well as in psychometry and the varied forms of clairvoyance or clairaudience which show that there is a transcendent Mind and a state of all-awareness to which the mind of man may have occasional access. In the works of genius this link is manifest. I believe it to be the same that was spoken of by the apostolic writers as the Gift of Gnosis:—a spiritual Understanding not originating in the individual, or attributable to the personal intelligence; but indicating a contact with a co-existing order of universal awareness. This all-awareness is a vital, living thing, and in no sense a mere mechanical record. It contains all experience, all memory, all emo-

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tional as well as intellectual values, and preserves within its universal scope all the essentials of the individual Personality or character which we so highly prize: adding to this the values of a Collective Personality which coordinates all the lesser or individual ideas or memories. In this aspect it might be called the Collective Divinity of the Race.

Carry this principle into the field of human memory and think of Memory as being translatable into terms of Life and Present Reality: as subsisting in its own sphere as Experience or Realization not clouded by any dimness or weakness such as we mortals know;—we, who can at best summon to our minds vague, faint shadows of our past associations and contacts. Think of this difficulty of ours as being due entirely to some lack in ourselves and in no way affecting the reality of that which we strive to remember: the absolute re-creation of the experience of days gone by. In our best moments we can sense the possibility of this Real Contact in the spirit, as prisoners in a darkened cell may glimpse through the barred window the glories of the day without but cannot go forth into the fields. Let us assure ourselves of the truth that this freedom will be ours when we have shaken off the trammels of the flesh: that the union which awaits us is not dependent upon the stirring into existence of mental images, having no life outside our own mentality: but rather that it depends upon the rousing of our own spirit to a state of conscious participation in the whole great drama of the soul's experience—ours as well as others',—which shall make our yesterdays verily present to us at will, with all the colours of life and the warmth of personal association which they held once and still hold; and holding, may be the basis for new adventure, new experience

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in fields as yet unrealized. For Memory is *reciprocal*. The Rememberer is the Remembered; the Knower is the Known; the Lover and Beloved are one in the spirit. So when we say of one who has passed, "He lives in the minds and the hearts of many," this is exactly equivalent to saying that they still live in his. The Present that we know is a purely arbitrary division. There is no line of demarcation between Past and Present except what the intellectual consciousness finds itself bound to assume. Past, Present, and Future are one. The spiritual mind is often aware of this, though the brain can never conceive it: but its focus in the Now is extensible even in our present state of being. And this extension is indefinitely increased in the liberated consciousness and its higher vehicles.

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### *The Freedom of the Time-Dimension*

As our minds are at present constituted there exists for us—and we may as well freely acknowledge it—a difficulty, on the purely intellectual side, of apprehending the fact of facts regarding the soul's survival of physical death: this fact of the most crucial importance being nothing less than *the removal of the whole conscious entity from the Time-sequence of the earth-life*, its events and contacts, and the transfer of the whole noetic being to another and wider plane of awareness without loss of continuity of perception and sensibility.

This removal is accomplished through the gate of Reminiscence; it is the Muse Mnemosyne who opens for us the portal of the life to come, in first revealing to the departing soul the scroll on which the whole course of the past earth-life is indelibly impressed.

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### *The Voyager's Passport*

The act of liberation, then, consists first and foremost, in the shearing of the threads which bind the consciousness to the physical body and brain. When these cords are once severed, it must follow, according to the natural law, that the entity has ceased to exist *in the sphere of the earth-life* and that it no longer is to be looked for as an actual participant or present agent in the routine of time, space, and circumstance after the critical moment of its leaving the physical environment. All and sundry evidences of its continued presence and influence among the living are therefore to be referred entirely to the power of the mnemonic link which draws it still into association with the objects of its memory, its love, or its sympathetic emotion. Thus the basis for all *phenomena* of the survival of the discarnate is telepathic or telaesthetic in its nature and the manifestation of a departed entity after dissolution does not argue the actual localization of that personality, in its essential being, in or upon the earth at any time after it has left the physical routine to enter upon its wider sphere of activities: for those activities *are not in our time*. And they *are not in our space*. But to comprehend what is meant by this statement, and to reconcile it with a conviction of the absolute reality of the new phase of life to which physical dissolution admits, at once brings one up against the insuperable difficulty of an intellectual formulation of the truth.

The only way open towards obtaining a grasp of this idea mentally is through the realization that all spiritual intercommunion takes place through the Past and its memories, and that such intercommunion has essentially no reference to what we call The Present Time; save in the

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fact that we ourselves, as percipients, are stationed in *that time* and hence habitually and naturally refer these experiences to our own Self-centre and temporal and spatial milieu. But they do not belong to this: they are merely brought here by our act. And it follows also from an understanding of this principle that unless we ourselves were the possessors of another mode of consciousness, intuitive in nature and not subject to time, death would mean an absolute and final cessation of all contact and all possibility of contact with the mind and soul of the departed, and there would be in very truth no evidence of human survival. But, as we know, the contrary is the fact, and it is true to say that there is No Death, but only a change in the Form and Milieu of Perception; the turning of the whole conscious attention in another direction *no longer within or parallel to the time-routine of the physical world*, but diverging from its narrow line into fields of new experience illimitable and for ever inconceivable to the organs of perception which we have here ancestrally evolved for the specific experience of earth.

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The same telepathic law is automatically invoked by each one of us in every act of association with our fellows. In intimate converse with another there is always present the subconscious recall of a whole chain of previous contacts even when the factual detail and memory of circumstance attending these is altogether wanting. Their intuitive appreciation remains and takes the form of a spiritual awareness of the quality and character of the personality with whom we are dealing.

But since our own individual consciousness is centred and fixed in what we know as the Present,—the Now,—

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all acts of spiritual recall are in the nature of excursions of short duration into the subliminal region of the communal spiritual life and this recall, being nothing more than a fugitive projection of the mind, will not give us a sense of present reality except by reference to the actual moment of intercourse in the physical.

But to those who have learned to liberate their consciousness even in a slight degree from the rigidity of attention to the activities of the Present, which the intellectual self demands, there comes a recognition of a reality in the associations of Memory that is fuller and greater in extent than anything that the ordinary life can show: and this wider and more real order of consciousness is most easily to be grasped in states of dream, trance, or meditation.

To those who have learned to bring it through into the daily life there comes the privilege of manifold inspiration from the great concourse of souls of all times whose thought and experience may happen to be in sympathetic accord with that of the individual who is endowed with the power to make and hold the link. And for such these ultra-temporal contacts and associations are just as Present and even more richly real than the passing show of the objective order of events and actors on the stage of Time.

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### *Relativity of the Individual Mind*

It has been the writer's aim in the course of the present volume to present the reader with materials for a constructive philosophic argument for the immortality of Mind, Memory, and Personality. Where the evidence drawn from phenomena fails to offer satisfying proof of the survival (or rather, the continuity) of the individual personality, there, he is well assured, the philosophic argument will give ample support in the subjective evidence



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that arises from a right understanding of the true nature of the Intuitive Consciousness, and particularly that of the spiritual order of Memory. But he believes that it is in the *relative* nature of that consciousness that the final argument for the indestructibility of the human personality lies. Let us then look for awhile at this argument.

How few of us realize that the individual mind, with its store of Memory and Experience—that Ego which we prize so much and which is so proud in its supposed self-containment,—is in truth but a relative thing, never to be dissociated in any of its attributes of idea and imagination from the reciprocal relations which it holds to all that is in the universe of thought and feeling outside itself in the field of Nature, nor from that other universe Within which holds the realities of which the external is but a symbol. Yet Personality is but a relative distinction;—a contrasting of the qualities of the Self as an unit with the qualities of the “Exego”—the Self-in-Others. And the duality of self and other-self, or out-self, means more than this. It implies a perpetual trinity owing to the presence of the Link of the Spirit. It may be truly said, in paraphrase of a well-known text:

*“Where two or three are gathered together there is the Unifying Spirit present.”*

The Self: the Other: and the Relating Consciousness in the Whole—this is the eternal spiritual Triad. Self-awareness in the individual implies the awareness of the Other or Out-self. Otherwise the self would be unto itself the All, and there would be none other.

This Third Present wherever two or more are mutually aware, is the inclusive factor. In its first and simplest aspect it is subliminal awareness, or intuition of reality of the Other. It is a part of man’s consciousness and yet a

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transcendent part. In its second and higher aspect it is the Race-consciousness. And lastly in its highest, it is that which men call God: for it constitutes all recognition of the External and it enters into all conscious relations.

### *The Spark Across the Gap*

The act of Recognition *through the senses* of the reality of our relationships is like the passing of an electric spark, discharging the current between two poles; each pole being an individual mind. But it must never be forgotten either that the Act of Recognition—which is the completion of the circuit—is Twofold, being both external and internal; nor that the external or sensory recognition is merely the symbol of an interior one which constitutes the reality of the experience. Without this interior or intuitive recognition of reality, the exterior would be no more than a phantasmagoria of a quite meaningless nature. Meaning then may be defined as the Interior Counterpart of Sensory Experience; and Meaning\* is an attribute of the *reality of relation between subject and object*. It is an attribute of that Third Entity which is always subjectively present in any recognized relationship between the One and the Other. And now we approach the final argument for the indestructibility of the human Personality.

Let us first consider how the personality of man is perpetually imprinting itself upon all others with whom he comes in contact, or upon those with whom he enters into mental or emotional association through the symbolic channels of his physical organism. The personality of a man is as a seal impressing soft wax. But he is, at the same time, being himself impressed by the reflex action of other

\*The word carries its own implication;—that of the provision of a Mean or Middle Term common to both extremes.

personalities. He is then the wax, and the other the seal. It is the same where Memory is concerned. We can evoke the memory of a living friend, or, on the other hand, our own memory of that friend can be evoked telepathically by him.

When we think of an absent friend, then, if our thought be strong enough, or if it have a sufficiently penetrating spiritual emotional force, his mind and imagination may be often moved by our thought to the extent of a stirring of recollection, or even a recalling of our image. This is especially the case at or about the moment of the death of a friend; and between the event and the apparition of the dying there is a connection not due to chance. *The act is reciprocal and implies the relativity of agent and percipient both.*

Take next the frequent case in which one sends out a strong thought with the added stimulus of emotion towards a friend dwelling in one's memory, but who has for some time passed out of the body. The result of this recall is in many cases *the generating of a distinct sense of the psychical and spiritual presence of that one*, and this sense may be quite as strong as if he were living, or even stronger, as many are found to testify. Again, *the act is reciprocal and implies the relativity of agent and percipient.* This sense of spiritual presence contradicts the notion of non-entity or cessation of being and renders it absurd. However solemnly the intellect may consider such a notion, the spirit laughs. Were such the case, there could be no recall of memory; for there would be no reciprocal, and the act of memory is reciprocal. Here, then, we have the duality of Agent and Percipient continuing in spite of the death of the body. Let us then state in plain terms the principle revealed:

## THE SECRET OF IMMORTALITY

*It is an error to conceive of memory as self-originated. Memory is dual. It has always its reciprocal in the action of the subliminal consciousness of the one remembered and that one may equally evoke it\*. Or it may be evoked and recalled to fresh contact as a living experience through its symbols.*

The Personality persists as a mode of memory in all symbols associated with those who have discarded their principal symbol—the Body: even as it persists, in a higher mode, in the subliminal consciousness of others.

*And the third or unifying entity is always present. It is not subject to time-limitations or space-limitations, and all human experiences alike persist in that third or connecting mind which is spirit—the Meaning of all experience and of every conscious relation.*

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\*Or 'and it may equally be evoked through that one'.

## APPENDIX

### I.

COPY OF LETTER FROM SIR WILLIAM BARRETT, F.R.S.

(Reprinted from "*The Hill of Vision*," pp. 132, 133)

April 2nd, 1918

Dear Mr. Bond:

I have been out of town for a few days and your interesting letter enclosing the automatic script of that day (Good Friday, March 29th) has just reached me.

Before I read the script with its confident statement that "the tide would turn on Easter Day," the first thing that caught my eye on opening the Westminster Gazette and other newspapers was the headline in capital letters "The Tide turned on Easter Sunday." That is to say, the terrible apprehension the whole country has been under from the great German offensive during March, and its overflowing tide of disaster to our troops has been arrested on Easter Day.

One can only hope and pray that the tide will turn now in our favour and that Easter Day may prove to be the critical turning point.

With regard to the new procedure you have adopted in reading aloud to the automatist so that his mind may be interested in what you are reading and his attention thus diverted from the script,—this is a most happy thought and an excellent procedure. The conscious self is thus engaged in thinking over and discussing what you are reading, and the subliminal self is more free to act.

Yours sincerely,

(signed) W. F. BARRETT.

P.S. That is why my plan of blindfolding the sitters in the Ouija experiments has been so useful. In fact, the sitter gets more rapid and coherent messages when thoroughly blindfold. I do hope you will be able to continue these interesting experiments, valuable from every point of view.

## II.

### ATTESTATION BY MR. JOHN ALLEYNE

(Capt. John Allen Bartlett)

#### The Automatist

I desire to state for the information of readers that I undertook these sittings for automatic writing purely in deference to Sir William Barrett's suggestion as conveyed by my friend Mr. Bond, and without any preconceived idea as to what might be the nature of the results.

I am unable to recognize the resulting script as in any appreciable degree the reflection of any notions of my own, and although I am a wide general reader and possess a retentive memory, I find myself often curiously unable to retain a clear mental impression of these scripts after they have been read to me.

It is by nature difficult for me to write a letter or to carry on a conversation in presence of any distracting influence such as music or talking by others. Yet during our sittings my attention is fully given to Mr. Bond's reading, and I feel my hand to be moved quite independently of my own volition.

I have never seriously studied philosophy and have not followed the developments of modern theosophical thought. With Spiritualism I have had scant sympathy. Applied Science and the Arts have always appealed to me and my hobbies have included many forms of sport, together with poetry and literature.

I am a retired officer, a conservative in politics, though in sympathy with the present movement for reconstruction.

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## III.

### ATTESTATION BY MISS MAUD WINGATE

I was present at some of the sittings between March and December 1918, and can testify to the fact that Mr. Bond's reading was continuous and that Mr. Alleyne's writing was also continuous and was rapid and very uniform in speed.