

Extraterrestrials Explain Who We Are
and How Our Universe Came to Be

THE
STORY
OF US



Compiled, Edited, and Commentary by

JAMES KING

Foreword by **Stephen Hawley Martin**

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Part Two: Questions and Answers

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The group that attended sessions to hear the extraterrestrials explain who we humans are, how we came to be, and where we are headed had a plethora of questions, and all of the questions were answered.

Foreword

I feel incredibly privileged that this book has come into my hands, and that my business, The Oaklea Press Inc., has been given permission to publish it. To the best of my knowledge, it contains information that can be found nowhere else on Earth. It is information that only a tiny handful of human beings alive today have been exposed to—certainly on the day that I write this. Hopefully, that will not be the case for long.

Let me assure you that you will be glad you read this book. As incredible as it may seem, it explains who you are, how every human on Earth came to be, and it points to what we have to look forward to as the future unfolds. I suspect that you, like me, will find it extremely comforting to know that there is no death—only one transition after another, *ad infinitum*, because life is eternal—and that we can look forward to the continual evolution and expansion of our personal consciousness.

There is a major benefit of knowing and accepting this. If you fear death, let me assure you that once the truth sinks in, you will cross that worry off your list—just as I have.

But I'm jumping ahead. Let me slow down and tell you how I met James King, whom I have come to know as "Jim." He contacted me through my website. Retired and now living in the South of France, he'd read my book, *Life After Death, Powerful Evidence You Will Never Die*. Apparently he sensed I would be a kindred spirit with whom he could share ideas and knowledge that the majority of people alive today might dismiss as fantasy thinking. I suspect his intuition nudged him to get in touch because my book set forth information he knew to be true, and he had additional knowledge to share.

After that first contact, Jim and I communicated almost daily for a number of weeks. Recently, I interviewed Jim using Zoom and posted the video of that interview on YouTube. You can watch it and judge for yourself the veracity of what Jim has to say, and you can decide for yourself whether or not you think he could possibly be a charlatan. All you have to do is follow this link:

<https://www.youtube.com/watch?v=msB-PJb2gZQ>

As conversations and email flew back and forth, I learned that Jim was born and grew up in England in what we would describe in the United States as a fundamentalist Christian family. I learned that his parents' fear of eternal damnation had caused him to turn away from the Church and had left him scarred with respect to religion. I learned that more than fifty years ago, Jim's wife had become seriously ill and lapsed into a coma. His wife's doctor told Jim she was going to die—that there was no hope. Desperate, he turned to a spiritual healer, and miraculously—inexplicably, based on what he thought he knew and believed at the time—his wife recovered fully.

Jim decided that it was either a coincidence that his first wife had recovered immediately following intervention by a spiritual healer, or that there was something to this “spiritual” stuff. Living in England's Essex region at the time, he and his first wife joined a group that gathered every two weeks for three hours at the home of a medium to listen to an entity, or entities—what I believe I have accurately termed, “extraterrestrials” in the subtitle of this book. Whoever they were, they spoke through the medium with a sense of absolute authority to explain how our universe came to be, and they went on to reveal who and what we human beings are, and why we are here on Earth.

The meetings with the medium took place every fortnight for about three years, and James recorded almost all of those sessions. In the years since then, Jim has transcribed and edited them for clarity. Now 87 years old and in declining health, he has decided that the world is ready and the time has come to share them beyond a small circle of like-minded individuals. They are presented in this volume—Jim's gift to you, to me, and to the world in that he has refused to take any money or form of compensation that may be generated by sales of this volume.

Jim and the other members of the group that met with the medium came to call the entities that came through, “The Boys.” At first it appeared there was only one entity. But in time it became clear, because of changes in vocabulary and personality, that there was

more than one. According to *The Boys*, there are many universes—the number of which, and the size of them all, is far beyond our ability to comprehend.

As an aside, let me say that it seems to me that UFOs—what airplane pilots see all the time and what the US government now refers to as “unidentified aerial phenomena”—come from other universes, or other “realities,” if you prefer that word. They have obviously developed technology that is far more advanced than ours, which enables them to pop in and out of our universe at will. Perhaps they do so either in an effort to encourage us to broaden our conception of reality, or maybe they do so in order to see what we are all about so that they can determine where we stand in terms of evolution.

I imagine they have concluded we are not very far along. This book, however, can change that, and it is my sincere hope that it does.

Before you begin reading what *The Boys* had to say, I’d like to point out that there are two parts to this book. Part One deals primarily with how the universe and we humans came to be. Part Two may in fact be of even more interest to many readers than Part One. In it, *The Boys* answer a multitude of questions put to them by Jim and other members of the group that met every two weeks for three years in Essex fifty years ago.

The material in this book, particularly in Part One, is dense at times, but if you can maintain focus as you read it, you will learn how everything came to be, how universes are created, including ours, and that the driving force behind everything is, in my words, “The Urge to Become.” Ironically, that’s what the heroine learned in my novel, *The Secret of Life: An Adventure Out of Body, Into Mind*—a book I wrote long before I met James King.

Let me also say that Jim is British, and therefore, the spelling, grammar, punctuation, and vocabulary in what you are about to read reflect that. And something else. *The Boys* speak about three forces that underlie, support, and inform reality. Two of these forces are opposite polarities. One they call “progressive,” and the other “negative.” When I first read this, I thought, why don’t they call them “positive” and “negative” polarities? When people in the United States hear the word “progressive,” what is likely to come to mind is the left wing of the Democrat Party.

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Jim pointed out, however, that The Boys have a specific definition for how they used that word. They used “progressive” to mean: “Any form of movement that goes forward in the evolvement [evolution] of this creation as a whole.”

I hope you enjoy this book and learn from it. If so, please tell others about it, and perhaps even lend your copy to someone you know.

And if you wish to get in touch with me, or check out the books I’ve written, you can do so at my website. Here’s the URL:

<https://www.shmartin.com/>

I look forward to learning what you think about this book.

Stephen Hawley Martin
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“There are more things in heaven and earth, Horatio, than
are dreamt of in your philosophy.”

— Shakespeare’s Hamlet

THE STORY OF US

James King
The Boys

This is a description of how our universe and all those other universes and levels of creation came into being. It is also an explanation of who and what we as human beings are.

Introduction

We are all of us a part of the process of evolvment. Of course, the process of the evolvment of the physical level is one that is carrying on so slowly that we could never be consciously aware of it and the changes it brings about. But we, as individuals, are also part of a process of the evolvment of ourselves, as expressions of mind, and of spirit, and consciousness itself. This process of evolvment, of the spirit, or energy, is one of which we can become, and many of us are becoming, very aware.

As spirit, we are each in a state of becoming. With regard to the life we are living at the moment most of us, as we grow up, like to think that what we are becoming is under our control, and what we are becoming is what we wish to become. However, we will see, as we work our way through the Story, that our evolvment is not limited to the events of just this lifetime. One of its premises is that we are each of us energy, spirit if you like, on a journey of becoming, on a journey of evolvment, of which there doesn't seem to be an end. Up to now the journey has been of unbelievable length and for the most part, whilst we have been here, on earth, experiencing the pressures of many lifetimes, we have been unaware of the fact that we are in the process of evolving, never mind what it is that we are evolving into. We appear to have had precious little control as we have experienced the many pressures of this level of creation.

However, there can come a time, after many, many lifetimes of experience on this level, and perhaps others, that there happens a moment, an experience, which can suddenly cause us to realise that there have been influences in our lives of which we have not been consciously aware, hidden pressures which have driven us to behave in ways that surprised us and perhaps those close to us, in ways we thought we were never capable of. The time, or the event, that wakes us up to awareness of these past influences can be life-changing and can result in an acceleration of the process of evolvment. It is an event which one of my teachers irreverently called 'a spiritual kick up the arse-part'. It is an event which can be as mild as overhearing a few words at a bus stop or as severe as the sudden loss of someone

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near and very dear, but, no matter what it is, it is one which causes us to suddenly stop in our tracks, change our focus, start to look at ourselves, our society, our world and our relationship with creation in a totally different light to the way we have been looking at it before.

My own 'spiritual kick up the arse-part' happened in the sixties, a decade of revolution of focus for the whole of the western world, the start of a sudden change in society's outlook, of many dearly held beliefs and behaviours. It happened as a result of a healing of my wife which would, at other times, in other circumstances, have been called 'miraculous'.

I had been told by the hospital registrar that my wife, after suffering a long period of coma, would 'certainly die within a few days'. She had been suffering from a blood disease for which there was no cure at the time and had been in a form of coma for seven weeks. The hospital had tried every form of treatment they could, including feeding her with up to thirty drugs a day, and readily admitted that she would die 'probably from the drugs that had been administered'.

In desperation I turned, without her being aware of it, (she was still in a coma), to spiritual healing, a form of treatment that had been brought to my notice a few weeks earlier. Her return to conscious awareness, after the healing by Harry Edwards had taken place, was so sudden, so immediate and so unexpected by the doctors who had been treating her that I decided that what had happened was either coincidental or had been the result of the spiritual healing she had received. Thus I decided to find out what had actually happened.

It was the start of a process of investigation which still continues to this day fifty-odd years later. During it I was privileged to attend with my first wife a series of lectures concerning the beginning, and the nature, of creation as it applies to us, as expressions of movement. These talks were given by entities speaking through a medium. Who they were is difficult to say and they didn't give any names or descriptions of their identities. For this reason we called them 'the Boys'. What was said in these lectures presented a concept of creation which is totally at variance with those ideas forming the basis of the belief systems of many of the religions which still govern the behaviour of the world today.

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My aim in writing about this is not to interrupt any religious beliefs, or even to start another set of them, but merely to present a different way of looking at creation, to present a different concept of the Creator and the nature of our being in this aspect of creation.

Chapter One: The Start of Creation

The Story I heard fifty years ago had as its beginnings a time long, long ago, before this world was created, before the Milky Way began to shine, before the galaxy, of which we are a tiny part, was formed. Our universe, which contains so many billions of galaxies that our galaxy within it could be compared to just one of the tiny atoms that form a part of the chair upon which I am sitting at this moment, had not been created. The billions of other universes had not yet appeared, nor had their counterparts, existing through an eternity of dimensions of differing expressions of movement. None of these expressions of energy in movement had yet had a beginning.

We are talking about a starting point that took place so long ago that there exist no mathematical concepts with which we could describe the length of time in the past that that beginning took place.

When talking about creation we're talking about a size larger than we could ever dream of in the wildest extensions of our imaginations. Bigger, greater, vaster than even the professor and physicist Brian Cox has uncovered in his researches into the wonders of the universe. He talks in terms of the billions, nay, trillions of galaxies which go to make up our universe, but according to the 'Boys', the entities who delivered the information given in the 'Story of Us', this universe in which we have our being is but a tiny, miniscule part of the incredible vastness that is creation. They tell us that there are universes much larger than ours and that there are also some much smaller. There are universes in which there are aspects of creation so highly evolved that were we to meet them we wouldn't be able to accept them, nor they us. There are universes of a much greater age than ours and some that are only in the first stages of being created, for creation is a continuing process.

So, to go to the start of this Story I shall revert to the time honoured phrase of the fairy tale: 'Once upon a time,' and that will have to do, for the moment at least.

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Once upon a time, before the appearance of our universe and all those other universes and expressions of energy in movement, there existed a 'state'. In the tale that was told to me it was described by the term the 'unmanifest'. This 'unmanifest' existed as a complete manifestation. Now that may appear to be a contradiction - an unmanifest that existed as a manifestation, but what it means is that it had no form that we would recognise by the term 'manifestation'. It was a harmonious organisation of energy, an organisation of a form of absolute purity and simplicity. Just as we have no method of describing the distance of it from us in time, so we have no means to describe the purity of this state. There existed nothing which we would recognise as physical, nor would we be able to measure it, and even if we were able to look at it we would swear that there was nothing there at all.

And yet there it was, a complete manifestation.

It was composed of an energy of a type as yet unknown by us, for it was an energy that existed without any movement in it at all, utterly still, in the most basic sense of the word. How long it had existed is not known, nor the why or the how of its coming into being.

It just 'was'.

Nevertheless, it was energy.

The size of what happened in the Story is of such vastness that, of course, we cannot begin to contain its entirety within the parameters of our imaginations. But that does not matter. For us to start to build an understanding of the universe in which we find our being and our own creation all we have to do is to try to build for ourselves a small picture in our minds, and in that picture we will begin to see the basic principles of what we think of as creation. Once we have those basic principles formed in our minds we will be able to build and evolve concepts to formulate understandings of problems concerning creation about which we have discussed and fought for centuries.

For, the Story starts with the beginning of movement, for before that, movement did not exist. It was movement within that 'state', within that vast expanse of absolute purity, of motionless energy. It was a movement that was so insubstantial that the Boys had no vocabulary with which to describe it. The nearest word that we have is, perhaps, 'abstract'.

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So, this first movement was of such a nature that we would not be able to recognise it as movement. We might even consider it merely as a desire for movement. However, for the purposes of this explanation we will have to take a leap in imagination and picture it as movement that we do recognise.

Let us imagine the start, and in order to do so, let us close our eyes and try to see a dark, empty vastness. In it there are no lights, no stars, nothing moves. All is perfect stillness, absolute purity. This will represent for us the unmanifest.

Suddenly, within this purity, a single point of movement begins. Now, this is not a thing, an object, that is moving, but rather just an insubstantial, ethereal movement, pure movement in pure energy. However, for our purposes it is perfectly okay to picture it as a thing that is moving.

The movement goes in one direction in a perfectly straight line. The line is perfectly straight because there is nothing to deflect it, no form of friction. It is not a thing, an object, that is moving, but rather just an insubstantial, ethereal movement, pure movement in pure energy, and this movement is moving in an expanse of unbelievably pure energy, and continues for an unimaginable, immeasurable length of time.

If you were to be able to measure this movement you would swear that it was travelling in a perfectly straight line, and it would seem to be going on for ever.

However, you would notice that, after what seems to be an eternity, the line is, in fact, not perfectly straight, but bending, almost imperceptibly. It is not bending because it has come up against any impurity, or because there is any hindrance that could cause it to be slightly deflected from its straightness. It is as if it were itself merely a desire for movement that is just being held back by an opposing desire not to move.

The result of this conflict is that the movement pulls back imperceptibly upon itself, and its pathway starts to bend.

It continues its way, all the while bending ever so slightly until, after what would seem to us to be an eternity, it arrives back at the place where it started and we see that a circle of movement has been formed.

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We are then left with a vast ring of movement within the vastness that is the 'unmanifest'. Of course, in your mind's eye you have just a small ring to look at. You just have to accept that, in reality, all those eons of time ago, it was a ring of pure movement of a size for which we can have no description, or even of which the means to imagine a measurement.

So the first stage of what we accept as creation has started with a ring of movement.

When this original movement travelled out and resulted in our ring of movement something else happened. A reaction to this first movement took place.

Another movement in the unmanifest started.

This movement started above the first ring of movement.

So, look at the ring in your mind's eye and now visualise this other movement above it. It doesn't travel in the same direction as the first ring. Instead, it is travelling at right angles to the first movement, but above it, and like the movement in the first ring it also continues for what would seem to be an eternity of time, slightly bending.

Eventually, it ends up like the first ring, in the form of another ring of movement, but outside of the first ring.

So we now have, in the picture in our mind's eye, two rings of movement, one inside the other, at right angles to each other, both of enormous proportions.

They continue spinning in this way, but after a while we see that each begins to have an effect upon the other. They start to pull each other in the direction that each is going.

That is to say, at right angles to each one's initial direction.

So, let us use the analogy that one ring is travelling in the direction of North to South and the other ring is moving West to East. The North to South ring will start to spread out in an Easterly direction, and the West to East ring spreads out in a Southerly direction. The result of each ring pulling the other in this way is, again after eons of time, that we end up with two globes of movement, one inside the other.

Now, besides just being pure movement, each sphere, has a specific nature. The first sphere, the inside sphere, has the nature of

being a progressive movement, having the desire to force its power ever inwards to create a solid, evolving, progressive mass of movement and power. In the Story this was called the positive power.

The second ring of power, the second sphere, the one encircling the first, has the desire to dissipate itself back whence it came, but cannot because of the influence of the first. This, in the Story, was called the negative power.

Now, the two spheres begin to affect each other. They interact one with another. As a result of this interaction a third power appears within the distance between the two spheres. This becomes a limiting power, and, in the Story this one is called the 'ring-pass-not', for this one has the effect of not allowing either of the other two the ability to gain the ascendancy.

The interactions between these three powers became the basis for a creation of movement and form the bases for all creations of movement that followed:

1) the positive power, ever striving for evolvment, for concretizing what had been created and developed, ever searching for the new;

2) the negative power, ever striving to return to the state existing before the first movement began;

3) the ring-pass-not, never allowing either of the other two to gain the ascendancy. (For should everything in creation be just positive, stagnation would be the result, and should the negative power alone prevail then all would be chaos.)

Thus, all things that came after the appearance of these three powers happened as a result of the interaction between the positive and the negative powers, and the restrictions put on both of them by the ring-pass-not. These three powers and their natures permeate the whole of a creation of movement, form the basis of every universe of movement. Every level of our creation, even ourselves, our world and everything in it, are the result of these three powers constantly reacting one with another, the positive and the negative each in turn gaining the upper hand for a while, but neither the positive nor the negative managing to be completely superior.

These three powers manifest themselves in many different ways according to the level of creation upon which they find expression.

So what happened next?

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The first globe, the positive power then began to issue further power within itself. This power was sent off in the form of pairs of rays, rays that cut down into the centre, a bit like the spokes of a bicycle wheel, but covering the entire inside of the sphere.

These pairs of rays in themselves also produced energy, movement, and cast off from themselves further streams of power, and these movements crossed each other many times. In the angles, the spaces where they crossed, certain actions and reactions took place because of the varying speeds at which they travelled, and atomic structures began to be formed.

Now, we use the words 'atomic structure' here not in the manner of the physics of our world, not because these atomic structures could be broken down into smaller particles, but because, once formed, these atomic structures were basic and could never be altered from what they were. It must also be always borne in mind that at this stage there was nothing which could be thought of as physical.

What happened was that these movements, as they travelled, attracted each other and, instead of continuing on the broad circular movement that they first set out upon, suddenly doubled back upon themselves and, attracted to each other, spun around each other, and became locked together for all time.

Movement locked together became form.

'Like attracts like' appeared as one of the first natural laws of this creation.

The movements then continued on their journey along the rays.

Eventually the central sphere became a mass of movement, of streams of energy and power going out along the rays and spinning off from, and back onto, the rays in varying degrees, in varying spirals, varying formations.

Now at the same time as this has been happening, the interior sphere, the positive, and the exterior sphere, the negative, having reached the same speed as each other, having reached equilibrium together, the power of the interior sphere was transferred to the centre.

There, it became a central 'sun', but not in the way in which we think of our sun. It became a deep quiet, a deep silence, and from this deep space the rays of movement flowed out, in pairs, as far as the ring-pass-not and back again.

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The secondary movements, the prime atomic structures, flowed across the surface of these rays. They attracted to themselves movements of like nature, coming together, like attracting like, increasing in bulk and density and complexity. In their travelling along the rays they were subjected to all the pressures, all the movements that the cosmos had to offer.

Eventually, they travelled as far as the ring-pass-not. There they were returned by its influence along the second of the pair of rays, still increasing in bulk and experience, until they reached the deep stillness of the centre. As they were bounced back from the ring-pass-not they assumed a spiral movement. That is to say, the pairs of rays took the form of an elongated figure of eight.

Now, when they reached the central quiet, they found that they were not of the centre, for the central quiet was basic, it was just pure energy of the original first movement, very basic indeed. But these prime atomic structures, as a result of their experiences in travelling along the rays, had already evolved, had become more complex than the centre, and so there immediately arose in them a desire to move out again.

However, when they attempted to travel out along the ray next to the one they had arrived on they found that they could not, for, existing in that ray were the remaining prime atomic structures of that ray still undergoing their conditioning. So they remained in the deep centre. They stayed there until all the prime atomic structures on all the rays had travelled their pathways, had experienced every pressure that *that* phase of the creation of the cosmos had to offer, and had reached the deep centre, the deep quiet. And there they all remained, and a stage of equilibrium was reached.

Now, this is important: when all these prime atomic structures had returned into the deep centre a state of equilibrium was reached. When that stage was reached, a phase in the creation of this cosmos had been completed, and a sense of what we might think of as sleep, as it were, came about.

This 'Story' is one that has been told in many different ways, at many different times in the history of this world. In one version the creator was said to have created everything in seven days and nights. In our version of the Story the period during which the basic atomic

structures travelled out to the ring-pass-not and returned into the deep centre to enjoy the state of equilibrium could be said to be one of the 'days'; it was, nevertheless, an inexpressible length of time.

And, of course, there were more than seven of them.

Now, this stage of equilibrium, this period of 'sleep', eventually came to an end.

The ring negative, the negative power, then came into the ascendance and brought about an upset of the equilibrium. The period of 'sleep' came to an end. These primary atomic structures could then no longer be contained in the deep quiet. They burst forth and travelled again along these rays of power, but this time when they burst forth they had moved onto their next pair of rays. So they travelled out upon one side of the pair of rays next to the pair they had previously travelled, and another phase of creation began. If you like, another day 'dawned'.

This time they went out more complex than they had been when they travelled the first pair of rays, and as such attracted to themselves, in greater density, masses of movement similar to themselves.

So, as these prime atomic structures became more complex they increased their susceptibility to attraction. They were more affected by what we might think of as centrifugal force. They spun further out, their reaction to the ring-pass-not was in effect extended. As they travelled they developed greater powers of attraction by virtue of their mass.

They thus became more and more complex in their journey.

As they travelled the rays their increasing complexity was transferred to the rays and thus these rays themselves became more and more complex.

At the end of each journey, of each 'day', out and back along a pair of rays they underwent a period of equilibrium in the deep centre. At the end of each period of equilibrium the negative power again came into the ascendancy and they then burst forward along the pair of rays next to the one they had previously travelled. They were then on another plane of evolvment. Another phase, another 'day', in the creation of this cosmos had begun.

And so this pattern was repeated many, many times, these atomic structures growing in size, density and complexity, until a point was

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reached at which they became so immense, so complicated, so evolved, that the deep centre could no longer restrain them.

They had overcome their attraction to the deep centre.

They then burst forth in mass and created their own universes. Amongst the vast number of these universes our universe is but one.

Now, these universes, although they had overcome their attraction to the deep centre, and had, as it were, separated from it, they were still affected both by the influence of the deep centre and the original 'state'.

Now, here we have a principle: that everything that was created after the emergence of the basic three powers had, as a foundation, these basic three powers, the progressive or first movement, the negative or second movement and the field arising from the creation of the former two, the ring-pass-not,. These are the principles that form the bases of all the primary atomic structures that follow, even when we get down to formation of atomic structures such as ourselves, very complex, very complicated atomic formations.

However, it is important to remember that at the stage that has been described to date, everything was still 'abstract'. There was nothing that could be described as physical, as we understand the term.

In fact this is true for the entire length of the 'Story'. The complexities that arise from these movements were throughout 'abstract'. There was nothing that we would recognise as solid.

There was also, as yet, no sign of conscious awareness, as we think of the term consciousness.

Chapter Two: The Entity Creates a Universe, Consciousness, and a Concept of Itself

Perhaps at this stage we are beginning to comprehend the size of what it is that we are dealing with, and perhaps we can start to accept the relationship between us, as this minute speck in the vastness of this our universe, and this universe, as another speck in the vastness of the cosmos, and yet to be aware that the basic principles, the basic powers and energies that brought about creation as a whole exist, and can be identified clearly and completely, within every particle of ourselves and all the life surrounding us.

So we now have these masses of prime atomic structures which have burst forth and are creating their own universes, and we are now going to look at just one mass, one universe, and follow its progress.

For now, when we talk of a mass of movement, a universe, we have what we shall be calling from now on, the beginnings of an Entity, one which is constantly creating and re-creating within itself, in a manner that becomes habitual, each plane, each phase of evolution carrying the same habitual, constant, never varying, characteristic movements; all future evolution being just the natural result of these three powers.

So that, this cosmos, of which we form a miniscule part, did not create our universe. Our universe was but a concept of it. In other words, our universe is the sum total of all the experiences of all the pressures that our cosmos had experienced in reaching this stage in its evolution.

Each time the prime atoms travelled along the rays they gathered to them, by virtue of their density, their weight, as it were, other particles, other masses, other 'atomic' structures. In these travels out and back to the deep centre, they experienced all the pressures that those rays could cause them to experience. So when the atomic structure returned, a complex thing, to the deep stillness, it was not created by that stillness. It was fashioned by the experiences, the pressures that it had undergone.

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In other words, a God did not say “I will make a prime atomic structure”, and make one so. The prime atomic structure went out and gathered experience by experiencing pressures, and what returned was the result of this journey and the gathering to itself of other atomic structures of similar nature.

Remember that, at this stage we have not yet arrived at a point where this universe exists in a state which we could call physical. We are still dealing with, what we called at the beginning of this Story, the ‘abstract’.

There are, of course, countless masses of other universes, other Entities existing, some on the same plane, others on different planes of evolvment, some more highly evolved, some of lesser evolvment. Those on the same level of evolvment do not affect each other, but those on levels higher, or lower, will affect each other quite considerably when in close proximity to each other. There are times when they will have a negative effect, and there are times when they will have a progressive effect.

So that occasionally our world, for example, will experience periods of an ascendancy of unrest and negativity, and, at times, periods of rapid progression, merely because of the proximity of another entity on a plane either more, or less, advanced than that upon which it exists.

But at this stage we are still dealing purely with movement and there is no ‘consciousness’ as we understand the term, and this ‘Entity’ is the source from which our universe came into being, and we, in our turn, undergo similar forms of evolvment as did the original cosmic creation.

Now, this Entity, as we have said, is itself a universe. Following on from the formations of the ‘Great Entity’ from which it came, it has sent out its rays and its prime atoms. They have attracted to themselves masses of energies, energies of all possible levels of complexity. Some are immensely complex, vast beyond imagination and all these energies will be called ‘travelling atoms’. They have gone to their ring-pass-not, i.e. the limit of their attraction to the deep centre of this universe. They have evolved, over planes and phases of evolvment, into a miniature replica of the original prime, and each is the concept of the Entity. These masses of energies are spinning

and revolving and progressing and evolving. They slowly become even more complex, and each one of them a furtherance of this inherent desire to progress.

We have, if we imagine, a picture of a universe. Within its centre is its prime atomic structure, or the Entity, as we have called it. The rest of this universe is filled with atomic structures of a vast array of sizes and complexities. And this Entity, by habitual action, creates and recreates according to that which is within it, for it is but the experiences it has experienced.

Eventually it reaches a stage where, having created and recreated to its limit, there are no further creations possible for it in the state in which it has its being. At this point it pauses. So it enters a period of rest, a period of harmony. During this period of harmony it starts to become aware of itself.

Now, what do we mean by awareness? Awareness is merely that which arises from the reaction of one to the action of another. All the component parts of the entity become aware of each other, and so the slightest action of one is reacted to by all the remainder. This is awareness in its simplest form.

Thus, the Entity is a mass of reactions, movements reacting one against the other, and it lies for a considerable time, slowly becoming aware of that which it is, and by this we mean that every action and reaction within itself becomes aware of each other, until eventually there is a reciprocity between each factor. Finally, a stage is reached at which the whole is able to react and to be aware, so that each part is aware of all other parts.

So very gradually, as a result of the interactions of its constituent parts, an awareness begins to enter into the Entity as a whole, an awareness of what it is and what it is doing, an awareness of its totality.

A consciousness begins to awaken. For, consciousness is awareness, and awareness is a reaction to an action.

As this awareness expands as a result of the reactions to the experiences, the Entity considers itself as a whole, and is enabled to think again, and create, and recreate on all that it becomes aware of. Its consciousness continues to evolve, and to grow in complexity.

So, in the same way that our consciousness is in the process of evolving, so was that of the Entity, each phase of awareness bringing with it the ability to create and recreate in increasing complexity.

Now, the Entity eventually arrives at a point at which it is conscious as a whole of all of that of which it is composed. It ponders upon this, and in the pondering, in the becoming aware, this very awareness adds other factors, which allow it to permute its constituent parts many, many more times until, eventually, it reaches a point at which it can permute no more.

It becomes rather like a chime of bells, which, in order to play a further variation of tunes, needs another bell of some description to be added to it.

So the Entity, now being fully aware, decides to add a further 'bell to its chime', and, in order to do this, begins to project a concept of itself.

How does it do this? It does this by sending out from itself swarms of these miniature travelling atoms that it has collected in its journey, (miniature travelling atoms which were movements that have come together, become locked together, and have thus created form.)

They go out on vast seas, vast chords of movement. These chords of movement are in effect the beginnings of this consciousness of the Entity itself, as it has become fully aware, a mass of acting and interacting energy. And it sends out rhythms and chords of rhythms in vast seas, in a similar manner to the original rays of the original creation. It is along these that these miniature travelling atoms flow. They flow out and back, each outward and return journey to the deep centre of the universe becoming a phase of evolvment, and in their travelling they too undergo many experiences, many pressures.

You will remember that these travelling atoms are in themselves just a complex mass of energy, of movement, movement composed of rhythms, travelling outwards and returning, acting and reacting upon themselves.

Each time they return to the Entity they become influenced by the pressures exerted upon them by the Entity, pressures that are built up in two ways.

One - by the fact that having acted as a projection of the Entity itself, they have added another bell to the chime and thus the Entity has become more complex as a result of the effects of their growth, and as the Entity grows, so it affects the travelling atoms. There is a reciprocal effect.

Two - the Entity is still susceptible to the pressures of the original cosmos, the Great Entity, for it was created of that original cosmos. The pressures applied to it from the original cosmic creation are, in effect, what we could call pressures from its subconscious. So the Entity has thus become more complex through the subconscious pressures applied to it. The results of these pressures are also applied to the travelling atoms.

So these travelling atoms are pressured in two ways, one, from the change within the Entity because of its growing awareness of itself, and two, from the pressures that the original great creation applies to the Entity. Each time these travelling atoms go out, having been influenced by the Entity, their rhythms become more complex. Their travelling out and returning add to their complexity, so that when they eventually return there is a reciprocal exchange with the Entity. It is in this way that both evolve, becoming ever more complex.

Now, as the travelling atoms go out, so they leave in this vast mass of energy, that we now call a universe, marks or grooves. These marks or grooves are in effect, in themselves, secondary movements created by the voyages of the travelling atoms. Although the atoms that caused them have gone, these movements, being of an abstract nature, remain and are in effect of a similar nature to the atoms that created them.

In this way, we have the beginnings of the first universal memory. For, memory, at that very basic level, was merely the habitual reaction remaining after the travelling atoms had gone.

Remember that, while we are speaking concerning but one travelling atom, of course, there are many, many, number beyond our comprehension, of atoms travelling in this manner, and many, many grooves or marks were created, and these grooves or marks were left in this mass of energy as entities in their own right, for they were, in effect, pure movement in pure energy.

These marks, or grooves, were slowly organised into a mass, and at that stage there was created a concept of the Entity itself. For all these grooves, or marks, were but concepts of the Entity. So there has been created, where there was no creation before, a thing.

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Thus we have at the end of a phase of evolvement of this universe, a mass of these marks or grooves, now organised into a projection, a concept, of the Entity itself. So, a likeness of the Entity has been created.

This will be dealt with in greater detail in a later chapter.

Chapter Three: Us and our Connection with the Entity

Before continuing with a more detailed account of the construction of the Entity's concept, perhaps it would be useful at this stage to try to feel, to some extent, the relationship between us, as conscious, thinking, progressive spirit, and the Entity from which we came and of which we are a part.

It is important for us to try to expand our minds, our imaginations in order to be able to grasp the vastness of that which we are studying, so that we can accept the relationship between us, as a minute speck in the vastness of this our universe, and this universe as another speck in the vastness of the cosmos, and yet to be aware that the basic principles, the basic powers and energies that brought about the creation as a whole, exist, and can be identified clearly and completely, within every particle of ourselves.

So, the Story told me that we are, ourselves, very basically, three-in-one, a triune, a progressive power, a negative power and a ring-pass-not. These powers find expression in many differing ways according to the level upon which they exist. On our level they are expressed in this way: - our desire for truth and spirituality is our progressiveness, the influence of the first movement. This is what we call the 'good' within us. Our love of self, our sense of materialism, this is our negative power, the 'bad' within us, as we call it, and that which is our logic and eventually becomes our highly critical, controlled reasoning, is the expression within us of the ring-pass-not.

When we talk of 'good' and 'bad', we, in the most popular sense, think of these things in their dynamic manner. We think of bad in its sensuous aspect and we attempt to overcome it by opposing it with love, or the 'good' that is within us. But if we do this, instead of overcoming the 'bad', we merely lock up these two factors in a battle, one against the other.

Most of our stories are concerned with this battle, good versus evil. In them we like to see 'good' overcoming the 'bad', the evil bully vanquished by the virtuous knight. Yet the victory in the stories is always a temporary thing. Always there arises another foul dictator,

another evil beast, delighting in causing grief and destruction. How many times have we despaired, asking ourselves how it is that this God of ours who is, we are told, a God of love with the power, should he wish to use it, to overcome any of our enemies, and bring eternal peace to our existences. And yet he appears not to do so.

However, we can see that the original creation evolved through the interaction between the positive power and the negative power, neither of which being able to gain the ascendancy because of the controlling influence of the ring-pass-not.

Following on from this, evil, or bad, the negative power is that which can be used to help us on to greater efforts. And so, one should not oppose this negative power, or the 'bad' within us, with love, one should use it, consolidate it into a jumping off point, by which we can project the progressiveness within us to greater efforts, to greater abilities.

Now, one may say that this makes life and creation seem to be a rather cold thing, a rather soulless thing. However, even if we just look around us on this particular level of existence and see all that is beautiful to us, all that our logic says is good, when we experience the affection between us, and our minds and our souls say this is good, can we then say that this vast thing is so cold and of so little personality? And those of us who have had the great fortune to have had the opportunity to experience the effects of the positive power on other, more highly evolved levels will be able to talk of feelings and experiences so beautiful as to be beyond our ability to describe. And this is what makes the evolvment of our conscious awareness a thing which can become more and more amazing. For the realisation that the soul has an ever expanding capacity to experience love and beauty in forms as yet not understood by us can be an overwhelming experience in itself.

It is a vast thing that the Story describes, so vast as to be, at this stage, beyond our abilities to understand or assess completely. It is vast. It is, seemingly, very matter of fact. In the beginning there was just pure movement. Movement of a purity that we cannot understand at this stage, a purity that would destroy us were we to experience it in our present state, and yet that purity, through all the evolvment that has gone on, is part of us, is all of us, evolved, changed and made

more complex in so many different ways that we now, as manifestations of that movement, have the ability to reason, to control, to know ourselves, to follow our pathway even back to the beginning, to be, as it were, an Entity itself. For we are of this Entity, this Creator, a triune being, a triune spirit having all the powers and the expressions of the point of manifestation itself, in degree.

One can perhaps become a little frightened, for one tends to think, 'I am alone with no assistance at all'. But if we reconsider what has been said, we can see that, although, from the original prime to us, now, creation has become extremely complex in its make-up, there is still within us the prime basis, the original habitual movements. And so, in effect, we have contact with our own Entity, and the power to become aware of what that means. We have the ability to use that power in order to progress, according to our own ability; to progress in a controlled manner, to progress rapidly, as opposed to the rather haphazard manner of evolvment we have been experiencing so far during the many lifetimes that we have experienced the pressures of this and other levels of creation.

Again, if we reconsider that which has been said up to now, we may begin to see we cannot experience this thing we call death in the popular manner in which we use this term. We are spirit, everlasting, ever progressing. It is inherent, habitual within us, for us to progress, to evolve by experiencing the many pressures of creation, becoming ever more complex, attracting to us mass and matter by virtue of our experience. The greater is our evolvment, the greater our complexity, the greater our density.

And so our evolvment goes on and on, and we flow out along our own stream of life, experiencing all of this phase of evolvment and other phases to come.

We may come to appreciate, on consideration of what has been said, that we, in our own right, can affect, uplift, or retard the whole evolvment, the entire progression of this universe as a whole. For, the sum total of this universe's evolvment is affected - in however small a measure - by our own personal evolvment.

It is, of course, a tremendous responsibility, and it is well that one realises it. But, perhaps if we look wider than this, we may come to understand the great opportunity that the acceptance, the recep-

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tivity of this brings, for our whole attitude to living, to experiencing, to evolving, changes.

The fact that we will experience a limited time upon this plane of existence matters not, for we see ourselves, not just as human beings for this short period of time, but as entities – with the prospect of being fully conscious, capable of reasoning, of great and deep intelligence - with the ability to command, to control, to develop our involvement along any of the lines that we desire. Also, we may begin to appreciate that, while we can have a personal experience upon this level, we can have a direct effect upon the welfare of this whole world and the creatures that exist within it. For there is within us the ability to rise in our consciousness to a level of projecting experience, whereby we as individuals can affect the balance that holds the whole of this world in harmony.

Chapter Four: The Creation of the Concept of the Entity & the First Swarm

The great Jesuit thinker Teilhard de Chardin [1881-1955] proposed that “co-existing to their Without there is a Within to all things.”

What we see as the physical world is rather like the external piece of a Russian matushka doll, which contains within it another similar doll, and within that doll there is another, and another, and another.....

The Story describes our universe in a similar manner. That which we see around us encases other forms of energy, which encases other forms of energy, which encases other forms of energy.....

In this chapter we shall see described in more detail the creation of the concept of the Entity, its satellite, ‘the extra bell added to the chime’, as spoken of earlier in the Story.

We see the evolvment of the many levels of creation, all having their existence in the same ‘place’.

The Entity gathered together three swarms of atomic structures to use these three to create a satellite, a concept of itself. Each swarm had its own specific task. In the carrying out of those tasks each developed further its own individual nature.

The first swarm, in effect, created the natural laws by which a world is governed; these are merely the lines of force that are locked together to create form.

The second swarm created the matter that was the basis of that particular satellite.

The third swarm - by virtue of its action of epigenesis (to be dealt with later) - created the varieties of evolvment of life as such.

Now, in order for the Entity to create a concept of itself it used these swarms of travelling atoms which were a part of the mass that the Entity had gathered around itself on its journeys. They were, in effect, of the same rhythms and movements as the Entity.

The first group of these travelling atoms were sent out and created the basic conditions for the first satellite.

They went out and created a set of grooves. These grooves were the movements they left in this mass of pure energy. They were of the same movements and rhythms of the swarm, and thus of the Entity. These grooves became organised by the influence of the original cosmic creation, acting as the subconscious of the Entity, and they took the form of a sphere, the first sphere.

The first swarm then disassembled within this satellite, returned back to the Entity itself, leaving behind it a form, which was, in effect, the movement left within this pure energy. This movement had been organised into a mass, a sphere of the movements or grooves that the first swarm had made.

The Entity then turned inwards upon itself and contemplated this satellite that it had created, and, in so doing, added another factor within itself upon which it could permutate.

Now, you will appreciate that the first swarm was, in essence, the force lines, the magnetic lines, and they were, in effect, almost the soul of a planet. For, it was these first swarms that determined the nature of the planet, according to the phase of evolvment upon which they created this first sphere.

This first swarm of travelling atoms were the ones that would go on to create the stresses and framework of all the spheres to come. It was they that, eventually, were responsible for the balance and the control and indeed, the creation, of the natural laws existent within these varying worlds.

You will appreciate that for them there was nothing else within this universe other than the entity, and that they were of the original cosmos, and so extremely pure.

The first swarm, in effect, created the group consciousness of each sphere.

It was upon the frameworks which they created that the second swarm of travelling atoms built the basic spheres out of the atomic part of their natures.

Now, this first swarm of travelling atoms then went out again into this universe and created another sphere over the first sphere, but now, because of their experience and the effects of their time with the Entity, they were very much more complex than they had been when they created the first sphere.

What is meant by ‘over the first sphere’? Let us look at one particular atom. When an atom is on a particular phase of evolvment it will be vibrating at a certain complexity, in a certain rhythm. And because like attracts like, it will attract to it, by virtue of its density, matter of similar rhythms. By attracting this matter to it, it will increase in density, in complexity, and when it again experiences the influence of the Entity, and the Entity’s subconscious, (which is the original creation), its rhythms will become more complex, and so it will attract to it matter of a different rhythm. In other words, when it ‘goes out’, it does not have to change level as we do when we go up an escalator, it merely changes its complexity, and in so doing, attracts to it other matter, already existing on that more rarefied level, of a similar complexity, matter which is that much more ahead in evolvment. So it is not travelling along the same plane spatially, but changing in complexity, in rhythm and thus moving onto another phase of creation, onto a differing plane, occupying the same space, but now operating on a different plane.

In this way a mass of these atoms of similar complexity creates another sphere, as it were, ‘on top of’ the first sphere. Imagine, if you wish, the matushka doll growing from the smallest doll into the next largest, from the inside outwards, but occupying the same space.

Having now created the second sphere, the first swarm did not return to the Entity, as they had done after the creation of the first sphere, but continued into this universe, plane of evolvment by plane of evolvment, creating further frameworks of magnetic forces that were to make the bases for each of these spheres, one on top of the other. Again, in special terms, rather like building a matushka doll from the inside out.

When the first swarm did finally return to the Entity, having created numerous spheres one on top of the other, they presented themselves complete with all the pressures that the universe had had to offer. And so, when they stood, as it were, before the great Entity, they were complete, with an overall consciousness, an awareness of each other, but also a great individuality among themselves. So the great Entity became aware of a concept of itself that was in effect an almost perfect replica of itself.

Now, the first swarm took a very long time to complete its stage

of evolvment, for these reasons: 1) It had to make what was not there before, and 2) except for when it created the first sphere, it went up through all the planes of evolvment and back down again, before returning to the great Entity.

In other words, it went to the first phase. It evolved in every way possible for it and created its first sphere, lines of force. It returned to the Entity, and then went on to the next phase and created a second sphere. It then went on to the third phase and created another sphere, (without returning to the Entity) and so on, each succeeding sphere being more complicated, or more evolved. Each time the first swarm progressed it did so by accumulating the experience gained from creating the previous sphere.

The question sometimes arises concerning the number of levels that the first swarm creates. How many levels did they create? There are those who study along these lines that would set upon them certain limits, by saying there is a fixed number of levels of evolvment, creation. This is a restricting viewpoint. Let us just say, at this stage, that there are many. Each universe has its own sets of limitations, some greater, some lesser. These are determined by the nature of the Entity itself. The size of the Entity itself is determined by the degree to which it goes beyond the attraction of the ring-pass-not, beyond the attraction of the deep centre, and so orbits upon that particular phase of evolvment. Each phase of evolvment will create different circumstances, and so the Entities existing upon them will also have different limitations.

Satellite-the Second Swarm

When the first swarm has left the Entity and has started to create the second set of stresses over the first sphere, the Entity sends out a second swarm of travelling atoms. This is a more complex swarm which have inherent within them the abilities, the experience of the first swarm, for they have been affected by the Entity and its evolvment resulting from the effects of the experiences of the first swarm. This second swarm goes to the first sphere created by the first swarm and there creates, from the matter of that plane of creation, a more complex sphere over that of the first swarm. It then, as did the first swarm, returns to the Entity, absorbs the reactions and evolvment of the Entity and then it goes forth to take its place upon the next

sphere that the first swarm has left.

However, the second group, when it has created a second sphere over the first, does not carry on to a third sphere as did the first swarm, but it goes back to the great Entity leaving behind it another sphere created from that particular plane of evolvement.

The Entity contemplates the work that has been carried out, and as a result changes in itself, and imbues the second group with its increased vibrations. The second swarm then goes out again, this time more complex by the fact that it has experienced the increasing awareness of the Entity itself. In the case of the second wave of travelling atoms, its evolvement, while being speedier, is more complex than that of the first, for it has the Entity and the sphere to experience. For, each time it creates a sphere over that left by the first group, it returns to the Entity. The Entity then absorbs its experience, changes itself and thus those rhythms of the second swarm.

Now, to sum up, each of these two particular swarms evolves in a different manner. The first goes out from the Entity, creates a set of stresses, and returns to the Entity. It then goes out to the first sphere more complex, as a result of its experience with the Entity, and creates another sphere. From then on it moves up through the planes of creation, plane by plane, each time creating afresh the conditions that bring about this framework of magnetic lines of force that makes the basis of each sphere, but without returning to the Entity again, until the final set of stresses in the cycle of creation has been completed.

Whereas the first swarm only returns to the Entity after the construction of the first sphere, the second swarm of travelling atoms returns to the Entity each time it has completed the creation of a sphere on top of the one left by the first swarm. So each time it returns it brings with it its added complexity, gained from the experience it has gained in the construction of the spheres.

Each time the second swarm is with the Entity there is a reciprocal exchange which leaves the Entity and the second swarm with a greater degree of complexity.

The Third Swarm

Whilst the first two swarms have been creating their spheres the

Entity has gathered together a third swarm of travelling atoms. This swarm has been waiting whilst the other two swarms were creating the Entity's concept. This is the swarm to which we, as spirit, are most closely associated, for this is the swarm which eventually created mind and free will.

The first have gone out and created a sphere, returned to the Entity and have gone out again to create another sphere over the first. They then continue to create spheres without returning to the Entity until they have completed their tasks. When they have left the first sphere they created, the second swarm go out and create a sphere over that formed by the first swarm. The nature of this particular sphere differs from that of the first swarm in that it is very much more complex by virtue of the second swarm's experiences with the Entity's own now greater evolvement.

The third swarm has been waiting, for it is only able to carry out its functions when the second swarm has left the first sphere and returned to share its greater evolvement with the Entity. This third swarm becomes even more complex than the other two, for not only has it experienced the uplift gained by the Entity from the first and second swarms, but whilst the other two were creating the spheres of the Entity's concept this swarm began to react and inter-react within the limits of all that they were capable of, within the capabilities, the natures, of the matter of that phase of evolvement. And when they had done this they then, because they were still waiting, began to react and inter-react with each other, and thus attained levels of extreme complexity within themselves (By 'wait', the Story is talking about a length of time beyond our ability to comprehend).

Their reactions became of such an extremely complex nature that a process happened which is termed by the Story, 'epigenesis'. This term is used to describe the development of the concept of universal free will, individuality and mind. It is as a result of this 'epigenesis' that the third swarm were able to create the varieties of life forms on the spheres that the first two created.

The differences in the complexity between that of the third and the second was so great that, when the second swarm returned to the Entity after completing the first sphere, the third passed this second group without them experiencing any contact with each other at all.

The complexity that the third swarm developed, free from the influences of either the first or the second swarms, gave them a very large degree of freedom, not only from these two swarms and their creations, but also from the influence of the Entity itself. They became no longer under the control of the normal rules, as it were, of the evolvment of this particular universe. They returned many times to the Entity, but never would the attraction of the Entity lock them for all time. They would still be affected by the subconscious of the Entity and become more complex because of this, but they were free, as a result of the development of this 'epigenesis'.

Eventually, when they had gone through all the planes of evolvment, or phases of evolvment, they went beyond the attraction of the Entity and gained the ability to become entities in their own right, if they so chose.

The Return Journey of the Swarms

Each universe has a limited number of planes of evolvment, and when the first swarm had reached this limit, it then returned back down through the spheres that had been created. You will appreciate that, because they were the original group consciousness, the first swarm took with them this group consciousness, and it became more evolved, more complex by virtue of all the experiences it had in creating the spheres of the previous planes.

As it reached its limit and started to return it met the second swarm creating their penultimate sphere, for always the first swarm had been one sphere ahead of the second.

Now, the second swarm had never had to create a group consciousness. This had already been done for them. They merely had to become aware of themselves and the group consciousness of the first swarm.

So, we have a situation where the first swarm, on its way down, is now existing side by side with the second swarm. The second swarm is going up, the first swarm is returning down. The first swarm has group consciousness, for that is its nature, and it is aware of, and influences, the second swarm. But, although the first swarm is aware of the second, and influences it, in the first instance, the second swarm is not aware of the first swarm returning. The first swarm does, objectively, uplift that sphere and they are aware of the second

swarm that are busily manifesting matter. But the second swarm are not aware of the first, and so the upliftment for them is in a subjective manner.

So, we have here the beginnings, the creation of what we could call 'initiation.'

For here is the first swarm on its return journey initiating the second swarm into an upliftment of evolvement almost, as it were, before its time. It takes time for the second swarm to become aware of this influence, but its rhythms and vibrations are changed and made even more complex by the experiences of the first swarm,

Now, you will remember that the third swarm always had to wait? By the time the second swarm have become aware of the first, and have begun to move on, the third swarm takes their place and is passed, as it were, by the first swarm. However, because they are so different, the third swarm never experience the first swarm. This is important. *The third swarm never experiences the first.* It is for this reason that the mind, evolved by the third swarm, has much greater freedom than the basic form and the body. The mind is much freer, and when eventually we extend this evolvement to our own degree, the physical surroundings of our world, the physical of our body, our form, have no effect on the mind, except only to the degree that we allow it to have. It is important to understand this principle of the freedom of the mind.

So, eventually, all three swarms come back down through the phases of evolvement and return to the great Entity to be bathed in the influences of the experiences of that whole phase of evolvement within the universe.

Eventually, after this period of reciprocal exchange, they may go outwards again to create an even greater phase of evolvement.

All three have the choice as to whether they wish to remain with the Entity and to assist in bringing about conditions whereby balance can again be instituted, should balance become lost.

When the third swarm return, they who have brought about this faculty, this facility of epigenesis, this great individuality, they can choose as their pathway to retain this individuality, and to act as individuals, and to go to wherever the great Entity may think necessary, in order to assist in bringing about balance where balance has become

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lost. Also, because they are individuals, and operate as individuals, they can affect individual beings and creatures. If it is necessary they will return and will uplift someone here in order that he/she may become a source from which a balancing influence may come. Indeed, there are times when they will return and, because of their individuality, be capable of creating a body whereby they can exist, seemingly, as one of us.

Again it must be emphasised that at this stage there is nothing that we could experience as 'physical'.

Chapter Five: The Journeys of Involution and Evolution

This is, perhaps, my favourite chapter, for it shows our relationship with all aspects of life in this creation of movement. It also gives us another means of appreciating the mind-shaking understanding of the length of time we have been functioning and evolving since our first movement.

The Entity's pattern for creation has now been completed. There is a going 'out' and a returning, a creation and a reinforcement, a making real of that creation. This is the pattern which is repeated throughout, for this is how the Entity evolves, ever creating anew and absorbing the essence of that which it creates. Its creations always maintain their integrity after having given the Entity the fruits of their labours.

Now, as far as creatures such as ourselves are concerned there is the same pattern, a going 'out', and a returning. We, as human beings, are a combination of all three groups. Each of us has within us the ability to make contact with any one of these three prime groups, for they are individual entities in themselves. Each group has a task. The first swarm has the task to guard, and to create balance. It has to create anew the natural laws governing this universe and our world. For they created the first sphere of stresses and magnetic lines that set up the framework of natural laws that were in effect the oversoul of each and every planet.

The second swarm has the task of creating the matter, manifesting the form, the body. Knowledge of this swarm, and their work gives us a greater knowledge, a greater understanding, of that which is our physical.

The third swarm are the creators of mind. They are the free ones, those that have the ability to roam unfettered by the limitations of the previous two, to work as individuals, to assist in upliftment, even to select individuals, sparks of spirit that seem to have a greater capacity for understanding, to uplift them in such a manner as to train and open and broaden their minds, and to deepen their understanding,

in order that they may in their own right teach, give assistance and help with the balancing of this level of creation.

This pattern of journeys that the first prime swarms underwent—the outward and return journeys— can be seen throughout creation, for the Entity itself has evolved, and continues to evolve, using this process. As far as life forms, as we think of them, are concerned their evolvment follows the same pattern as that of the first swarms, of an ‘outward’ journey, which the Story calls the journey of involution, followed by an ‘inward’ journey, the return journey to the Entity, called the journey of evolvment. Creatures on the outward journey, the journey of involution, are called ‘creatures made to order’. Those on the inward, return journey, the journey of evolvment, are called ‘creatures made to reason’.

Creatures made to order are spirit, energy if you will, which the Entity has sent ‘out’ on a journey of evolvment. They experience the pressures of each level of creation for the first time. They operate in physicals, bodies, which have very tightly controlled limitations, with extremely limited capacities as far as the many expressions of intelligence are concerned, and they have strictly fixed behavioural patterns. If you look at your pet cat, or dog, you will see an energy form on a journey of involution. It is evolving slowly over many lifetimes, experiencing many different bodies and the many varying pressures of this level. Cats and dogs in general have reached a stage of complexity where they have varying degrees of intelligence, varying degrees of reasoning powers, varying degrees of ability to will that which they reason, but, a very limited level of conscious awareness.

We humans have reached a far more highly complex level of evolvment than the creatures we see about us. This is not to say that we are in any way superior to them. We are just a little further along the pathway of becoming, in the same way that there are other energies in this universe which have progressed much further than us along the path. As spirit we have already travelled the road of the journey of involution, experiencing all the pressures that that journey has had to offer us. We have undergone experiences on many, many differing levels of creation, some of them being on this level, this world, some on other levels, other worlds. We have experienced all the pressures that the outward journey, the journey of involution, had

to offer, but we experienced them without the level of conscious awareness, understanding and intelligence that we now enjoy. Our present levels of conscious awareness, understanding and intelligence are the result of all that we have experienced to date. We have slowly developed as we spent lifetime after lifetime experiencing our evolvement. And now we are on our return journey to the Entity with our levels of conscious awareness growing, expanding.

During the outward journey, the journey of involution, we created and evolved the etheric vehicle with which we experience the return journey. We push, as it were, before us an aspect, the etheric, which creates a vehicle, a physical body. Always this form is pushed forward by the will to live.

Eventually, on the journey of involution, the spirit reaches the nadir, the fullest extent of its journey, and it starts to return. The same principles apply. It has created a set of stresses, a shell, if you like; a framework that is to be its vehicle through which it will experience all that has passed. This etheric vehicle, this personality vehicle, will create from the matter of layers, denser than it, the vehicles that it will use. As it journeys on the return journey, it becomes ever more evolved.

So, the higher aspects of man, his individuality, which of itself is a true concept of the Entity, experiences, by manifesting upon the etheric levels, vehicles in which to experience the many levels of matter. And these vehicles are created on the journey of involution. And man, when he passes the Nadir of his evolvement and treads the journey back, in effect retries, as it were, these varying vehicles, and so experiences the ability to control the will to live and, by learning the absolute in obedience, becomes free of each plane, each level, as he walks these planes and levels in his return journey.

The Story called this return journey ‘the Law of Attraction to the Centre’. And this Law is fundamental in the word ‘love’. For it is, in effect, the basis of love. For attraction to the centre is, in effect, the return journey of evolvement and the approach to harmony. “And whether this love be expressed upon an intellectual level, a coming to oneness with the individuality, or whether it be expressed upon the physical level, two becoming as one, it is in effect, again, a harmonious bringing together of varying aspects of human manifestation, or, indeed, of manifestation of creation of any kind.”

The Initiators

There are those that are called the initiators. What are they? They are those concepts, those manifestations of the Godhead that have gone out and returned to the complete centre having completed their evolvment. But it is a principle that as the centre expands, because of the attraction of concepts from its circumference back to the centre, these who have completed their course, should they choose to do so, will go out again, down along these pathways of manifestation, re-treading their steps, as it were. Not to evolve, but to assist. For as a period, a phase of evolvment begins to reach maturity, so the twilight, as it were, begins to extend. The centre begins to expand and the cleansing waters of a cosmic night begin to percolate down through the varying levels, in order to purify, to cleanse, and to bring about that spirituality that is, in effect, perfect love. And so these who have completed the course, go out again, down through the varying levels, making contact with those who have reached a sufficient understanding in order to enlighten and uplift.

And so it is that these initiators will initiate those who have reached this stage, in order that they in their turn may express this truth, this spirituality, wherever they may go and to all those with whom they come into contact. And life for them will become progressively changed, and some will travel far, and others expand in other ways. For the returning to the deep centre is not, in effect, a journey back, it is a change in state.

The History of our swarm of Spirit on this Level of Creation

The Story had a fascinating tale to tell regarding the history of us and our development during this period of evolvment, through which we are travelling now.

The tale it tells concerns a swarm of spirit which had reached a very advanced level of progression, far more highly evolved than the level which we enjoy at the present. They were experiencing their evolvment upon a world quite different to the one upon which we are experiencing ours. They were using vehicles, bodies, very different to the ones we are using now.

The Story doesn't tell us how it took place, whether it was deliberate, the result of stupidity, or whether it was accidental, the result

of a natural calamity, but, unfortunately, the world upon which they were operating, in which they were focussed, became uninhabitable.

Now, although that world was unusable, spirit cannot be destroyed, so a new 'home' was found that would be suitable for them in their progression. Upon it there was a life form which was deemed suitable for their use, and there took place an 'infusion' of a certain number of spirits from the destroyed world into the chosen life form. The life form chosen was still on a journey of involution, so that it was necessary for the newly infused spirit to take, as it were, a step down in the ladder of evolvment. However, because they were already much more highly evolved than the hosts, the rate of development of those particular hosts was, from then on, extremely rapid indeed, compared with the normal rate of evolvment of creatures on this world. It was indeed very much faster than the evolvment of any other of the many species which were enjoying their journey of involution upon this planet.

So here we are, enjoying bodies that are not as natural to us as our former ones were. However, we have not yet reached the level of evolvment that we used to enjoy, even though we have been able to push, at a phenomenal rate, this physical from being a member of an ape-like group to the physical we enjoy at the present time. However, we have the potential in us for a very much more rapid, controlled rate of evolvment than the haphazard one at which we have progressed up to this time. We have the potential to, very rapidly, reach levels of conscious awareness far beyond the present parameters of our abilities to imagine.

When the original swarms were on their return back to the Entity each level they passed they uplifted as a result of their vastly expanded evolvment. In the same way we, whilst we are in the process of evolving here, on our return to the Entity, have a duty not only for our own evolvment, but also for helping in the evolvment of all the creatures on this planet. Indeed, we have the responsibility for aiding in the evolvment and upliftment of the planet as a whole.

This concept of responsibility for the planet formed part of the belief systems of many races that our forefathers considered primitive, and yet, although we consider ourselves to be very superior to them, our attitude to the planet lacks any awareness of responsibility

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for its well being. In our immediate past the idea didn't occur to us. We seemed to think that 'God' would take care of his creation, so it didn't matter what we did, how we treated the world, how many forests we destroyed, how much pollution we poured into the oceans. Somehow 'He' would clean up our mess. Of course one would have thought that by now we would have learned that divine intervention just doesn't happen in the way that we would like it to. What the Story has made clear is that the way the Entity works is through the forms of energy it sends out. The Entity creates, and though it may seem that its method of creation is indirect, as it is using minute parts of itself to execute its concepts, the energies it sends out are parts of itself, have a direct connection with it, have at their command all the power and knowledge of the Entity, 'in the least', as the Story put it. The possibilities and power available for each of these minute parts, these tiny expressions of energy, are without limit. The variety of expression is infinite, and as each returns to the Entity, as did the first swarms, there is a reciprocal exchange. It is in this way that the Entity grows, taking from each its special, individual contribution, reciprocating, and it is this way that we, as expressions of the Entity, become, ourselves, Entities.

This is the eternity we have before us: each of us becoming all that it is possible for us to be. Each of us becomes a creator, an Entity, possessing all the powers and habitual rhythms, all the knowledge and connections not only to the Entity, but to the original Prime itself.

So as far as this particular stage of the journey is concerned, not only are we top of the food chain, we are the most advanced being on this planet and as such, because we are on the return journey, because we have reached a level of awareness which is more complex than all other expressions of creation here, we have the duty to uplift, improve and make sure that we do not impede in any way the growth of all these other life forms on this planet. Indeed we have to accept our responsibility for all our actions regarding the planet itself upon which we find our focus at this time.

Let us examine a journey. Let us examine the journey of each of us on this particular phase of evolution.

The Entity sent us 'out', manifestations of itself, on a journey of involution, during which we experienced all the pressures of creation,

all its many levels. Each of us, in our beginnings, was an abstraction of the Entity, a part of it that was still of an abstract nature. On each level we created form, gathering around us particles from those levels. We experienced them and in so doing we experienced, as spirit, a growth in complexity. As we grew we slowly began to build an awareness, as a result of our reactions to what happened to us. As we reacted to the many and varied pressures of creation, slowly evolving, growing in size and complexity, our reactions to the experiences we underwent resulted in our ability to use and control more advanced 'vehicles'. These vehicles were physicals with the potential for greater experience of conscious awareness. Some types of them we would use many times, experiencing the many varieties of each one, until, by the time we arrived at the nadir of our journey, by the time we reached the end of the journey of involution as spirit, we had already formed the beginnings of a concrete 'individuality', as the Story calls it. From an 'abstract' form, we had become 'concrete'. We had become an aware energy, a spirit, fixed in form, locked together for all time, having a high degree of complexity and understanding whereby we had become capable of a basic form of reasoning in our own right.

This was the journey of involution.

Not so long ago we turned the corner and began the journey back to the Entity as individuals. The individuality (that which some people would call their 'higher self') is the totality of its experience past, experience gained during the period of involution plus the assimilated accumulation of the many lifetimes experienced on this and other levels during the journey of evolvement. It is that part of us that has direct contact with the Entity, for it was that which was sent out by the Entity, but which has now become immensely more complex and intelligent as a result of its experience.

We are evolving as reasoning beings, expressing ourselves on this level through the medium of the personality, (which is merely 'experience now'), and in this way getting to understand consciously all that we have experienced. With the growth of our consciousness we develop our understanding of all that we have experienced during the period of involution. During that period of involution we may have had some awareness of what was happening to us, but we were

not aware that we were aware. Our understanding was of a very limited degree. Now we have reached that level of complexity upon which we are aware that we are aware. The depth and complexity of that awareness is ever-expanding.

So, in effect, having undergone all the pressures of the journey of involution there are no new problems for us, no new pressures. We have already experienced all the pressures. We are now re-experiencing them, consciously. We are becoming consciously aware of them, and what they mean. In so doing we become aware not only of the pressures themselves, but also of the pressures arising from our conscious awareness of them. This is rather like that which the Entity did when the swarms returned. It became aware of them and their changes. There resulted a reciprocal exchange as a result of which both the Entity and the swarms added complexity, evolved, grew in conscious awareness.

The individuality grows as it experiences the pressures of creation through the experiences of the personalities that it creates.

So the personality is experience present. During each of the lives that we experience we develop reactions to the pressures of that life. The way that we react is called our personality. So, personality is experience present, individuality is experience past. At the end of each lifetime here our individualities absorb the experiences of the personality. In the same way that the Entity evolved, as it absorbed the experiences of the first three swarms, so do we evolve.

On the first few stages of the journey of evolvment the personality is weak, inexperienced, un-evolved, still very much tied to the pressures of the journey of involution. A personality of this level of evolvment may act without any understanding of any of those qualities that we now prize so highly:-kindness, acceptance of responsibility for one's actions, justice, self-control, sympathy, empathy. Gradually, as the personality gathers strength, experience and knowledge so does the control of free will expand and improve. It learns, on this level, that freedom comes in humility learnt through experience, that the greatest form of freedom comes through knowledge acquired, and experience and understanding earned to that degree where, having learned and experienced a concept through this baser level, one can then overcome any problems involved in it and, whilst

still experiencing this level, uplift oneself to the highest level of conscious awareness. It is possible for one to become one with the individuality, and so function, in degree, upon the level of the Entity, the Godhead, itself, whilst still operating upon this level. This has happened only very rarely in the history of the human race, but as we gradually become more aware of our position with regards to the Entity and the creation of which we form a part, it is hoped that more will reach this level of awareness. We already have the knowledge and the power to be able to make this level into a heaven. We just need to exercise our will in that direction and it will come to pass.

Let us see what they had to say about ‘free will’.

“Now, what is your free will? It is your ability to evolve by your own efforts consciously. The pertinent point is this ‘consciously’: being aware that you are of free will and that you can use this free will to progress, to speed your evolvment.

“Instead of which all too often you lie restricted within the limitations that this particular life stream form sets upon you.

“The purpose of these teachings is to make you understand that which you really are, to open your eyes to the fact that for as much of you that exists within this physical level, there are many, many more times of you that exist beyond it, and all of this existence is crushed deep down within this physical level, hidden by what you call your subconscious. And it is our desire that you should recognise that there are so many levels of each of you existing deep within your physical vehicle, buried within the etheric, buried within the astral, buried within the inner you. We have to open up, as it were, these outer casings in order that this inner self may burst forward and exist on all these conscious levels of existence that are there for you and in this manner to make you fully appreciate all that free will, all that spirit, all that the Power-that-is can mean to you.

“The question of free will is not just a matter of returning here and following your journey, your pathway of life. It is not just a matter of saying ‘I will do a good thing’ or ‘I will do a bad thing’. It is the ability to be ever conscious of that which you are, whether upon this vibration, this level of existence, or one of the many others, so that you can, when the time comes for this vehicle to be no longer of use

to you, be consciously aware that the time has come for you to leave and not to suffer death, but to anticipate and to partake of death as a joyous thing, as a thing of progression and to know the pathway you are to tread beyond and to determine of yourself what that pathway will be, what the next vehicle you are to use, and if it is necessary for you to return to this level to choose consciously the environment, the circumstances, the vehicle you desire and to be aware of the return and to know that this is another step, another passage of this journey.

“Free will is basically knowledge, to know what you are, where you are going and to determine the manner in which you will carry out this evolvment, this evolution of yourself, and to do so in full conscious awareness. There are many who talk of free will and worry as to whether they exercise their free will and whether they are doing the correct thing, whether they are following the pathway chosen for them, whether or not they will undergo that which they came back to do. All this is so much shallowness of thought. You know what you are. You should know what you have returned to accomplish and you should know the manner in which you are to accomplish it. You determine by virtue of this free will, this very extensive free will that exists within you as this particular form of spirit. Free will that extends beyond the normal life stream that exists here, because you are not natural to this particular level, because you have enjoyed as spirit, as reasoning intelligence, a wider scope, a much fuller stream of life than that in which you exist now. All these exercises that we attempt to take you through are merely to make you aware of the mass of power and energy of intelligence of intellect that exists deep within you, so much greater, so much fuller than that little tiny insignificant part of you that you use at this time.”

Consciousness itself is undergoing evolvment, becoming more complex. When those spirits were first ‘infused’ in the physical of the ape-like creature their ability to express their conscious awareness was limited by the potential of this animal. At first it was as if they were back on the journey of involution, dragged back down by the inferior level of the ape-like creature. But, because of the more advanced level of the spirit which had taken over it, advancement of the physical was very rapid, as was the potential for more advanced expressions of spirituality.

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It took a great deal of time for us to develop the potential of the physical so that we could express through it more highly evolved aspects of our spiritual natures, e.g. the appreciation of music and art, beauty and the awareness of the sciences, psychology and mathematics.

The concept of beauty has apparently developed as consciousness has evolved, and become more complex. 'Out there' other concepts are waiting for us to discover them, concepts of which we are as unaware as most creatures of involution are unaware of the concept of beauty. Very exciting.

Chapter Six: In-loveness

The Story gives an explanation of ‘state’ by explaining that, as spirit, we exist at varying levels of what it calls ‘in-loveness’.

“Let us examine further the question of ‘state’. What do we mean by ‘in-loveness’? The word here means a knowledge of the truth that is the Power, and the wisdom that comes from that knowledge. In other words, it means the degree to which you are familiar with the basic principles of a creation of movement such as this. Now if you accept that this is a creation of movement, you will also accept that all things within it are movement in varying degrees of complexity. Spirit in human form are of a high degree of complexity. Your in-loveness is merely the knowledge or the awareness that you have of the complexity that is you. If you had full knowledge of all that you are, you could not do evil, think evil or wrong in any shape or form. For this very knowledge would make it apparent to you that there would be no purpose in doing other than that which would enable you to progress, to evolve according to this creative formula or plan, but because you do not fully understand, or are not fully aware of the truth that is you, you allow yourselves to be ruled to a very large degree by your emotions and your sentimentality. “

“There exist extremes of ‘in-loveness’. At one extreme there is in-loveness to the state of the Entity, (religiously minded people might think of this as ‘divine love’). Imagine a pendulum swinging between two extremes, one extreme of in-loveness to divine love and another of in-loveness to self. When experiencing the state of in-loveness to divine love we are at one with the nature of the Entity. At the other extreme there is in-loveness-to-self, a state in which we are totally engrossed in our desires and fears. This extreme in-loveness-to-self, this ‘state’, is one that we are well aware of on this level of experience, for it is the one in which we exist, in varying degrees, for the most part whilst living here on this planet. It is one which is founded upon a bedrock of fear. “

Many years ago just after I had had the change in my state of awareness, I made a quick list of all the fears of which I was aware. They were: the fear of making a mistake, having no confidence in my own abilities, debasing myself, refusing to see my abilities, fear

of taking the initiative, self pity, comparing myself unfavourably with others, feeling that other were always superior, fear of failure, fear of success etc. etc. Later I discovered that there were fears dominating my response to this level which had come with me as a result of my personality in my life immediately before this one, with which I had not yet come to terms. These fears formed the bedrock of my personality, my reaction to the pressures of this level, and were the basis of every thought and action. I was not in any way consciously aware of them, but, nevertheless, my actions were driven by them. Part of me was, of course, aware of them and produced reactions to them. As a result of these reactions I appeared to others in a form quite different from these fears. I appeared confident, sure of myself, unaffected, on my surface level, by the terrors that gripped me on other levels.

These expressions of fear are aspects of the negative power on this level. They form part of the reason for our existence here, for our evolvment and growth are the result of our experiencing them, seeing them for what they are, and controlling them.

As we advance in our evolvment our state of in-loveness changes. We become less and less driven by the demands and pressures of our fears and desires, by the demands of our egos; we seek to become closer to the direct influences of the Entity. This process of coming-close-to-the-Entity we usually speak of in terms of degrees of 'spirituality'.

Following on from this we can see what we mean when we say that, as spirit, we exist in 'state'. We tend to think of those of us who are closer to the Entity in their in-loveness as being 'spiritual' and those of us who are closer in our in-loveness to our fears and desires as being 'materialistic', or 'non-spiritual'. But we are all 'spirit', all on the same journey of evolvment, some a bit further along the path than others. We all experience varying degrees along the sweep of the pendulum as we swing from the state of in-loveness-to-self to that of in-loveness-to-divine love.

It follows from this that we are, all of us, living spiritual lives, the banker, the footballer, the soldier, the politician,(even Mr. Trump), all are operating here, spirit focussed in a material world. We are spirit, operating here, experiencing through the personality

all the pressures that this level can offer. All these pressures are put on us by the way we live our lives pressured by the ego, through the myriad variations of the negative power's influence on us through fear and desire. The variations of our reactions to the various pressures we experience, as a result of our personal connections with each other, would seem to be without end; as would the variety of possibilities of the creation of personalities.

'There are no gradations of ego', said the Story. No single expression of fear is in any way superior to another. It is for this reason that we are told in some religions not to condemn anyone else's reaction to their fear. We are all here experiencing fear in its many forms. The Story tells us that evolvment comes about by us using the negativity of our egos, of our fears, as a thrust-block by which to go forward. So that, instead of fighting our negativity we use it. We see it for what it is, understand how it has come into being, how we have reacted to it in the past, how and why we have allowed it to control us and find a method whereby we are able to use it to our advantage. For it is ours, and often we have used it as a defence, a shield to hide behind; we have joined forces with it by justifying its existence both to ourselves and to the rest of the world. In this way we bring it into ourselves, make it a permanent feature of our reaction to events, welcome it, defend it. It can be so deeply ingrained that it can become hidden from us, something in our natures that we take for granted, unseen until some event brings it to our attention. At which time we become aware of it, but unfortunately our reaction often is to defend it both to ourselves and to the world. However, it is not always hidden from others, who use our peculiarity of personality to defend to themselves their own peculiarities.

And so it goes on, year after year, century after century, lifetime after lifetime, until that 'spiritual kick up the arse-part' arrives and we stop and look, stop and see what has been happening first to ourselves and then to our societies. And as we ponder upon these things we begin to see what has been happening to all our friends and acquaintances, our families, and looking wider we can see how whole levels of humanity are being driven by these forces, these negative pressures. The realisation can bring with it a certain amount of its own negativity as we watch what seems to be an overwhelming, unstoppable growth of horrific events .

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However, if we look back at the periods of history before the one we are enjoying at the present, if we closely study them, we can see that recently there has been a revolution of thought, and we can realise that, although negativity appears to have gained the upper hand, there has been a vast change over the last sixty years. There has been a huge upsurge of positivity, a search for, and growth in understanding. Levels of humanity have started to look at the belief systems which drive the actions of societies and have found them wanting. The enormous influence of certain religious bodies has lessened and people have started to look for answers to their in-built spiritual yearning in other directions. Humanity, from the bottom up, is changing, becoming more aware, growing in understanding of the nature of creation, and starting to question long-held beliefs about society, education and spirituality.

Chapter Seven: Time and State

“We wish to discuss for a little while the problem of time and state. This is a question that often causes complexity and confusion within the minds of spirit existing upon physical planes. To those of you who exist in a limiting circumstance, where you measure your movements and your actions by time, it is difficult to disassociate any conditions from time, and yet in the heavens, in the levels of existence other than this level, time does not necessarily exist. So we have to discuss this problem from the standpoint of state.

“Now what do we mean by state? And what is the conjunction between state and time? In spirit, and upon those levels of existence that are not limited by these physical circumstances, spirit is either in love to the divine law, divine love, to the God, whatever you like to call this power, or it is in love to self, and according to the degree of in-loveness, either one way or the other, it is in ‘state’. This state has, in effect, a conjunction with time as you know it upon this level, for you split, as it were, your times into certain segments. You have four seasons in your year. You have days that are split into hours. In your life you have certain periods, such as your youth, adulthood, middle-age and age. All these things are measured by time, and this is because in your physical world your sun seems to set a standard. But on certain levels of existence, indeed on the majority of levels, this factor does not apply, and state is the factor used. As we have said, by this we mean the degree of in-loveness to divine love.

“Now, what does this mean in words aligned to this level? It merely means the degree of love and wisdom enjoyed by any particular spirit within a society or a group. According to the degree of wisdom, or knowledge concerning the truth, so a spirit is in-love to the divine power and therefore in higher state, in greater light, as it were.

“There is another aspect of this, for we have to talk in terms of receptivity. What do we mean by this? It is merely the degree to which a spirit receives the knowledge that is the truth, understands it and lives, or exists, in wisdom from it. And according to this degree of receptivity, so this spirit will have extension.

“Now this is an interesting factor, for what do we mean by extension? Now, in order to understand, we have to look at this physical level. Here man moves, as it were, by going from there to there. He measures this in time, but in spirit on levels of existence not confined or limited by these boundaries, man, or spirit has extension. This is that he can extend himself to the very limits of his receptivity to the truth. So it is that a spirit can exist seemingly in one and the same time in many places. For he extends himself outwards, seemingly all around him, and so this is why, when you come up against this question of contact with spirit, it is possible for spirit, seemingly, to come from vast distances, or to be in more than one place at the same time.

“If you can imagine an individual spirit as being a central point, his receptivity to the truth, that is to the power that is, will give him, as it were, an extension. In other words, his wisdom will radiate outwards from him and at any point within that range of radiation, as it were, so can he be at one and the same time. For he exists according to his extension. Now, you may say that this seems a very peculiar thing to say, for we cannot understand this. Man exists here, and in order to move from A to B, he has to physically transport himself. But if you consider that which is within you, that part of you which is your mind, this has no limitations. Is this not true?

“If you accept the fact that the physical body that you now enjoy, or do not enjoy, as the case may be, is but a temporary thing, then this mind must house the spirit, which has in effect no limitations at all. Is this not so? We are presenting to you basic principles, and although they are in analogy and in a philosophy that is as near to your orthodox as possible, an understanding of these will enable you to understand more fully when one approaches from a basic philosophy on a creation of movement.

“The fact is that you can be in more than one place at a time if you are of that development where you can completely disassociate yourself consciously from the physical. For the mind and the spirit that is within it has no limitation at all, unless you as such, impose it upon it by confining it to a physical body with no opportunity to leave.

“Concerning the question as to what we are, it is perhaps easier now, at this stage of the Story to more fully understand that we are basically energy, (that which we have called spirit), existing on a dif-

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ferent level to this one, but focussed and operating here, in a physical body. Each of us exists as spirit, at varying stages of evolvment, operating and existing within varying ‘states’ of being.”

Chapter Eight: Levels of Conscious Existence

“When first you as spirit were made manifest as reasoning creatures you were conceived at a level of Godhead spirituality that flows in certain streams. Always for you, as individuals, you must travel that particular spiritual stream in order to progress in harmony and at an even rate. As you grow, as spirit, your consciousness will expand until you exist on many levels, at one and the same time. In this expansion also grows your love of self, and so it is that, this love of self will slowly bring about in you a disharmony between the varying levels of consciousness until, when you reach the state of progression such as you are at now, it is quite possible for you to be existing on these many levels of conscious thought, conscious existence, and yet each of them existing in a state of disharmony one with the other.”

“So it is at this present time.”

“All of you are existing upon many levels and for the most part not always, and for some, never, in harmony one with the other.”

“Now, what use are these levels, how can we reach them and how can we use them? The ability to reach them comes from a strong desire within yourself to reach that level of consciousness of yourself, that knowledge of yourself, where you can see your weaknesses, examine them dispassionately, and say to yourselves, “That is not as it should be and I will change it”. It means and needs a great looking inwards, a great dissecting of all that is you. In this manner, by this self discipline, this self analysis, will you reach these particular levels. And having learned to reach them consciously, and having learned to control them, you will then have the ability to do many things.”

“One of the most important is the ability to travel backwards over your journey of progression, and to consciously experience all that has gone before, and to bring back with you conscious awareness of that which you have experienced. You may say, “What good is it to see that which has gone?” When you can see the pathway that has been taken, from this level of consciousness, you can see so easily the mistakes you have made, the manner in which you have gone from the correct pathway, and most important of all, the direction in

which your spiritual stream flows. So you can correct your direction and learn to flow according to your particular spiritual stream. It will also enable you to concentrate the power that is within you, and assist you to direct and to control the circumstances around you, in order that your journey of progression may be easier.”

“It will not, however, remove from your pathway the problems, the circumstances that you have to undergo and overcome. It will enable you to approach them in the correct manner and to overcome them in the easiest way. It will also enable you, in degree, to see perhaps a little of the way you are to go in what you call the future. This does not mean to say that you will be able to reap great material benefits by knowing these things, but you, perhaps, will be able to sense and be impressed in the best way to approach those problems that are to come.”

“What are the drawbacks concerning a knowledge of these levels? The greatest problem is that you take upon yourself a very great responsibility. For like all crafts, (and the ability to raise yourself to these levels of consciousness is a mechanical craftsman-like task), once you have it you cannot get rid of it. You have it for all time. You have the ability to use it and you have the free will to use it in a manner of your choosing. If you choose to use it from a desire of self, then you will store up for yourself problems and retribution from which there is no escape. You may put off, as it were, the evil day, but eventually you will have to face up to the problems that you have created.”

“It is at these levels that you begin to appreciate a basic truth. The truth, that there is very little difference between “good” and “evil”, and the second truth, that you create of yourself your own heaven or your own hell, and, according to the way you use this added knowledge, so will you create the circumstances around you.”

“But what are the mechanics of how this development on various levels works? Does the existence on the physical level affect other levels of existence, or do other levels of existence affect our physical level?”

“All levels affect each other, for you are, in effect, a complete thing existing on more than one level. Each of these has an effect upon the other levels, either those above or those below. This is the reason we are so desirous you become aware of these varying levels

within yourself, and that you learn to bring them to a state of harmony. For it is quite possible for these varying existences to travel almost in opposite directions. Many (people) bring about their own frustrations, mainly because they have not the knowledge of what they really are. Neither have they the ability to control these varying aspects of their own make-up.”

“As we have said, to be able to make contact with these levels, these other selves, one first has to learn to look deeply within, and this will come from self analysis. In other words, to meditate upon that which you are. For example: when was the last time you ever sat down and consciously thought concerning all the bad parts that are within you, within your make-up?”

“It is merely a state of awareness, and let us not confuse these varying levels of existence. For if you consider this particular physical level, narrow though it may be, you have upon it and within it, many, many levels of spiritual existence, from those whose greatest delight is to create materialism through the despair and discomfort of other souls, to those whose only delight is to disappear in solitude to meditate upon the wonders of that which is within them. These differences, these varying levels of existence, are so different as to be of a greater difference in many instances than between this level and the immediate level you exist upon after withdrawing of the spirit. You must understand that the level of existence to which you can, not necessarily will, but can go after the withdrawal of the spirit from the physical, is so close as to be of less difference than the levels I have exemplified. It is as close as that. And all that difference is merely a rate of existence, a rate of movement. This change, this rate of movement is very, very close to your existing levels indeed.”

Why, then, is it so difficult to build your own rate up to it?

“The only reason that it is difficult is that you cause your greatest limitations. You create within yourselves through your sentimentality and your sensuous approach to that which is spirit, barriers and limitations that, as you say, are insurmountable. But there is hope.”

“Now, let us discuss these varying levels. You say, it is so difficult to uplift oneself to these levels. At varying times in varying degrees you are existing on those levels, and yet are not aware. These teachings are merely an attempt to make you aware, to make you con-

sciously accept this fact - that you have within you the facility, the ability, to raise yourself to great heights of understanding and knowledge, to great awareness, to great spirituality, spirituality not in this common sense that you use it here, but in its truest sense - as an ordered, composed, complete spirit.”

“Now it may be that all these words of varying levels of consciousness have perhaps confused you. But let us just think what we mean. All of you are quite complex in your natures, is this not so? Each of you consists of varying emotions: affection, hatred, love, kindness, evil, sadness, a certain amount of wisdom, a certain amount of innocence. All of these are each in themselves a level of existence. For make no mistake that the person you are when you are in a form of love is not the person you are when you are evil. These are two entirely different creatures. One is capable of great capacity for living, the other is capable of existence upon a very narrow field only. One has an ability to enjoy, the other has very limited ability indeed.”

“Now, all that is happening is that we are laying this scale against a much greater scale. For, having got to those levels where spirituality - this is a desire to be in love to the Godhead - when we have reached that level of consciousness where this desire becomes free and begins to manifest itself, you then have a range of levels of consciousness so great, so beautiful that perhaps at this stage you would not recognise yourselves. It is to this level, or towards these levels, that we desire to bring you. There are no mysteries here. We are merely talking concerning life itself, you as reasoning spirit, you as the Godhead made manifest.”

So, the Story, as told to me, said that we exist, on this level, on more than one level of conscious awareness. Just as the Entity, when it created its additional chime, its concept of itself, created many separate levels, so is this pattern repeated throughout the universe, a universe in which all the streams of energy, of spirit, exist on many, many differing, separate levels. We, as expressions of the Entity follow this pattern and exist upon different levels. And upon these levels we express and experience within the range of the many senses, including the five within which we experience on this level.

I spent ten happy years working on cruise liners and often thought that the liner is, to a certain extent, a useful model for us.

Here we are, the captain of the ship on the bridge, as it were, hoping that we are in control as we sail along through life. Below us are many levels of activity, and unless we go down and have a good look we can have no idea of what is going on upon all those decks. How often have we sent messages down to the engine room only to be ignored. Sometimes it seems that we have no control over the rudder or the engine power as storms, winds and vicious currents sweep us off course and into unexpected situations fraught with dangers.

The key word here, of course, is control. With knowledge comes control, and with it, power. With the understanding of the forces that drive us, the harmonising of all the levels of ourselves, the release of, and control over, the pressures that direct our every move, comes the ability to consciously decide what it is we truly want, to see the most efficient way to bring about our vision, and to understand the true consequences of what it is we decide to do. With control, no longer are we the ship driven by wind and tide and storm, for the wind dies down, the waters flow with us and we have greater control over all the workings of the ship. We learn to spot the rocks awaiting us and how to best avoid them, and even when a storm arises we can have the knowledge, the power and the control to weather all its conditions. And not only that, for we learn how to use the storm as a thrust-block to forward our progress and speed up our journey. We, in fact, for the first time, start to use more of our extensive free will than we previously used.

The ship analogy can be continued and developed by thinking about the many decks that there are in a ship, the many different levels of activity about which a good captain should be fully aware. I have known captains who weren't at all aware of some of the activities on certain levels. In some ships underhand, even illegal activities resulted in pockets of dissatisfaction and even chaos, causing great unhappiness in certain areas without the captain being aware of them, unhappiness which permeates the ship as a whole.

Just like the ship, we exist with many, many varying levels of activity deep inside us. Some of them exist in harmony with each other, travelling in the same direction, whilst others seem to be in conflict one with another, almost, as it were, travelling in opposite directions. A problem can arise when we are aware of a difficulty in our behav-

iour, but we are not aware of the underlying cause of it and thus have no idea how we can take control of it. When, eventually, we do take our courage in both hands and go down to look at these levels we, very often, find memories and pressures driving us to behave in ways that we may find abhorrent. We can find things going on that have results on our minds and bodies that can be very shocking, that can even bring about serious illnesses.

But above these base levels, and yet growing with them, we have higher levels of consciousness, conscious awareness, wherein the individuality, as opposed to the personality, exists and grows and lives. The Story told me that in taking part in *conscious* spiritual development we are directing ourselves towards those higher levels with the aim of allowing them, that is to say the individuality, to operate on this level.

At the present time, we are basically driven by the lower levels. We are aware of this physical level and we live, to a degree, a quite large degree, strictly within those physical senses. We live our lives between birth and death. We experience it between fear and desire. However, we have begun to appreciate the fact that the individuality, that essence of all that we are, is not only a growing thing, but a thing that we are capable of experiencing and being aware of here, on this physical level, and indeed, living as, here, and it is to this end that the essence of the Story is directed.

At the present time, the ego, fear, by and large, controls us, but, slowly, as we start to take command of ourselves, as we dig deep down and uncover the events, the traumas that have, without our conscious knowledge, directed our behaviour, we can allow the individuality to become more aware upon this level.

When discussing the physical body, or the creation of a physical body for a new life, the individuality, (or the higher levels of conscious existence of ourselves), desires to experience certain other expressions of evolvment and so it determines a physical vehicle. This physical vehicle is created of the matter of the level on which it is designed to operate. And so, therefore, the physical exists on a level below that upon which our higher consciousness operates.

There is another law mentioned in the Story which is important for our understanding of many of the pressures that affect us here.

We have heard in school in our science lessons that for every action on this level there is an equal and opposite reaction. The Story tells us of an expanded version of this law. It is that ‘Action and reaction are equal and opposite only *on the level upon which the action takes place*’. That is to say that actions and reactions may be equal and opposite here, but these actions and reactions and their ramifications are limited to this level and those levels directly associated with it. What happens here has no direct, immediate effect on higher levels of creation. It explains also, for instance, why it is that we can suffer the consequences on this level of a traumatic death, which took place at the end of a lifetime five hundred years ago, but which did not affect us on more evolved levels we were on in the meantime, levels such as those described by Dr. Michael Newton [1931-2016] in his books. It explains Karma, how our actions, good and bad, have results which are inevitable, unavoidable. So that, when we come back here we may be affected by unfulfilled desires, unresolved conflicts, hatreds, resentment and traumas which had their source in other lifetimes. We may also bring with us abilities, aptitudes, skills, potentials which we can develop further, and perhaps use for the benefit of the whole of this level. It is possible for us to bring back and experience unfulfilled desires, and to harmonise relationships which we had left, in other periods of our experience here, in an unsatisfactory state.

There are many examples of this to be found in books written by Dr. Brian Weiss, Joan Grant, Jurgen Ziewe, Dr. Raymond Moody, Dr. Helen Wambach, Dr. Ian Stevenson, Carol Bowman, Atasha Fyfe, and others. However, for the purposes of this book I shall describe here some examples of experiences that I have had in other lifetimes, which have had effects for me in the life I am focussed in now.

I shall begin with the most recent lifetime before this one, the one which most directly affected my personality and behaviour in my present life. It ended in my being shot in the back, from an aeroplane, in the trenches during the First World War. For many years in my present life I suffered feelings of horror every time I saw pictures or films dealing with this period of history. I have many times woken in the night with memories of the trenches. One episode found me shouting at senior officers, “For God’s sake don’t send my men over the top again!” There were also strong feelings of loss and sadness

which I experienced in my present life each time I said goodbye to my wife, even if she were only going to the local shop for a quick visit. This effect stems from the last time I saw my wife, with our new son cradled in her arms, as I left to join the war in France. I never saw her again on this level.

For about a year of this present life I experienced flashes of memory of myself as a young officer in uniform in various places in France. Prior to being shot in the back I had been wounded in the elbows, and had spent time in hospital in France, where I formed a deep friendship with a nurse. After my recovery I was again sent to the front and an untimely death. The wounds in the elbows had the result of my experiencing great pain in them, in this life, just before and during the period in which I was re-experiencing the events in the Great War. Painful injections given to me by my GP brought no relief at all. I gained relief only as I brought out those memories of the events in that war and released the pressures bottled up in my internal memory. The pains in my elbows went and have never returned.

In my present life here I have had to face up to many problems brought about by aspects of my former personality which leached over into my present reaction to that life and that death. I talk of one life in which I was part of an upper middle class family, with a dominant, domineering mother and an insensitive, distant father. I was a weak, sensitive, terrified boy, afraid to make any decisions, dominated by parents, especially the mother, and a cruel self indulgent Victorian/Edwardian society. I was then thrust into the horrific conditions of the First World War which robbed me of any attachment to any aspect of spirituality I might have had.

There were deep levels of sadness at leaving my family, my wife, my son and the nurse, who looked after me when I was wounded, with whom I had formed a close bond, a bond, which itself resulted from an unresolved association from an even earlier life. As strong as those feelings of love were, the level of guilt that those experiences brought were even stronger. The effects of unresolved sexual feelings in that life were another problem that had to be faced and dealt with in this one, and I suspect that many people from that era experienced and are still experiencing problems caused by the repressive beliefs of the time made a hundred times worse by the awful conditions of

the trenches. All this fear, the unfulfilled desires, the guilt brought about by sexual desires, unresolved family difficulties, pressures from religious teachings, guilt resulting from my taking part in stupid, irresponsible, mindless slaughter, all rose to the surface of my present awareness and have had to be dealt with.

It was only when I had undergone a period of remembering, of bringing out the emotional and physical trauma I had undergone, that I experienced relief from the physical and mental suffering I was undergoing in this present life. It was only when I brought out, and released, the anger and hatred I felt, not, strangely enough, directed at the enemy, but at the high command and the politicians who had brought about and prolonged the intense, useless suffering of this period in history, that I finally gained a certain peace as far as that period of my existence was concerned. I also had to recognise my own part in it and release the guilt that the memories of that horror brought.

Another traumatic ending to a life occurred after the end of Henry VIII's reign, when I was hanged, drawn and quartered following a lengthy period of torture. It took me many years to be able to release that one. Again there were strong feelings of guilt connected with that life. It involved me having to accept the fact that what happened to me and a girl I loved was to a very great extent my fault. I knew the rules of society at the time, but I chose, because of my extreme egotism, to follow a path which resulted in her being treated for the rest of her life as a woman to be used sexually by anyone, and myself being murdered in the most painful way.

I was able, after lengthy periods of meditation, to accept my part in all that happened and release the feelings of resentment and hatred that I had directed to those who had tortured me. In one of my meditations I found myself in a vast hall full of people whom I loved. We were enjoying a celebration of some sort. As I looked around I saw in one dark corner three men hiding. I knew that they had taken a major part in the torture I endured, but I knew also that they were to be forgiven. I went over to them and told them that they were forgiven and they immediately disappeared. Their forgiveness was the result of my releasing the effects of what they had done to me and my reactions to them.

The Story of Us

For what is forgiveness, but that which comes when one consciously releases the effects resulting from one's reaction to the negative influences and events that one experiences? If someone harms you and you forgive them it removes from you the psychological and spiritual effects of that harm. It removes from that person some of the pressure that they experience from what they did, but they still have their own problems, resulting from their actions, to deal with.

The Story gave me many lessons, one of which being this: that *'Whatever anyone does to you has nothing to do with you. What has to do with you is merely how you react to what they do.'* It was a lesson that took me a long time to come to terms with, for the ego is strong and one of its most potent arguments is its bedrock of self-justification.

The ego will justify to itself any action, any decision. It will provide for us justifications for anything that we allow it to do, on any level. That level of fear, which is the ego, exists and operates not only on the base levels of personality, but also has an expression on all levels of society. It will operate on the base level of a group, deciding that it is justified in lynching someone it has decided has broken the laws of society; on the level of a financial corporation that has decided that its profits are more important than the welfare of the members of society; on the level of a state that has decided that it is just to go to war with another state. If you look at the propaganda of the government and the way that society accepted the stories they were told just before the First World War erupted, you will see on the faces of the people in the pictures of the time a belief in the rightness of what they were about to do. Both in England and in Germany the populace all believed that they were right. God was on their side.

In another life I was a woman in a hut living in extreme poverty. The hut was situated in a village in what today would be Northern Syria, but was then in Egypt. The village I lived in was under attack by Hittites. I understand from this that it took place about 1200 years BC. My last memory was of the hut burning and of my frantic, futile efforts to reach my baby before we were consumed by the flames. When I experienced that, a few years ago, I spent many hours weeping and grieving the loss of the child and dealing with my guilt over not being able to help her. Re-experiencing it caused a bad case of

acne rosacea, that had been bothering me for two years, to disappear two days after the regression.

Once, I was a young native American Indian named the equivalent of 'Proudfoot'. I came out of a tent engulfed in a wonderful feeling of delight, of overwhelming joy at being betrothed to a lovely girl. The next moment I was killed by a bear which I had neither seen nor heard, but which knocked my head off with a single powerful blow. The result of this traumatic death was that I suffered most of this life, up to the day I remembered the incident, from a reluctance, even a fear, of experiencing joy.

I was a cabin boy on a sailing ship unjustly accused of stealing and hanged. I experienced this one when I had been having problems with my neck. The symptoms disappeared with the recall.

These are some examples of the possible results of traumatic death. As a result of my remembering the trauma of lives past I have got rid of many negative feelings, physical pain and inconveniences. But don't misunderstand me, I have also had memories of some truly delightful examples of lives of happiness. A few years ago I visited, with my wife, the land on which a tribe called the Sinagua used to live in present day Arizona. I was overwhelmed by feelings of intense joy immediately when I started to approach the lake around which they had lived. My time with them had been a wonderful experience. I discovered that they had disappeared in the 12th century without leaving any hint as to what had happened to them. There were some ruined houses left and homes tunnelled into the rock face surrounding the lake, but that is all. I heard that someone had had a regression and had discovered that they had had an attack by locusts which completely wiped out their crops. The tribe had decided to leave their homes and one part had travelled North whilst the other went to the South, and nothing more was heard of them.

However, I have been told that happy lives may not have as much to give us in our evolvment as do lives in which we are beset with problems.

So here, in the effects of past life trauma, we have examples of levels of conscious awareness operating hidden to my everyday level of awareness, but having a very real effect on it. Each of us may have these levels of trauma, experiences from childhood and past lives buried deep within but having massive effects on the present personality.

The Story of Us

I still find it strange, when I think of my childhood, that in my twenties and thirties if I looked back, I considered that I had had a very happy childhood devoid of trauma. Now, in my eighties, I can look back and see many pressures from past lives and childhood, affecting my judgements and decisions, leading me along pathways which brought me to a place where I could start to take steps and discover what they were, to release the hidden pressures and give me a clear understanding of how they influenced me not only in this life, but in many others.

Chapter Nine: Death

Concerning that period of our existence immediately following our removal from this particular level, the Story had this to say.

“The moment immediately after our death we are no different from what we were the moment before it. We think the same, we experience the same, we are basically the same in our mind and in the degree of truth, love and will that we experienced in our lifetimes on this level. However, at the time of withdrawal (of death) our degree of understanding plays an extremely important part as to how we find, or see ourselves at that time and the pathway we follow. There are those who will be able to accept immediately that which has happened and will follow a pathway of increasing joy and expansion of awareness. They will have already attracted to themselves spirit with whom they share love and understanding and their forward journey to the level to which they are naturally drawn will be comparatively simple.”

“However, unfortunately, there are those who find great difficulty in accepting what has happened. They will look on the body they have left with horror, sadness and despair. In other words, their degree of understanding may be such that, because they can still see the body that they have left lying apparently lifeless, and yet they can feel themselves to be very much alive, then they may think that the physical that they see could not possibly belong to them, and so they experience, as so many do, a feeling of utter confusion, horror, terror, sadness, despair. These emotions are heightened when they find that people near and dear to them are unable to respond to them.”

“There are those who may not accept the situation at all and indeed may refuse, quite categorically, to accept that such a thing as death has happened. For them there would be a period of time when a degree of adjustment would be necessary, and in all probability there would be spirit available to assist.”

“The problem of instantaneous removal, sudden removal from a physical level to a spiritual level for some is extremely difficult. If a person has been preparing for this by sickness, illness or old age, and has accepted the fact that this is a possibility, then the problem is much less. There are many whose task it is to try and assist those to

make this transfer as smooth and as happy as possible. But where one has a situation of very rapid transformation, the transition can present many difficulties.”

Traumatic death can be the cause of great difficulties, not only immediately after the transition, but effects can last long into the future, can be the cause of great suffering in lifetimes to come. The immediate, main problem with sudden, traumatic death lies in the degree of focus on the circumstances that the individual finds himself experiencing at the moment of passing. For example, in my last life here when I was shot in the back I experienced a period of extreme, violent anger at what had happened to me. In traumatic circumstances the mind can become focussed completely on the events taking place. In war, when a situation arises during which the whole mind and body are concentrated upon the immediate dangers, when the person is only aware of the moment and the horror is so great that nothing else fills the awareness, then a situation can arise in which the mind becomes fixed in the events and nothing, even death itself, can make that person avert his awareness from what he thinks is taking place. That person then dies, but so focussed is he that he then recreates what he thinks of as his reality. The circumstances will then carry on for as long as the focus lasts, for on that level time behaves differently from the way it did on the physical level. Reality for that man appears as a result of his belief system, which is distorted by his abnormal focus. So the fight may go on and on.

The rule is that we make our own reality, on every level, according to our belief system.

Unfortunately, sometimes this state can take a long time to be resolved.

The particular period after passing over for most people is a period of coming to terms, of assessing, as it were, the degree of evolution, or not of evolution, that one has achieved in that lifetime. This period varies in its duration according to one's degree of understanding, and according to the level of one's evolution. So, if we use our measurement of time, this period of existence can last a few minutes, even a few seconds to many, many years by our measurement of time on this level. Again, the length of time at this point varies entirely according to our degree of understanding.

The Story of Us

“When this period of coming to terms comes to an end and we stand face to face with that which we are, with the degree of evolution that we have attained, we will then gravitate, as it were, to that degree and level of conscious existence that is natural for us. Again the law of ‘like attracts like’ is evident. At that degree we will encounter those of a similar nature, similar degree, similar level of existence. There is no magical transformation whereby we become, as it were, an angel, or highly spiritual, or highly evolved, unless that is our natural state. We are what we are by our own past efforts and as such have determined the level to which we will eventually gravitate.”

“Many people wonder about clothing after death and this is always an interesting one, for it varies with each individual, and so therefore one is given many variations of what can happen. One can reach a state of affairs where the understanding is so low that one will remain completely as in the physical, even to presenting, as it were, the clothing in which one last inhabited this physical plane. For this is a thought form, a thought projection. For others, they will be able to accept the fact that death has occurred, and if more highly evolved, advance to the level suitable for them very rapidly, where they will take unto themselves an attire most suited for their evolution. For, what are we speaking of here? One must not confuse spirit with this physical body. You have spirit, the basic spirit, which is a manifestation of movement, highly complex, highly evolved, and with an ability to reason and to will. This particular degree of spirit, in effect, needs no physical as such, and thus the question of clothing does not appear.”

The Story has something to say concerning those who have been indoctrinated with orthodoxies, various religions whose belief systems are very fixed and very often founded upon a bedrock of fear. Their expectations are such that often these spirits have great difficulty in accepting and understanding all that they are shown concerning themselves. “For there comes a time, shortly after the passing, when all one’s interior memory is shown and one becomes aware of all that one has experienced before. It can happen that they have no understanding of what is going on, and often they spend a great deal of ‘time’ coming to terms with what they experience. Many of them, who have a close attachment to those they have been con-

nected with on this level, and to the surroundings they have been involved with, may go through a period during which they exist upon this level (in as much as a spirit of that nature can exist within a physical level). Some are frustrated, some are embittered, some just purely bewildered, and so worsen the problem until, at long last, they eventually begin to realise that things are not as they have been trained, indoctrinated, to understand. The moment the first doubt appears in their mind so it is that they begin to realise, to a certain extent, what has happened to them. From that point onwards the way is then clear for them to accept understanding and teaching.”

“But there are also others, and these are the most difficult ones, who, upon this level of existence, have studied man himself, have looked with considerable interest upon the universe as they see it around them and have formed certain material conclusions, which they are convinced are the basis of creation. It may take the form where they can accept nothing at all: life is life, you exist, you die, and all things are tied to this particular physical level. It may be they philosophise and ponder on the mysteries that are life and decide that in effect all is nothing, that man is purely an imagination and so therefore, in effect, nothing exists at all. It is for these that the greatest difficulty of accepting what is happening after death comes about. For whilst it is comparatively simple, given time, to eradicate from a man’s mind an indoctrination or a philosophy given to him by others, it is very difficult to eradicate a false doctrine created by himself. So for these, the period in which they cannot accept can be very long indeed.”

“It is always a problem how to approach such souls as these. Usually it is by means of some shock form of treatment. The idea is to present suddenly to these souls a condition completely alien to anything they have experienced, in order to infuse in their minds the thought that things can be different, so, therefore, to weaken their conviction that all is as they understand it. Sometimes it is successful, but sometimes not so successful, and they exist for a long time in a form of vacuum moving neither one way nor the other, neither evolving nor devolving. These are sad cases.”

However, there is no such thing as a standard soul, or spirit. Each is an individual, and as far as the problems of passing are concerned, on this level, the average person responds to the effects of love from

other spirit, even though they may be in a certain amount of shock, and very quickly become interested in evolvment again.

Many years ago Pat, my second wife, and I were given the opportunity to take part in what was called at the time a 'rescue circle'. This took the form of a group of people of like mind with mediumistic abilities gathering to help spirit who had passed but had had difficulty in accepting what had happened to them. These poor souls were brought to the group by guides and were able to talk to us through one of us who acted as the medium for the communication. These spirits were stuck in a permanent present, mostly because of a traumatic passing. I was given the job of talking to them, and I found that for the most part all that was needed was for me to change their focus, to turn them away from the scene they were locked into and refocus on something else, usually a memory of a loved one, whom they would soon see coming to fetch them. And often they would go into the light. Occasionally there was one who presented unusual problems and who took longer because of their belief system. For instance there was one who told us he had been tortured, blinded, bricked up in chains behind a wall and had remained there for four hundred years. His main problem (and mine) was that he felt he had deserved it and did not merit help or any demonstration of love. He had been a very evil man, the leader of the town, who had treated his people with great cruelty. They had finally had enough of him and had dealt with him with great severity. I had to, first of all, persuade him that, as he had accepted his guilt, he had expiated his sins with the length of time (400 years) that he had spent blocked up and the suffering he had endured. (He found great difficulty in accepting the length of time he had been bricked up). However, although finally he accepted my reasoning that he could move forward, it became difficult to persuade him to 'see the light' as he believed that, as he had had his eyes burned out, he would be blind forever. I was able to change his focus by pointing out that after 400 years his body no longer existed, so he wasn't chained up any more. He was able then to use his imagination, to close his imaginary eyes and picture a light. He then suddenly disappeared.

But not all are held back by trauma. Conditions of extreme pleasantness can, on occasion, result in some people being held back. One

lady had passed in her garden on a perfect summer's day and had stayed stuck in 'her heaven'. She refused to believe that she had passed and only moved on when we able to get her to focus on members of her family in spirit, who appeared and took her away. Another had passed on the beach whilst on holiday and was very reluctant to accept the fact that she had died, as everything was so pleasant for her. One gentleman, who passed whilst carrying out his favourite hobby in the greenhouse, tending to his plants, only accepted the reality of his situation when he was presented with the figure of an angel in full angel kit, white and winged (he was very religious). Many were brought who had suffered the trauma of war, soldiers and civilians, repeating the awful events from which they could not escape. Once we had a complete village which had been wiped out in Africa. They were running away, men, women and children, in terror in the belief that they would all be wiped out, but completely unaware of the fact that their worst fears had already taken place. We calmed them and they saw others from their village who had already passed and who came to help them.

Notes from Rescue Circle, 1997

Man drowned, caught in fisherman's net. He was led to a lighthouse beam and met there.

A man called George drowned when his fishing boat overturned and sank in Scotland. Easily found the light.

A man, in Africa, fleeing through some woods from a massacre in which he lost all his family. Very frightened. He was calmed down and shown all his family alive and friends.

A person killed in a car crash, calmed down and shown the lights of an ambulance which came and took him away.

A lady in bed, staring at her pink ceiling. An angel came and took her.

A lady on a beach, feeling wonderful, was able to see a town and a crowd of people who she recognised as friends. She went with them.

A man called Ernie stuck in a burning plane. Persuaded to leave it.

A soldier, WW2, desert rat, blown up in a tank, suspected that he had been killed when I mentioned the saying in the forces, 'roll on

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death, demob's too far away'. A jeep came and took him away.

A woman chased into woods in Bosnia. She told me to hush so 'they couldn't hear us.'

A lady crushed in an earthquake, felt sick, but was able to breathe. I told her how light she was and got her to float up to the light.

A man, frozen to death, but feeling warm and comfortable. A man driving two reindeer arrived and took him after covering him in fur coats.

A man running away from a village fire met a former bobby whom he had known as a child, who led him away.

Corporal Davy, killed by Native Americans at dawn in some woods. Stuck by his anger. Insisted on calling me 'sir'.

There were others, of course, but all had a common experience. They experienced the effects, the results of their belief systems. They created their own reality with immediate effect after passing. However, if they became stuck in a situation, for whatever reason, as soon as they altered their focus they changed their reality and were able to be helped by friends, relatives or helpers who had been especially trained for this work. The varieties of experience are, of course, without end, but the help available comes from the same source, an infinite expression of love.

Chapter Ten: Government on Other Levels

From the very start of the Story one thing was emphasised above anything else, and that was the size, the unimaginable vastness of creation. And of late that huge enormity has been brought into public awareness by the discoveries by astronomers of more of the nature of the Milky Way, of our galaxy, and the fact that it is merely one amongst billions of other galaxies, all being part of our universe. The Story tells us of a creation which is evolving, becoming more and more complex, of life and consciousness becoming more and more varied and richer, and a question arises from the knowledge of the growing complexity of the Creator and its universe, a question which concerns the organisation of all of it.

The Entity created this universe from parts of itself, and went on to increase its complexity with further creative endeavours. Apparently, the influence of the Entity can be felt, in degree, at every point of this creation. The Story tells us that the travelling atoms became, as it were, agents of the entity in the management of its creation. So it would seem that there is a government of sorts. As the three swarms returned to the Source and a reciprocal exchange took place, it was said that they were presented with a choice-either to continue in their evolvment as Entities in their own right, or to remain with the Entity as the means by which the Entity restored balance where balance had been lost in its creative endeavours. It would seem that if any form of government was necessary then these travelling atoms would surely play a major part in it. For it must be obvious that there are, at all levels, certain forms of government, in as much that spirit, on whatever level of existence it is, must have some degree of order.

The Story tells us of two groups, two types of highly developed energy forms, two large groups of spirit, to which are given the names, 'Spiritual' and 'Celestial'.

One of the facets of the development of consciousness is the means by which knowledge is obtained. In our evolvment, from the turning point from the journey of involution to that of evolvment, we experienced a growth in our ability to reason. This ability to rea-

son broadened, became more complex as our minds expanded in our never-ending search for truth.

As one group of spirit approaches closer to the Entity, its ability to receive and accept the truth relies less and less on reason, and more and more on the degree of understanding that has been attained. Thereby, it accepts all things from divine love directly – from the Power-that-is – and wills it immediately, because it knows that it is the truth. And so, for this type of spirit, government as such is direct from the Power-that-is, the Entity. And so we have, as it were, true justice. This is control in consideration of all others through divine love, through knowledge, in effect. This group of spirit are named ‘Celestial’.

In the second group we find spirit on those levels of existence where they react through reasoning to the Power-that-is, and so consider these things in that way in the light of justice. These are called ‘Spiritual’.

So, we have two separate bodies who maintain a degree of order, order through love to divine love. On the one hand, (the Celestial), it is because the Power-That-Is (the Entity) is accepted directly into the Will, so therefore, there is no need to consider or to reason; the truth is fact and is actioned immediately. On the other hand, (the Spiritual), we have varying degrees, varying levels, as it were, of administration mainly based upon reasoning.

And so, affecting our levels, levels such as this physical one, we have bodies of highly intelligent, highly truthful spirit, whose knowledge of divine love is such that they can give the translation of the truth, using reason, to those less knowledgeable than themselves. Both types of highly evolved spirit – Celestial and Spiritual – carry out their duties through love to all things, as opposed to love of self. That is to say that, on levels higher than this, levels where self as such does not play so important a part, all things are loved according to the logical relationship of a level of manifestation to the Power-that-is. In other words, one gives judgement or justice according to the natural laws of a universal creation such as this. Upon this particular level on which we are focused, all too often our judgements and our justice are determined by the personal degree of self within those who make and enforce the laws by which we exist.

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The functions of government on higher levels than this are to dispense knowledge and truth. However, it is important to understand that, beyond this level, truth, justice, love and judgement, are approached, not from an emotional aspect, but from a purely logical aspect, a creative aspect, and in order to dispense government in that manner one must understand the rhythms of life, the rhythms of such a creation as this.

Unfortunately for those that exist upon our level, all decisions, in the main, are made emotionally from a standpoint of how it affects the person, whereas at higher levels of evolvment, judgements are made purely on the basis of whether or not they are within the interests of the general evolvment of the level concerned.

“Now, concerning these two groups of highly evolved spirit, the difference between them is not so much a question of function, as a degree of understanding. However, eventually all evolve, one through to the other. This is the overall plan of an evolvment. However, in this process they will carry out separate functions in as much as their approach to the common question, or the common problem, is different. And so, in a Celestial level, or a level of high evolvment, where the law is understood directly into the heart, as it were, and the Will, all is order according to the degree of evolvment, for self is greatly overcome and all labour to the common cause. In a level of Spiritual understanding or in levels of Spirituality, where spirit operates from a point of reasoning, then according to the level of understanding so will the reactions to a given need or a given problem be different. And so, from our level, it may seem that they function differently, but in effect, the difference is merely a matter of the manner in which they deal with the same problem.”

Chapter Eleven: GOD

One of the greatest problems that spirit upon this level of understanding has to overcome is the emotionalism with which we approach problems concerning life, evolvment, and this thing that we call God.

Up until the end of the nineteenth century many religious beliefs had, as their basis, a concept of a God which was anthropomorphic, a heavily bearded old guy with a vicious personality who required constant worship. Fortunately, of late, various groups in the Christian churches have begun to change slightly and admit that the old concept may have been flawed. Unfortunately, however, an acceptable concept of a Creator has not yet been formulated and percolated down to the street level. Many people seem to be confused, not knowing what to believe when they consider what they think of as the creator of us, our world and our universe. They look around and see a world which seems to be ruled by greed and hatred, a world of which the leaders themselves appear to be helplessly governed by financial institutions, a world in which pain, hunger and suffering dominate the lives of the many of its inhabitants, and they cry out, "But where is this God? Why doesn't he do something if he's so almighty, if He cares for us, as we are told he does?" How many times have we cried out when tragedies have happened, natural and man-made; when tsunamis and earthquakes have carried away thousands and left behind a legacy of pain, suffering and impoverishment; when tyrants have tortured and murdered; when disease has caused untold suffering. And people everywhere have called out, "If he is a God who loves us, how can he have allowed this to happen?" And still, in spite of all that, it hasn't yet been acknowledged by most of our stream of spirit that, as far as the basic nature of the Creator is concerned, perhaps we have got it wrong, have had it wrong since we first started to ponder concerning ourselves, life, and the world upon which we are focussed.

Of course they have been crying out in this way for centuries without receiving any sensible, meaningful reply from His supposed representatives, and, because He ruled by fear, the people's reserva-

tions concerning His apparent lack of concern for their well-being were shrewdly smothered by authorities, beneath a mountain of platitudes and false promises by His representatives, and driven away by the terrors of a desperate fight for survival.

And even those who profess belief, when pressed to give an account of the nature of this God, find it an almost impossible task. They mutter the well worn cliché, “Oh, God is love,” but, ask them to explain precisely what that means, they cannot. Christians tell us that the only way that He could definitely demonstrate His love was by demanding the blood sacrifice of His son, by which He would be able to forgive the many sins committed by humans. In fact, the only source we have been offered in which to discover the nature of this Creator has been a collection of stories written centuries ago and forcibly brought together in book form by a couple of mass murderers, the emperor Constantine and his wife. And when we look at these stories in order to try to discover the nature of this Creator we are presented with a concept which is, without doubt, that of the most horrifically psychopathic personality in all of the literature produced in the history of mankind.

But that is what we are presented with - a concept, an idea born of subservient terror, grovelling servility. However, our problem is that it has not been thrust upon us just as a concept. It is one which has been presented to us, through these old stories and by His followers, as if it were fact, an incontrovertible certainty, the refuting of which would bring an eternity of the most hideous suffering that could only be conceived of by the most depraved level of consciousness.

But, surely, any attempt at a description of the nature of a mind that could conceive and create things as disparate as the minuteness of a neutron and the vastness of a universe, not to mention memory, personality, beauty, music, and so forth, would surely be doomed to failure. Such a mind could not have been even able to conceive of the petty ideas expressed by any of the religions of the world.

Fortunately, we have changed, evolved since the days of the Bible. Our knowledge of our world has broadened. We have discovered quite a lot about the natural phenomena which used to cause our ancestors to think that the Gods were displeased every time the thunder roared, or the rains fell until the land was covered in water. We have learned much concerning the energies underlying the creation

in which we find ourselves.

Because such a high degree of self exists, we believe that all things have to be expressed in a manner where they are 'kind', as it were, to human beings.

“And so one gets the myth of a beneficial God who has nothing else to do, but to look down, as it were, and pick us up when we fall over. Nothing, of course, could be farther from the truth, for in effect, what have we when we talk of God? Even if you approach it on this level in a logical manner, it quickly becomes apparent that there is no father figure. There is a power of some description that has the ability to determine certain facts. And these facts become concreted according to the degree of control, or lack of control, that we as spirit, (and we are all spirit on this level), exert over these facts.”

“If one accepts that this God is a power and is, in effect, the universal rhythm of this creation, we then come to the conclusion that it has a certain limited direction. It moves in a particular manner, and this manner is the life force, the life flow of this particular universal creation. It is allied to an even greater manifestation - the cosmic creation - and this in its turn is allied to an even vaster form of creation, and that is a form of creation so great, we know not what it is.”

“Now, we have already said that that this seems to be a very cold, very lonely way of existence, for it has seemingly removed from us the one great prop that we lean upon in all times of trouble and problems. But one must look deeper and see what it is that we have in its place. And the answer is that we have something far greater, far more wonderful than this mere limited godhead figure. We have the realisation, that, as we are of this power, and as this power needs us for its evolvment, as much as we need it for our evolvment, there must be a direct connection between the two of us. And if there is a direct connection, then we, as spirit, fully aware of the fact of this connection, have the ability somewhere within us to use this vast power, to tap its potential and to express and expand ourselves in manners never before thought of as possible. Because of this direct connection, this direct relationship between us and the life force power, we have, according to our understanding of the truth, the ability to determine, not only our own evolvment, but the evolvment of this whole level of existence as well.”

“Such a realisation obviously may bring many, many ego-based ideas and thoughts of power, and it is true to say that one who has acknowledged this fact, and learned to use this power, has great ability, has great power at his command. But it also brings with it, great responsibility. For we carry with us the ability to determine the evolvment, the lifetime, as it were, of many, many around us, and so we have their problems as well as our own.”

“One may say, “If it is as difficult as all this, if the understanding of this truth brings this awareness that carries so great a responsibility, would we not be better off without it?” It may or may not be better for us to remain in ignorance, except that eventually we will have to be carried along with the general evolvment of a creation such as this. And having reached a degree of complexity where we are now beginning to seek the truth, the time is right for us to stride forward, to learn of these facts, to learn of the power existent within us, and to command and to control it, not only for the benefit of our own evolvment, but for the betterment of this whole level of evolvment as such.”

“And if there were more of us capable of exerting this sort of influence, the terrible conditions existing in many parts of our present level of evolvment, would not exist. For when one looks around this physical level and sees many of the circumstances, one is left in great doubts as to whether we can still afford to live with this God of ours that we have used for a prop for so long. For on every side of our physical level we have flouted the authority we thought he had, we have pulled down the very structures of the organisations of religion, and we are floundering because the standards that he was supposed to have set no longer stand the light of truth or of day.”

“If we examine logically the problems that we exist within today, we have in effect, no choice but to go forward determined to present ourselves to the next phase of our evolvment. We have the opportunity to enter that phase of evolvment now. Our understanding has reached that degree where the present standards no longer satisfy and we have to find new ones. Perhaps those new standards lie in our greater understanding of the truth as it is, of the truth underlying the godhead, in seeing the godhead for what it is - a power, vast and just, but absolute, a power which we can only describe with the word ‘love’, and of taking this power within our own grasp and fashioning

it and using it to the best of our ability, to the depths of our understanding for the improvement of this level as a whole.”

Prayer

Most of us at some time in our lives have asked God for some favour by a process we call prayer. What did the Story have to say about the efficacy of this process?

The Story had this to say concerning prayer. They said that when we attempted to tap the power we called ‘God’ by using prayers it was only of use in a haphazard, uncontrolled manner.

“Always there has been within you the ability to tap, as you call it, this force, this power of love, for you are of this force. So, therefore, always you have had the ability. And this force flows constantly, so there is the ability to have it around you. It is like, for example, taking water from a vast stream knowing you can take a little, sufficient for part of your sustenance. But if you have knowledge of this stream, this vast flow, you can control it, and direct it, and bring it to you, and make the power possible from it uplift you and sustain you in greater amounts.”

“So far, you have merely touched this power. You have taken often, by accident, of this power, and made some use. Now, as you begin to develop your control of your evolvment you are learning more concerning the power. Now you are able to begin to understand that which it is and will learn to control it, to direct it, to use it - bearing in mind always that it can be used for good or for evil. It can build or it can destroy. That is the responsibility you carry: the manner in which you use it.”

“We have said in the past that there is within you more power than all these explosives that you delight in inventing, and you will now begin to see, in some measure, that this is true.”

“Wisdom is not a product of schooling but of the
lifelong attempt to acquire it.”

— Albert Einstein [1979-1955]

Part Two: Questions and Answers

Sometimes there were sessions to which other people came. They were sessions dealing with questions and problems of a more general nature. Part Two deals with some of the questions asked.

As spirit can we degenerate to such an extent that we become non-existent as an individual?

“Let us say this, that it would be possible for you to degenerate spiritually to a degree where you would not be recognisable as a reasoning spirit. We say it would be possible - all things, many things, are possible - but the pain that you would experience in reaching down to that level would be such that you could not stand (it).

Assuming the spirit is already on a lower level.

“On a lower level of this divine human facet, is that what you mean?”

I am really trying to say, could they equally go down as up?

“This question of up and down; let us just say it is possible to revert, to become completely negative, but the probability of such a thing is such as to say it would never happen. For, as we have said, for you to deteriorate to such a degree, having experienced the level of evolvment to which you have risen would be almost, as it were, a physical pain of such magnitude that you would not be able to withstand it. So while it is true to say this could come about, it is most unlikely that this would come about. It would be similar to asking or expecting a spirit of the highest evolvment to return and permanently exist upon this level. It would be almost impossible, but not impossible.

“Can you understand? It is very easy for me to say it is impossible, but so improbable as to be unheard of, unthinkable, but this is true, although there is within you the ability to negate your evolvment to nothing, there is also within you the equivalent of the power that is the ring-past-not, as it were, your logic, your reasoning. This of itself would not allow, or at least would make it extremely difficult for you to negate your evolvment in that manner. Can you understand?”

When spirit passes from this level and hasn't been aware of itself as spirit, and it thinks it is the end, is it possible for it to be totally unconscious when it passes or is it just wandering lost?

“Let us go back to the philosophies that we have had in the past and let us recall that we have said that the withdrawal of the spirit from the physical brings about a condition where all your interior memory is shown to you, and so you become aware of all that has passed before. Now, for one who has been indoctrinated with your philosophies of an exoteric nature, most of your orthodoxies, these spirits have great difficulty in accepting and understanding all that they are shown concerning themselves.”

“And so it takes them some time - and we only use this word ‘time’ merely because you use it as a form of measurement - but there is a period when they do not understand. So it is true to say that they wander.”

“Now what do we mean when we talk of wandering? It is true to say that those whose attachment to the physical level here and those they have been connected with whilst upon it, cling to this particular level. Indeed exist upon it, in as much as spirit of that nature can exist within a physical level. Many are frustrated, many are embittered and so worsen the problem until at long last they eventually begin to realise that things are not as they have been trained, indoctrinated, to understand. The moment the first doubt appears in their mind so it is that the realisation begins to come, and so eventually they begin to realise a little, and the way is then clear for them to accept understanding and teaching from that point onwards.”

“But there are also others, and these are the most difficult ones, who upon this level of existence have studied man himself, have looked with considerable interest upon the universe as they see it around them and have formed certain material conclusions which they are convinced are the basis of creation. It may take the form where they can accept nothing at all: life is life, you exist, you die, and whether or not it is in a physical body matters not, all things are tied to this particular level. It may be they philosophise and ponder on the mysteries that are life and decide that in effect all is nothing,

that man is purely an imagination and so therefore, in effect, nothing exists at all; only in some peculiar way known only to them does mind exist. It is for these that the greatest difficulty of accepting the understanding comes about. For whilst it is comparatively simple, given time, to eradicate from a man's mind an indoctrination or a philosophy given, it is very difficult to eradicate a false doctrine created by himself. So for these, the period in which they cannot accept (in which as you say, they wander) can be very long indeed. Again we are using words to indicate time as a measurement."

"It is always a problem how to approach such souls as these. Usually it is by means of some shock form of treatment such as you experience in what you call, peculiarly enough, 'rescue circles'. The idea is to present suddenly to these souls a condition completely alien to anything they have experienced in order to infuse in their minds the thought that things can be different, so, therefore, to weaken their conviction that all is as they see it. Sometimes it is successful and sometimes not so successful, and they exist for a long time in a form of vacuum moving neither one way nor the other, neither evolving nor devolving. These are sad cases."

To what extent can the nature of the termination of the physical have upon the etheric and to what extent can the bonds of love and also the demonstration of grief have upon the one who has passed on?

"Let us break this question down. To what effect does the manner or the speed of termination of life as you call it upon this physical have upon a spirit, upon a soul?"

"You will appreciate that, because there is no such thing as a standard soul - all are individual to themselves - that this effect varies with each spirit and so we can run into quite drastic extremes. It can have the effect of stultifying - if that is the word - a soul to the point of complete stagnation for a considerable time. On the other hand, it can have no effect at all if the soul is extremely enlightened, or extremely resilient because of an inherent acceptance of the truth. At this particular level of evolvment, there is more an average, if you understand, and so we find not many of these great extremes, more

a bunching towards the middle, so that many etherics are shocked for a time but respond to the effects of love and concentration of other spirit. Or we have the others who, while being in a state of shock for a short time, realise of themselves that it was but a transition thing (the method is of no importance) and so begin to develop and take interest in evolvment again.”

“Now, when we come to the next part of your question - what effect do sorrow, grieving, and love have upon the evolvment of a spirit? - again, it is dependent to a large extent upon the soul concerned. For example, if we were to take a spirit that has been indoctrinated with exoteric philosophy but at the same time is an extremely goodly soul, full of love and compassion with a very large tie, as it were, to the family circle, this particular form of soul will be extremely affected by great grief or suffering upon the physical plane, for there will be a strong desire to give love, uplift, as it were.”

“It can also have the effect of completely confusing such a soul, in extreme cases you understand. For here is a soul that has been conditioned to believe that when death comes (because of his very attitude to this God of which he has been told so many things), that there will be many sacred creatures waiting to greet him and that he will be uplifted to a place of great harmony, great pleasure, instead of which what does he find? First of all, he is presented with a complete picture of all that he has been, and I can assure you that this does not line up in any way with the doctrines he has been fed. Again, there is this strong emotional attachment to those whom he has just left and this is not in his indoctrination at all. For according to his doctrine, he will be uplifted by these angels in great love and charity and all those he has left behind will be sending similar thoughts of love.”

“But as we know all too well, this is not necessarily the case. Many who are left are even greater distressed from a sudden bereavement than the one who has passed. It is always, again, a complex problem dependent upon the individuals concerned. However, we can analyse the problem and say that it can have extreme effects either way. It can have effects of confusion according to the understanding that the soul had upon the physical level. Eventually conditions and understanding are applied to the one concerned, and he is able to cut himself adrift from these personalities of sadness

and sorrow and go forward in understanding and knowledge, and in this manner, be able to immediately release love in a different form to assist those remaining behind. Do you understand?"

"Now I feel here that you are asking this question in connection with certain circumstances that have come about comparatively recently in your time. So let us consider such a soul. You will be aware that here is a circumstance where certain souls have been brought to a state of understanding. For that particular one, understanding was of an acceptance nature and so the effect of a sudden transfer from this level to the next would not have the same shock conditions."

"At the same time, it will have an effect from an emotional point of view, for here is a soul who is aware that the one she leaves behind who has to approach the truth in a more reasoning manner is less equipped at this stage. So that one would be concerned for the one left behind and there would be a tendency, a great attraction for that one to remain close. However, as we know, the shock of such a sudden bereavement has had a goodly effect upon that one, the one remaining. It has had the effect of opening his mind and understanding. It could have the effect of increasing his stature spiritually. It could have the effect of strengthening his character and, all in all, such a bereavement could be a beneficial thing, for the one who has gone will take strength from what they see is happening here."

"Now there may be those of you here who think I speak concerning this problem, which is quite close to some of you, in a very matter of fact, perhaps seemingly callous manner, that I can say a certain bereavement of this type can be a benefit. It is not that I am devoid of the ability to love, to show great affection to those in such circumstance. It is that I can see the result of such a happening a little more clearly than you; for I can see from, as it were, a long way back, and for these two it was necessary for such a happening. Not necessarily of that particular type, but it was necessary that such a condition, such a shock should come about. For in this manner, two spirits were made to grow - to grow in stature and size, to grow in quality, to grow in understanding."

"And if you always approach all your investigations into that which we call life, into that which we call creation, that which we like to think of in the simple word 'truth'..... if you always approach

in the understanding that this life, the next life, the one before and the one to come after, are all but the one, and what you experience here is but one more experience in a very much longer journey of existence. It is almost as if you put on a suit of clothing or you take one off and you change it for something else.”

“You have disappointments; you wanted your (let us say it is a pleasant existence here) holiday to last a little longer, but because of circumstances, it is cut short, but this is no reason for turning inwards and becoming embittered and withered in yourself. Life goes on, and even after what you call death here, life still goes on. You still exist. You are still living, always everlasting.”

“You are spirit, experiencing evolvment, not just carrying out evolvment, *experiencing* evolvment. Everything you do, think, consider, is an experience, and half the reason you are such puny creatures is that you do not experience one fraction of the life that you exist. Much of your day is passed by and you cannot even remember where it has gone. You have eyes; you do not use them. You have ears; you do not hear. You have senses; you do not even feel. Yet around you there is all creation, as it were, to experience.”

You may think that I am perhaps being a little too strong, but I say to you - let us use you, friend - would you say that to hold a child, to feel its hand in yours in love and security, is a good thing? And to have this at any time is also a goodly thing? But you do not take the opportunity as often as you should. Is this not so?”

“You - both of you - have great understanding, one for another, and yet how many times, even with the love as you call it, based on very strong foundations, do you look askance at each other? A negative thought, a negative feeling..... and yet this lifetime is not too long, so one would expect a greater feeling towards each minute of your time together. Is this not so?”

“For you, you worry and fret concerning this material condition and that material condition, and yet around you there is air, living things, people, and half the time you don’t even see.”

“You friend, enjoy conditions of considerable pleasantness and yet at times you are not happy with them. (Very true). Yet if you did not have them, you would miss them.”

“And you have youth on your side, a family, and a beginning of

an understanding, a beginning of an acceptance of knowledge, and yet you waste your time trying to find factualities. The truth is within you. You cannot find this truth by adding two and two to make a constant four. It is within. Seek it there. Waste not your time trying to prove that black is black, white is white. The knowledge, the ability to prove that, comes from inside and only you can prove it is that manner.”

“As we come and we speak to you, we have great concern, great affection for all of you existing upon this physical level which of its very nature is a limiting thing, but we do ask you to try to see these things in a clearer manner. Do not be blinded by sentimentality and forced feelings of sorrow. I know you will say, “It is easy for you to speak. You have experienced it, so perhaps you can think in this manner”. I can only say again to you, it is not a wrong thing to feel sorrow, to become blinded with emotion and sentimentality, it is merely a waste of time, and you have little enough.”

How did you obtain this information concerning us?

“I look at you and I see. I commune, the same as you should commune with me. And if you were to develop your means of communication, I would not have to use this ridiculous voice. Indeed I would not have to use this rather ridiculous body. All of you have this ability. At the moment, shall we say, you have not yet found the way, but it is no difficulty to understand people, spirit, soul, for am I not one? Are we not the same?”

“All the teachings that we have given you are based on the concept that you of yourself must seek and find and, in this way, learn lessons you will never forget or never be able to turn aside from. A teacher may tell you many things; some you may remember, some you will forget. But the things you experience are imprinted within yourself for all time. So it is that all things - particularly those applicable to this form of mysticism, this form of knowledge - must come from within yourself. We can only give experience as we see it. That is all.”

(Bit of an argument with one of the circle who said that all said concerning him was merely something that anybody could say.)

“What you are trying to say - and you should not try to be polite - is that it is not so very wonderful for me to tell you that which I have told you when anybody could do it. This is true. We are not saying that we are in any way ‘wonderful’. What we are saying is that we can see you but at the same time we will not tell you what we see. We cannot!”

“Let us go back, my friend, to the one whom we were discussing this time, this bereavement. It would have been easy to have said to him: “Because you have been brought to these conditions in the manner in which you have, you are being strengthened, uplifted, to withstand a certain shock”. Would this have assisted him? It would have had the opposite effect. It would have dried him up inside like a withered kernel.”

“The fact that we were able to show him, by presenting the experiences of ourselves, the manner in which from this circumstance he could gain strength and the one who walked with him could gain the knowledge to go forward - this is the basis of the teaching. If you are expecting me to give you a detailed account of what is going on in your mind in order to provide some seeming proof of my authenticity, I am sorry, this I cannot do. If you desire to take from this teaching that which it has to offer, you should derive from it some great benefit. And indeed, you already have.”

“It is perhaps as well to clarify a point here. As we have said earlier this time, we are only ordinary, spirit, like yourselves... a little older, a little further along the road. We have certain knowledge that gives us certain capabilities - the ability to control a physical that is not ours; the ability to return to a level of existence upon which we do not normally exist; the ability to arrange, as it were, for certain ones to present themselves so that they can listen and perhaps gain some strength, some knowledge; the ability to impart to you by means of philosophy the way to learn to control yourselves; the ability to apply pressure upon certain physicals in order to overcome certain physical deficiencies or limitations. We can state profundities and open your eyes to see the same questions in many ways, but we are not angels or saints or miracle workers. We are merely spirit, spirit the same as you. Remember this: that what we are doing is natural to you all. As it is possible for us to speak with you in this manner, it is possible for you to develop the ability to see and to converse

with us, and when this happens, then will all the words that we have spoke be seen in their true colours and you will gain from them, perhaps their true value.”

You did mention that some very advanced spirit could, if they were permitted and desired, say what was going to happen in the future. How does this tie up with free will?

“Now, let us consider life from the beginning. We have spoken concerning the manifestation. We have explained the manner in which this particular universe was created and the manner of the streams of the life-force and the way they flow. Now, along the life-force streams, certain other streams are created; and along one of these, for example, is your life force inclined. So while it is true to say you have the free will that goes with reason, intelligence and will, you are also limited within the confines of that particular flow of the life stream. Can you understand this?”

No, not fully.

“Let us go back gain. You accept that the life force is a flowing stream. You can accept this analogy?”

Yes

“And you will accept that you exist within a vein, as it were, in this life-force stream. That is your particular stream. While it is true to say you can operate with free will within that stream, within the confines of your particular life flow, you are confined within the broader stream. So a spirit who has progressed, shall we say, to a great degree of knowledge can look forward along the line of your flow of life and, within your limits, say that these are likely to be the circumstances concerning you.”

“Having said that, we have said that you have free will, free will to decide whether or not to undergo the circumstances to which you have returned to experience; whether to turn away from them, to stand still or to go forward; whether or not, in effect, to advance your evolvment in this or not, in effect to advance your evolvment in

this particular facet of the journey. Nevertheless, whether you do or not, you are still subject to the broad flow of your particular life stream. So, therefore, eventually you will operate within a pattern - a flow of life, as it were. So such a one looking at the life stream from that point of view (that ability to stand back, as it were, to view the thing from a distance) can forecast to a considerable degree of accuracy what the final answer will be.”

“Do not confuse this with this claim to be able to foretell your future within this short period of time that you exist upon this level. We are speaking concerning life, all life, not just this tiny particle of your journey.”

I wasn't concerned with that. I was concerned with how much free will an individual really has when taking into consideration the influences which affect him. For instance, the spiritual influences.... there will be many spirits trying to influence....

“Let us discuss this problem for a little while. It is interesting and it is pertinent to this particular point in time and evolvment.”

“Here on this level of evolvment in which you are all roughly placed, you are subject to a large amount of outside influence. And so when you speak concerning free will, you speak with closed eyes for you do not really know the meaning of free will, for you do not really effect free will, for you live without control and so therefore, you are subject to pressures from this and that, where in fact you should be controlling to a large degree the conditions around you.”

“Now, of recent times, by virtue of the understanding that has come from the conversations between you and us, you have begun to notice that you can control certain circumstances. Is this not so? Little ones, maybe, ones concerning your immediately contact shall we say. As you develop in spirit, as your stature as a soul increases, as you learn the meaning of the words ‘conscious levels of existence’, so will this control become greater and so will your control of your passage within the life stream. And it is when you have this control can you discuss with any accuracy the question of free will. For to have free will in its correct sense, you have to control the circumstances, but at the present time you do not control the circumstances.”

“You are no different from many, many others, you understand. It is a level of evolvment, it is an average, but we are hoping that all of you will learn control, will learn that which is yourself, and so therefore control your own journeyings, your own flow in the life stream and then can discuss with authority the question of free will - how much you have of it and what you can do with it. We find all too often that many of these problems, which are basic, you understand, are viewed through the narrow confines of this one lifetime; and to understand the principles upon which they work, it is necessary to view life along its whole span. The greater your knowledge of life in this concept, the greater your control concerning yourselves and the greater your control of free will.”

May I say something? In many countries, there is a state of turmoil by someone’s uncontrolled free will. There could be chaos. The motivation of this free will could be mercenary, self, power. Is this because they have not reasoned this free will? They are controlled by this irregular life stream around them?

“You have left out the most important one of all - fear. Fear through ignorance, fear through lack of knowledge, fear because they cannot understand that to think clearly and to work constructively, it may be necessary to give considerably of oneself and one’s possessions in order to build the form of evolvment general over this earth that is so desirable. When you talk of things such as mercenary power, most of these are based, basically, on insecurity...fear...negativeness. The moment the little ones on this level of existence learn to know themselves, learn to control, then those who wield this power, as you call it, will immediately become ineffective.”

This will take a long, long time....

“This is evolvment. This is the reasoning behind this whole plan for your particular universe. This is the progression, the refinement of this particular manifestation of spirit, that eventually it will return to the source whence it came, not as it left but in a highly refined form

to be used for whatever it is that the next part of the law requires. It is difficult at the moment upon this particular level, but such as yourselves can exert great pressure. And do not underestimate this power that is within you. By knowing and being aware that you can control circumstances, so you can direct your thoughts to bring about this balance so necessary within those who hold the power at this moment. A very interesting problem. What other questions?"

I'd like to come back to this question we were talking about, the one in particular for instance concerning the power that is at work when, in a passing and in response to a tragedy, a group of people will conjoin in positiveness, prayerful thinking, to bear upon the one, or this group of people. Would you explain the condition that receives it, the manner in which it is felt and the effect that it has upon this condition?

"Let us think concerning yourselves. Much of you is hidden from you... you accept this? And you will accept that man exists as spirit on many levels of conscious existence. And you will also accept that many of these levels of existence while connected are unknown or unawakened to each other. Now, we have been speaking with you for some considerable time by your measurements and in that time many of these levels have come to acknowledge one another. And so today, at this time, you can accept many truths that you could not have accepted, which in effect means that you now have control and acceptance - conscious acknowledged acceptance - of the existence of these other levels of yourself. And so when there is a strong desire on your part to extend to another, love, compassion, strength, you automatically do so at those levels of existence, and so the normal barriers of communications are no longer valid."

"Now here we have such as yourselves sending out power to the best of your ability, consciously on certain levels of conscious thought, conscious knowledge, conscious existence, to one another. Now, as we said earlier, the conditions, the circumstances were brought about whereby such a one was conditioned sufficiently to open just enough of his higher self to accept and to receive and to derive benefit from those thoughts that you were sending out on a

level normally unknown to you. In such a case, the understanding is fairly simple; for you know that that one has been, has listened, has understood in degree. So it is comparatively logical, is it not?"

"But what happens, for example, when you direct these thoughts in this same way to one who is not enlightened and, indeed, is not even aware of you? The effect is not quite so strong, but what happens here is this: it is possible for you with your extended knowledge to contact such a one on a level of existence higher than he would normally use and for that brief space of time harmonise that level, reach his baser self, and so allow your thoughts, the power that you direct, to be of some use. Admittedly at this stage of understanding your efforts will not be so dramatic as they will in time. For as you grow stronger in yourselves, as you take upon yourselves greater strength and knowledge, so you will exert greater power and greater harmonising effect upon the spirituality of that one."

I was thinking there is perhaps a similarity here with the teaching you have been giving us about this thought which motivates, which creates this movement of energy, sets into motion this creative power... rather than we ourselves transmit power, we merely set into motion 'power that is'.

"That is so. You will appreciate, of course, that all the philosophies are basically the one and it is time to say that you, your thought, you create power, but also understand that you as a manifestation of reasoning spirit have the ability to direct consciously. The time will come when you will have great control concerning this. At this present time you are merely loosely controlling and so your thoughts, your efforts, are not quite as dramatic as they will be in time".

"You will appreciate there exists with all of you a degree of intelligence far beyond your understanding at this time. If you could learn to control all the levels of existence and to direct them in harmony at one and the same time on any given problem, you will be able to solve the seeming impossible".

"This raises a point here, one of perhaps interest concerning these spirit that you call 'genius' - a soul who has the ability to concentrate into one seemingly supreme effort to the exclusion of all other things a particular faculty, a particular ability, a particular skill. All that has

happened (almost accidentally one could say) is that this particular soul has opened the doorway to a level of existence upon which he can express himself in a particular manner”.

“We say ‘accidental’ and this is true; for at this level of existence, there is no direct control. For if spirit was capable of consciously controlling the manner in which he would contact these higher levels of existence, he would not concentrate in that manner. This does not mean to say he would approach that particular subject with any less, seeming, brilliance, but he would broaden his attitudes, his horizons, to many facets of life if he had that conscious control”.

**What about a child prodigy, e.g. music, chess, mathematics?
What purpose is this for?**

“There is not necessarily any purpose - this is why we say it is accidental. You mentioned a game, a game to which you apply the credit of demanding great skill. Why? Because you have not yet the ability to concentrate upon that game in a manner whereby the varying moves become simplicity. All that has happened with one who is proficient at that particular game, is that he has learned or has the ability to control himself on a level of existence whereby the problems imposed by this game become no problem. A difficult task is difficult to the one who has not the ability to concentrate in the desired manner”.

I was just thinking of one so young....

“It merely underlines the fact that we have already said, that you only exist within one fraction of yourselves. You have within you the ability, the intelligence, beyond your comprehension.”

But in the case of a brilliant violinist, was it desired in the first place that he should come and do this?

“When one says, “Is a particular thing desirous?” let us say this: that the ability for one to produce sound in this very efficient manner, the ability to develop appreciation of sound within man, and therefore this, will enable them to appreciate certain senses deep within themselves.... in this way, it is desirable”.

“But one would say that the ability to make music of itself is neither important nor not important. It is dependent entirely on the level of understanding to which you are seeing the problem. Of course, it is true to say that music played and created efficiently is necessary in that it enables many who have not learned the ability to control, to derive benefit, enjoyment, and to experience senses within them that they would perhaps not experience in any other way. In this way, it is desirable”.

“But each of you has within you this ability to experience the most heightened degree of sensibility in all things. Can you understand what it is I am trying to say? For example, you are here together, you are enjoying in degree the companionship of one another’s company, but you do so in a limited manner. Yet there is within you, if you could experience this same gathering on the highest level of existence within you, it would be an entirely different experience, an experience of great wonderment, of great beauty, great harmony - many things - but unfortunately at this level, we can only experience within our degree of understanding and control. So we miss very much”.

**Concerning the start of life on earth, how did humans start?
Were there just two?**

“This is a question of considerable interest, and it is one that, if we consider the matter from a logical standpoint, it is obvious that such an organisation as you have upon this particular level of existence, could not have come from a prime beginning of just two different forms, two different approaches to the same created creature. In other words, the stories concerning the beginnings of mankind upon this level by two people, one female and one male, are not true”.

“In order to consider the question of population upon this level, one must go back beyond even the beginning of this world and consider the beginnings of creation. And for the purpose of this question it will be sufficient if we go to the beginning purely of this particular universe. It is created out of a creation of movement. It is in comparison with the whole of your particular creation but a very tiny part. But however small it may be it contains the basic principles of

the original creation. And these are purely movement in the form of the three basic powers, i.e. positive, negative, and the two combined creating a third in the form of a field. This basic structure, or this basic principle, is the beginning or the main characteristic of all that goes to make this particular universe. Out of this universe come the worlds upon which you exist, and eventually, grow. Spirit created spirit in the form of creature growth”.

“When the world first started to cool out of a gaseous mass of particles, being worlds around a central basic atom, which you now call your deep still space, it had on its surface other forms of secondary movement which took upon themselves conscious existence. So they began in the form of very simple creatures existing as a mould or a fungus creeping over the surface of this particular world. This process of evolvment continued through many changes that came about upon this world, until eventually life had reached a stage, or certain forms of life had reached a stage, where there were the beginnings of ability to reason. This ability was very simple in the beginning and was used primarily in the search for sustenance, the ability to wonder where this sustenance will be, and to defend itself against the increasing problems of living as a reasoning being. This would have continued and the rate of reasoning ability would have, for the whole of that form of creature existent upon this planet, reached a stage at this time of something perhaps a little more in advance of those animals that are commonly called apes”.

What happened, that one branch of this particular form of creature, suddenly, for seemingly no apparent reason, developed a very high degree of reasoning ability and seemed to advance at a rate quite alien, and still is completely alien, to the normal rate of progression of this planet. In order to understand this again we must go back to the beginning of your universe when this world and many others were being created by means of prime atomic structures, that were purely movement, consisting of the prime basic atoms, complex in its structure, but still basically made of the three prime movements, the progressive, the negative and the ring pass-not, as we call it, in other words, the field between the two. These planets, as they eventually became, and stars, came out of the stillness which was the deep centre of your universe into orbit around this deep silence, this basic

atomic structure, which is the beginnings of your universe, and started to progress and to evolve in a manner similar to your own. But some were of a much greater age and of a very much greater advanced order. So we have a universe consisting of a deep silence, a deep stillness that you call space, populated by many worlds and stars at varying stages and degrees of evolvement. Some are, as it were, at the beginnings of their evolvement, some may be half way, and others nearing the end of their state of evolvement upon this particular plane of evolvement. On some of the more advanced were forms of reasoning matter that had reached degrees of intelligence and conscious ability far in advance of anything you can comprehend at this time. Indeed they had reached a stage, having evolved along a pathway similar to your own, knowing the same frustrations, mistakes and progression that you have made, and even to the point of reaching a state of unbalancedness where they could destroy that which was to them their sustenance. In other words, the surface of their world was made untenable”.

“Now, it is a basic law of all creation, particularly of a creation of movement, that you cannot destroy the prime basic being, and within all spirit, all forms of creation, this prime basic being exists in the form of movement, in the form of the three original powers. The only difference between those three and you at this stage, is that you are merely a complexity of the three powers brought about by experiencing all the pressures that evolvement has to offer, and you are in effect the sum total of all the experiences that the first atomic structures (of which you and your world were created) had experienced on its journey to this particular point in time, or the evolvement, shall we say”.

“So when a world becomes incapable of maintaining the life existent upon it, whether it is by accident or purpose, there is a transfer of the basic spirit from that level to another. The physical form existent to the spirit at that time, its mode of existence is destroyed, but the basic principle, the inner you, can never be destroyed, for it is prime basic movement. So there is a transfer of the prime basic movement to another planet that is capable of being sympathetic to it. In the case of this world, it was young, having forms of life upon it, not the same but capable of receiving an influx of spirit of a higher order

of evolvment and allowing that influx of spirit to have a second chance. So it was that there was a branch of this ape progression that was taken over by the reasoning being, that constituted this mass of spirit, that had destroyed the world upon which it had existed; a highly evolved mass that had to learn again that if you do not follow the laws of this particular creation, then you must take a retrograde step”.

“If you look back through history, you will find there is a time to which you can easily trace back that which is you. But you come to a time where there is seemingly no beginning for you. There is only a parallel with this ape creature formation which from that point seems to lag behind in what is a seeming race of evolvment. It was no race. There never was a race, for this world was never designed, or shall we say had never reached the stage of evolvment naturally, where its own particular forms of reasoning spirit would have reached the stage of evolvment that you have reached at this time”.

“So we have on the surface of this particular level of existence an alien strain capable of great reasoning power, capable of great progression, if it would only follow the life streams to which it belongs. But instead, it cannot, apparently, learn to use the power which it is in the correct way, and so instead of seeking the truth, which is purely a basic knowledge of its own beginnings and method of progression that it should take, it tries to create artificially, conditions which exist, if it desires, but for the taking, in a natural manner. There is in this strain of reasoning creation a great ability for love, for tolerance, for compassion, which are other words for following truth and evolvment according to the law - but it also has a weakness, in as much as it has not yet learned to discipline itself by controlling the negative part of its whole”.

“To understand this, one must go back to the beginning, to the three prime forces, the power of progression, the positive power; the power of negation, the negative power; and the power created by the two, the field, or what we call the ring-pass-not. And if you look within yourself you will find that although you are a very complex structure of movement, you are still basically of these three powers. You have within you a very good part that is progressive. You also have within you a very negative part, the part that desires to negate the love of self. And you also have a ring-pass-not, in other words,

your own field, that balances, or restricts the negative side which desires to destroy you and negate itself back to that from whence it came, and also to balance the positive side so that progression is based on good. This field you call your logic and eventually this logic, which is a natural characteristic, becomes your reasoning because, as you become more evolved, so you take upon yourself the right to decide and to have what you call 'free will'. So we have in each of you a small creation, a miniature of the great trinity, of the beginning of your creation. This is a beginning of philosophy that points the way to your being a god-in-the-least, for you consist of the same prime basic powers from which the original creation was formed”.

“You have reached a stage where you are progressing extremely rapidly. The period of time you have spent upon this plane is very short compared with the existence of other forms of life on this planet. You have within you the ability to speed up the rate of evolution of this whole planet. You could, by your own efforts of conscious existence, direct and control the flow of this planet in a manner which could create, what you call, a heaven upon this particular level, a highly advanced form of existence, of harmony, controlling the divine evil or negative, and using as a point from which to thrust forward the progressive part of your natures”.

“However, you have not yet learned to appreciate the power existent within each of you. So we have a state of affairs where love of self is predominant, and it is this particular aspect that we watch with great interest. For it would be so easy for the same problems to occur again, that you could destroy the ability of this particular planet to sustain you as living, reasoning creatures, following a stream of evolution, and again you could bring to pass a situation where there has to be a great retrograde step before, perhaps, you could go forward again. Indeed one could almost see a state where, perhaps, you would be incapable of starting again in that manner. You could be reduced to a very basic form of movement indeed, where the ability to reason or have consciousness was not possible. This is one of the reasons why gatherings such as this are being brought about all over the surface of this world wherever there are those of you who are of a suitable nature to enquire within yourselves, to think of what you

are, so that each of you may, by your ability to exist upon a higher conscious level within yourselves, help to balance, to counteract the pressures of the negative phase that you as reasoning creation are going through at this time. It is a very interesting situation to view from afar. It is a terrifying situation looked at from within. For it is not just a matter of the destruction of one part, or one decade of your existence. It could so easily be a retrograde step back through time beyond your ability to understand at this stage”.

“You may say, ‘If this terrible thing is so, what can little ones such as we do concerning this?’ I can only say to you that each of you are only ‘little ones’ by virtue of your inability to realise the power within yourself. For each of you have the ability to evolve and progress in such a manner as to become an entity in your own right, of a vastness of similar capacity, conscious capacity, to this whole world. When you come to realise that if you remove from the surface of this world human beings, the degree or the rate of evolvment, or progress of this world would go back many, many millions of years of your time. For there is no comparison, there is no link that you can find, that you can say, there is a direct connection between us and those creatures, only a similarity of physical vehicles. And even this similarity is very greatly different. For here you have creatures on the one hand using a vehicle suitable for them at their state of evolvment, in the manner for which it was designed. On the other hand you have such as yourselves using a physical vehicle in a manner completely contrary to the way it was designed. Indeed, within your own histories you have wrought within it great changes, but because of the comparative shortness of the time factor, it is still very similar to its original form, and I can assure you, if you were in a vehicle natural to you as a form of reasoning creation, it would be greatly different from that in which you exist now”.

“Often it is said to us that these words are too much to accept, that there can be no proof concerning this. We can only say to you again, look at quite critically, examine, the vehicle you use. Trace it back as far as you can, and see the difference between as it was at that time and as it is now. And if you look in parallel at creatures of that time of similar type and look at them now from your present standpoint you cannot fail to observe that the rate of progression was

completely alien to this particular planet, when you measure this planet's normal rate of progression over its whole span from the time of the first single cell's life that existed upon its surface. The creatures on this world could not have reached, in their natural manner, a state of conscious evolvment that you enjoy at this time for many millions of years to come. It is impossible. And all your scientists' experiments to teach these creatures actions and habits similar to yourselves fail dismally, for they have not within them the complexity of atomic structure in their spirit necessary for them to be able to accept a standard of evolvment such as you have. You cannot advance evolvment at that rate beyond its natural form. You can increase its speed a little, but you cannot put into it that experience it has not had. For you are but the sum total of all the experiences that your complexity of atomic structure has experienced in its journeying through the progression of this whole cosmic creation, and so to expect a creature that is many aeons of time younger in its evolvment than you to compete with you is impossible".

"Scientists will waste a lot of time for they are not seeking the truth in the right direction. The right direction is to study the basic principles of creation as a whole. When, by accident, they come across, in their experiments a basic principle they call it a natural law, and they say, very wisely, 'this we have discovered. We do not know what it is, we only know that if we use it in a particular manner it will produce 'this'. Such a natural law is that which you call electricity. Many books, many words are written concerning this 'natural law', and still they have not discovered the basic principles upon which it is created".

"And you are similar, for again they seek and research, and again they have not found the basic principles upon which you work. It is purely one of movement.

"Once one understands this principle one can appreciate that you, as spirit, are everlasting and subject always to progression or regression according to the manner in which you, of your own efforts, control your journey; you will begin to look within yourselves to appreciate that you exist not only upon this physical level, but upon many levels of consciousness, and that the true person, fully controlled and fully complete, is one who knows all these levels of con-

scious existence, controls them in harmony, and progresses them with the natural flow of the river of evolvment to which he is a part. Once this comes about, there is no limit to the progression to the state of fulfilment and happiness to which a form of created consciousness can go, and each of you will become a god, while in the least, in your own right”.

Where does the Adam and Eve story come from?

“In the same manner as one gets the stories of a trinity (the three prime powers). The story of Adam and Eve is the awakening of the two basic – the positive and the negative - and their coming into consciousness is the awakening of the field between the two. (He coughs a lot and says, ” One would have wished that you had chosen a more suitable physical vehicle than this). Many tales of old, many of your spiritual beliefs are based in truths known in the beginning, that is of the time of the influx of spirit into this level and have been handed down and become distorted as you as conscious creatures have become more material. In other words you have allowed, and it may be that one could find an excuse for this in the fact that the vehicle that you use is very animal and very basic in its structure and could have an influence on a spiritual entity. You will appreciate that your orthodox philosophies have as a basis many stories and word pictures, and you at this phase liken their beginning to a period in your lifetime of the coming of one who was called Jesus Christ. But if you search in your histories, you will find these same stories told with slight differences suited to the conditions existent at the time of their telling. You will find these stories told many times before. The very fact that they have been handed down in that manner bears out to a degree the truths that they are trying to present. When you were inserted upon this physical level, you brought with you the basic truths of your creation - the truths of movement, of negative and positive, the truth of the ring-past-not, of the logic which awakens into your reasoning. These have been projected many times in many ways. And stories such as the triune god are merely word pictures of these basic powers. The stories of those you call ‘Adam and Eve’ are, again, the two basics, the positive and the negative. And their coming out of

the garden into Life, as it were, is merely the story, a word picture, of the awakening of the 'ring-past-not', the logic awakening into reasoning. All these stories have a basic truth. Indeed one could read within them many of the true secrets or the true mysteries of life. Unfortunately you no longer seem to look in that direction. But perhaps it is as well, for the answer is very much closer. It lies within yourself and by a process of self examination you can find the truth".

Would you say that self examination should be our main concern?

"Self examination on its own is of no great use. It merely enables you to see yourself as a pattern of movement. But self examination plus a continued investigation of what you are, where you came from, the principles on which you exist and the reasons for your being - this is extremely good and will lead you to recognising and controlling those other levels, those other 'yous' existent within you, until eventually you will become a full, complete, progressive particle of creation, a dynamic force in your own right, a force with ability to accomplish all that you desire to accomplish.

"It will bring about great changes in your characters and in your lifetime which you will have to accept, for understand that the acquiring of knowledge brings with it great responsibility. For knowledge is not the prerogative of either good or evil; it can be used for both purposes. So with each particle of knowledge acquired, you have a particle of responsibility for what you do with it. It should always be of a progressive nature. Unfortunately, you have within you a negative side, and this you have got to learn to control and to use as a thrust-block in your future progression".

How many human beings on a high level of consciousness would it take to stop the destruction which may or will take place?

"Let us examine the problem in a different manner. We have mentioned that each of you are capable of becoming, when fully developed, a great entity in your own right, and each entity is the prime atomic structure in its evolvment, in its growth as a whole universe, so each of you are capable of becoming a prime atom, an entity capable of great reproduction in your own right.

The Story of Us

It would be conceivable that, if such a one existed on your level of existence, he of himself could exert sufficient power to neutralise the negativeness existent in this world at this time. However, we are aware that it will be a considerable time before such a state of affairs comes to pass”.

“But there are existent now upon your world many who have great evolvment and great ability, and between them they do exert considerable power and are holding a balance; but the balance is critical and needs many, many more. It is not necessary for these to be evolved to that degree at this time. That will come. It merely needs their minds to be directed, their consciousness to be exerted, in the right direction. And each of you, as from this point in time, can assist and exert your pressures to maintain the neutrality necessary so that this world and all that it contains may progress in the manner that it should. When balance is critical, the tiniest particle is of great assistance”.

“Let us discuss for a while you as individuals and the manner and the power in you. At this point in time, you are evolved spirits existing consciously on a level of existence, and you are aware of certain factors concerning yourselves. You are aware you have strengths and you have weaknesses and these strengths and weaknesses enable you to enjoy compatibility with certain conditions and circumstances”.

“The greater your control over the negative side, the greater the range of compatibility you have with circumstances around you. The smaller the control, the less your range of compatibility, and the reason for this is that the moment you allow self or the negative part of your creation to exert itself, it begins to overcome, to negate, to dilute the positive or spiritual aspect of your make-up. So your ‘conscious’ vision (not this physical vision) becomes shortened and dark, and all you can see are the very close aspects of life as they concern you individually. And so your attitude of mind becomes inward looking. All the problems connected with your physical take on a greater importance, and eventually the physical controls you instead of you controlling the physical. And so you suffer all sorts of physical defects and illnesses. Your whole nervous system becomes tense and strained. Your whole way of thinking becomes blurred and blunted..... and in the end you are a sorry creature indeed”.

“But if, for example, you realise you exist upon more than one level, if you appreciate the fact that this period of time is but another phase of a journey of experience - which experience can enable you to look outward, to extend yourself consciously, and to exist in a fuller and more complete manner - you will find that your physical will become a natural accessory, that you will control to an increasing degree the problems connected with it, that your conscious vision will extend to take in not only the circumstances immediately around you, but eventually the circumstances of your whole world. And instead of worrying you, they will strengthen you to exert your pressures to correct any wrongs you come into contact with. And because you are expressing this attitude of conscious existence on a much higher level than this immediate one, you will find that your whole life will change radically and that, indeed, you will create and bring about, by the very action of desiring upon these higher levels existent within you, these better conditions”.

“You will bring them about, and this whole level, this whole world, and beyond that, this whole universe of which you are a part, has an upliftment flowing through it. Attitude of mind created by an understanding and knowledge of your self is so important for the well being of this form of creative existence that it should be the aim of each and every one of you to seek, to find and to acknowledge all that is you and all that you are capable of”.

What do you think of these sects which say we are definitely going to destroy ourselves and give a date on which it will happen?

“Firstly let us clarify the point concerning these sects, as you call them. Always bear in mind that those who propound philosophies such as we are often classed as one of those sects. But having said that, one can only turn one’s attention to the logic of the philosophies that are being propounded, and the majority of these sects that propound these sorts of prophecies do so without any sort of consideration concerning the time factor. You use 2000 years as a phase of a particular philosophy, and you say, “That is a long time.” But if you look at your actual advancement - not materially, but spiritually - since that time, you will see that you have progressed not one iota.

Is this not so? For you are still capable of bringing about the same terrible, nay indeed worse, catastrophes in the form of loss of human life, pain and suffering, self-inflicted.... indeed in measures beyond the comprehension of those of that time”.

“And they propound, they look at their facts, and they see only a few. It is true to say (and indeed we have said) that it is possible for this form of evolvment to destroy the ability of this level of existence to sustain itself, but that principle accepted, we say that it is within your own efforts to counteract this point, this fact.

“These others state there will come a time at such and such a minute on such and such a day when this God will come and bring about destruction. The principle is wrong. There is no God such as they are trying to picture. You are the God. Each of you is God in the least, in as much as you contain within yourself the three prime forces of this creation in great complexity. It is not the prophecy that is necessarily wrong, it is the principle on which the prophecy is based that is completely alien to the facts. There is no God sitting there somewhere looking down and saying, “They have been very bad. I will chastise them by destroying them, all except those very good ones there”.

“The devastation of a level of existence is such that good or bad, all receive the same treatment. It is destruction. The forces at work that bring about such a state of affairs are not discriminating, they are self created. They are basic and they destroy in the only way they know - basically. And they destroy, not from the point of reasoning, but because you, of your own efforts, have broken a basic law, a basic principle, the negative use of any power that you in your evolvment discover. For example, this thing you call atomic power, it is a basic principle, a basic movement you are using, and if you use it wrongly, you will destroy at the basic beginnings, and there is no discrimination at all under these circumstances. You bring about a state of affairs in which the animal content of this level can no longer exist and that is the end, for you have no form in which you can present yourself to the circumstances existent here because the circumstances no longer exist”.

“So the argument is not to sit there waiting for this God, whoever he may be, to decide which of his children he is going to save while

he destroys all the others. It is for you to decide that this shall not occur by discovering within yourselves this vast power existent within you. A basic thing: that you are the concept of - for you as an individual are merely the concept - the sum total, the projection of all the experiences that the atomic structure of which you consist has experienced in its journey through evolution. In the scheme of creation, while you have attained a degree of great atomic complexity, and in your movements have transformed movement into consciousness and from consciousness, reasoning and thought, while you are quite complex at this level, you are in effect comparatively simple in the whole scheme of this particular creation. So for you it is a matter of learning that formula and using it to progress yourselves and your world and your whole form (your whole great Entity that goes to make this mass of reasoning creation) forward along its particular journey”.

When a spirit has had all the experience it can have on this level, what happens?

“You evolve and will exist upon other levels of conscious existence, for there are levels of conscious existence to which you could not reach from this particular level. There are many levels you can reach, but there are many that you cannot. Conscious existence is the sum total of all experience, and you cannot remember or appreciate on this level all the experiences that all your levels of consciousness are experiencing and have experienced”.

“All these levels of experience exist at one and same time. There are many ‘yous’. There are certain levels of you existing under conditions completely alien to this physical level. And the complete man is the one who has become aware of as many of these levels of existence as his present awareness - or in other words, his present conscious experience will allow”.

“In order to explain this particular facet of life, one would have to explain the beginnings of the prime cosmic creation, the workings of the ring-past-not. This is the point between these two powers where an atomic mass can no longer be attracted by the forces that throw it out upon the streams of evolution. In other words, it is like

something having reached the end of its attraction to the centre of centrifugal force. There is a point where it is no longer affected by the pressures exerted”.

A spirit's conscious existence upon any level can exert itself so far, as it were. (And I am using words 'up' and 'down' purely as word pictures). In other words, you cannot grow your consciousness to its fullest extent at this level. It is like throwing an object up, and it will reach a point beyond which it will no longer travel for the pressures exerted upon it are not strong enough. And so it is with you. You can exert yourselves upwards to these higher levels of conscious existence only so far as your awareness, your receptivity to this truth, your knowledge of life as such. This varies with each individual. But even the most complete individuals on this level still cannot reach the highest levels of conscious existence within them, so great a power is a spirit, as you call the prime mover of a human being. You are extremely potent as such. All you need is a little persuasion to seek that which is you”.

Concerning this looking within, we are told that many of our actions are governed by forces that we do not understand, forces in our subconscious mind, so that if we have to have complete control over our actions, it seems to me that we must have complete control over the subconscious as well. Is this the aim of this looking within?

“This is so. Let us explain and discuss this thing you call a subconscious. What is it? It is in effect the complete past experiences that you have had, condensed and sunk deep within you, what we call the interior memory. We have said that man is an everlasting spirit constantly evolving over many lifetimes by his own efforts, by the manner in which he approaches and overcomes, or turns away from the varying circumstances that he of his own free will has chosen to experience. These basic truths of each lifetime that he has learned, by this method, come to be, what you call, his subconscious. There they are all sunk deep within, everything you have ever done or thought, every action, every deed, is all there within you, deep down. All you have to do is to wriggle it out and look at it to see all

that you have been, all the problems that you have attempted to overcome, all the weaknesses that you have tried to strengthen and to bring out, and the manner in which many time, oh so many times, you have failed”.

“From this ‘looking’, as it were, at all of that has happened in the past, so can you draw the necessary information, the necessary strength, in order to correct those things at this time.

You may say, “Why is it we have never tried to do this before?” The answer is that for many they do try. For others they have only just reached the level whereby they can begin to understand or desire this knowledge. For remember this thing, that when you acquire this knowledge, when you have learned to look inwards, to fathom, as it were, this thing you call the subconscious, you take upon yourself a great responsibility. For while one could say there is an excuse for those who are ignorant of the truth, there is no excuse at all for those who have the knowledge. But it is necessary that you should have this knowledge, in order that you can become as you were designed to become - a complete and a full spirit”.

“Now, all of you have reached a stage where this particular philosophy now has a certain appeal to your logic. For some of you it will stop along the roadway. For others it will go on and on until you have reached a full understanding. Let us assume that you reach this full understanding. What does it do? What benefit does it give you? The answer to this is, that you have within yourself the knowledge of the pathway you are taking, you are armed with all the facts of the problems you are likely to encounter and you have released to you this vast storehouse of experience which puts you into a position where you are greater able to overcome the problems of the future. It is a very necessary thing”.

“Within each of you is the secret of all that is creation, for you are creation. You are of this thing that you give so many names to, the Godhead, the Law, the Power-that-is. It matters not what you call it. It is the driving force that has made manifest all aspects of what you call creation, and each of you exist only because of this Power, and as you learn to look within yourselves, to drag from out of you all the experiences you have known in the past, so you will have a

greater understanding of what this power is, of what it can do and what you can accomplish by having control of it”.

“Now, having said all that, there is within your minds, perhaps, the thought that, well, if this is so, and we have this wonderful power, then soon we will all have made our fortunes, we will all be in a position to exert this power in many directions, and so let us acquire this very quickly. But this is not the case. You will find that, as you begin to unravel that which is within you, your whole being, your whole attitude to living, your whole understanding of what life is, will change, and many of the things that you think so desirable at this time, will slowly change, and you will begin to see and to realise how unimportant many of these things are. So there comes about you this ability to use this power in a more creative manner for the betterment not only of yourself, or those immediately dear to you, but for all Mankind, for the whole of this level of creation, this divine human facet, as it is called. You will learn very quickly that there is within you a power so strong that once you have learned to control it, so you will be able to express yourself in the manner that can affect the very upliftment of this level of evolvment as a whole”.

Would you not say, friend, that there are examples to the contrary?

“This is so. Always, as we mentioned earlier, you have the choice to use this power for good or for evil, but we have also said that you take upon you with this power an increasing responsibility, and as you acquire the knowledge and you appreciate what you are doing, and what the results of what you are doing can be, as we look around we feel sure that there will not be any great falling from grace. But it is true what you say. It can be used for evil and indeed is used for evil. Only they will be able to measure the retribution, for want of a word, that will come upon them in the time to come”.

The question about responsibility - I’m thinking about a man, say, or a youth, who perhaps attacks and robs an old lady and beats her. On the face of it everybody says, “How terrible!”, but when you look back into this youth’s life, perhaps his home life has been terrible and he has never been shown any love at home,

perhaps, to the contrary, he has been very ill-treated and doesn't know any better. He might even have been taught to rob and has beaten this old lady in fear. Is he going to suffer greatly for this in spirit when he's not known any better?

“This is a very interesting question, but let us go back. You have said that this youth had a very bad life, but let us go beyond that time to the time when he was last in spirit. Now, he had the opportunity, he had the free will, and indeed, did choose the environment to which he would return, and he chose it for a particular reason. He chose it in order that he could overcome certain weaknesses, certain deficiencies in his own make-up, in his own evolvment. Now, when you are returned, all your past experiences are buried deep within you in this thing that you call your subconscious, the thing that we call the interior memory. He learns to progress. He is faced with the circumstances that he desired, and he has the opportunity to overcome them, to rise up out of them into something refined and progressive. Instead of which these weaknesses became stronger. He fails to overcome the very thing that he came back to overcome, and so for that he must take the responsibility”.

“There is no such thing as you being haphazardly placed in such a situation that you have no responsibility. Each of you chooses the level, the circumstances to which you come back, and you do so of your own free will in order to strengthen certain weaknesses within you. If you fail to overcome these problems, which you of your own free will have chosen, then you must understand that you have to, to use the word ‘suffer’ is a bad thing, for it seems to mean that you have done wrong so someone will make you suffer, but you as spirit create your own heaven and hell. If you progress in the manner that you desire, you go forward, and so your next period off of this level is a progressive one. If you fail, you either stand still or possibly, seemingly, go back and suffer the consequences of this problem. No one is put into a situation over which he has no control”.

“Now this brings us back to this question of the many levels of conscious existence upon which you are evolving. As we have said, at this stage all of you here have reached a level where you have the ability to look within, to discover that which is you and to be con-

sciously aware of these higher levels, and to learn to control them. Once you have learned to control them, you then learn to control the circumstances that you, not only exist in here, but also those that you desire to have in the future. You learn to control your evolvment, both on this level and all others. You learn to make sure that when you return you will return to circumstances which, while you have to undergo them, while you have to overcome them, can be as pleasant as possible”.

“The human spirit is a wonderful thing. It has a reasoning, it has intelligence, it has a will to determine what it shall do with that which it reasons. It has been evolving over a period, a journey which you cannot measure in time, for time is peculiar to this level. It has within it this ability to retain all the experiences it has ever known. Admittedly they are sunk within you, buried deep, and you have to work, you have to learn to evolve in order that you can bring it out so that you can lay it in front of you, as it were, and see the pattern”.

“From this vast amount of experience you have the ability to see the pathway you should have taken and the places where you have wandered from it. If you could at this very moment, see this pathway laid in front of you, you would see quite clearly the way in which you should have gone, the natural pathway for you, and in many cases where you have turned completely opposite. Then you wonder why it is that things seem not to go well for you. The answer is, it is a weakness of your self. You had not learned to look within and in looking within learned to control these higher levels that you exist upon, or which exist within you, in order to make sure that you do follow the correct path. It may be that the pathway that is natural for you is completely opposite to that which you do now. For at all levels certain spirit desire to travel a path which is not for them. This is a natural thing, but eventually you learn and you begin to read that which is within you, and so slowly the pathway straightens out and you become harmonised in the direction in which you should go”.

“If all of you sit quietly and think back in your lifetimes, you will be able to see quite easily times when you seem to have taken the wrong direction, have returned, or taken another direction, and this has seemed right and things have gone as you desired. That is looking back. What we have to develop within you is the ability to do this

now, in order that you can look forwards, as well as backwards, and so make your pathway so much easier, so much more fulfilment”.

Is it possible for man on this level to comprehend such problems as the vastness of space, the endlessness of space, and if it does end, what lies beyond it?

“It is quite possible for mankind, or spirit upon this level, to comprehend at this time all that exists within the divine human facet of creation. It is possible for him, under certain conditions, to even comprehend that which exists outside this particular facet. But this can only come about with a comprehension of that which is within him. At this time in your evolvment so many of you are so busy looking outwards that you haven’t even learned to look inwards. Yet as we have said, there exists within you, each of you, the secret of creation, the ability to contact immediately the power that you call the Godhead, the ability to consciously control all the many levels of existence upon which you are evolving and to harmonise them in such a way that you can go forward upon your journey of evolvment at a very rapid pace”.

“There is within you the ability to travel on these levels to the furthestmost ends, as it were, of this particular facet of creation. There is within you an ability to do so many things, and yet, you crush this thing down within you. You make it a prisoner of your own materialism and fail to see the wonder that life, all life, can be. It is a sorry state of affairs. For this level of existence should be a heaven indeed, and yet man, from his own weakness at discovering himself, turns it almost into what you call a hell. Now, I am aware that there are those of you who will say, “I am quite happy, I do not desire any more. I am quite content with that which is my lot”. But if you could only see how narrow, how tiny an outlook this is, you would be shocked. For each of you, as we have said, has the capacity, the ability, to look outwards in such a manner that no corner of this divine human facet of creation need be a secret from you. Can you understand, friend?”

I can understand, friend, but there are people existing on earth now who have done this looking within, or supposedly have, and yet they can't even answer that question, or questions of nature. It is just beyond their capacity to understand.

“This is the very basis of the argument. It is a personal thing. You will answer those questions according to your ability to receive that knowledge, according to your receptivity to the Power-that-is, so will you be able to answer questions concerning that power. Now, if you take upon yourself this learning, if you look within yourself and you are able to consciously rise to these very high levels of consciousness within you, you will be able to travel, to learn, to appreciate, and when you return from a period of this seeking, to your consciousness upon this level, you will find that you then have a problem. That is, to find words to explain that which you have seen. The difficulty is not, “Is man capable of comprehending that which he sees?” - it is “Is man capable of describing, or explaining that which he can see?” You may think that this is a weakness. It is not. It is an in-built safety factor. For, you must appreciate that development and evolvement must of necessity be a personal thing. If you could come back and tell in words that others of, for example, a different level of evolvement could understand, you would possibly cause them great concern, great fear. For their receptivity to the truth has not reached that level where they can accept. It is quite common, and we can use it as an example, for you to speak of this philosophy to many others in more orthodox philosophies and they will throw up their hands in horror. It will be almost repugnant to them that such a thing could happen, that a spirit could control their physical and talk to those around them. The very thought of this would horrify them, terrify them. Yet to you, to this one whose physical we use, it is quite a natural thing. And when we discuss and examine this seeming phenomenon, we find no reason why it should not happen”.

“For what is this thing? It is but a vehicle, a vehicle that you will use for a tiny period of time, and when it is no longer of use, you will withdraw yourself from it and travel on your journey of evolvement upon some other level. It is as simple as that”.

“Yet so many of you consider this to be the very criterion of life, that all this thing called living, ceases when this vehicle, this thing

you call a body, no longer functions. Is this not a narrow way of looking? Does this not raise in your minds problems, questions to which you cannot find an answer? Does this not give weight to our friend's question? For if you cease to exist when this vehicle no longer functions, then you are assuming that there is a being, some superior power, which decides quite arbitrarily that you will be what you are, that that one will become what he was supposed to have been, that there will be some who will die at birth, and others who will be fortunate enough to exist for a long span, by your measurements, that he will choose to make one quite rich and one quite poor, one to be healthy and one to be sick. What sort of power is this? What sort of God would you say this was, that he could decree that there should be those who be favoured and those who will not?"

"No, my friend, the answer is that you as spirit exist over many lifetimes, that all spirit exists on varying levels of consciousness, and so, what some can understand, others can not. It is dependent on how far they have come along this roadway of evolvement. So while it is quite true to say that you as spirit have within you the ability to comprehend all things concerning creation, it is also true to say that not all can understand at this point in time, even if they saw".

It does then appear that not an awful lot of consideration is given before one returns in the first place. I always thought that there was a very large amount of consideration, decision, and guidance given before one returns. When you say that when one returns one has preference to this and preference for that, does this then mean that you please yourself, or your free will comes....

"Let us say this thing. Now, many of you have heard many things said concerning free will. Many of you have heard many things said concerning the assistance given to you by other more highly evolved spirit. Is this not so? But always remember this, that however evolved a spirit may be when discussing or trying to assist one of lesser evolvement, the one of the lower evolvement can only accept that which he can understand, and so, while it is that you may say in a brotherly way, "My friend, I should not do that, because if you do you will limit the opportunities. I would suggest that you do that".

He may quite happily say to himself, “What does he know about it. That is what I want”. So, therefore, he will go. If he is of that nature where he is prepared to listen and to take advice, surely that advice is given, but I would ask you this - do you always take advice?

No.

“That is so, and are you any different from spirit not upon this particular level at this time? You are all spirit, and indeed one would hope that all of you, having reached this stage, would have evolved a little more from the time when you first returned. Yet each of you can still admit that you do not always take advice. So why should you take it at that level? It is still the same journey of evolvement. You are still learning now as then, and even on this level you still have the same problem to answer - Do I go there or there? How often are your decisions coloured by the fact that you do rather like that way best, even though perhaps within yourself your logic is there and says that could possibly not be the correct decision? So often is this logic pressed down and ignored. It is wise to remember not to make the mistake that you are something different here to what you were there, or what you will be in the future. You are not. You are the same spirit, merely undergoing certain circumstances, making use of your ability to put yourself into a condition where you can learn to overcome”.

“But we have said, ‘where you can learn’. It does not necessarily mean to say that you will. Always you have free will. You may say that circumstances will force you this way and that way, but let us be quite honest concerning this. Do we not always quite happily allow these circumstances to push us in the direction that we like? But we very quickly do something about those circumstances if they are pushing us in a direction that we do not like. Is this not so?”

“Many words have been spoken and written concerning spirit and human beings, as if they were two different things. Many words have been spoken concerning heaven, earth, and hell, again as if they were three different things, but in effect they are the same journey, and it is merely a change of situation, rather similar, for example, as if you lived part of your life here and then travel across your seas

and exist in another part of your world. It is the same journey of life. You are merely experiencing different opportunities, different problems in a different environment. The same is with spirit. It will make it so much easier for you to understand life as it is if you appreciate this fact - that what you are experiencing now is merely a change of environment in your life, not something different, something complete, merely a part, a phase of the same journey”.

How highly evolved was Christ? Who actually was he?

“This is always an interesting problem and one which often causes much dismay. Now, what was he? He was, as you are, a spirit evolving along a journey and he, as you, chose to return to undergo certain experiences in order to assist his evolvment. Having said this, what was the difference between him and you? Now, the difference was his receptivity to the Power-that-is, to the Godhead, and the knowledge that comes from that source. He, in his short period of time upon this particular level, knew that which he had to undergo, and had the ability to exist upon these higher levels of consciousness and to know quite clearly the pathway that he should take. He took this pathway, and he gave to those around him the benefit of the knowledge that he had, the benefit of his understanding of the creative law. Again, he was able, because of his ability to consciously control these higher levels of consciousness, to give it in a manner that was understandable to those at that time. Now, many things have been given to him as miracles. What were these things that he did? Was there anything special about them? The answer is that they were special only in the time in which he performed them”.

“All of you have the ability to carry out the same sort of problems that he seemed to be able to do with no effort. He was one who saw many visions, heard many voices. Many such as that exist right throughout all your levels of evolvment. He was able to heal in a seemingly miraculous manner. It was merely that he was able to approach the problem from these very high levels of consciousness, and so affect the sickly one from a spiritual approach rather than a physical, and in this way was able to bring about certain cures”.

“He was able to make use of the power of others and had around him a number who were also quite spiritually evolved and capable

of being what you call mediums, doing in effect such as we are doing now. So this one (the channeller) could be called, for want of a better word, a medium. What is so special about that? Nothing! He has merely vacated a vehicle for a period of time, and is indeed enjoying himself far greater now than he would if he were here. Indeed on existing within this vehicle, and the manner in which he has tried to poison it just recently, I can quite understand his desire to leave!”

“But this is nothing special. This is merely an ability that exists within all of you - to be able to consciously leave this physical vehicle, to approach many of your problems from a more spiritual manner, from a level of consciousness that is not blinded by the materialisms that seem to fog your very thinking upon this level”.

“The one you call Christ was a man, a spirit. He was evolved, of this there is no question, but not so evolved that you cannot reach the same stage if you so desire to work. He returned to overcome, one, personal problems in his own evolvment, and two, to give in a more permanent manner, a more universal manner, as it were, the same kind of teachings, the same opportunity for those around him to learn that which they are, that we are trying to do now in our small way”.

“He returned at a period in the history of those existing upon this level of evolvment when they had reached a lowness, a level of despair, that would have almost brought them down to the level of animals. They had lost every vestige of that most important thing in spirit – dignity, the dignity that comes of being a reasoning, intelligent, willing creature. They had lost this and he returned in their own manner in such a way as to give it to them back. They began to realise that those who they thought of as being the Power-that-was, their oppressors, were in effect nothing at all, that the existence they were experiencing was but one of many and would pass”.

“So there you have this one you call Jesus Christ, a goodly soul, a spirit of high evolvment, but still learning, returning to overcome personally, certain weaknesses in his own make-up, and at the same time giving as part of his evolvment an upliftment to a level of existence that had reached a dangerously low level. This does not mean to say that we should hold him in any less esteem, but do not let us make the mistake of deifying one who was as of yourselves, one who had the same ability, the same weaknesses, who had travelled the same journeys and is still travelling”.

“Bear in mind that each of you has the ability to rise to the same levels. You, as a manifestation of the Power-that-is, are of an extremely reasonable order. You have much within you that can be expressed in a manner that will raise this whole level of evolvement to heights that at this time you cannot even begin to comprehend. There could be a fulfillment within your life so wonderful to behold as to be as dazzling as your brightest sun. Such a one as this Jesus came back to tell those less fortunate than himself this very same story. He told it in a manner suitable for the time, as we try to tell you, in a manner suitable for your time, for you have learned many mechanical secrets. You have a level of reasoning that has reached, in many material ways, a new level. Therefore the same methods that he used would be suspect now, and so we have to try to reach your own level of understanding, to give you words that you will think upon. It matters not whether you can accept what we have said. What is most important is that you think concerning what we have said, for in thinking you will have started within yourself a reaction, a seeking, albeit quite unknown to you, for these other levels of consciousness”.

“Whatever you may say, whatever you may do, when you leave this place this time, you will never be quite the same again. You have had an experience, in the same way that I have experienced speaking with you, each of us will have given to the other something, if only by our very contact with one another, an intermingling, as it were, of our auric selves. We have met, we have rubbed shoulders, as it were, together and in that rubbing, a little of each other has brushed off. So I can never be the same, for I have now experienced you. You can never be quite the same, for you have experienced me. It is a goodly coming together.

Is this one, Jesus, still existing as an individual and doing a similar work to what he did then?

“Always he exists as an individual. There comes a time when one has to make the final choice, to remain an individual or to return to that Power whence something even greater will be created. But for that one, still he has much to do, and still he exists as an individual in an individual manner. It merely proves again that he is not so very different from you, or you. Are there any more questions?”

Does it mean then that all the babies that are born are spirits that have been around on other levels previous to coming on to this level?

“That is so. Let us say this, that there is a constant influx, you understand, of new created spirit, but when that spirit is created, it is created from a level that has been uplifted by all that has gone on before. So, when such a one is born it is quite new, but it is of a quality that is level with the rest of evolverment, and so, while it has not experienced in a practical manner all that which has gone past with, say, one such as this one you call Jesus, it is of a level, and has an in-built experience, because it is created of spirit that has reached a level of evolverment. It will go forward. These you can usually pick out for they have an innocence within them that seems to shine out in many ways, in their eyes, in their nature. They seem to be very gentle creatures, whereas others, other young children seem to be of a much harder, much tougher vein”.

“These are spirit that have returned perhaps upon many levels and have within them the experience of all those lifetimes deep locked within. This collective experience shows out in what you call your character. This accounts for seeming great differences in those within one family. You will get perhaps a gentle one with a very aggressive one, an honest one with a dishonest one, an open minded one with a sly one and one says, ‘That one is different from the rest. I wonder where he, or she, came from’. They look around their family trying to discover to whom they can attach that one. The answer is that probably they will never be able to align that one with any seeming other. He is an individual as are all of you, as are all spirit creatures, and he has evolved in many ways, overcome many problems, weakened under others and so has arrived at this stage, where he stands, a spirit as a level of evolverment. As we have said, there are those who are returning who are quite young, and you can usually find them. They are very pleasant creatures, seeming not always of this world”.

What is meant by ‘young’ in this respect?

“We use this term ‘young’ in order to speak in your terms. What would be perhaps better used would be ‘one who is not evolved of his own effort’. In other words, from the time when this particular facet of creation was first formed, spirit has been evolving. Many of you have existed for long periods, experienced many lifetimes. So you have evolved and evolved in your journeying. It is a most wonderful thing of the law that, as you evolve as the reasoning specie within this facet, so you uplift all the other levels that exist to order. Your responsibilities do not finish within yourself. Your very evolving determines the speed and the manner in which this whole facet of creation will evolve”.

“So we have this mass of creative force evolving in a manner in the same way as you. So that, when a new spirit is created it is created of a calibre of spirit that is roughly in line with that which you have reached. But it has not had the practical experience of this long journey. It is refined, as it were, in the mass, and has been created of this more refined basic material. So it has a start, but it still has to learn from that point of itself”.

“You may say, “They are very lucky, those who are created at that level, for they have not had the hard journeyings that we have had”. But this is not always true. Many of those suffer in ways you can never suffer, for you have been refined through the melting pot of many experiences. They are being cast upon the sea of life without the benefit of those experiences. So they will suffer from injustice and a sensitivity that is very difficult for such as yourself to comprehend”.

In this evolvment that I’ve been hearing about do ... are we going to use the same sea in the present universe as we know it?

“Always this universe is changing constantly. But if you mean are you going to use the same level, this physical level, the answer is no. You will exist upon many levels of evolvment. Can you understand this?”

What I'm trying to say is, if we consider the universe as it is, as a stage, when you return on these various occasions, would you return to a universe as it is now, as we know at the moment?

“This is very true. Within this divine human facet you have what you call a certain universe. You will exist within this divine human facet and you will return to it upon many levels, but the difference will be that you will appreciate, or see, spiritually, this facet in different ways according to the level to which you return. For much of what you see now is determined by the physical limitations that are set upon you while existing upon this level”.

“For example, let us take your sight. Now, do you see what is actually in front of you, or do you see what you wish to see in front of you? The answer is that to a very large degree you see that which you desire. In other words, your eyes will act as gatherers of a picture. That picture is placed to the brain, and that brain will react in a manner that is conditioned by your interior consciousness and will interpret those pictures in the manner that you desire. What you actually see is not entirely true. It is coloured by a certain desire within yourself and this attitude affects every aspect of your existence upon this level”.

“You hear words and you interpret those words to a very large degree in a manner that you desire. You will read into them or out of them certain things, either that you want to hear, or you do not want to hear. You listen to music. It will affect you according to the particular mood that you happen to be in. There will be times when it will be completely discordant. There will be others when it will enrapture you”.

“So, you see your very existence upon this level makes you see this thing you call the universe in a particular manner. Now, when you return, probably to some other level of existence, you will still see this same universe, but not with the same limitations, not in the same manner. Examples of this are very easy to find. You have a garden. You go out one day, it is dull, you see one garden. You go out the next day. It is bright and sunshine. You see an entirely different garden. If you take those same two days and you go out into those gardens, one, in a happy frame of mind, two, in a miserable frame of

mind, you see again two entirely different gardens, or any other thing that you happen to experience. Can you understand this, friend?"

Well, no, only in as much as the garden itself wouldn't change shape, would it?

"Neither will the universe, but your interpretation of it will change, and this is the most important thing to you. You exist in the world that you yourself create, in the same way that you make your own heaven, you make your own hell. Your very attitude to your everyday life decides quite categorically whether it is a good world or a bad one. The same thing applies on every level of existence. When you look out from this place, and you look around and see all these stars, they take on patterns, they take on shapes and colours according to how you view them".

I'm thinking and trying to reason out this teaching of existing on many levels at the same time. If our aim at the moment ought to be to consciously bring all these levels together so that they are working together harmoniously, does this mean that all these levels should be working in the same direction as that of the Godhead level?

"They should be working in the same direction and this direction will be according to the law. So perhaps from that standpoint one would say in the Godhead level's direction, but at this stage in creation's evolvment this may not be strictly true, but nevertheless we will accept that at this stage these levels of existence should be moving in harmony towards, or along, the law as laid down by the Godhead. In other words, there is a preconceived plan and within certain limits it would be desirable for you to travel that roadway".

I'm interested in the mechanics of how this development on various levels works. Does the existence on the physical level affect other levels of existence, or do other levels of existence affect our physical level?

“All levels affect each other, for you are in effect a complete thing existing on more than one level, for example, to use your own words, perhaps, in more than one place at the same time. Each of these has an effect upon the other levels, either those above or those below. This is the reason we are so desirous you become aware of these varying levels within yourself, and that you learn to bring them to a state of harmony. For it is quite possible for these varying existences to travel almost in opposite directions. Many bring about their own frustrations, mainly because they have not the knowledge of what they really are, neither have they the ability to control these varying aspects of their own make-up”.

“Now, having said these things, and you having begun to accept these facts, you will now begin to realise why we are so desirous of you being able to raise yourselves to these levels. We are aware that it will not be easy, for you have many things to cast aside. You have around you a wall of materialism so thick that it will need much chipping away in order to release the beauty that lies within. For there is within you much beauty, spirit of a quality, of a standard encased within this vast wall of materialism that you have again created around you in your normal everyday life. It is little wonder, as we look at you, that you become so frustrated, so embittered at times, concerning the problems that seem to beset you day by day, even hour by hour and minute by minute. Yet so many of them, indeed, basically, all of them, are of your own creation and needlessly so. Mainly because you do not take time to stop and look at yourselves. Many words have been spoken, many books have been written concerning the mystics of old, and many are the tales told concerning their powers. Yet the only power that really mattered was the fact that they could insist that they stand and look within. By looking within they knew all that there was to be known. For you are God-in-the-least, the Power-that-is, and so therefore you are creation in the least, and within you, in degree, is every problem that ever beset you upon these worlds”.

“Now, what other questions spring to your minds? You will perhaps think many times over these words, and what we have said will come more and more often to you in the future in your every day life, until, eventually it will begin to bring you, as it were, to a halt, and will force you to think, and that will be a very good thing.

Is it everybody's aim to learn this philosophy whilst on this earth or do they learn it when they go back to spirit, or can it only be learned with the trials and tribulations of this level.

“An interesting one this. Let us say this, that when you are withdrawn from the physical body and you exist upon other levels of spirit, you have the ability to see far more than you see at this time. Of your own free will you will choose a pathway to walk upon this level. At that time you will be quite convinced that this is what you are going to do, and so you will return to this level and in all good faith to those sets of circumstances that you have chosen. But on arriving here all your past experience is buried deep within you and you call it your subconscious, and it becomes the character which is the basis of you as an individual. But you have this thing called ‘free will’ this wonderful power to decide of your own which way you will travel. As you come to a stage of adulthood, as you call it upon this level, so you begin to encase yourself in these varying degrees and thicknesses of materialism, until eventually you are almost blinded to the road you should have travelled”.

“But to go back again, if you have evolved sufficiently you can not only consciously desire and decide the circumstances to which you will return, but also you can hold that consciousness and as you grow into adulthood become ever increasingly aware of these upper levels of mind and the direction and the manner in which you should use them. (Coughs and says, ‘this is a peculiar body’). All that we are trying to do here is to rectify the mistake that you as individuals have made in allowing this crust to grow over you and to deaden deep within you these levels of mind”.

“If you learn the lessons that we are hopeful that you will from this time forward, the next time you return to a level such as this you will be very much aware indeed. So whatever it is that you decide to return to undergo, it will be in a very much different manner than now. Indeed it would be possible for you to overcome the karmic problems, to which you have returned, very rapidly indeed, and therefore be able to do one of two things - either to return extremely quickly to that place whence you came, or to exist here and to enjoy a state of awareness whereby you could assist either those around

you, or if your evolvment is sufficient, to assist this level of creation as a whole”.

“So you see it would be correct to say that you can learn to understand in this manner at any level if you so desire and if you have reached that degree of receptivity necessary to appreciate the benefits that can come from such a desire”.

“Now, what happens when this circumstance arrives at this stage in your evolvment? What has happened to you? When you returned this time you chose pathways which would assist you to overcome many weaknesses within yourself. You returned, you reached adulthood, and by that time the strong desires that you had before you returned had been deadened to quite a serious degree. But nevertheless the desire, the conscious desire was there strong enough for each of you to follow roughly the pathways that you originally returned to follow. But you have followed them in a manner which has made difficult travelling”.

“Now, because of some problem within your life the time has come when this inner self has stirred just a little, a little enough to make itself aware and when spirit becomes aware, sees this, as it were, the circumstances are put into operation whereby you have the opportunity to break open wide this crust of materialism and to see life as it really should be. This is what has happened. We have you here. We have an opportunity to speak with you, an opportunity to show you a pathway which, if you decide to follow, can only bring you great satisfaction, great spiritual upliftment and indeed in many ways material benefit, perhaps not in the way you are thinking now, but it can bring you great benefit. We hope that you will follow this pathway, but always remember you have free will. At any stage in your journey you have the ability to turn aside, to say, “No, I will follow that path no more”. It would be a pity, but always you have this right to change your mind and to take a different pathway”.

I have a little question. You have spoken at other times of light and dark, spiritual light, spiritual dark, phases through which we go at, I think you said, all levels of existence, when we are more or less in tune with the Godhead. I was wondering whether you had for us any advice on how we can make more bearable the dark periods.

“Let us consider this question of light and dark. In order to understand these problems more easily, let us use words of your own. Let us think of the varying levels of existence as belonging to varying groups and societies. Indeed in spirit there are groups and societies very similar to your nations and races. Let us think of these groups and societies existing within a circle. Can you understand that? The centre of this circle is the Godhead and emanating from this Godhead in all directions is the power of love. These societies and groups and individuals will fluctuate between the centre and the outside circumference of this circle according to their interiority, or to make it more simple, to their receptivity to the power, to the love, that is coming from the centre. Because the law says that all things, all creation, must be in variety so you all undergo a change, periods of greater in-loveness than others. So when you are greatly receptive to the Power-that-is you are closer to the centre and so closer to the light. You see things more clearly. You understand the truth, the wisdom to a greater degree. When you are less receptive to the Power-that-is so, as it were, you go outwards, as it were, and it becomes darker and you are less capable of understanding.

Now, what makes it that you can have these fluctuations in your ability to receive the truth and understand it? It comes back again to these varying levels of consciousness, to the very many yous that make you. Can you understand this? We have spoken that the you of the hate is a different one from you of the love. Now, these operate on this beam of power that comes from the Godhead, and it operates in this way: that each of you are two pressures, one against the other. You are a pressure of spiritual love to the Godhead, and you are a pressure of love to self. These two affect each other equally. You as individual spirit have reason, intelligence and will: reason in order to decide, to think, concerning the circumstances that you are approaching, intelligence to decide and to retain the experiences, and will power to give the impetus to the direction in which you want to apply your pressure as an individual. If you are highly spiritual you will direct your thoughts, your desires, your will towards the power of love. If you are in love to self, if you are not spiritual, you will direct your energies towards love of self and so will begin to build up this wall of materialism around you, and with each time that you

pressure towards self, so you go back a little and you bring around you your own darkness. You create the darkness”.

“Now you said, “How can we overcome this?” The answer is simple. You look within yourself, you analyse your every feeling, your every experience, your every thought, and you decide of your own free will the direction in which you desire to go, and if it is the light towards which you desire to go, you apply your thoughts and your actions in a spiritual manner. If it is to self you apply those same energies to your own selfish ends. You may say, and quite rightly so, at this stage, if I apply my energies to divine love, will I derive any benefit? The chances are that you are considering benefit from your own personal standpoint, materially”.

“So you have to look very deeply within yourself, indeed, and you have to learn to accept at a very early stage the fact that if you decide to apply your thoughts and your energies and your actions, in other words you approach every circumstance from a point of view of love, desirous that whatever you do will be in the name of love one to another, that eventually the way will become clearer and easier for you to tread”.

“Now, one of the problems concerning this is, that it is not always the manner in which we desire to tread. Indeed it could bring about a problem where you would be faced with the decision of perhaps turning aside from the very thing, the very pathway that you originally set out to walk. It is not an easy thing, but then, that which you are desiring to seek is of great value, of a value far greater than any material acquisition that you can get. It is a simple problem of you learning to know yourself, and when you see yourself as you really are, deciding what you are going to do concerning it. Do you wish purely to follow the pathway of self, or are you prepared to put your trust along the pathway to the Power-that-is knowing that you will receive that benefit most suited and most necessary to you in your spiritual progression, as opposed to that which you desire for the fleeting time that you are here in this material level. We are aware that it is not an easy decision to make. It was never intended that it should be easy. You are progressing along a pathway towards a refinement, a purity of spirit such as at this time you cannot comprehend, and the decisions that you must make are part of that

progression. What it comes to is that if you desire at this particular level, or any other level, to make a rapid stride forward in progression, then you will have some difficult decisions to make, difficult only because of the point from which you are looking at the problem. If you are standing in a very material position, the problems will be very difficult indeed”.

The greater the spirituality you have within yourself, the easier the problem is. For example, let us take a family, a man and a woman, two spirits walking roughly along the same pathway, probably with the same basic desires for their wellbeing and then they have a family. They have, shall we say a son, or a daughter, it matters not, and along that child’s lifetime, as it reaches towards adulthood it will begin to make decisions of its own. These decisions will begin to cut across the decisions and desires of the parents. Usually the one most capable of accepting this little one’s decisions is the mother, for the simple reason that she sees the problem from a much more spiritual point of view. I say, as a rule. There is a greater connection, a greater conjunction between the two than between the father and the child. This one, because he has in all probability had to be the one responsible for the well-being and the maintenance of the family, sees the problem from a more material point of view. So there is less conjunction between the two”.

“It is a matter of where you are standing and viewing the problem. The more material, often the more difficult the problem, the more spiritual, the more easy the problem. What can we do to learn to look at all problems in a more spiritual manner? Again it is back to the same answer: Seek within ourselves. We can speak to you for all your lifetime, but if there is no understanding of the words that we say then you will have learned nothing. You will have gained no assistance at all. But if the words that we speak make you think and from thinking decide to look within, and if you have the strength of character to look squarely at what you are going to see, and if you have the courage to say, “I like not what I see and I will change it”, then for you the pathway is open and the way is quite easy”.

“In order to be able to see and to examine yourselves it is necessary for you to reach these higher levels of evolvment, these higher levels of consciousness so that you can stand back from the problems

of your lifetime upon this level and to see yourselves as it were, from outside. As with your material problems, if you could take time to stand back, many of them would disappear, instead of which you become so involved with the day to day things that you cannot really see. But we hope, in a little while, will have changed all that and you will be looking at yourselves and your problems and your evolution in a very different manner”.

“One of the greatest problems you have to overcome is putting it to the first test, but we appreciate this problem and so we bring together such as you at a period in your time when, either you have experienced a bad problem, and cannot quite understand, or are experiencing problems at the moment and finding, perhaps, the going a little hard. For it is at this time when the awareness is greatest and we feel it is at this time when we can make the greatest impression upon you and all we need is for you to think but once, and then - we have you”.

Why is it so, friend, as one invariably finds, that this awakening takes place in moments of the depths of despair, sickness and suffering, and hardly, if ever, in moments of elation?

“It is a simple answer to that problem and one which is so often overlooked and yet it is a basic principle. When you are undergoing a period of self-satisfaction, when all the material that you desire is with you, you are so bound up in self that there is no need for you to look anywhere else. It is only when you have experienced or are experiencing periods of strain or stress, when you see around you the material standards on which you have placed so much stress, so much strength, suddenly become unable to give you that which you desire, that you begin to see how tiny you, as a spiritual creature, are. You then have to look elsewhere for some strength, and in the looking you then begin to crack and to crumble the heavy casing of materialism that you have built around you. You see it fall away as clay and there you are so very tiny and often so very frightened and so very lonely”.

“It is at this time when we are able, when all other things are seeming to be not what they seem to be, that we can direct your own

self to looking at that which you are. If you are strong enough, and desirous enough to see with open eyes, and if you have the courage to do something concerning it, then we have suitable material to set upon the correct path. You may ask, "Why is it that you bother so. Why is it that you are so concerned that we should travel this correct path?" The answer again is simple. You are too valuable as a facet of creation, too much effort, too much work, too much love, too much power has been expended in bringing you to this degree of evolvment to let you, to allow you to destroy it without some effort on our part. For make no mistake you have reached many times, and very recently in your time, a point where the balance of good and evil has been so precarious that, but the slightest direction of self could have upset and destroyed all that has been created".

"With each of you that we are able to set upon a thought of spirituality, so the balance is directed in the correct way".

"Again, it is important that you understand that however tiny that you may think that you are in the scheme of creation, nevertheless the balance is so close that each of the little weights that are you can make the difference between annihilation and progression. It is as serious as that".

Development, Psychic and Spiritual

"For a little while we would like to discuss with you certain problems concerning that which you call development. The reason for this is that there is within the minds of certain of you desires to develop certain faculties, certain aspects of your own innerness in a spiritual manner that will enable you to make contact, to exist with and within certain levels of consciousness that at this present time are hidden from you".

"What do we mean when we speak concerning development? There are basically, from a spiritual aspect, two particular types of development. One is the development of you as an individual spirit, and two, the development of those psychic abilities within you as a normal human being. Of these two types of development the one that we are interested in is the spiritual".

"But first let us discuss the development of the psychic abilities within you all. Here you are merely extending certain senses that

exist as part of your make-up, and these are mechanical rather than spiritual and because they are mechanical, need have no spiritual background at all, and because of this they are extremely limited in the way and the extent to which they can be developed. There is upon this level of existence a great number of people, spirit, who half-heartedly desire to express themselves in a spiritual manner and in order to do this they take upon themselves the extension of these mechanical senses. They do so usually in an ill-defined manner with little or no expertise and often with little desire to spirituality, more a desire to uplift their own ego, and because of this, much of the philosophy of spirit that could be given to the human race is lost and that which exists is open to ridicule and to discredit. So for the purpose of this particular meeting, and for those of you who are desirous, we would prefer to discuss a little more the spiritual aspect of this thing you call development”.

“First one must understand that which it is that we are trying to achieve. You as human beings are spirit existing in a physical vehicle, spirit that is a manifestation of the Godhead, created to flow in a Godhead stream of divine power and to evolve and to progress by your own efforts. You have within you, by virtue of the place from which you were manifest, the ability to return in consciousness to that Godhead level. But in your wanderings and in your journeying through many lifetimes, you have taken upon yourself a cloak of materialism that has deadened to a very great degree all that is spiritual within you. Indeed, what you are now is nothing more than a kernel of spirit encased in a hard shell of materialism and ego, and so to develop in a spiritual manner one must first learn the difference between these two things, these two aspects of you as creatures of this level”.

“You have this physical body which is but a vehicle, a vehicle that you of your own free will chose in order to enable you to undergo certain circumstances, certain experiences. Intertwined with this physical is the materialism that has gathered around you in your journeying through your constant love of self, and these two things combined have made almost a casing of granite around you as spirit. How are we going to remove you from this casing? And not only to remove you, but to remove you quickly in order that you may be of some use upon this level?”

“First we must indoctrinate you into the knowledge that you are first and foremost spirit, and that the manifestation of this spirit upon this level of existence is in effect your mind, and that this mind, by way of your spiritual contact with divinity, can control and has power over all that is material and physical around you. In fact, none of these things exist except without you as spirit, without you as spirit manifesting as mind upon this physical level. And so in order that we can develop you spiritually, we must teach you to cast off, if but for a short time, all that is physical about you. In order to do this, it is necessary to condition your mind whereby the physical no longer exists. There are many ways in which this has been carried out upon this level. Many of them take a great length of your time, and we have not at our disposal this length of time”.

“So, by virtue of the philosophies propounded at these varying gatherings, by virtue of the words that you can hear upon these machines, your mind is already being conditioned to the state where it can begin to dispense for periods of time with this physical vehicle. So when you come to consider and to attempt spiritual development, you must first convince yourself that the physical is of no importance, and that you as mind, as spirit, are all-powerful and all-capable of all things. For those of you who take this form of development, in the early stages the demands upon your mind, your logic, your credibility, will be great, but we can only ask you in your desire to progress, to accept the words that are given to you, to follow the instructions willingly, desiringly, in order that you may attain that ability that is your birthright, the ability to contact that level of conscious spirituality whence you came”.

Peace

“Now, we would like to discuss with you for a little while the word ‘peace’. What do you mean when you discuss and consider the word ‘peace’? You as spirit in a physical, material level of existence can only understand these words from a material, physical standpoint. It means to you the ability to be free from the normal worries and problems of your everyday life. In your business it probably means you have achieved success. In times of stress, peace means that you have reached a point in your existence where your daily flow

of life travels unimpeded. In times of world strife, peace means to become as one again, that the hostilities that you have created have ceased. But this is merely peace of an exterior manner”.

“The peace to which all of you should strive is the peace which comes from spirituality and the contact of the divine. You will remember that in past talks with you we have said that there are two kingdoms and each kingdom has three heavens and within these kingdoms and heavens the word, the law, is received in degree. In the kingdoms, either celestial or spiritual, the word peace is in effect the delight experienced by spirit upon those levels from good. In other words, all they receive from the Power-that-is, is good according to their receptivity. And so it is that for them this word peace is an inner thing, a highly spiritual thing, a peace that comes, not from the exterior, but from inside. It is this peace that you are seeking when you are looking and desiring spiritual development upon this level of evolvment”.

“You may say that the acquisition or the ability to experience inner peace is not a very great gift, a very great treasure to seek, through spirituality, through development, and you may ask yourselves, ”Is it worth all the troubles, the problems, the time, the concentration and the self investigation necessary?” I can only say to you that once you have glimpsed this peace you will never be satisfied again until you have experienced this inner peace, and once experienced, you will never be able to turn aside from the constant task of seeking and searching for increasing development”.

Yes. I would have thought also, friend, that whilst your words suggest that the motive being to make contact with, for the purpose of experiencing this peace - I would say that there is another motive and that is to provide themselves as ably as possible to serve the needs of others through development.

“This is very true, but first one must learn the craftsmanship of which we speak. However great the desire to assist others, that assistance is limited to your knowledge and your experience in spirituality. So while we agree with you that the end product is the betterment of all creation, at this stage, it is preparing yourself for

this task with which we are concerned. You will recall, friend, that we have said in the past that this coming together upon this level would increase, would become very much wider in its circle, as more and more spirit upon this physical level become involved. Many will be but for a brief moment, but every so often there will come those of whom it is said, of whom it is written, that they shall have the opportunity to make this spiritual contact with their original levels of consciousness”.

(Thank you friend)

“Now, have you any questions that you would like to ask concerning that which we have said?”

Whilst learning this development there are bound to be people one meets in daily life that you can help to a limited amount. Is this so?

“This is so, and it is desirous that you should do so. But always consider carefully each opportunity as it presents itself and make sure that in your eagerness to assist that in effect, you do assist. For the mere helping of a soul over a material problem is not necessarily to assist. It can be that that problem, if faced, would have given greater assistance to that one than the extended arm you offer. This is why we say it is so necessary to become proficient in the tasks and the craft that you are learning, studying, that you may see within those that which is their real problem, that which is their real need, and in this manner give the correct assistance. When we look around and consider the problems existing on this level we see so many times misguided assistance given in all sincerity with a strong desire to uplift, and in effect it is having a destructive influence. For all who come to this level have something to learn. They have returned of their own free will. They were aware before the point of returning of their own weaknesses, of their own failings, those parts of their character, those parts of their spiritual make-up that were deficient. They returned to experience problems, circumstances, life as you call it, in order to have the opportunity to overcome these very weaknesses”.

“And when they have arrived, have journeyed and have begun to experience the problems which come with increasing maturity, one has to be extremely careful not to weaken their opportunities by giving assistance in the wrong manner and at the wrong time. Often, far better would it have been to have given a word of encouragement rather than assistance, or to have given no word at all rather than a word of encouragement, or indeed, if you could have seen far enough, to have appeared to be obstructive in order that there were was an incentive for extra effort. One of the greatest drawbacks with your present systems of orthodox philosophy and religion is that always the aspect is of goodness, of always assisting in a bountiful manner, and of turning one’s back or one’s eyes from this word ‘evil’, and in so doing, so often there is trained into you the desire to run from evil instead of facing it. But spirit is all things. The love, the power is the One. You as manifestations of that spiritual love have to decide of your own free will, of your own effort, the manner in which you will interpret that love. You will either interpret in a degree of spirituality or you will interpret in a degree of self. In spirituality you are interpreting good, in self you are interpreting evil, both in degree according to your own receptivity of the Power-that-is”.

“So when considering spiritual development, the most important aspect is to consider the ability to withdraw from this level so that you may see clearly and truly a very much wider range of the picture below. In this way you will be able to see to a greater degree how best to assist and, if need be, even to seemingly go against, in order that a spirit may find the necessary incentive to rise above his own problems by his own efforts. Can you understand, friend?”

Well, I was going to come back on that because many have been the times that have been my experience to see, what I believe, in conditions of squalor, degradation, spirit manifesting in conditions that have been abhorrent to me. Well, you have said that they come back to experience of their own free will these sorts of conditions. Well, I can easily and readily appreciate this if one could bear witness to the fibre, the calibre of spirit that dwells in to be strong enough and evolved enough to overcome these conditions, but it has appeared to me in many instances that the

spirit within is faced with insurmountable problems as far as it is concerned because the evolvment there is nowhere near the match of what the problem is.

“These words you speak, from a logical point of view would be seemingly correct to a degree, but you are again failing to appreciate the problem from the very levels of consciousness to which you yourself have been uplifted, and if in your thinking, your periods of sitting quiet, you were to raise yourself again to these levels and to project yourself to those conditions and see them in their true spiritual concept, your attitude of mind would change. For you must understand, as we have taken great pains to express to you, that in effect, this physical vehicle and the conditions within which it exists, are of no importance except in as much as they give unto the spirit concerned the conditions that he needs. Unfortunately, as we have said, the returning to this level brings with it a hard casing of materialism and self-love and often this converts to what is self-pity in effect, and destroys to a large degree the very spiritual strength with which the individual spirit returns”.

“But this is the very problem that he may have returned to overcome, and I would say to you that at this time in particular, this level of existence is very weak indeed in this strength, in this spiritual ability to overcome these problems of squalor, of disease, of neglect, malnutrition, and all that goes with it. For let us think a little more deeply concerning this problem. Much of these problems on this level of existence are self inflicted by attachment to out-worn, outdated dogmas and religions; self inflicted by a refusal to generate within themselves the strength of spirit necessary to bring about an upliftment; self inflicted often by this seemingly inherent desire to think only of oneself instead of each other and collectively as a level of existence”.

“We are not decrying the problem. We are not trying to say that the problem does not exist. What we are saying is that all problems exist because they are necessary at this particular level of existence, at this particular stage in its evolvment. You have upon this level all the ingredients necessary to make it a heaven. What then is the factor that stops this being so? It is the level of reasoning spirit ex-

isting upon it. The filth, the malnutrition, were not placed there in the first instance. They came as a result of those existing upon this level. There is upon this world of yours all the sustenance necessary to keep all in a degree of health and contentment such as one experiences upon higher spiritually evolved levels. It is this very love of self, this very self-pity, which comes from a degeneration of it, that brings about these conditions”.

This is more of a group responsibility than an individual one, is it not so?

“This is what we were going to expound now. These conditions are viewed from spirit, as you would imagine, with consternation, concern and even horror. For here is a level of divine love made manifest in such a way as to be a black spot, as it were, upon creation. What is the answer? The answer is the upliftment of this level of experience spiritually as a whole. How can one best do this? To send a Messiah? In this degree of your evolvment, a Messiah as such would be of no use. He could not speak in sufficient tongues to reach the whole range of levels that exist. For to be operative, to be effective, he has to be one equal and of every level”.

“The answer as we in spirit see and experience, is to teach individual spirits on every level of existence, every level of evolvment, the Law according to their own receptivity. It is necessary to bring them together, suitable ones, in order that we may choose and thin out those most suitable, and then to endeavour to open them up spiritually to such a degree that they can, at will, with conscious knowledge, uplift themselves at any time to those higher levels of spiritual consciousness where they can use and control the power-that-is in such a manner that they can redirect it in an effort to bring about this general upliftment of humanity as a whole. This in effect is all that this gathering together is. It is one of many, many such gatherings where there are brought together all those who seemingly have something to offer, something to give of themselves, that we may be able to develop and enlarge and to uplift to the degree that it becomes a useful avenue of spreading the knowledge that is to the betterment of all mankind”.

This same knowledge will be expounded in many different ways, but always there will be the basic truths, however it may be given, that man upon this level is everlasting spirit, a manifestation of the Godhead, given the ability to reason, to have intelligence, and to have will, and to develop to a thing of beauty by means of his own efforts. Does that answer your question? (Silence) There are still doubts within you.

Yes, I think so, friend. Coming back to this question I put to you, in particular a situation I described, where you will have these conditions within the framework of the society where, due to the indifference, the ego of this society, there is this by-product which is the squalor and the degradation. Is it not possible that there are spirit existing within those circumstances, caught up in those circumstances and are not properly able to fend for themselves to evolve out of that. Then, therefore, isn't it a responsibility of the society in which this exists, to help?

“This we have said. We have said that in order to uplift this whole range of humanity, such as yourselves are being drawn together. The reason that you are being drawn together in this manner is to instil within you this sense of responsibility. For I would ask you, my friend, this one question. Until this time that we met, until this time that we came together and we walked the path of development, what have you done to accept your part of this responsibility?”

Not very much, friend.

“And you are not an unkind man. You are not wilful, destructive, inhuman, but for a long time indifferent to most problems other than those of yourself and those of your immediate family, and to a degree this is understandable. But now we have met, we have discussed, we have walked together and now you see the problem in a more spiritual manner and you see the problem in a more personal manner. There is within you, probably, a desire to rush and to assist. Then your logic tells you “What can I do as one individual?” Again your logic tells you, “Nothing”. This is not strictly true. But for the purpose of this problem, let us accept that as being the truth”.

“The problem has come back again to spirit and we have to find a way of trying to assist you, to assist all, to take upon themselves this overall responsibility for the upliftment of this level of existence as a whole, and the manner in which we can do this best is to make you aware. You will spread this word to here, to there, to many places. And so will all of you, and in this way, slow though it may be, there is a chance, there is a possibility, that this level of existence will come to realise its responsibility to each other and to creation as a whole before it destroys itself”.

“Make no mistake that this level of existence has been upon the brink of self destruction many times in recent years of your time and but for the power of a few, the balance would have been turned to self destruction. This is a state of affairs that spirit does not desire, cannot allow to exist. You may say, “If this is the problem, if this is the fact, why does not spirit do something about it? Why do you not purify us all?” The answer to that, my friends, is that it is against the Law. The Law says that you will evolve by your own efforts. The Law is just, but it is absolute, and so by your own efforts you will evolve. That does not mean to say that we cannot, perhaps, gently nudge you along a little by breaking in upon your consciousness, by making you aware of what your responsibilities are. To this end we will strive”.

You were talking about crafts a little while ago. Craftsmen, as we know it here on this level usually undergo instruction and theory, which is what we are seeing here. Also, as they progress in this theory they receive instruction in practice, and they put this into practice. Now, wouldn't we be far better off if a similar line was followed with this philosophy, in such a way that when we're able to understand what was given, to a certain extent, we could experience some of that and then be opened up for further instruction?

“This is very true, and it is more true to say that you are given practical experience from the very first time that you are made aware of the spirit that is within you. For you yourselves create your own practical experience the moment that you yourselves begin to play

with words such as ‘spirit’, ‘God’, ‘creation’, ‘power’, ‘the law’. The moment you begin to play with these, the moment that you begin to think concerning these, so you begin to practise in a practical manner. And your everyday life is in fact a practical demonstration of your apprenticeship. For from the moment that you take unto yourself these thoughts, these questions, so you change. The changes may be so slight that you, perhaps, cannot see them. But I can assure you that you are not the same person that first attended here, and each day, each minute of your existence you are changing. You speak of craftsmen and the fact that they have theory and then are introduced to the practicalities of their particular craft. Most of these crafts have something tangible with which to work. What are we working with? We are working with that which is within you- spirit- a manifestation of creation interpreted in mind. One cannot hold it in one’s hand. Indeed, at this level you haven’t even words suitable to describe it, and so we talk with your own words, and we use words such as crafts and apprenticeship and theory.

These words are inadequate as we know and if I could speak to you in the manner with which I would speak to one of a similar kind to myself, with fewer words I could teach you more. For with the ability to speak by expression, the ability to look at one another and to understand we could, in a fraction of your time, teach you many lifetimes experience. But this we cannot do and we have to make do with the avenues of teaching and training available to us. We can only ask for your cooperation, for your trust, that we are what we say we are, and it is only when we have finally achieved this that we can really make the strides necessary to show some difference in your evolvment and in your progression. I can but say to you, friend, that if you continue as you are now, the time will come when you will understand, when you will know within yourself, and you will say, “Well, he was right”. But I cannot give to you a course of lessons neatly written out and catalogued so that you may do this on that day and that on another. This is a living thing that we are trying to mature, to refine. It is you as a person, as a spirit, as part of the Godhead, that we are trying to assist, to generate itself into that thing of beauty to which it was originally intended. I can but say again that I sincerely hope and desire that we speak with each other many times at

gatherings such as these and that you will learn from us the theory, shall we say, necessary to put into practical in your everyday life and so learn your craft in the manner in which it should be learned. Can you understand, friend?"

I can understand what you have said, but I can't see at this stage why this should be so. It seems to me that you say that we are slow in progress and yet when someone does make an effort every conceivable obstacle is placed in his path.

"Can you tell me friend of any worthwhile craft that is not difficult".

No, all crafts are difficult, but, at least, one can see a goal or one's achievements, which is encouragement in itself.

"But in these crafts, where you are seeing achievements, you are merely measuring your own expertise by the degree to which you have produced an article. Is this not so? Now the article we are trying to produce here is your inner spirituality, and you have not yet even accepted the fact that you have such a thing, and so, even if we showed you, by example, your own spirituality, you would not even recognise it. But I would suggest to you that if you wish to see the degree to which you have improved in spirituality, that you look into the eyes of those nearest and dearest to you to examine their feelings, their own assessment of you, to look around you in your workaday life and to examine again the attitudes of those with whom you come into contact, and it is in these fields of investigation will you find perhaps the answer to the question, how far in degree you have evolved yourself.

You are here at this time studying a craft, a science, if you wish, that even your own most learned philosophers, doctors, men of wisdom, have only begun to scratch at the surface, and the reason they are taking so much time concerning these things is the method of approach. They too desire to see something tangible, to measure by words and figures the degree of refinement, but we know that there is not enough time for you to learn in this manner. The learning has to come from within. It has to be a realisation of that which you are,

and even this has to be tempered with the degree to which you can accept at any given time”.

“There are those that if they were brought face to face with what they really are would lose their sanity. There are those who, if they were subjected to the power that exists latent within them, would be destroyed. You cannot conceive that which you are at this stage. The power that is there within you – it is creation itself, and you are a direct manifestation of the Power-that-is, each and every one of you. All that is necessary is for you to understand, to learn and to know, and there is no other way that we know of whereby this can be given to you in a manner suited to you as an individual. There is no short way, friend”.

There are those, friend, who, having had no philosophy and have no idea of your teachings, undergo a practical experience and have to search for an answer, which inevitably leads them to this philosophy. How do you explain that?

“It is merely a manner of introduction. It is merely the manner by which you are brought together. What is it you desire to do? Undergo an experience so harrowing that your spirituality is open by force? Do you desire to experience, for example, the loss of one so dear and near that you experience the standing alone?”

I don't think this would solve the problem for me anyway.

“On the contrary, friend, such an experience would solve it for you very completely, but whether or not you would have the strength to withstand such a shock is a matter for debate. But for you this is not the way. For you the way is through your reasoning, not through the practical, but through your mind, your thoughts. It will probably be a little slower than others, but I assure you it will be very conclusive when it finally arrives. You must have patience, friend. That is something in which you are rather sadly lacking at this time. But it will come, it will grow. You and I will speak many times yet. Always you will argue of course”.

I'm told to.

“That has not answered your question to your satisfaction, but it is all that we are prepared to give to you at this time, but it will become clearer to you as we progress”.

It's clear enough, but it's not....

“Quick enough”.

Yes, quite so.

“Have you any other questions?”

When you were speaking earlier about sometimes helping people and you are in fact hindering them, would you say that the Social Services in this country come under that category? Would you in fact hinder people if they didn't have a lot of help – they would strive harder to get out of the condition they were in?

“Whether it be Social Services, whether it be individual attempts, there are those who will, in their present state of evolvement, continue to take and to accept and to make no effort. Even if these services were not available, still they would take, even from those around them in similar conditions. For their level of evolvement is such that this is a weakness within them. When you talk of giving assistance, one first has to think whether the assistance is falling upon land that will produce, or whether it is falling on land that is barren. And if you decide that it is falling on land that is barren, then one must look at the land itself and say, “What can we do to rejuvenate this land in such a way that it will produce?” It is here that you have to dig deeply, deep within the minds, deep within the spirit to see where the weakness is. And what is it that we are doing when we learn, when we are trying to develop in spirituality? It is to develop the ability to dig deep within and you can only learn to dig deep within others when you have learned to dig within yourself”.

“These services or individual efforts are necessary. They are at least the beginnings of an effort to bring about upliftment on a na-

tional, collective scale, but they are not sufficient in themselves. They will do much good. They will also breed indifference and laziness unless there is with it a service to the spirit itself. Now you cannot set up, as it were, a department or a ministry of spiritual upliftment. You have tried this, you have organised it to a great degree. Every religion has been such a ministry and all of them, in degree, have failed. The upliftment is much more a matter of individuals, of such as you, imbuing into others a desire for spiritual upliftment, a desire to assist and to give of themselves to all around them for a common good. You are far away yet from making this place a heaven, but while we can still bring together such as yourselves, there is still the possibility, the opportunity to bring such a condition into being”.

You said we couldn't make this a heaven if we tried, but surely we can learn more from the conditions we now live under, with all the horrors, etc, and learn from these horrors to evolve ourselves easier.

“I do not recall stating that you cannot make this a heaven”.

No, you could make this a heaven, but surely we can learn from all the horrors that we have about us now easier and quicker?

“This is very true if you could appreciate what the horrors mean, but until your own spirituality is uplifted, you do not see the conditions, the horrors in the manner in which you should, and that is why these conditions exist. Why they are allowed to exist. If all of you, if all those who enjoy a standard of living could experience spiritually those horrors, they would not exist. They would not allow them to exist. But at the moment, in large degree, you experience these horrors of which you speak through indifference. You read about them, you even see pictures and you say, “How terrible!” and then you put the picture away. You walk away and it is forgotten. It has no direct impact upon you, but by teaching you to be aware of that which is within you, you will be able to think and to project yourself to those conditions. You will experience them in a highly refined, spiritual

manner, and having once experienced in that way you will not be able to walk away again”.

If this level was a heaven, how could we learn?

“When we say that this level will become a heaven – always it is a heaven in degree, and as your ability to understand spiritually grows, so you will see in ever greater detail the perfection to which you must attain. At this level you see very little. The higher the spirituality, the greater you will see and the greater will be your desire to reach those levels. And as we have said, you are spirit everlasting”.

Excuse me a second. I may have the wrong impression, we can attain higher levels while we have this life. Is that correct?

“Certainly. Each time you become a little more aware, a little more refined in spirit. So you are attaining a higher degree of evolvment, because on any given level there are many levels”.

For some this is a heaven, isn't it?

“That is so, friend. For some this is indeed a heaven. For such as you it will be necessary to create your own increasingly refined level of heaven”.

“What of you, friend? You have been listening quite intently, and many thoughts have run through your mind”.

Yes they have indeed. What you have said has appealed to my logic. It has also impressed upon me the abysmal ignorance in which we live. It cuts across radically most of the things we have been taught by our education, by our society. The question of help to another spirit here-I can see that we will never really know what action we ought to take until we ourselves reach the higher levels of consciousness that you are trying to lift us to. The problem is-what do we do between now and then?

“Interesting. I can perhaps best answer you by saying, ‘What does a child do between the years of its first beginning school to the time it matures?’

Asks its father?

“It exists, and it learns, and it experiences, and it grows, and so will you. Each day, each minute, each second of your time, by virtue of the fact that you have within you now this strong desire to grow spiritually, you will continue to progress, to learn, to experience and to suffer. (pause) And to know joy and peace. They are merely but facets of the same emotion”

The same emotion dependent on how much of self there is in it?

“That is so, in as much as there is but the one love. The nearer to the Power-that-is, it is spiritual love to the divinity. The closer to self, it is love of self, leading even to evil and hatred and greed, all aspects of the one power, the one love. It is merely a matter of interpretation, and you are constantly interpreting this power in every act, in every thought, in every deed that you do, every second of your existence.”

“It is a thought, eh?”

“Unfortunately, at this particular level of your evolvment, of your understanding, you cannot experience this love in a manner which will show you its great beauty. The moment that we can uplift you to that degree where you can begin to experience in this manner so will the world, so will creation, change for you”.

I was hoping that this time you would give us your interpretation of right and wrong, how you look at right and wrong and good and evil.

“An interesting point. Now, firstly when we talk in terms of “right” and “wrong”, from which standpoint are we speaking? Is it from the sensuous standpoint, in which you use the term, or is it from the basic standpoint of a positive or negative power? Let us speak first concerning the basic problem. Here we have a cosmic creation

which is basically one of movement. All appertaining to this particular aspect of creation is movement, every facet is basically movement. So we have these three basic powers, and of these, the two primaries are the positive and the negative. These two between them set up, as a secondary to them, a third power that is called the ring-pass-not. It is merely an extension, or the limitation of any matter within this form of creation, any particle of matter, any particle of movement's susceptibility to attraction. These two basic powers, negative and positive—evil, good; hatred, love; devil, God; sinfulness, spirituality, all these have direct alignment with each other. So for us, when deciding good or evil, it is purely from the standpoint of whether a particular action is progressive or non-progressive”.

Could you just define progressive?

“Progression is any form of movement that goes forward in the evolvment of this creation as a whole. Evil is anything that is negative or dissipates that which is evolvment.

“Now, having said that, we then have to take this concept a step further and say to ourselves, ”How do these two things work in relation to each other?” For one cannot just say, glibly, a dissipating action is evil, or negative, and a progressive, or constructive, action is good, or spiritual. We have to look at these two basic powers and say, ”Without each other there would be, on the one hand, complete dissipation, and, on the other, stagnation.” For each is complementary to the other. For if all things were harmony then progressiveness would come to a standstill. If all things were negative this creation would not exist. Having accepted that fact we then have to say to ourselves, “How does this work?”

“Now, the primary power, or the progressive power is a power that is always turning inwards to itself. It is a consolidating, constructive thing. It is movement that begets movement, and turns inwards upon itself, always with the idea, with the plan of consolidating, solidifying all that it encompasses with further forms, ever more complicated, ever more complex, of movement. The negative power, on the other hand, is a power that is determined to return to that point whence it came, back to the mass of pure existence, and to take with it all that the constructive power is”.

“Because this is a cosmic creation of movement, these two movements, working at angles to each other, create secondary powers in many ways. And the first secondary power created is that of the ring-pass-not. This is, in effect, merely a field, a field that determines the neither of these two powers will become so strong as to nullify the other, and furthermore to enable one to become the thrust-block for the progression of the other”.

“Now, this is good and evil in its basic sense, and the manner in which we, as such, look at good and evil. When we have progressed in evolvment through the cosmic stage, to the final bursting out of the more complex atoms to become the universes upon the varying planes of evolvment, we then begin to find good and evil changing. In the first instance, when a universe is created from the explosion of complex atomic structures, from the many planes, from the deep quiet of the cosmic creation, still the same process applies: progression, negation, ring-pass-not. These three powers exist, basically, even in the most complex of atomic formations”.

“But as we come to reasoning spirit, reasoning evolvment, evolvment with mind, we then find that these three powers begin to take on a different aspect. They begin to take on a sensuality overshadowed by a further thing called ‘free will’”.

“Now, what is this ‘sensuality’? It is the ability of a reasoning spirit to sense, in many ways, reactions to these two powers and to have them affected by the free will that comes of its own ability to reason. And so, good and evil begin to become personal things. They are not only basically the negative and positive powers, they begin, through the eyes of reasoning, to take on certain personal meanings. So one finds that acts of love, one towards another, become things of good; no longer is the term applied to it being ‘constructive’, it is merely a feeling of wellbeing. Admittedly, in the majority of cases, the feeling of love is meant to portray progression in some way; but in effect it is often the most negative of approaches”.

“On the other hand, evil again becomes a personal thing, and is meant to express dissatisfaction or unlovingness to others close to you, or indeed anything that affects you as such as a person. It does not please you so therefore it is not good, and your reasoning says that anything that is not good is so easily evil; and because over the

many years, by your measurements, of your conditioning through your evolvment, you have become so concerned with self as such that you have now lost, to a very large degree all ability to see either of these two factors in their true light”.

“Now, add on to that the further development brought about by your reasoning, and with it your increasing free will, the progression from the tribal instincts to the more personal instincts of existence, and we find that you then bring in evil or good to apply to purely conventional modes of existence. So we begin to arrive at a complexity of modes of existence in varying parts of your world, and these terms are applied in many ways. So you have anomalies here and there, where it is immoral, or wicked, to do a certain thing in this area, but it is perfectly good, indeed takes on in certain instances religious aspects, in that area. And you have reached a stage now of so much confusion that, when asked what is good, you cannot, all too often, even find words, and the whole meaning, the whole power, of the use of these two factors is, by and large, lost to you in this western part of your world”.

“By confusing the principles of good and evil by conventions applicable to particular forms of civilisation, by applying them to social codes, you have lost the ability to use them in the manner in which they were intended to be used: that is to control them in such a way that the negative power is held in its truest sense. It is locked and used as a thrust-block from which to force forward all the progression that is you. So your evolvment would go ahead very rapidly indeed, instead of wallowing, as it does all too often, in the seas of despair that come from love of self and a complete misunderstanding of life as it really is. Can you understand?”

Well, it is rather confusing.

“Express where it is more confusing to you, and let us try to clarify. It is important, this, for it is a basic principle. All life is based on this principle of positive and negative, of good and evil, being used in the manner in which it should be used, and not in the manner in which, all too often, you use it now”.

The confusion arises for us in that we are still affected by definitions of right and wrong set upon us by society and social conventions. This contrasts with our now widening appreciation of the meaning of things, so that one has not totally effaced the other. We can now say that there is a positive force and a negative force. We must look at ourselves from a wider perspective.

“This is very true, but we are hoping that the words we have spoken in the past, and will speak in the future, will enable you to approach life and its evolvment, and this means its complete enjoyment from this standpoint of controlled power. For in this way, and only in this way, can you hope to exist fully in the manner in which it was intended that you should exist And we can only use the experiences that we have been able to assist you to experience as examples. So we say to you that your attitude to life has undergone a vast change that is noticeable to you. You can say from the standpoint of experience, “I have changed and I know that this philosophy, or the manner in which I now experience things, from the standpoint of this philosophy, is the reason.” Is this not so? And for you (to a lady who had had many serious physical problems) there have been radical changes within you: first an opening so as to broaden the understanding, then a closing in order to strengthen the physical, and eventually another opening again to a very much wider sphere of existence. You can understand this?” (yes)

“And you can say quite categorically, “This has happened, and I know”, not, “I think”, or “maybe”, but “I know”. (very emphatic). Not, “I think”, or “maybe”, but “I know”.

“For you (the medium’s wife) the ability to overcome the problems both of your physical and mental state are fact, (Oh, yes) and it is only in this way and through this form of philosophy will you be perhaps able to experience life and evolvment in the manner in which we so desire that you should. For in this way you will become more complete, more capable of affecting that power upon this world, upon this stage of evolvment, that will assist to keep it in balance until such times as it has overcome this period of, shall we say, decay, this period of negation, and the positive factors begin to flow again”

“Now, perhaps it would be as well, at this stage, to recap, as it were, what we have said, and to perhaps explain why these periods of seeming negative destruction can come about, and why it is that one cannot find through exoteric philosophies, the philosophies of love, answers to these problems. How it is that this God image, that you have been conditioned with, can, seemingly, fail you in these times”.

“Now we have said that the first manifestation was movement in pure existence. This produced a ring of movement of size beyond your comprehension. The fact that it is movement in space allows it to create secondary movements which in themselves move at angles to the first, and eventually we have two spheres, as it were, one within the other spinning at angles to each other, the centre one also revolving on its axis”.

The distance between these two determines the Ring-pass-not, which is purely a power which is in effect the field between two opposite forces, such as in your electricity. You have a negative and a positive and between the two there is a field”.

Now, here we have a cosmic creation, a vast mass of movement. The next stage in the progressive, or primary power, the sphere in the centre, is for the movement to give off secondary movements in the form of rays that flow to the centre and back again rather like the spokes of a wheel. So the power, as it were, the movement, is transferred from the outside to the deep centre, the deep stillness. These rays are in pairs, basically, and so the first atomic structures that are created in the vortices brought about by these rays coming into the centre, are created, are formed, and flow outwards along one ray, and backwards to the centre along the second. And in this way every atomic structure is exposed to all the pressures that that particular plane or phase of evolvment has to offer”.

“They return to the deep stillness of the centre and a state of equilibrium finally occurs. This state of equilibrium remains until the negative power is in the ascendancy. The balance is upset and again the pressures are placed upon the atomic structures to the extent that they burst forth again from the deep stillness, flow out along the rays, this time along a different pair, and so the second phase, or the second plane of evolvment begins. But this time the atomic structures flow-

ing out have greater, as it were susceptibility to attraction, and flow outward, because they have now greater bulk, greater mass, and because they have greater mass they attract to them other movement, other matter, as it were. So they flow out again upon the rays to the ring-past-not. This time the ring-past-not is farther out, for they have greater bulk and so move outwards greater with the centrifugal force, as it were, of the deep centre. Again they return, and so on and so on, into the deep stillness completed, having experienced all that that particular plane of evolvment, that phase of evolvment, has to offer; until again the balance is upset and away they go travelling out upon the next ray. Now, here is where certain factors begin to apply and can affect to a very large degree a phase of evolvment. For these masses of atomic structures, flowing out on the broad seas of the rays are not only affected by their attraction to other mass on their journey out and back, but they can also be affected by the atomic structures flowing, as it were, on other rays”.

“So it is that you can have what is a seeming slowing down of a phase of evolvment merely because the mass of very complex atomic structures flowing upon that particular ray are affected by the pull of another mass flowing along a ray close to it. So you will have, in the creative phases, the planes of evolvment, seemingly unexpected, for no apparent reason, declines, as it were, in evolvment, in progression, and this can have the effect of making, upon, for example, when it has reached the stage of universe, the cosmoi of the original cosmic creation, the effect of making long periods of seeming decline, or lack of progression, when all the world seems to be, as it were, at variance with itself”.

This is the whole universe?

“This is on the scale of a whole universe. Indeed it goes beyond this, my friend. It can be on the scale of a plane of evolvment, a plane of experience, a plane containing many, many universes such as this one, many solar systems. So it is that these problems are more complex than they seem at first. But while they are capable of being overcome, of being recognised and attended to, if you are looking at them from the standpoint of the basic principles of life it is impossi-

ble to try to approach these problems from the standpoint of good and evil on the plane of sensuality from which you look at these two factors in the main at this time”.

This is what I was getting at, that our vision is very, very limited on this plane of what you call sensuality.

“This is so. So many things, indeed so much of your ways of existence are limited to very narrow confines indeed. Yet, if you were to look at your basic problems from the basic standpoint, if you wish, they could be overcome”.

“Let us take, for example some of your greatest problems—the question of population. You look at this question from a point of sentimentality in the same way that you look at human beings, at spirit existing in a physical body. You are appalled if someone suggests that there should be a curtailment of the reproduction of physical vehicles for spirit; and yet you can accept quite easily, by looking the other way and ignoring the fact that you have vast numbers of spirit inhabiting vehicles that cannot under any circumstances claim to give to them any great benefit in their journey of evolution. Is that not so? (That is so) And yet you try to justify these terrible anomalies by pure sentimentality. You say, “It is against God to stop life.” God did not decree that you must not curtail life. He did not decree that you should destroy it. All that God, the point of manifestation, decreed was that this cosmic creation should evolve, that it would evolve broadly to a basic plan; that there would be, at periods in the evolution, spirit with the ability to reason, to attain great degrees of positive progressive action. The fact that you, as examples of one particular level of this reasoning spirit, have become bemused, blinded by this emotional factor that exists within you, this lack of control of that which is basically you, to the extent that you can create conditions of starvation, privation, evil in its sensual meaning, to the degree that men hate, with all the negation that sentimentality can bring, each other, is a terrible thing.... but it is not the fault of God, it is not the decree of God. It is purely that you as reasoning spirit have lost the way, have lost sight entirely of the principles upon which you, your solar system, this universe, the cosmic system to

which you belong, the creation, of which you are a part, are built upon. And you have blinded all issues by applying these words purely to self in its narrowest confines”.

“The moment that you approach these problems in their broadest sense, one can begin to see many manners in which you can begin to overcome these problems. For example, this world of yours in its present state of progression has bogged itself down by a philosophy of materialism. And so you have the ridiculous state of affairs where it is necessary to acquire for yourself certain amounts of a monetary digit in order that you can purchase the means to exist, in order that you can purchase, in degree, many unnecessary factors of existence. And you take this foolishness even further by creating vast amounts of these monetary digits to pass to one another, and use many of them to create means of ensuring that no-one else takes from you these very useless things that you create. And in spending, as you say, these vast sums of monetary digits on these completely unnecessary forms of deterrent, you limit yourselves to producing that which is necessary to bring about a balanced population, all existing in a state of sustenance, necessary and capable, of assisting you to a life of evolvment and progression”.

“You further confuse the issue by your varying forms of religious philosophy, by insisting that this god of yours-whatever name you may give to him-has decreed that you will not eat this or you will not drink that, even though it may be around you in plenty; and so you then proceed to tear each other apart for the smallness of the things which you again say this remarkable God of yours has decreed that you can eat. In fact, if this much maligned God of yours was even to contemplate these things, his reasoning would be of such a nature that he would not have been able to have even caused the first movement, let alone the creation of a cosmic creation such as the one you are a particle of. It is most amazing to such as we that you can give to this wonderful presence upon which so many lay so much stress, this mind so mixed as to be completely incapable of making any decision, or decreeing any decree. Until you realise, and accept the fact that the evil that exists upon this level of existence is of your own making, and no other, and that there is a rational manner in which these problems can be overcome, then there is little or no hope

for this form of evolvement at all. And it is for this reason that such as we return here to speak with such as you, in order that we may harmonise within you that which is you, and you may exert that power, that authority, that thought that will create that state of balance, that state of equilibrium that will allow this world, this level of existence to take stock, as it were, of the manner in which it is progressing, or not progressing”.

“That, which we have to say to you, is in no way wonderful. There is no magic about it. It is basically a knowledge of principles and the application of those principles to the furtherance of the evolvement of your level of existence. This level of existence can be, and should be, a most wonderful, progressive form of evolvement. There is no limit to the level of experience to which you can aspire, but it needs a greater knowledge of yourselves, a re-purification, as it were, of that part of you that is the reasoning, a greater control of your own free will that you may bring into being all the power that exists within you and to apply that power in the correct way. It is an interesting question. Have you any other questions that you would like to ask?”

May I ask? I have read over the last couple of years accounts that people have written about themselves and their spiritual experiences whereby they have been awakened to the fact that they are spirit and that this physical is just a body, and what they are is spirit and they are everlasting, and some have even gone as far as discovering their previous existences, but, in a few cases, they don't seem to think that there's anything between each incarnation. Some have even gone as far to say that they think it's a continual round of incarnations from one body to another. How can people get this far-of discovering over thousands of years of their lives, but cannot discover what is in between?

“This is an interesting problem, but, let us examine the problem, the basis of their findings. They experience varying lifetimes on this level and they say that they cannot find what is in between. One would ask them, have they found, or yet discovered all the levels of conscious existence that they exist upon? The answer all too often

is, 'no'. Now, we have known that there have been times, in your own minds, when you have been disappointed at what you call the seeming slowness of your development. And the development of which you speak is purely the psychic development, the ability, as it were, to leave the physical, to travel from one existence to another. If this is all you aspire to, so you will finish with the same problems as those of whom you speak. For it is possible to experience many levels, many lifetimes, of experience upon this level, and in each case never know, never experience those other levels that go to make the complete view. So you have this very disjointed existence, this lack of continuity”.

“This is why we take so much trouble to try to open to you all that is you, that you may experience life on every level of consciousness, not just one, so that when you travel, when you finally learn to exist, you can bring about this sense of continuity. For you will go back over your existences, not just on this one level, but on all levels. So you will know the period of existence when you did not exist on this plane as the primary, but when you existed on some other plane of existence as primary, and this was merely a secondary thing”.

I was obviously making a great mistake in that I thought it was necessary to leave the body. I thought that once you had done this you saw yourself more clearly.

“Let me say unto you this thing. The ability to leave the physical without the training, the evolvment, the learning to know all levels of consciousness, has been responsible for more mistaken philosophies being propounded than any other single reason. Most of your exoteric philosophies, your religions of love, were brought into being purely because those who propounded them experienced only on this level”.

“This one whose physical I am enjoying at this time, speaks concerning certain spirit upon this level that exercise great control. He speaks of them with a certain degree of, not reverence, shall we say, but awe, perhaps, because he is beginning to understand the power that exists within them, purely because they have control and exist at one and the same time consciously on all levels. Can you try to imagine what this means?”

Difficult

“It is like seeing all of this world, every aspect of creation, at one and the same time, in a completeness and a fullness that those who exist on only one level can never experience. You are beginning to become aware of these other levels, to see and experience life in a fullness that you have not experienced before. The time will come and you will grow into beings that will attract to you other spirit, upon this physical level, of all types and varieties, of all levels of evolvment, of all colours of opinion, of all degrees of thought, because you will experience on all the levels applicable to them, and so they will see in you something of a kindred-ship. And this is all that development means. The ability to see such as we matters not. You know we are there. You know you have but to think to be with us. The time will come when you and I will be as neighbours, as companions, meeting in our everyday life. But this does not matter. The ability for you to be a wholeness, a oneness, to know you are a positive creative thing, to be able to use the negative power to develop that creation, that creativeness, and to use it in a manner whereby the greatest benefit can be given to the greatest number of spirit over the widest area-this is the important thing”.

“To speak concerning psychic development is to speak of a dull colour, useful, but not necessary. It has its place, but it will never be the centre of any dynamic picture. It can only act as an ancillary thing to the fully developed spirit existing within. It is not the beginning and ending. It is merely a faculty, a facility to use when necessary, that is all. For upon those levels of consciousness which, eventually, we hope to make known to you, to enable you to control, such things as psychic abilities do not exist, for they are not necessary. You come into the realms of extension and state, to go back to your earlier teachings. To think and to extend yourself, with the thought to whatever it is you desire to embrace, to express with one expression more than you can comprehend, with one word to say more than a whole library of books, this is development; the other, merely something that is useful, but most definitely not necessary. I hope this does not disappoint you. It will come. You will receive it. With conscious development you must experience all things. But with conscious de-

velopment, in this spiritual manner, you are able to use all things to the best advantage”.

One of the questions that I asked last time concerned the population of the world, and knowing that each soul, or each person here on earth has a spirit and the fact that the population is increasing, it meant that more spirits are coming to earth. I want to know if there is a purpose in this from the spirit world that more spirits should come to earth.

“Let us discuss this problem from the beginning. To understand spirit as such one must accept the fact that this physical level is but one level of existence in the whole plan, as it were, of spirit within this particular evolvment. In other words this particular universe has within it many, many levels of spiritual existence, of which this physical level is but one. It has certain things to give, certain lessons to teach. It is in effect a limiting level. You are restricted to the senses you possess, and outside of those in the main you cannot experience, until the time arrives when you can begin to make contact, as it were, with the other levels of existence that you are.”

“Now, let us examine then what is spirit. Spirit is merely movement that has reached a stage of evolvment where it has the ability of reason and also a degree of what you call free will. This spirit, in the main, has reached a level of understanding, has reached a level of spiritual awareness, but at the same time has a great amount, a very great degree of self. This effect of self coupled with free will brings about in this unenlightened stage of your evolvment certain retrograde facts and circumstances. One of these is your exceeding population”.

“You will appreciate that we cannot evolve for you. You must evolve for yourself, of yourself, and that goes for all that exist upon these levels within this particular rather wide band of evolvment. This means there are many spirit determined to experience this physical level. There are many spirit upon this physical level that have little or no thought except of self. This allows many bad circumstances to arrive, for you allow yourselves to be conditioned in many bad ways. So we find vast sections of your population existing in

states of poverty and chaos, purely due to self. Now you may say that this is a rather unfair thing to say concerning the uneducated and illiterate masses existing in parts of your world, but when one looks closer at these sections of humanity, one finds that their love of self has made them become to a degree decadent in the sense that they cannot think and visualise for themselves the fact that certain disciplines would benefit them”.

“So we have a state of affairs where the conditioning of past orthodox philosophies has brought about states where hunger, privation, chaos, exist in conditions where there should be sufficient sustenance to carry a balanced population. Thus you must remember that this increase in your population is twofold, or caused by twofold desires: 1) in spirit, a desire for experience upon this level, and, 2) upon this level, an inability to discipline the production of physical vehicles”.

“Now you may say, “How is it that spirit, of which you speak, can allow this to happen?” But you must understand that when you use the word ‘in spirit’, it merely means on some other level of existence, and there are many levels of existence where spirit exists at a lower state of evolvment than that which you enjoy at this time. For them it is not a question of looking at this problem from a spiritual standpoint, it is merely a matter of self, their desire to experience, and so they return, irrespective of the conditions they might have to endure. The answer to this is that you, as a level of existence, must look again at yourselves and discipline the production, or the reproduction, of your kind in some forceful, determined manner in order that the balance of sustenance and physical vehicles is equalised”.

“To come to that part of your question where you say there must be a reason, of course there must be a reason for there to be a desire to experience this level, for it has certain lessons to teach, lessons that must be learned in the main before a spirit can evolve. Can you understand?”

Yes, but am I right in thinking that this is advantageous to the spirit and detrimental to the physical form?

“This is so, for at this stage there is little, shall we say, communication between spirit on other levels and spirit upon this level. But if there was communication and if this problem was approached in an intelligent manner, the benefits to each would be much greater. For remember there is very little benefit in experiencing a state of squalor, for one can learn the same lessons of endurance, of suffering, of pain, in other ways, not quite so drastic, shall we say, as the states, the conditions which exist upon this particular level at this time. There are many fallacies among you concerning the relationship of this level to other levels. You are spirit and to other levels of existence just as unknown, in many cases, as they are to you. Many levels are, like you, merely beginning to make contact, to communicate. The problems you are experiencing are not peculiar to you. They are common to many levels, but there is this mistaken idea that these levels of existence away from this physical level are something wonderful. In certain cases they are. But not in all. There are levels of existence far worse than this, if you are measuring from the standpoint of the conditions of some of your physical vehicles”.

“Now, let us take this question further back, more basically. You will remember that we have said in the past that the first manifestation of a cosmic creation is movement within pure existence and that this movement creates a vast circle of energy which eventually creates a secondary power. The two combine to create between them a third power and these eventually become a vast sphere of movement, a vast sphere of energy. It is at the point of manifestation when the Power-that-is, the thing you call God gives, as it were, his plan over to its self evolvment. In other words you must not imagine this God in a likeness similar to yours, being so close as to be responsible for many of your actions. This power that you call God, this point of manifestation creates the plan, the broad outline plan in the formation of the three primary powers. This formation of these three primary powers determines within certain limits the manner in which that cosmic creation will progress”.

“From that point onwards the plan is a general plan and many factors exist and occur, within that general plan, which tend to turn or alter a certain line of evolvment. Eventually, within that cosmic plan, you will have planes of evolvment, planes of vast evolvment,

not worlds at this stage, we are still back in pure movement, and these planes of existence, of evolvement, will have effects of one upon the other according to their coming close or moving away. Can you understand this? When, eventually, after many, many phases of evolvement we come to some structure, some form of creation as small as a universe, many, many factors are then capable of altering the pattern of that particular particle of creation. And when we eventually come to a solar system such as the one that you enjoy, the pressures are then so complex, so composite, that many changes indeed can be brought about. And when we finally come to that point of evolvement where this movement has progressed to a very complex atomic structure, and has reached the stage where it takes on the ability to reason and the ability to determine for itself within certain limits the direction in which it will go, this thing you call free will, we have then reached a stage where this power that you call God is standing back very remotely indeed. Far more of your free will than you can possibly imagine at this stage affects your evolvement as a level than is commonly imagined”.

“So we reach a stage where, on this physical level of existence you, as evolving, reasoning spirit, can determine, through your desire of self, many of the conditions that exist upon this level at this time. Now, fortunately, there is within you the stirrings of a desire, the desire of good, the progressive power within you, the positive power, to overcome much of this desire of self, to learn to discipline and to control your free will and to direct it in a manner where harmony will become the order of this level, and progression and evolvement its answer. Can you understand this?”

“It is a very vast subject, and all too often the mistake is made of laying the blame for the manner in which you are evolving firmly on the shoulders of this indistinct, humanised figure, or symbol, that you call ‘God’, this man-like thing, that is going to come and direct and alter your world in such a manner as to make it a heaven indeed. I can assure you this is not the case. This is not so.”

“Now you may say that this is contrary to that which we have said in the past, wherein we have said, “You are of the God, because you are made of the God and have direct contact with Him”. This is not contradictory at all. It is merely another way of saying that you have

contact with the point of manifestation by a knowledge of that which is you. For within you, as complex and as complicated a form of evolvment you are, there are still the three basic, primary powers that were the form of the first creation within the pure existence of this particular cosmic mass. So, all the words that we have spoken to you in the past are merely an effort to direct you to know yourself, for therein lies the secret of all that is. To know, to see, to understand and then to control is the true pathway of progression and evolvment”.

“Now, you may further say, “This is a very cold philosophy. It means that we are alone”. It is true that you are alone, as you say, but it is far from cold. What it demands is a very evolved, adult manner of approaching the problem, and when we say to you that you have within you the ability to determine to a large degree the way that you should travel, we are merely saying that once you have learned the secret of yourself, you will know the secret of the make-up, the build-up, as it were, of this universal structure and so be able to discern the flow of life to which you belong and to direct your energies and your minds and your thoughts to flow with it harmoniously instead of, as at this time, all too often, you flow around and around in circles, even try to flow against the stream that is your particular broad stream of life. And then you say, “Life is against me. I am always having back luck”. That is not true. It is merely that you are trying to battle against life, probably seeking something that is not for you within your particular form of evolvment. The true adept, the true initiate is the one who knows his stream of life and has learned to flow with it and to use and direct the power that this knowledge brings. Do you understand, and does this answer your question to a degree?”

Yes, and beyond.

“It is a vast subject, but not beyond your understanding”.

One point you mentioned, going with a stream, well going with the stream quite often means, so that you don’t have bad luck, going with a stream of people, which may be quite contrary to what you believe.

“Again, my friend, you are limiting yourself to this physical level and its limiting horizons. When we say “Go with the stream”, what is it that we are saying? We are saying, “Know yourself and seek out the stream of life”.

“Again let us go back to the beginning. We have this vast sphere of movement. This sphere is made up of three powers: a positive power that makes the centre, a negative power that is the outside, and these two create within themselves a field that we call, for want of words, the ring-pass-not. The action of this vast sphere spinning and turning on its axis is to create more movement, and so, vast rays of movement like vast rivers are created flowing from the outside into the centre and back again. These are the first primary rivers of movement, of evolvment as you will begin to understand it. These in themselves, when they come together in the centre, in the great silence that you call the deep quiet, they create what is called a vortex.”

“A vortex is merely that angle created by two streams of movement converging together. When they come together in this way the secondary movements that are cast off are attracted to each other and become almost, as it were, stationary in relation to each other. These are your prime atomic structures”.

“While they are stationary to each other they have the ability to flow out and return along these vast seas, as it were, that we call the rays, and each time that they flow out and return they experience all the pressures that that phase of evolvment has to offer. For the flowing out along the ray and the returning is in effect a phase of evolvment. Each time that they do this they flow out on a different ray and become more and more complex until eventually these vast masses of complex movement, complex basic structures, build up a pressure so vast in the deep centre that they burst forth again and eventually create what we will call “cosmoi”. These are in effect universes. These universes will exist, many on one plane of evolvment. Indeed on your particular plane there are many, many universes such as the one that you experience now”.

“It is this broad pattern, this broad flow of movement which is the flow of life of which we speak. Eventually it comes down to such a degree of minuteness that you, in effect, are a particle of this flow of movement and you can trace back, once you have learned yourself,

that flow to which you belong. You can recognise by the circumstances building up around you, the manner, the way and the direction in which you should travel, and eventually with your knowledge you can learn to control, in degree, the circumstances for your own spiritual betterment”.

“When you talk of ‘life streams,’ do not limit yourself. Remember that you are a particle of the first primary movement, created by the power that you term ‘God’, the first manifestation of your creation within pure existence. It is an interesting problem. Does that answer your question? What of you?”

Could you say a few words on ‘self’?

“Again this is a problem that all too often is approached from this very narrow level. But in order to understand self, or evil, or good, or spirituality, one must again go back to the beginning, back to the first prime movement in pure existence, the first ring of movement. This is the positive power. It is a creative movement. It generates power of itself and in generating power, causes a secondary power, secondary ring of movement that runs at angles to the first, and this is the negative. Its action is to dissipate, to draw out and back into the vast mass of pure existence whence it came. So we have these two rings, one desiring to progress, to formulate, to concrete, the other to disperse, to negate. Between them they cause a field, and this field is the limiting factor. It does not allow the negative ring to negate itself back from where it came, and it does not allow the primary ring to reach a state of harmony, or equilibrium whereby stagnation takes place.

“This pattern is carried down through every form of evolvment, through every plane of evolvment down to yourselves. And when you examine yourself you will find that you also consist of three basic powers, the same powers that you call your triune God, the positive, the negative, the ring-pass-not. For you, that is: your desire for spiritual evolvment - your positive creativeness; your love of self - your negativeness; and your logic, which eventually becomes your reasoning, your intellect, which is the ring-pass-not. This is the basis of self and spiritual evolvment.

“Now, as with the whole of a cosmic creation these two powers, by virtue of the fact that this is a cosmos of movement, are at varying times in ascendancy one to the other. At times it is the time of progression. There will come a stage of equilibrium and then the stage of negativeness is in the ascendancy, and when we look at ourselves here we find that this is so with us, with all of us. There are times when you are in a state of great progressive spiritual energy. It is a desire to know, a desire for good, a desire to do good works, a desire to be creative. There are times when you are in a negative state, when self, a love of self, is in the ascendancy and the balancing factor between these two is your logic, or your reasoning, as it eventually becomes with progressive evolution”.

“Now, at this stage you still have a vast amount of love of self existent within you. It is almost in many cases in the ascendancy, and it is merely a factor of your logic or your reasoning which holds it in check. And as you look around you on your world you can see many instances where this love of self is not in check, and when this happens, chaos, pain and suffering are invariably the result. When man is in a state of spiritual progression then harmony, progressiveness, creativeness, a love to all things is in being and as your logic, or your reasoning evolves with your progression, so will you learn more and more to control that which is the self of you, or the negative of you and use it to become what is called the thrust-block for your progressive state. Can you understand, friend?”

Yes, I can see how this fits in with our level. What about your level? Is the difference between us that you have control?

The only difference between a plane and the one above and the one below is merely the degree of control, and the degree of knowledge that one has of one's existence and one's love of self”.

You are still liable to have ascendancies of one and the other?

“Always this is so, and until this stage is reached, whereby one has complete control, always there will be self. For many it is called ‘individuality’, a desire to be a ‘one’. As you progress so you will

find that this love of self becomes far more controlled and far more useful”.

Is there no virtue whatsoever in this love of self? Is it to be condemned....

“It is not to be condemned. It is merely that at this stage your approach and your conception of good and evil are purely sensuous and restricted to the very narrow confines of your immediate existence upon this level. The moment that you can look beyond and see good and evil as the powers that they are, necessary, almost complementary to each other, then you will see that there is great virtue in the negativeness, or the love of self, for by using it in the correct way it becomes the spur, as it were, to urge you to greater efforts, to greater progression. For always remember that if all things were harmony, stagnation would be the result. It is a very interesting problem. What of you friend?”

I’m more confused than ever. The more I listen the more confused I become.

“That is good....”

It is so darned complex there is not much hope for a chap like me.

“This is not so, and you should not indulge in, what should I say, self-deprecation. For you have understanding and you must learn to use it. It is quite within your scope, as it is with any of these others, to understand that which we say, and in effect, as we look at you, you have greater understanding than you give yourself credit for. So let us think not in that way. Let us think positive and know that eventually this understanding and this truth will become known to you, and when it does, you will have a greater control over that which is you and your ability to assist those dependent upon you at this time will be greater”.

How does one acquire this? I find this all too difficult.

“First we must explain to you that this truth is a personal truth. It would be of no use to you understanding how I exist, or how I work, if you do not understand how you work yourself. It is only by a continuous analysis of yourself that you will understand all that we say. It will come. It may be a little slow at first, but it is a thing that increases, multiplies of itself. Understanding brings greater understanding. It also brings with it a desire for greater knowledge and you are, in your own way, as with all of us, learning, and asking and seeking and finding. For you it would not do for it to be too quick.

“Now, you have said, “How can one do this thing? Why should we not have assistance?” This goes through your mind.

“As we have said, it is a personal thing, something that you must discover for yourself. However, there are those that are interested in you sufficiently to assist you in this manner and you will find in the time to come that much understanding will come. You have had examples of their assistance”.

Yes, but you must understand that this can be very confusing.

“Always we are aware that there are certain aspects that will confuse, and because of this it is necessary for us to lead you along certain paths to a point, and then to take you back again, to go off, seemingly at a tangent. But it is necessary for you to understand, often beyond a point seeming necessary, in order that you may know how far to go back, to go along the other road. But it will come”.

I was just rather surprised when you said that there are aspects on other levels that don't know of our existence. It hadn't dawned on me that there would be millions of spirit on various levels not knowing of the others' existence. Is this right?

“This is so”.

I thought it was just this level that didn't know of the others' existence. I've been reading a book lately where it refers to the fact that during our sleeping hours we return to the spirit world. Could you explain a little about this please?

“It is merely another way of looking at the question we have been answering. What they are saying is that you as spirit have the ability to leave this level of existence and to travel, to experience another level within what you call spirit. Can you understand? **Yes**. Let us try to explain a little more.

“You will accept the fact that this is a vehicle, and you will accept the fact that you as spirit exist within it? **Yes**. And that when you are withdrawn from the physical, or when you die, as you call it, you will leave, although this vehicle will remain here to decay. So you accept the fact that you exist on at least two levels. Now, you will also accept that you have a complicated part of you that you call ‘mind’. This mind is capable of reaching heights, as it were, beyond the ability of this physical. In other words, while perhaps you cannot play a musical instrument yourself; your mind can experience within itself music of great beauty. This is merely because you are touching, as it were, a level of existence in that brief moment where that part of your sensitivity is highly evolved. But because you are a many levelled thing, living and existing in a state of disharmony, you have not learned to control, and make contact, and to use, all that is you. So you live a very limited existence upon this level, and all that this particular form of philosophy is attempting to do is to develop you in that degree of spirituality whereby you recognise these other levels of existence within yourself, you learn them, learn to control them, to harmonise them and so live and exist a very much fuller, more complete existence”.

Now, I appreciate that my friend, but one would wonder what sort of exercise one should take in order to assist ourselves in this thing.

“Well, my friend, first of all one has to learn a degree of self discipline. One has to learn to say to oneself, “I am determined to know myself”. This means great self-examination, so you have to discipline

yourself, to examine your every thought, your every act, your every deed, your every aspect of you as spirit, as a human being. It necessitates giving over a certain amount of your time in order to accomplish this. It will eventually necessitate you having conscious control of all your acts. You may say that this is very difficult to do in the circumstances in which you exist. This is why we say that for you at this stage rapid control will not come. For you have many problems in your day-to-day life, and you are not self-disciplined enough to be able to control in the manner necessary”.

“Now this does not mean to say that you are deficient, or any less evolved than those around you. It is merely a condition that you exist in at this time. But as we have said, “It will come”. You will learn this control. You will learn this discipline. You will begin to analyse yourself, to, as it were, stand back and look, and watch yourself at work, at play, in all your existence. You will begin to question that which you do, that which you think, and you will begin to change. For you will find that, as you examine, many of the decisions that you make now are wrong. So you will approach the problem in an entirely different way. I am sorry to say that there is no quick way of doing this. It is part of your evolvment”.

I was merely wondering if there was some form of exercise I would take, but to get back to the other problem, we hadn't quite reached an answer on this, had we, about the sleep state?

“Let us come back to this. When you are awake, your desire of self, and the conditioning that you have experienced in your lifetime upon this level is such as to anchor you, shall we say, very religiously, very rigidly to this physical level. When you are asleep your spirit is no longer quite so susceptible to the pulls and the ties and the controls of this very materialistic condition in which you exist. So, for certain spirit who are perhaps more sensitive, or for those who have experienced probably some great shock, there is a looseness of the spirit, and if this looseness is progressed, there is the ability, eventually to seeming float, or to step out. It is not an uncommon phenomenon. There is nothing to harm you or to be afraid of, for your mind is still so conditioned as to always have a strong desire to return to the phys-

ical from where you have come. It is an in-built protection, if you desire to use that word, that you will return”.

“Now, the thing is, having once learned to step out, what do you do with it? Of what benefit is it to you? Let us say this - if you are merely going to use it to, as it were, sight-see in past experiences upon this level of existence, it will not benefit you greatly at all. But if you desire to use it in a controlled manner, to further your knowledge of the varying levels of existence that are you, then it can be of great benefit. For each level of conscious existence that you discover will open up another vast horizon, as it were, of experience”.

I still can't see. I don't know how authentic this book is I've been reading, but it would seem to be quite a natural thing for the vast number of people that during their sleeping hours they would travel...

“Let us first of all dispense with this book of which you speak. This is merely one spirit's approach to a particular problem. It is probably biased in certain ways according to his manner of having been conditioned or taught, but what we are interested in is purely the phenomenon itself, and it is a natural phenomenon. It merely goes to prove, once again, that this body, this vehicle of which you are all so proud, so determined to give pride of place, and at the same time so determined to destroy in many ways, is purely secondary to you as spirit, and so secondary, indeed, is it that in your sleeping state it is of no great difficulty to slip away, to move from it. There is no great wonder here concerning this. It is merely a vehicle, for want of better words, merely a suit, as it were, that you are wearing to undergo a certain condition in the same manner that you would put on warmer clothing before exposing yourself to cold elements”.

We all seem to suffer the same faults, don't we? I mean, it seems to me, looking round, that all the people that are in these suits, as you put it, are all going along the same line.

“Is this not as it should be? For remember that this level of evolvment, of experience, is a level, and although seemingly broad in the range of evolvment, by the standards of planes of evolvment,

is quite narrow, quite small. So it is correct that those who exist upon this level are experiencing a comparatively narrow range of evolution and there is not all that much difference between one and another, except from the moment when your minds, your spirit, begins to demand answers to questions outside of the limiting range of these physical conditions. Then your evolution begins to move at a faster rate, and indeed, if you follow your questing through to its logical conclusion, or in its logical direction, your spiritual evolution can be very great indeed, even upon this level”.

“Now, to speak concerning these physical vehicles of yours, it is true to say that you all seem to suffer similar ailments, but again from the same cause, that you are all quite similar in spirituality, in evolution as such, and have not learned as yet that you as spirit should be the dominant factor controlling the physical, instead of, as all too often, you allow the physical to dominate your spirit. In other words, love of self is given free rein with disastrous results. It is an interesting problem, and one that we will have to come back to perhaps many times. Now friends, have you any other questions?”

Does it always follow that people with probing minds always have a long wait in progression? Is this a natural safeguard?

“People with probing minds always have a long wait?”

Yes, before, shall we say, seeing the light. When you were talking to this gentleman here, I felt I had something in common with him. He’s got to wait in the same way as I have and yet this quality in common, although he is trying to find out things”.

“It is perhaps true in certain cases, for you it is necessary that you probe in many directions and so you will go so far in that direction, so far in that, and in that, and in that. When you have tried all these directions so far, you will choose a particular direction, and then you will go again from that point seeking here and there, and your progression will be of this nature. Can you understand? For others it is more singular. There are those who seek and find a line of progression. In other words they find their life stream, or they recog-

nise their life stream more quickly, and so their line of investigation is more singular, for they know that for them that is the way. That is the direction. So they seem to make, seeming, rapid strides”.

“Do not think that you are less able than those who seem to go forward. This is not so. It is merely the nature of you as spirit. Your minds have to seek in many directions, then reason that which you have seen, and out of that reasoning there comes one particular pathway that appeals to you. That you follow to the end, and then, again, branch out from there; always, a step, many seekings, acceptance of one direction, another step, many seekings. But for some it is a matter of seeking, finding the life stream that is to them, and then a seeming continued progression. All of you are different. All in existence are different, for in this particular form of creation it is one of variance, it is one of movement, all with variety. It is a very interesting form of creation, one with vast movement, vast variety, great interest”.

Do you give teaching of this nature to other groups on this physical?

“That is so. There are many groups upon this level of existence that are receiving similar teachings to these in an effort to uplift as much as one can assist the general seeking towards evolvment. It is necessary at this stage that this upliftment be as quick as possible”.

Would it be optimistic to say that the number of people wishing to improve their minds in this manner is on the increase?

“Very greatly so. Many, many are now desirous of learning other ways, other lines of thinking, other directions of approaching that which we call the Godhead. Many of your previous exoteric philosophies are proving to be completely unacceptable, are falling, as it were, by the wayside in giving answers to the questions you now ask. So, you as spirit are seeking in many ways. It is good. It is very good, but we hope that we can enable you to go at that pace where the evolvment will be such as to overcome the catastrophes that could come about”.

Are these other groups learning in the same way, the same direct method, or should I say the same indirect method? Or are other methods being used?

“Other methods are used. We use whatever medium is suitable, and so some are taught in this way, by direct conversation. Some are taught in meditation. Some are taught in parable. Some are taught in experience. Some are given almost a shock treatment, as you would call it, a vast awakening, either through personal suffering, or the experience of suffering a loss. Many ways are used”.

But you personally aren’t responsible for all these, are you?

“No, friend, I am but one small particle of evolvment. There are many, many very experienced teachers doing similar work to this”.

Can you tell us how you know to come and talk to us on a Friday evening?

“You will appreciate that we have a direct line of communication in the form of this one, and it is perhaps hard for you to conceive how great is that form of communication, one with another. It would be true to say that we are probably here in this physical life as much as he, through the medium of his physical vehicle. It is not usual for the control from spirit to what you call a medium, what we call a sensitive, to be quite so complete, but there are many such as this one who we have to use in this way, because it is necessary. So they commit themselves to this way of existence, to this particular task. They commit themselves to a point beyond which there is no return. So we are able to know very quickly, very much more than you can imagine the climate of people and people’s minds, and people’s desires through this medium”.

Are there others listening in with us at this moment?

“There are many listening, because this is not the only level of existence upon which we are existing at this time. So, it is true to say there are many receiving the same teachings, in degree, at this time.

It is most complex, and most interesting, the manner in which these comings-together are co-ordinated.”

Do you yourself enjoy your work?

“Certainly. It is always a pleasure to make contact in this manner. It is experience for us, and we are learning at the same time as you. We are all students”.

Is it of your own choosing?

“It is of the work that I have to do”.

What do you do when you are not working?

“There is very little time when we are not working, but to use the word ‘working’ is perhaps wrong. It is not work in that manner, you understand? It is an extremely pleasant progressive existence. Can you understand?”

In part.

“It is perhaps a little difficult to understand because, you will appreciate, there comes a state in the progression of spirit where time and place do not mean the same things as they do with you, so it is true to say that we perhaps do not rest. All is progressive existence. Time goes. State takes its place. Progression becomes extension. Understanding becomes degree, and the primary factors begin to take the place of reasoning, logic, love and self”.

“There is another aspect of this, for we have to talk in terms of receptivity. What do we mean by this? It is merely the degree to which a spirit receives the knowledge that is the truth, understands it and lives, or exists, in wisdom from it. And according to this degree of receptivity, so this spirit will have extension. Now this is an interesting factor, for what do we mean by extension? Now, in order to understand, we have to look at this physical level. Here man moves, as it were, by going from there to there. He measures this in time,

but in spirit on levels of existence not confined or limited by these boundaries, man, or spirit has extension. This is that he can extend himself to the very limits of his receptivity to the truth. So it is that a spirit can exist seemingly in one and the same time in many places. For he extends himself outwards, seemingly all around him, and so this is why, when you come up against this question of contact with spirit, it is possible for spirit, seemingly, to come from vast distances, or to be in more than one place at the same time”.

The spirit that’s within us, as we are now, that is in a sense radiating according to our knowledge and wisdom, that we have put into this spiritual self, is that why we can imagine ourselves in other places to such a vivid degree?

“This is true, except that, let us disregard the word ‘imagine. Imagination in that context is purely an un-acceptance of a fact. The fact is that you can be in more than one place at a time if you are of that development where you can completely disassociate yourself consciously from the physical. For the mind and the spirit that is within it has no limitation at all, unless you as such, impose it upon it by confining it to a physical body with no opportunity to leave”.

It is often said that a knowledge of the basic philosophy has a tendency to create within spirit a diffidence, a seeming unconcern for those around them and near to them. But in effect this is far from the truth, for it breeds instead a great awareness of all that is creation, an awareness that also pinpoints and examples the correct manner of evolvment. So, therefore, if a spirit of high evolvment becomes aware of a spirit that is of lesser evolvment, as it were, not following the correct path, he will extend by thought his love and assistance, but will not necessarily make any seeming concrete movement to assist, for he knows that he cannot evolve for that spirit. The spirit can only evolve of his own efforts. He can merely point the way”

How does Spirit exist?

“Let us continue with another question that is often asked concerning spirit. That is, how does spirit exist? Are there worlds the

same as this one? Do they enjoy, seemingly, physical possessions, material pleasures? The answer is that, in degree, so they do. For example, a level of conscious existence close in vibration to this would in effect seemingly be a parallel world to this, with degrees of solidarity similar to yours, but relative to the rate of movement at which that existence is living. So they will enjoy a form of physical existence, but a physical that is relative to them, and to you, could be unknown, could be un-contactable, until such times as your knowledge has expanded and extended so that you can make this contact and communication. These degrees of evolvement go to those rates of complexity where the manner of existence changes completely, even to a degree beyond, seemingly, your comprehension. These levels we will consider at some later date, for it would be perhaps confusing to discuss them now. So we have in the closest levels to you, worlds rather similar to this, where spirit in physical form labour in many ways, and enjoy the fruits of those labours. Shall we say, they are worlds, some similar to this, some completely different, but all giving the ability, the opportunity, to exist and enjoy a form of life, or existence, in many ways similar to your own”.

“Now from this point I desire to go back a long way in time as you know it, to a point before this world existed in the manner in which you know it now. We have a universe created of movement, abstract movement of a great degree of complexity. This complexity was continuously evolving and becoming more complex, and out of this movement came varying strains of complexity, one of which became the basis for this physical world. This complexity is constantly evolving even at this time, and so we have a world of many worlds. For there are varying degrees of complexity, even within this world, varying degrees of density within and without, and along this strain of complexity there became others, even more complex, that became in time reasoning creatures with an ability to reason, to store that reasoning in the form of an intelligence and intellect, and to will that which they reason.

Eventually, this complexity reached a degree where, while following a common formula, took upon itself a certain ability to evolve within itself, and so was created within these strains of manifestation the first free will, as you commonly know free will. So from this

point, strains of reasoning spirit were evolved, many to exist on other worlds than this, one particular strain to come to rest upon this physical level. This strain, of which you are a part, was not originally of this world. It was in effect an influx into this world, quite late in its formations. This whole mass of spirit has now peopled this world in many levels, and will continue to do so until such a degree of evolvement is reached, whereby this level, or this world, or world of worlds, will no longer be capable of being useful as a vehicle for it. What questions have you?"

You said that we filtered through to this existence, and that we were in some way evolved. Can you explain that in a little more detail?

"Whenever a creation comes about it is basically a desire for movement overcoming a desire for inertia. For in the great unmanifest, that is that mass of pure abstract energy that exists before any creation, whether it be of a cosmic or universal nature, is formulated, a movement suddenly appears. Now we cannot go back beyond that point, but this movement will continue and so the beginning of a creation is formed. It is extremely simple in its first essence, but it evolves according to a formula, according to a rhythm".

"This rhythm becomes increasingly complex, and gives off, as it were, other rhythms, vast chords of movement. From these vast chords of movement, secondary movements come, and so on and so on, ever increasing in complexity, until eventually this pure basic movement of the original prime becomes complex to the degree that it has learned to reason, to think, to will. These are the strains of spiritual manifestation that eventually become such as yourselves, still evolving, still constantly becoming more complex. Eventually they reach a state where they become mass enough to necessitate a physical level of a particular nature. They become so complex as to necessitate many levels in order to undergo their form of evolvement. Such a strain, as we have said, is that of which you are a part, needing many levels of existence, dense, relative to the degree, in order to understand, in order to experience all that is necessary for their evolvement. It may be that in time to come, it will be necessary for

this particular strain once again to withdraw from this particular level, and to make use of some other more rarefied, more advanced form of manifestation of creation in order to continue this journey of evolvment that you are undergoing. It is a vast problem, a vast question, and one of the principles of these meetings is to open your minds beyond the narrow confines of your previous orthodox conditioning in order that you may look outwards and see this world, this level of existence for what it really is, merely one small phase, one experience in a long journey of evolvment which could not be measured within your comprehension by your measurements of time. It can only be measured in the expansion that is capable within your mind. A measurement of this is merely your understanding, and your understanding knows no limits”.

I find it hard to grasp that this level of which we are a part is likely to end.

“Let us put this into perspective. You are again limiting yourself by this question of time. All things have to have a beginning, a middle, and an ending, but your minds do not have this at all. Their beginning was so far back as to be beyond comprehension, and their ending has no measurement. For each fully evolved degree of evolvment is merely the basis for the next degree. Each of you has within you sufficient potential and complexity to indeed become almost a universe yourself. For worlds such as this started from smaller units of movement than you, and of much lesser complexity than you are now. All we have to do is to break you out from the bonds of your own prisons, your own tightening. You restrict yourselves by limiting your vision, and your mind, as we have said, has no limits at all”.

You are telling us that a life force starts with an abstract mass of energy. This stream arrives here and peoples the earth. Where in fact the starting point was purely abstract energy, where does the love aspect of it come in? Where does it start, with this force, as the force is an abstract mass without any particular love, universal love, as it were.

“Let us again put these things into perspective. When one discusses a creation and we use terms of abstract movement, we are using a term that goes back beyond your universal creation, back to the beginning of a creation of which your universe is but one minute part. From this very beginning, this abstract movement, you must remember that we have said that this was movement within a mass we have called the great unmanifest. It is so far back that even we cannot fully understand its beginning or its complexities. So already it was a degree of evolvement, a part of something so vast, so great, that we cannot comprehend. This movement began and continued, becoming ever complex. Eventually it gave birth to the beginnings of this universal creation, among many other universes. For, you will appreciate, as your science now begins to tell you, that this universe is but one of many. Now, within this universe we have again, in its beginnings, abstract movement, admittedly of much greater complexity than the original prime, but nevertheless by your standards at this time, still abstract. Eventually during its journey of evolvement, matter is formed in such a way, or such a density to be as you know matter now”.

“Now let us discuss this thing that you call matter. What is it? It is purely movement that has become locked and has created form. If you take your smallest unit, your atom, what is this? It is merely a number of particles moving at a certain rate, and because of their nature, they are locked together and a form is created. Now, the same thing applies to yourselves as spirit. You are merely movement that has become locked in form, and you have continued to evolve in complexity until, eventually, so complex is the nature of your spirit that it has learned to reason. It is within this reasoning power that this question of love begins to appear. For all that love means is merely a knowledge of the truth, and according to your knowledge, your degree of knowledge, whether it be conscious or subconscious, there is within you an inherent understanding or awareness of love”.

“Now, let us look backwards, as it were, from this particular point. What is it that we are attempting to do together at this stage? Merely to increase our awareness of that which we are, and so therefore to develop to a greater degree the love existent within us, for although it is true to say that you evolve as reasoning creatures by your

own free will, you still abide to certain patterns, to certain formulae, to certain rules, and your degree of free will is retained within these basic rules and regulations, and if you did not retain within those limitations, you would become, as it were, a mutant, a rogue species. If you look around you, while the range of people, of spirit, that you come into contact with is seemingly great, it is in effect comparatively narrow, and on this level, extremely narrow. For you are limited here, in your present state to five senses, and it is only through the medium of such gatherings as this that your minds can be developed to the degree where you break through these limitations and begin to exist in the true sense of spirit, evolving by your own efforts, but with ever increasing awareness of the truth that is yourselves. Does that explain to you?"

It does. It still bothers me a little. It is the word 'love' that seems to bother me, one's inherent love for others, one's love for the divine spirit as well. I don't seem to get a clear explanation of the word love.

"Let us break this down again. Here we have touched upon a seeming raw point. It is very interesting and quite enjoyable, for at long last we have got you to start to think. Love, what do we mean by this question of love? It obviously creates within you some consternation that a basic philosophy does not seem to have this peculiar thing 'love'. Yet, in effect, the basic philosophy has love in its truest sense. You are expressing a concern over a form of love so maladjusted, so mal-formed and ill-equipped as to be almost of no use at all. Why is this? It is because you are approaching love from your emotions, and from a sensual point of view. So you see love as a very limiting factor indeed. But let us examine love in its truest sense. Let us examine these two aspects of man. Love and hate, good and evil - what are they? They are, in effect, the two basic prime forces of this creation. They are the positive power, good, they are the negative power, which is in effect the thrust-block upon which good can go forward. For remember this thing, and dwell upon it, that if all things were in harmony, constant, there would be no progression at all. Stagnation would be the result, eventual decay and the disappearance of you as a form of evolvment".

“Now, in order that this does not take place, the creation is formed so that we have a positive power, a negative power and a force field between the two, which is in effect the restrictive power. These are the three prime forces. These are your three-in-one, your trinity, your triune of your orthodox teachings. This is the God that is three in one. What is the conjunction between these and man? You have within you a positive power, a desire to progress, to advance, to have a knowledge, a desire for spiritual things. You have within you a negative power, a love of self, a desire for all things for self, and you have between these two a balancing factor, your logic, which is in effect the restrictive field. So you are a replica, a miniaturisation of the original prime force, the three in one. You are God in the least, not created by him, but of him”.

“Now, this question of love, as you see it, is in effect the awareness of these three powers within yourself and the perfect balancing of them in order that your evolvment may continue to take place. The greatest problem that you have to face is the fact that you approach this problem from a love of self as opposed to a pure love for the divine love. In other words, your love of God, for example, your love of spirit, if you analyse yourself completely, you will see that it is perpetrated to a very large degree by feelings and actions of self, is this not true?”

And yet you want to pour out love to others as we are taught?

“That is so.”

How (recording not understandable) about self when you really and truly don't feel selfish in doing it? You try to shut that part of it down, you really try to think about others.

“This is true, the motives behind that which you are doing are reasonable, but it is the manner in which you are doing it. Therefore the energy that you express in this method of giving forth love is wasteful and yet, if you were to see yourself as you truly are, to appreciate that factor of you that is self, use it in order to develop that factor of you which is the positive power, you would be able to ex-

press love in a manner that would not only assist those to whom you are directing it, but would also uplift this whole level of evolvment. Can you understand?"

I can understand it, but I can't see how to do it, that's the trouble.

"That, my friend, is the reason why we have made contact with you in this way. In order that we can show you the pathways by which you will accomplish this fact. Do not despair, it will come. Despair is merely another aspect of self. Can you understand?"

I'm afraid I can, yes.

"Be not concerned concerning all of us around you. We all suffer in the same degree. All of us have much to do to eradicate the self that exists within, to learn to use this negative power in the correct manner, in order that your progression may go forth in an orderly controlled manner. It will come in time."

I hope you're right.

"Perhaps I should have said 'in due course'. (General laughter) You will appreciate my friend that I have to use the terms that you use in your everyday speech. Now, what other questions have you?"

There's no difference between creatures made to order and creatures made to reason, is there?

"This is always an interesting point, but it perhaps better, again, examples this question of evolvment. What do we mean by 'creatures created to order' and 'creatures created to reason'? If we look at this world, on this physical level, and if we go back to the beginning of time, when this world was movement that became more complex until it became of a gaseous nature, and became even more complex, and began to take on density, and eventually reached a degree where it began to form the hard skin, and upon this skin, as it became more complex, there began to form certain forms of life, sin-

gle celled amoeba, little creatures with no reasoning at all, merely created to a repetitive order, purely movement in a very simple form, although complex compared to its original abstract beginnings. This is a form of life that has evolved in keeping with this particular physical level, and this form of life has become complex and diverse, and has split many ways, until, eventually, this world of yours was peopled by creatures of this nature, all of them created to order, and by that we merely mean, created to a very much slower rate of progression of evolvment, and created with a very limited reasoning, because of their limited complexity”.

“Now if you follow this strain of progression, you will reach a point in the history of this level of existence where they attained a degree of intelligence and a stature, a physical vehicle that is similar in many ways to that of yourselves”.

“Now, if we go to the other end of the scale from your own particular level, and we work backwards again, we come to a point where although we can go back almost to the beginning of this world, we cannot find a beginning for yourselves. Is this not so? There seems to come a point where you no longer exist. And this is true. You did not exist upon this physical level at that time. There was an influx. In other words, you as a reasoning formation of creation had reached a stage in your evolvment where you needed a level of existence, or levels of existence, such as could be offered by this particular mass. So, spirit was infused and you took over a form of life at that time that was most suited to your needs”.

“Now, if you look again at your own histories, and I mean now purely from your physical and your intellectual point of view, you will see that you have evolved as a strain, as a specie, at a rate completely out of keeping with the natural rate of evolvment of this level. For in a comparatively short time, not many, many years by your measurements, you have evolved from an inarticulate creature to a form of manifestation capable, in certain instances, of great spiritual awareness and knowledge. You are also capable of great love of self, but there is every hope that this you will slowly overcome”.

“Now, if we may return to the question, the difference between these varying levels of manifestation is purely the complexity, the rate with which they have evolved. For these creatures created to

order it means that their rate of evolvment is extremely slow. They evolve as a mass. They have not yet brought to any degree of proficiency the facility for epigenesis, or the creation of individuality within themselves”.

But they will have eventually?

“There is every reason to expect that eventually these creatures will evolve to a degree of understanding much higher than that which they experience now. But by the time that that happens, one would expect that your own evolvment would have taken you far beyond this level”. (Asks for questions, none forthcoming)

“One of the problems that you are going to experience in our comings together is that many of the principles that we put to you are going to seem completely alien when laid aside your existing conditioning. This is to be expected, for the purpose of our coming together is, as we have said, to expand you, to open your minds so that you may step forth into a world of understanding far greater than that which you have experienced before. Shall I formulate a question for you? You, friend, when last you were speaking with this one you showed a great interest in this question of movement. Are there any other aspects of this that you would like some further explanation?”

Every time I hear this I say to myself, “That’s fair enough. I can understand that” and we come to the end and I think, “I’ve got it”. Then somebody says to me, “What is all this about?” and I start to go through it and I haven’t got it.

“That is as it should be, for it is in effect the basic principle of this creation and so therefore it will be a continuous unfoldment to you, and you will still be learning this even at the end of this particular journey of evolvment”.

Yes, but my problem is that even though I can accept this, I can never put my finger on the point that I haven’t got.

“This is again understandable, for the ability to concentrate and meditate is not a strong aspect of this particular phase of evolvment,

but we hope that by the time we have come to the end of our gatherings together, we will have remedied this to a large degree”.

A question cropped up during the week regarding transcendental meditation being practised at the moment in India. One of the participants was heard to say that they had meditated for ninety six hours at a stretch, and we wondered why that length of time was so necessary, when, if they were going astral travelling, or whatever method they were using to pick up knowledge, they could have picked this up in moments.

“One must always be rather careful when discussing the ability of others concerning such accomplishments as meditation and contemplation. What do we mean by this question of transcendental meditation? You have such beautiful words for this. It merely means that the one concerned has learned to greater or lesser degree the fact that you as spirit exist upon many levels of conscious existence and that the ability to raise oneself to a level of existence consciously, outside of this normal level, will enable that one to have a greater understanding and a greater awareness”.

“But meditation in itself has little benefit at all. Indeed, if one is to find it necessary to meditate for long periods of time, then one would say that the degree of conscious upliftment is comparatively shallow. For, the higher the degree of evolvment, the higher the degree of ability to uplift to a higher level, so the greater is the awareness almost instantaneously. For outside this level the time factor ceases, and we then come to degrees of state, receptivity and extension, and it is possible for all of you to be elevated to that degree of conscious existence whereby, by saying one word, you could understand all that creation is”.

“So, it is not that we are desirous of training you to enter into some marathon of meditation; it is an ability to consciously uplift, so that when we discuss with you these principles, your awareness will be of a degree that can accept them into the interiority at once. And we hope that, eventually, these gatherings together will take the form of meditations upon the words that we speak. For example, at the moment I use many words. I try to the best of my ability to be as precise

and explanatory as possible, but the mere fact that it is necessary at this stage to use many words to explain the points that I wish to give to you, lends itself to confusion. You will find that as we go along together, the necessity for large numbers of words will decrease and you will gain ever increasing knowledge from your greater understanding of the few words that we will have to give to you”.

“Meditation should be an awareness, an experience. In other words, I say to you, “God”, and with that one word you should be aware of a vast mass of experience, of information, and from that one word you should be able to amass around you almost a lifetime’s experience. We have discussed the word ‘love’, and there has been some difficulty, both in your understanding and my presenting a meaning of this word, but I can assure you my friend that before we have finished, the mere mention, the mere thought of that word ‘love’ will enable you to amass to you far more knowledge than you could ever amass in all those hours of meditation upon a lower plane”.

Earlier on you were talking about different levels and making a comparison with this existence at the moment. What is the state that we must achieve before we don’t have to have, or be reminded of, the material surroundings that we are used to at this level?

“It is merely a state of awareness and let us not confuse these varying levels of existence. For if you consider this particular physical level, narrow though it may be, you have upon it and within it, many, many levels of spiritual existence, from those whose greatest delight is to create materialism, through the despair and discomfort of other souls, to those whose only delight is to disappear in solitude to meditate upon the wonders of that which is within them. These differences, these varying levels of existence, are so different as to be of a greater difference in many instances than between this level and the immediate level you exist upon after withdrawing of the spirit. You must understand that the level of existence to which you can, not necessarily will, but can go after the withdrawal of the spirit from the physical, is so close as to be of less difference than the levels I have exemplified. It is as close as that. And all that difference is

merely a rate of existence, a rate of movement. This change, this rate of movement is very, very close to your existing levels indeed”.

Why is it so difficult to build your own rate up to it?

“The only reason that it is difficult, my friend, is that you cause your greatest limitations. You create within yourselves through your sentimentality and your sensuous approach to that which is spirit, barriers and limitations that, as you say, are insurmountable. But there is hope, my friend”.

“Now, let us be serious for a little while. Let us discuss these varying levels. You say, it is so difficult to uplift oneself to these levels, and yet the one that walks with you has often difficulty in remaining within these levels, is this not so? This applies to all of you. At varying times in varying degrees you are existing on those levels, and yet are not aware. These comings together are merely an attempt to make you aware, to make you consciously accept this fact - that you have within you the facility, the ability, to raise yourself to great heights of understanding and knowledge, to great awareness, to great spirituality, spirituality not in this common sense that you use it here, but in its truest sense - as an ordered, composed, complete spirit. Does that answer your questions?”

Yes it does. I just hope I can see the way.

“Do not hope my friend. Let us make this quite clear. Do not use this word ‘hope’. It is a negative word. The words are ‘I will’. For all that limits you is yourself. You have had an experience of this. You had suddenly come upon you the one that walks with you and yourself, a circumstance over which you had no control. It created consternation and confusion, fear and worry. The time came when you learned what this was, and with the knowledge came control, and with the control came a change in the emotional attitude to this thing, and now it brings a sense of fulfilment and enjoyment. This is merely the acquirement of awareness”.

What stage in the complexity of abstract matter that is man does he ... (recording too faint)

“Let us examine this question of man as spirit, this manifestation of abstract movement. You will appreciate that man, as such, is very late in the evolvement of this universe, a comparatively youngish thing when thinking of man in a physical manner, but if we think of man in a purely spiritual manner, he is extremely early in the evolvement indeed. But in his early stage there was little or no ability to reason, and even less ability to will that which he had reasoned. So spirit has existed as reasoning spirit with a will, and the ability to develop that will, for a very long time before these conditions were even, as it were, created. In other words, the ability to use such a physical as you are enjoying now is of a comparatively recent stage of universal evolvement. We have raised a point here that is puzzling several minds, and so, perhaps we had better pursue the problem a little more”.

“One of the difficulties in considering mankind, and mankind as spirit, is to disassociate the two things: the physical vehicle, and man as spirit. For man, as spirit in his highest levels of conscious existence, and you all have these extremely high levels of conscious existence within you, is far more evolved than this particular level of existence can even comprehend. Instances of this are seen in deeds of great courage, great compassion and excesses of great spiritual love that are sometimes projected by individual spirit”.

“If man, as spirit, could exist at these very high levels of existence continuously, in other words, if he could develop them and control himself from that level so that all of him is uplifted to that degree, then this physical level would be of no use whatsoever. It would not be necessary, but unfortunately man, as spirit, is not of this nature. He has three factors: a positive, or, if you like, prime good. He has a negative, or prime evil: and he has a logic, or the intervening field. These things work one with the other and slowly, as it were, come into balance, and then the balance is overcome and he is directed to an increasing degree of spirituality”.

“If one takes spirit’s journey as being circular in its direction, one could say that man has just passed, as it were, the halfway mark, and

so has begun that part of his journey where he will evolve, if he gives himself the opportunity, to an increasing degree of spirituality and an increasing degree of understanding of love and truth. The necessity for a physical will become less and less, in as much as that man will begin to learn greater and greater control of the physical, and so you will have a period where the physical will be uplifted, it will begin to be improved and to reach a degree of perfection. Man will experiment in many ways in order to gain immortality for this vehicle, when, in effect, he has no need to concern himself with this, and eventually will come to a degree of understanding and knowledge where he will appreciate fully, first what this vehicle is for, as with any other vehicle, merely a means of experience, and then, to understand a full awareness of all that he is on all levels, and slowly reach a stage of evolvment where he will be able to dispense with a physical in this manner, and evolve by entirely different processes, and indeed the time will come when in all probability, this particular sphere upon which you exist would not be capable of maintaining physicals of this nature”.

“One of the doubts we see within your minds is the fact that prior to this truth, this knowledge, you enjoyed in all probability, a very comfortable idea of God, and a very cosy family association with this wondrous being, this super creature, whom you only had to ask, or to pray to, would bend down and pick you up, or forgive you, or set your feet aright. With such a knowledge as you are now accepting you begin to appreciate that this God creature is in effect not so powerful at all in a personal, direct sense. His power is unlimited in certain basic manners, in the control and formulation of certain basic laws, basic formulae, basic rhythms, but in effect, he needs you for his evolvment as much as you need him for yours. One of the problems one is confronted with when accepting, or seeking such a truth, is that this philosophy seems to become extremely logical and rather cold, and indeed in many ways, rather frightening. For one suddenly becomes aware that you are alone, that there is not this wonderful father-figure to which one can turn, that there is not some thing to whom you have got to “pray and say ‘I am sorry, in future I will be good’ and all will be well. You suddenly appreciate the fact that you are alone and your evolvment, and the evolvment of your kind is dependent upon yourself”.

Now, this can be, we are aware, a rather frightening thing at first, but if one considers the point in the correct manner, and appreciates the fact that, far from being in a worse position because this father creature, this God creature has disappeared, you are in an extremely strong position because of the direct connection, the direct conjunction between you and this basic driving force that is the force of evolvment, not only of this universe, but of the whole cosmic creation, and that with your greater understanding and your increasing awareness and control, you can, of your own efforts, begin to control, to direct and make use of this vast power that you call the life force”.

“So life becomes, not just this short span as you experience day by day, but it becomes a whole wondrous journey of adventure, and of achievement, of an increasing responsibility, but of increasing fruits, advantages and eventual awareness. So you will find that in time this thing that you call a physical, upon which you lavish in some ways the most peculiar devotion, and in others almost seeming to hate it, becomes of less importance, and the important thing then becomes the spirit within you and within those around you. You find that this communication one with another, not dependent upon words and actions, dependent only on the acceptance of this knowledge. This truth, becomes greater and more and more consuming”.

“One of the problems of your social world today is this lack of communication one with another, the loss of the family unit and the seeming increasing loneliness and individuality, an individuality that becomes frightening in as much as it increases the distance between you and those around you. But all this is purely a matter of conditioning and the manner in which you have been conditioned in the past. The time has now come to accept the fact that at no time in your evolvment has there been a greater opportunity for a oneness among all races, all spirit existing upon this physical level. If only you will look within yourself, see that which you are, experience it and use it in the full awareness of all the responsibility, the joy and the strength that it brings”.

(Very indistinct) ...The hardest thing to understand is that nobody does anything to you. It's your own weakness that things happen to you.

“This is true. There is within each of you the power to control your evolvment and your advancement upon this physical level as upon any other. You have the ability, for example, to control the standard of the physical vehicle in which you exist. However, most of you, in varying degrees, refuse to accept this fact, and the moment that something does not go right, you approach the problem in an undisciplined, emotional manner and merely succeed creating even greater problems. For example, one has a physical which for many years has been a poorly thing. At that stage this was accepted. Treatment was given which was, or was not, successful according to the manner in which you view the situation. You obtained a degree of understanding and by this degree of understanding you increased your control of a physical. The physical improved, in degree, but one setback, in as much that for one period it does not seem to make the vast jump of improvement that you expect, you say, with righteous indignation “I have done all the things that they have said and I am no better than I was”. But what should have been said was perhaps to reflect and say, “Compared with what I was, the fact that I have held the situation, at least on an even balance, means that I have, within myself, taken a great step forward, for I have learned of my own efforts to control and to stay what was a losing situation.”

“Unfortunately, perhaps we have not done our lessons correctly, and so we approach the situation in a rather emotional manner. However, from that point we will take a stronger hold upon ourselves, realise the importance and the power that is within us and not be so despondent in future, and, who knows a step will be taken forward, greater control will be had”. (Laughter from Carol)

Yes, I can feel myself trying to negate some of these things, but I know you’re right.

“When the mind desires to reject this particular thing, grab it, hold it in front of you, and analyse that which you desire to reject. You will find that the reason for the rejection is self, in some way or another”.

“One of the greatest stumbling blocks that mankind, spirit upon this level, has to overcome is the fact that for him, individuality is

this physical existence, and the very thought of losing this individuality terrifies him. He cannot conceive of himself as being something of a whole, something of a oneness, for fear of losing this wonderful thing he calls his individuality, and yet, upon this physical level, he does more to destroy his individuality than any other thing”.

“He tries to dress similar so that he does not stand out too much for fear of what others might think of him. He lives in similar houses. The very employment that he has, has the tendency to crush his individuality. Indeed, most of the laws, the attitudes, the sociology are designed to crush out this individuality. Even in your philosophies and your theologies, they are designed to create a oneness of thinking, a oneness of direction of purpose. And yet, man as spirit, spirit as man holds on to this thing he calls his individuality, and if you question him concerning this and say “What is this individuality?” invariably he cannot answer. He doesn’t know. He says, “Well, you know, me”. And if we say, “What are you?”, again he cannot answer”.

“And if you suggest to him that he is merely a mass of highly complex movement, an advanced manifestation of creation, which is merely using for a short period of time a physical which is of no consequence, he is horrified, just seems to lose interest. One wonders why is it, and one comes to the conclusion that deep down within this individuality that he seeks and strives for so earnestly, which is his inner self, the sum total of all the experience that he has ever had, is perhaps not so pretty a picture that he wants to look at too closely”.

“All of you, when searching in this form of truth are going to be faced many times with this problem. You are not going to like what you suddenly see. I can assure you that if we were, for example, to raise you to a level of existence where you could see yourself as you are, the sum total of all that you have done, you would be horrified. You would probably be only too pleased to give away your individuality. You cannot. You have no need to seek individuality. You have it. It is a basic law that you should be individual, that you are different from all others, tied only by the fact that you exist on a certain wave of life, a certain rhythm of creation, but within the bounds of that rhythm you have individuality”.

(Here was a question about friendship continuing in spirit.)

“One would always like to think that, but this is not strictly true. At the present degree of understanding, in many instances, the bond between two human beings is not, of necessity, spiritual, or let us say, it is of a spirituality that is coloured by emotion or sensuousness. These two factors can be made, on this level of understanding, the basis for a union, and the foundations of such a union, or attraction, are based on sand. At the same time, this can develop into a spiritual union, and perhaps the union will continue for a longer period of time beyond this particular phase of evolvment, or existence, but the time will come when the understanding of one, or both, of these will reach such a degree of logicity that they will be able to see that they can no longer assist each other, and so will agree mutually to a parting of the ways”.

“It may seem to you that I present these facts in a rather cold manner. This is not a question of desiring to be cold. It is merely an attempt to instil into you the fact that life, creation is a logical process. It has many, many variations, but the basic rhythms are extremely logical. They are absolute. They are just, in as much as they are a basic rhythm that acts between certain confines, and as long as you exist within those limitations, all is well. But if you go beyond the limitations and you are not conditioned in understanding, in order to cope with that that you will encounter, then you will come to distress”.

“Now, having played upon this point, it does not mean to say that you have to become some cold logical machine. You are individuals; you have individuality and a capacity for a wide range of feelings, emotions and expression. Therefore you will colour this logicity according to your understanding. What should happen is a balance between the two. Unfortunately, all too often there is unbalance and the scale is weighted on the side of emotionalism and sentimentality”.

“There are occasions when one experiences a spirit of high evolvment who has become unbalanced the other way, who has an individuality that is extremely logical and inclined to be cold. This is not a state to which we would want you to arrive. We want you to arrive at a degree of understanding that is a continuous upliftment to

your progression, to your evolverment, but at the same time to have emotions that are controlled, and when expressed, are expressed in a correct manner. Compassion, love, joy and happiness are experienced to the full, for they are experienced through understanding”.

“So if we have a physical that has not improved, we do not become despairing and create an even greater unhappy state within that physical by our despair, which is a negative factor. We look at that situation logically, and take hope, strength, from the fact that we have maintained the state and we view the situation with joy and happiness that we have done this. So a positive factor is presented and the physical is uplifted. The same argument applies to all facets of creation, to all factors concerning your evolverment”.

(Long pause) “As it seems that you have no questions, it therefore stands to reason that you have advanced to that degree where you can teach me, and so perhaps I can, in my innocence, ask of you some questions. So perhaps, my friend, you who are laughing there, would like to uplift me by explaining this question - the difference between innocence in a child, and innocence in one who has gained wisdom? It is an interesting problem”.

Innocence in a child, I would say, is a state of experience yet to come, and innocence in wisdom is the state of much experience past.

“Now, friend, I can accept the fact that innocence in a child is born of a lack of experience, lack of knowledge, so therefore the spirit concerned has not been presented to materialism or evil, but you say that in wisdom it is one of experience past, much experience past. But one could have much evil experience past, or one could have experienced, having existed a long time, very little experience that has made any impression”.

I didn't mention the word 'time', and length of experience is not necessarily the criteria, it's the quality, and one's response to this experience in their reasoning and willing it, to overcome and control the experience. That, mmm, I would say that innocence in wisdom is that happy and very desirable state when one has

reached a happy combination of understanding and, let us see, mmmm and simplicity.

“Thank you friend, that has improved my understanding greatly, and I will assume from the words you have said that the wisdom, the innocence of wisdom, is effect, the lessons learnt. Very interesting”.

I hope that uplifted you, friend.

“Very much so. Now you friend, the one they call Alan. You have been seeking for some time and have obviously learned a considerable amount, and gained much understanding. Perhaps you would enlighten me as to what the word ‘truth’ means”.

Truth, as I remember is the drawing closer to the Power-that-is, and the greater understanding of what oneself is, and an acceptance of this.

“Very good, but can we substitute one word, the word ‘experience’? It is an experience of these things”.

“You friend, we have met many times and so I would be grateful to receive from you an increase in my understanding of the word ‘love’? This word ‘love’ puzzles me”.

I would describe the word love, in its truest sense as the acquisition of knowledge, the correct application in all ways, the.... to help the spirit.... and also to help.

“Quite good, it helps me, but it is a little too academic for me, and in my present state, a more simplified expression of this word would have suited me better. However, I will think upon that. I will learn”.

“You friend. **(Hello)** (Laughter) That is not the question I was going to ask, but I am extremely pleased to meet you, for I am sure you can assist me. For some time I have pondered upon a problem and it is this question of what man is, in effect, as spirit”.

As an individual?

“As one individual, For example, what are you as spirit?”

Well, an expression, an amassment of experience, and as a result of this experience, an individual; a spark of the original divine movement, which is trying to obtain a greater development, a greater expression.

“That is quite good, and from that I think I could assume, could I not, that you are, in effect, a concept of the Entity, the power source, that is travelling a journey towards a final evolvment that will result in an upliftment of the Entity and its universe as a whole, would you say?”

That is, of course, what I meant to say.

“Now, in order to further my education, perhaps our friend, there, who we have known for a long time and have discussed many facets of this philosophy. Could you explain to me, friend, what wisdom is? This is a most interesting problem that I have great difficulty in understanding”.

Wisdom. Truth, Divine love.(too faint on tape)

“Good. In other words, I can take from that, that wisdom is in effect the sum total of man’s evolvment. Is that not so? That is good. And our other friend whom this one has known for some considerable time, perhaps you could assist me upon a small point. Could you please tell me what is this spirituality of which I hear so much?”

(Inaudible on tape)

“I am enjoying this. (Laughter) For this one, (the medium), who has been quite cheeky to me, will have to put up with what is said afterwards”.

Well I would say that spirituality is the level of understanding of divine truth, I think, but I have such difficulty with words. I know what I mean, but I can't put it into words. Can you help me out on this? (Laughter)

“You will appreciate friend, of course, that my understanding of these matters is of comparative smallness, and so therefore I have to come to you for these answers. Perhaps, together, we could say it is that positive factor within man that is continuously progressive in order to have that union with the Entity itself. Would you not say? (Yes) Thank you. Now can I ask you if you have any questions? Simple ones”.

I fear you don't need the exercise, friend.

“My friends, they are listening and are gaining great knowledge from you. They are in great need and I am merely their spokesman”.

Can you answer a question for me, please? Concerning emotions - we have used this word a lot tonight and I've thought of emotions as being a chemical reaction which the mind uses, a sort of self defence, self justification. Do they exist or are expressed on a spiritual level?

“They are expressed on a spiritual level and could not exist on these physical levels in the manner you describe if they did not do so. Emotions are, in effect, the under-controlled aspects of the negative factor in man. In other words, the divine evil, or negative factor, when expressed by man, spirit as man, is a love of self, and emotionalism is purely certain factors of that love of self expressed in an uncontrolled manner, always, or invariably, negative in their application”.

You used the word 'expressed'. They are expressed on this level in a physical manner aren't they? How are they expressed on the spiritual level without the chemical reaction that we have here?

“Very simple. On varying levels you experience a physical of some degree and so they are expressed either in a facial expression or a demeanour, or in an outgoing, as it were, of the spirit itself, and so if we met, for example on a spiritual level, a level other than this, you would express emotion. I would express emotion. The expression from yourself would probably be one of interest, of friendship, and it would be shown in a vibration of the vehicle that you were using, and this would display itself in the, to use your own words, a colour, or varying colours. For all are seen in spirit in colour, in degree. I would express emotion to you and this would be love. Love of a controlled, logical manner”.

“So you would see an expression within myself of an enveloping nature. You would feel it as a warmth, in all probability, and it would be quite physical to you and me upon that level, but very much greater than anything you can experience here. For the expression of emotion at that level, or at increasing levels, becomes increasingly a two-way thing. In other words, on this (physical) level, if you experience anger, you will experience it as a physical factor. This will affect every particle of your physical being. It will affect your spiritual being. It will affect you in every way. I, perhaps, as the one to whom this anger is directed will experience it in an exterior manner, in degree, according to my attitude to you. But if I had you upon a more spiritual level than this physical one and you expressed anger to me, you would not only experience your own anger, but you would also experience my feelings as well. If I felt hurt and sorrow and sadness, or dismay, or even fear, or pain, you would have those experiences mingled with your own. It merely is an example of how necessary it is to have a logical approach. For one of the things that I would feel would be, for example, disappointment and sadness, for your anger would create nothing, would achieve nothing. So the anger, while directed to me is in effect of greater harm to you and I would be sad at this and this could express itself and add to your burden”.

Does this in effect, not happen at the moment, to a certain extent?

“To a certain extent, and you feel this according to your degree of understanding. There are those upon this level who are completely unable to feel other people’s feelings at all and express themselves

in belligerent manner, and are capable of great cruelty in this way. There are those who are so sensitive that while they desire to be angry are sorry because they are angry, and so are completely confused. Each of them has a weakness, a lack of logical reasoning”.

When you use this expression ‘warmth’, it is a word isn’t it, friend.

“You will appreciate, friend, that we have to use words”....

I was going to say it is an expression of warmth and love, friend.

“That is so, but you will feel it as a physical thing and according to your understanding, so would this warmth increase in intensity”.

Would you like to say a few words on the ‘group soul’ principle?

The question of the group soul is a fact that many overlook, many do not understand. In order to understand we must go back to the beginning of the creation of a universe of movement such as this. We have at its beginning an Entity, which is merely another name for a prime atom that has journeyed and experienced to that degree where its mass has overcome its attraction to the deep centre. So here we have this complex thing, orbiting its creative centre and manifesting a universe of its own. It does this by concepts of itself.

“As we have explained, it sends out its own rhythms throughout its mass and it affects that matter that moves in rhythms closest to it, but of necessity slightly below it. In these broad masses it sends out swarms, shall we say, of lesser atoms. These create rhythms in this mass of abstract matter. Now, if you create movement within pure abstract movement, the movement created is everlasting, and these tracks, as it were, come together and they react and inter-react within each other and create a basic shell. This world was created in such a manner”.

“Now, this shell, this framework, of this basic movement is, in effect, the oversoul of this particular world. It is the inherent basic laws existent within this particular world. The Entity, having con-

templated this, or having been affected by what it has created, is increased in its complexity. So, the next time it sends out this swarm of rhythms, their effect on this vast mass of abstract matter is slightly different, slightly more complex and so a second shell is created and so on and so on. Each of these shells creates, as it were, an oversoul and combined, make the oversoul for that world”.

“Now, if we come to a mass of reasoning spirit such as yourselves, each of you are the concept of the Entity from which you came. You have reached a high degree of reasoning by virtue of your evolvment. You are collectively acting and reacting one against the other, until eventually, by and large, you move together. A pressure on one part of you will be seen in all other parts. So you have a basic level of evolvment, a general movement forward, and it is this interconnection one with another, which constitutes the group soul of your particular form and level of evolvment. It is a basic law, and one which has to be understood in order to understand any particular level of evolvment. Can you understand?”

Are you in fact saying that all human beings are of one group soul?

“All human beings belong to one particular facet of evolvment, do interact one within the other, and create a group soul. There is a connection between you, however remote that may be, and however many levels of conscious existence there may be within the boundaries of that particular form of evolvment”.

Could you say a few words about one of the aspects of this which is completely beyond our understanding, and that is the great unmanifest, the very start?

“You have quite aptly put that, ‘beyond your understanding’ and so even for such as we, there comes a point where we too can no longer understand. But perhaps we can understand a little more from our point of vantage than you. What do we mean in effect concerning the great unmanifest? It is that mass of energy that exists beyond the point where we can conceive for it any identity whatsoever. And this

point, you will appreciate, varies according to your degree of understanding. Is this not so? And so for you at this time probably the unmanifest is that point beyond this universe. Can you understand that?"

"For while we have discussed with you the manner in which the original creation grew to the point where your universe was formed, your particular contact with that point of creation ceases at the entity. Can you understand that? Any other thoughts beyond that point are purely, shall we say, conjecture, conjecture based on a relationship quite remote between you and the original creation".

"Now, if you were of a nature, or of an evolvment that was older than your particular universe, you would have a greater understanding of this creation back to the point of the great unmanifest. And so you would have a better understanding of the period between those two evolvments. But when we come to the unmanifest itself, we are faced with a substance, a state of existence, a state of evolvment which we cannot understand, which we cannot conceive of, because we are not conditioned, we are not expansive enough, to have had the experience of anything remotely like it".

"And so, it is impossible for me to explain to you what this unmanifest is, for I have not words to give it. All that one can say is that it is a vast reservoir of abstract energy that is creating within itself, many and varying degrees of movement, streams of life, that are creating the varying universal creations existent within this, it is difficult to find words..... Let us say this, let us try again. You are aware and can understand that beyond your universe there are many others, whole galaxies of creation. This great unmanifest is the point from which these many universes begin. They are as different from you and yours as one can imagine. The variety is without count. There exist on these other levels, entities, complexities of spirit, with minds and understanding far beyond anything you can conceive here. They would probably be to you completely unacceptable in your present degree of understanding, in the same way that for many of them, you would be completely unacceptable. But beyond that I cannot explain to you what this unmanifest is. I wish that I could give to you a greater explanation of that point, but maybe, one day our understandings will increase".

You helped me to formulate the extent of my ignorance.

“Let us call it lack of understanding. What other questions?”

Something that has bothered me ever since you mentioned it last time. You said, and I might have been slightly wrong, if there was a major catastrophe with the world as we know it, that is to say, something in the nature of an explosion which destroyed the world, I still can't accept that, I believe that you said that it is possible that all forms of human life, that is to say the physical as well as the spiritual side would not be destroyed, but would be changed to such a degree that we could go back to a much more basic rhythm. I find this, I hesitate to say unacceptable, but I find it difficult to say just where this change takes place, if it happens that way, whether everyone who is actually standing on this world when it happens, or whether they and all who, spirit people around them, and just how far will that go.... (voice dies away muttering)

“Let us examine your question. It is in effect many questions, but basically two. First it is the question of your ability to accept certain facts. One fact is, it is difficult for you to conceive of existence without humanity, difficult for you to accept a universal evolvment without your particular form, your particular item, as it were, of evolvment. Let me assure you that this universal evolvment would not stop if this form of evolvment was suddenly destroyed, or changed to some other form. There would be a slight degree of unbalance, and this balance would be quite rapidly, relative to a universal evolvment, brought under control by one means or another. We have to accept this fact, that we are but one facet in a universal evolvment. We play a part, an important part, for we have reached a state of reasoning and understanding and so therefore can be of great assistance to the Entity in its own overall evolvment. If you logically consider it, I am sure that the resentment you feel will be overcome. You will put yourself and your spiritual level of evolvment into perspective and see the thing as it really is”.

“Now, having done that, we can then examine your second question. How can a level of evolvment be negated to such a degree that

it cannot exist, or it does not exist as it was formerly? In order to understand, we have to examine a universal creation and what it is. It is an entity, a prime atom, from the original creation, that has undergone phases of evolvement to such a degree, has experienced so much in its journeys, that it has reached a stage where its mass overcomes its attraction to the deep creative centre, and so it, as it were, orbits this deep creative centre as an entity in its own right. And it has collected around it in its journeyings, level by level, phase by phase of evolvement, a mass of every form of matter, from every plane that it has experienced. So we have an Entity within a universe, which is, in fact, a mass of matter of many, many levels”.

“What do we mean by matter of many levels? What do we mean by matter? We mean at this stage, abstract movement, matter, force, that has become locked into form at varying degrees and rates of movement. This is matter in its most abstract nature, and this we have surrounding this Entity. The Entity itself is an atom of highly complex movement, probably simple by your standards, but nevertheless complex relative to that mass around it. So it starts to create its universe. It creates what we call concepts of itself”.

“Now, what is a concept of an entity? It sends from within itself, through this mass of matter that it has, its own basic rhythm, the rivers of life force. These rivers of life force carry upon them the most complex of this mass, smaller atoms, if you like. They create within this vast mass of abstract movement, certain rhythms, shapes, forms, which come together to form, if I may use the expression, a shell. Many of these shells are created, one upon the other, until eventually, we have what we call a world”.

“Upon this world will come other swarms of these atoms to create forms of life, more complex forms of evolvement. These swarms of little atoms go out along these vast rivers of rhythm. They follow a pattern, and if for some pressure they violate that pattern, then a change takes place. Now, if this pressure, that causes this change, is of such a nature as to create great unbalance, that rhythm may be broken in such a manner that the matter concerned will revert to a baser movement. So it is changed from what it was to a level which can be unrecognisable from that level whence it came”.

“If we take for example, one of the basic laws of creation, the basic laws of manifestation - the law of limitation - what do we mean

by this? We merely mean that manifestation in the form of form can only take place if we limit force in such a way that it becomes static, and a form is always created from the level immediately above that on which it operates. For two forces locked together create a form. So we have two latencies within a potential. In other words, the two forces that have become locked together have created a form out of themselves which, in effect, is a degree lower than themselves. For the rhythms within those two forces are now locked together”.

“Now, if through some pressure, we upset a balance in evolution and negate, by breaking a force, a form, into its latent parts, then we negate it out of the particular level that it was. Therefore, as far as that level is concerned it no longer exists. It exists upon a level lower. So it is quite possible for a level of evolution to undergo a catastrophe that could remove it from its present level of evolution to one lower. Relative to its original level it does not exist. Can you understand this?”

I’m with you, except that I wonder how far this removal will go. That’s what bothers me. I’m not talking about individuals so much as....

”As a whole level. This acts upon a whole level and your whole level of humanity, of spirit, could be removed from the existing level to the level below, in the same way that, by the natural movement of evolution you are hoping to evolve above this level, is this not so? Now, you find that quite acceptable, that you can evolve above, for this brings to your mind something much happier, but the mind revolts at the thought that through your own weaknesses, or some other pressure, you could be removed to a level below. Let us bear this in mind, that when considering spirit and humanity, you are one and the same thing. You are merely a part of a wide stream, a broad band of evolution. The fact that you are existing at this particular moment in your time upon a limiting level, or experiencing a limiting factor in your evolution, does not make you basically any different from myself”.

You find then that you yourself and those around you could in fact, due to the catastrophe we are hypothetically considering, also go?

“That is so, for if the catastrophe were that great it would affect the whole stream to which we belong, you and I, and all others. Man has, upon this limiting level, had the unhappy attitude within himself of restricting himself to this level. There are certain factors he is prepared to accept: one, the fact that he can go upwards, but he cannot accept the fact that he might go downwards. He is prepared to accept the fact that this power that is can be some benign old man, who is quite content to let him go his capricious way and yet pick him up and dust him down, but he holds up his hands in horror at the thought that he may have to take some responsibility in assisting this kind old man to get to wherever he wants to go. It seems that this level restricts you not only physically but also in your thoughts. You must learn to expand beyond this level, to use your mind in its entirety and if you use your mind in that manner you must also learn to accept and to expect that you are going to come into contact with many truths that will not be quite to your liking”.

I can see that!

“The mere fact that you do not like them does not make them any less a truth, and does not make them any the less there”.

It’s just that one is striving to really try and overcome oneself, that it becomes, not exactly pointless, but you feel like, well, it’s just going to happen as it usually happens, you almost get to the point of wondering what use it is to strive. One does strive, I know, but that feeling occasionally....

“Let us look at the question logically. To have this attitude of mind, surely, is to miss to a very large degree all that life, evolvment is about? It is a journey of experience. This universe is a journey, or the result of a journey of experience. The Entity itself, whose vast power is beyond your comprehension at this stage, has been subject

to pressures from its very inception. It has known many, shall we say, ups and downs, but always its journey has been progressively forward”.

“The same thing applies to you. For you, in your degree of understanding and reasoning have the ability to progress to that degree of complexity where you can become an entity in your own right, but you cannot, when undergoing such an adventure, expect that, for you and your level of evolvment, all things are going to be perfect. It is by this very degree of uncertainty, by this very nature of the journey that you should gain your strength”.

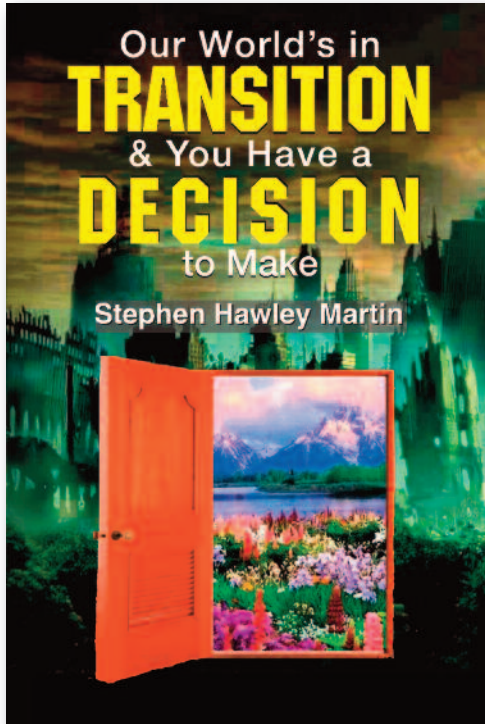
“May I say to all of you, that when following a logical philosophy you cannot expect only to receive that picture which is pleasant to you, for there are two sides to every problem, to every experience, to every circumstance. And may I remind you that you yourselves are many-sided and if you look within yourselves, and it could well be that a closer scrutiny of yourself would give you greater understanding of your problem, you will see that you are far from pleasant, far from perfect in many, many ways”.

“I, myself, when I examine that which is me, am not always pleased with what I see. There is room for much improvement. If you look at this whole evolvment, which is part of an even greater, vaster evolvment, that itself has facets that are far from perfect, but the Entity is aware of this and attempts to create balance in many ways. These problems of balance we will consider some time in the future, for they are a vast subject, but if, from this coming together, we gain no other comfort but this one truth, that this journey of evolvment that all of us are experiencing at this time, is a journey of adventure. It is a journey, the outcome of which we determine by our own actions, and the whole point of coming together in this group and many, many others across the surface of this world, and through all levels of this form of evolvment, is to give to you greater understanding that we may journey together with a greater degree of safety, for in our understanding, our acceptance of our responsibility, lies the future of our evolvment. For as we have said, this God of whom you speak, needs your assistance for evolvment as much as you need His”.

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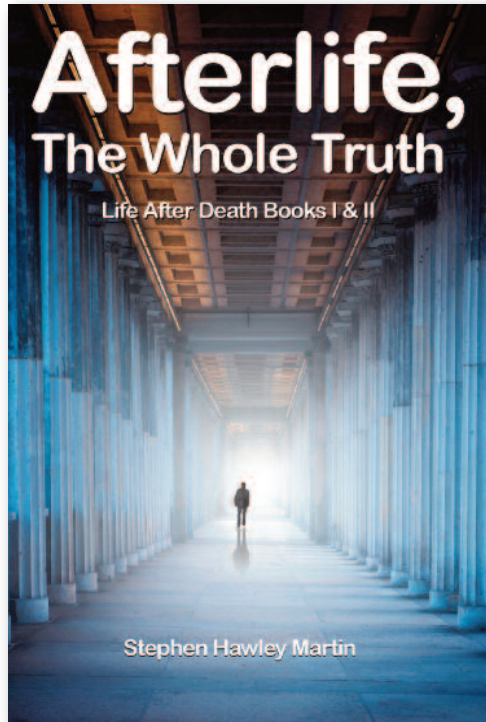
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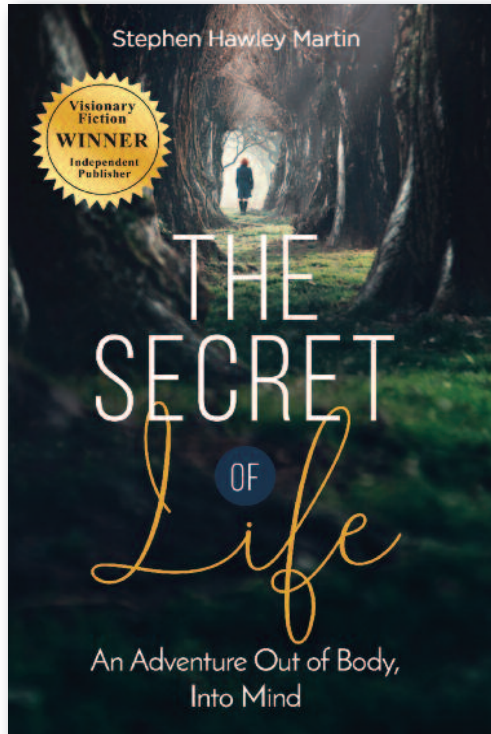
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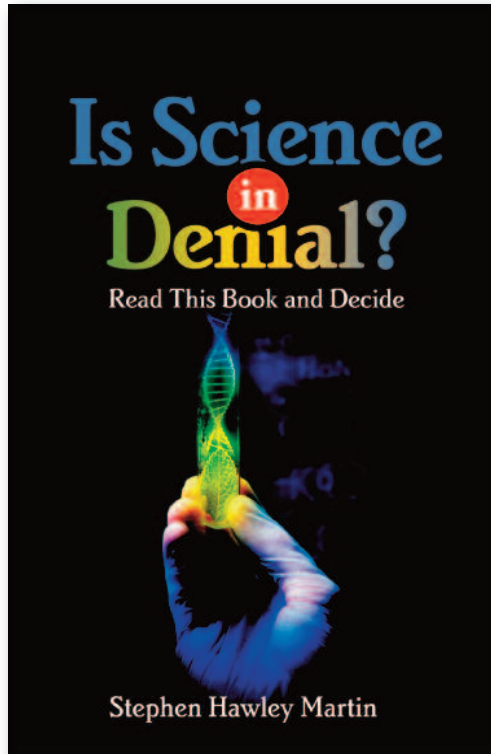
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