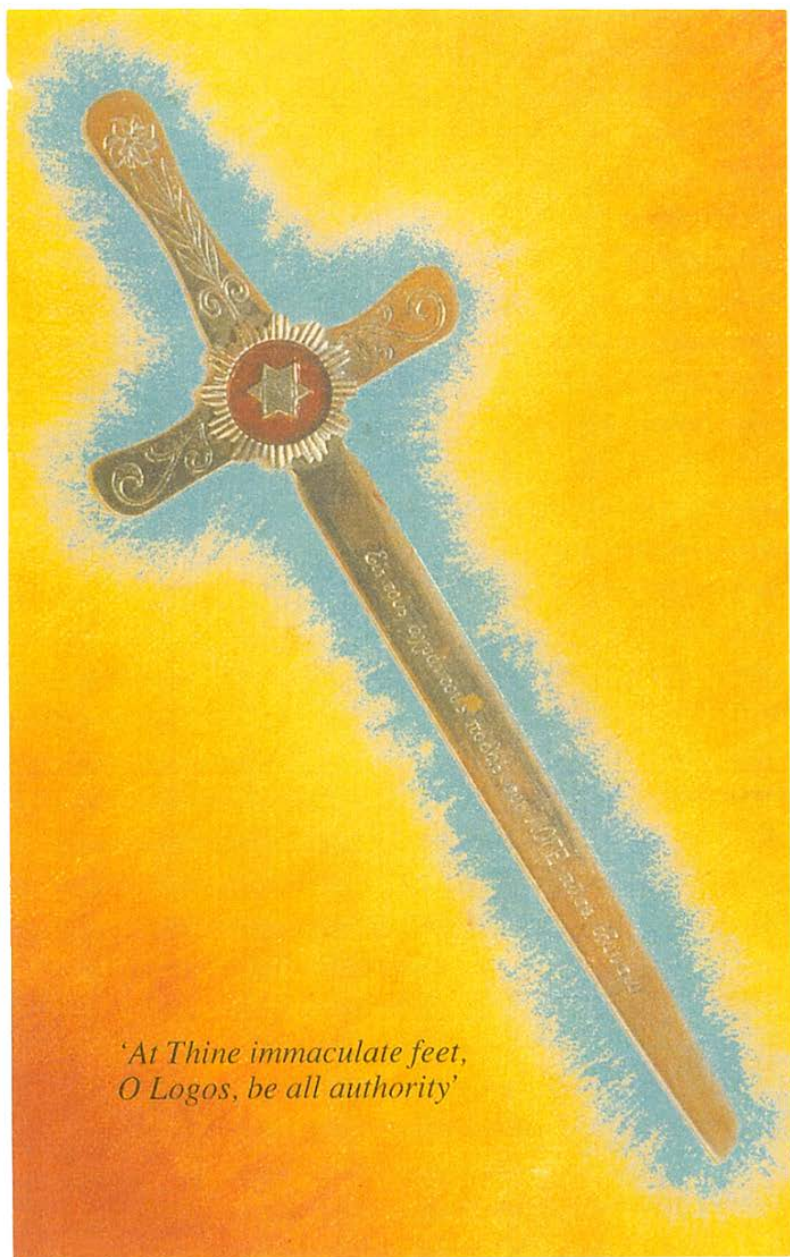


THE ESOTERIC TEACHINGS

A CHRISTIAN APPROACH TO TRUTH



*'At Thine immaculate feet,
O Logos, be all authority'*

Dr. Stylianos Atteshlis

The *Esoteric Teachings* was developed as a guidebook for both students of our System and for all other Researchers as well. The major tenets of our System are reviewed and interwoven.

On Our System for the Research of Truth

Absolute Truth is a brilliant, many sided diamond. The Great Light fills this gem and colours gleam from every side. Mystics, messengers, sages and teachers of all ages, races and beliefs have spoken of a different face of this common Eternal Truth.

Monotheistic esoteric Christianity has been unfolding in human consciousness since time immemorial, as a clear and concise reflection of the Truth.

Our System for the Research of Truth is devoted to the esoteric Christian tradition. Our exploration of the Truth, and our ever-increasing conscious engagement in Absolute Beingness' Divine Plan, is achieved through directed study, observation, exercise and meditation. Our approach is methodical, safe, and self-evident.

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THE ESOTERIC TEACHINGS

A Christian Approach to Truth

Stylianos Atteshliis
PhD, DD, MPsy, MMcs
A Teacher of What Is Within
(known as 'Daskalos')

'At Thine immaculate feet, O Logos, be all authority'

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DEDICATION

by the Author

It is with great joy that I place this work in the hands of my readers, so that they may become aware of the difficulties which surround the Research of Truth. When I speak of the Research of Truth, I do not mean those ‘Circles for the Research of Truth’ of which I am a Brother Guide, but to the right—indeed the necessity of every human being to concern himself with the great truths, which will lead each one of us to seek real knowledge; about life and about our own individual being.

Some of my colleagues in the ‘Inner Circles’ of the Research of Truth, to their and to my own delight, have found through their knowledge and the experience it has brought, the truth about life. Why should not all of humanity, all sincere, thinking people, concern themselves with something beyond the material things of Earth?

I also wish to express my thanks to all who have helped with the preparation and printing of this book. I dedicate this text to my sixteen-year old grandson—a future teacher of Truth—Stylianios Spyrou Papakyriakou and to his mother Irene Stylianou Atteshli.

Styl. Atteshlis

Stylianios Atteshlis

THE LEGEND OF THE UNPOINTED SWORD
(A note on the cover picture)

Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem. Saying, where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.
(Matt. 2:1-2)

It is related that the Lord Buddha told his disciple Ananda that in five hundred years' time God would be directly incarnated upon Earth. He made it clear that he was not referring to an ordinary human being reaching perfection through incarnations, but that God Himself would be directly incarnate.

Before the birth of Joshua, or Jesus as we know Him, certain wise men in the East, who knew of the Lord Buddha's prophecy, had followed—through clairvoyance—the birth of the Virgin Mary and were awaiting the Incarnation of the Logos—God in expression.

One of these wise men was the Maharajah Ram, who with his friend and counsellor Chekitana, had calculated the time and place in Palestine where they must be in order to pay homage to the incarnate God.

Ram appointed his mother and brother as joint regents in his kingdom and set out for Palestine, accompanied by Chekitana. Their way took them through Armenia, which in those days was divided into two warring kingdoms, ruled by two

brothers, Kaspar and Dikran. When Ram had reconciled the two brothers, Kaspar appointed Dikran to rule both kingdoms and joined Ram and Chekitana on their pilgrimage.

As they journeyed south, they met an astrologer, Baal Das Ashur ('servant of God'), who wanted to accompany them, and they accepted him as their companion.

At the appointed time, they reached Palestine and although they were aware of Herod's intentions, since they were able to read his thoughts, and had no need of information from him, Baal Das Ashur insisted that they should visit him. In the hope that their visit might alter his plans, Ram and Kaspar agreed.

Then they journeyed on to Bethlehem, where the three Magi found the stable in which Jesus had been born. The first to kneel before the manger was Ram. He took off his outer cloak and laid it at Christ's feet, so that only his white undergarment remained. This is why the teachers of the Researchers of Truth wear a white robe, as a symbol of purity of intent and dedication. Ram then drew his sword, broke off the tip and placed it before the infant God, saying, 'At Thine immaculate feet, O Logos, be all authority'. This is the origin of the Sword of Initiation, which is without its sharp point.

As the other two wise men offered their gifts, Ram exclaimed, 'Ham El khior!' which, in his language, meant, 'I have seen God.' From then on he was known by the name which has come down to us as Melchior.

PROLOGUE

This book provides such information as is permissible about the Truth, setting out not only what we already know from the Bible,¹ but making use also of first-hand experience; For the gospel came not unto you in word only, but also in power' (1 Thes 1:5). The Truth of which we speak is a hundred-faceted diamond. On the material plane one can approach—but not acquire—the relative truth, by penetrating through the comprehensible to the reality.

Of course, the keys to the mysteries cannot be given to irresponsible or merely curious persons, because that knowledge—like a two-edged dagger—can kill. On the other hand, we would not remove such an instrument from a surgeon, whose intent is to save lives.

We cannot claim that the system followed by the Researchers of Truth is the only one leading to perfection. There are many other systems, just as there are many roads and paths towards the same goal. Flowers in our neighbour's garden are as precious as the same kind of flowers in our own garden and we appreciate the work and toil of those who can present them to the world. We are not against any system or religion, in so far as these are paths towards knowing God (the Absolute Beingness), but we are definitely Christians and the Lord of Wisdom and Love has given us enough.

We do not claim to be the only ones who know the truths, but nobody can claim to have understood them better than we do. Everyone, including ourselves, still has a long way to go to understand the truths. For the time being, living

¹ We have selected the *Authorized King James Version*, published by Oxford University Press, for all the biblical citations appearing herein.

in the material world, we do our best through the phenomenon of life (the comprehensible) to penetrate as far as we can into the deep oceans of Life and Truth, the Kingdom of Heaven which is within us and everywhere around us.

We love and appreciate the endeavours and the work of all who try to show the human race the way to conquer matter, to control emotions and desires, and to make good use of the Divine gift—holy Mind. There is no other way of reaching once again the relative reality concerning man, God and the universes.

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INTRODUCTORY NOTES

There is a common conviction among us that, as living beings, we are something very different from what we appear to be. That is to say that we are not merely a material body, not simply a collection of organic and inorganic ingredients, in whatever miraculous order and harmonious interdependence, which produces the phenomenon of life, in the sense that we all know. And, indeed, we are not in a direct morphological line, we would say, with myriads of other forms which fill our planet.

If the biological cycle of the animals is called ‘life’ and we accept that the word includes the meaning of ‘beginning’ and ‘ending’, for humanity the same word in capital letters expresses eternity. Human beings are eternal and immortal because the Spirit of God lives in us.

Our epoch, however, tends to deify matter. Humanity makes poor use of Mind. We use the holy ‘supersubstance’ only for material ends, which frequently prove to be in excess of our needs—sometimes to a precariously dangerous level. We multiply knowledge unthinkingly and create situations which continually divert us from our true nature and make more difficult our attainment of perfection.

The new achievements of technology, which accumulate at a great pace, are drowning humanity in a swamp of total doubt and are creating for us a fragile illusion of power over everything. This separates human thought, belief and activity even further from our Divine nature.

This leads us nowhere. Humanity ought to be searching, seriously and carefully, for the well-spring of Life. We ought to be returning again and again to our source and to be examining with rational thought, each and every step upon our way. We will be surprised, if we do, how wrongly we have used our rationality in the conduct of our affairs. At the same time we will be attracted by the grandeur of the promise of God, which holds in store for humanity a primary role in the process of Creation.

It is not with our sight—that miraculous sense which is of such importance in the three dimensional world—that we shall comprehend the Divine. Our material eyes are very poorly equipped to receive the light of the infinite goodness of Godliness. God the Father is beyond our comprehension. It is through the Christ Logos and not with our sight but with our emotions—which are characteristic of the psychic body—that we can begin to understand. We feel the Christ Logos with the heart, and our beingness is wholly attuned to Christ, while our minds are aflame with longing to become one with God. The longing for our attunement and at-one-ment with God is unspeakably pleasing and delightful, since the human-ego-personality feels ashamed when it spends its time in circumstances which constitute a denial of God. Whoever has spent their life at the lowest level of existence, or without any light, is miserable indeed.

But this is the basis of wisdom. Anyone who has experienced such conditions now has a measure by which to judge and discard them. It is no longer possible for them to be tempted, because they know well how deceptive and malicious are the promises of an evil one. So they are invulnerable.

The purpose of this book, therefore, is to reintroduce into human consciousness these important considerations, to clear away the dirt on the mirror of the Soul in order to show its polished and gleaming surface and to see the real nature of humanity. Then, like the Prodigal Son, we will remember our Father's house and be filled with longing to return.

Step by step we will move forward, with increasing hope and exultation, till we reach the impatient embrace of our Father and are enfolded by the compassionate arms, which are always held out to receive us and always merciful.

And so we will enter into the Joy of the Lord.

Khristos Karagiorgas.

(Researcher of Truth)

Note: Throughout the text, an asterisk* is used to denote a word, or term, defined in the Glossary when it occurs for the first time, but not thereafter.

CHAPTER ONE

ABSOLUTE BEINGNESS

God is Love; and he that dwelleth in love dwelleth in God, and God in him. (1 John 4:16)

I believe in one God, the Father Almighty, maker of heaven and earth and of all things visible and invisible. (Nicene Creed)

In the first times, when the voice of the Lord came to the ears of humanity to tell them of His most Divine* Will-pleasure* to institute His Divine moral Laws*, from extreme devotion and with a full understanding of the ineffable superiority of the Eternal, they called him ‘He who has no name.’ For what name could contain and properly express the Infinite and Absolute of the First and Only Being?

Only one—and that purely to help our limited human understanding—can, with obvious inadequacy, answer to the Magnificence of the Divine Unity. ‘I am Beingness’ (ἐγὼ εἰμι ὁ ὢΝ. Ex. 3:14), It said and we, after exhausting the limits of human possibilities, have called It ‘Absolute Beingness’*.

This is the Great God. ‘He who is everywhere, filling everything, the source of all good and the provider of life’ (traditional Greek prayer). This is the Eternal Authority, which extends unchanged into all created universes, all heavens and hells.

We find Beingness, in full Power and Glory, in the infinitely small atoms of matter and in the vast and boundless galaxies; in the depths of the sea and on the cloud-capped mountains. It is everywhere, in full and eternal Authority, from the utmost depths of the abyss to the throne of Its ineffable Glory.

Absolute Beingness, we would say, is a State of Self-aware* Absolute Super-consciousness*, in which everything is and finds and draws upon the energy needed for its existence and expression. It is the One and Only God, Who in Its Absolute Self-sufficiency* meditates and expresses Itself. Every thing, visible and invisible, above and below, is as God's expression, the result of Its Divine Will-pleasure.

What types of Self-awareness, however, does Absolute Beingness have? Certainly Absolute Self-awareness, in all its states, from the static and unexpressed to its most complete Super-conscious expression. Absolute Beingness has Self-sufficiency, without the slightest need to express Itself. It is Absolute Blessedness. For us, Blessedness is the final rung in the ladder of becoming a complete Being and of entering our real life. Blessedness, however, is not exactly a nature of Absolute Beingness, since as regards Absolute Beingness, we must view Blessedness in conjunction with Overlordship*. However, the eyes of a human being, whether material or spiritual, cannot contemplate anything beyond Blessedness within Absolute Beingness.

It is inconceivable that there is any part of the Infinite which does not contain within it Absolute Beingness. However, the Infinite is not God, nor does God confine Itself to the Infinite. God is beyond the concept of any sort of space. It is Life itself—Life which is the expression of Absolute Beingness within Itself, with a special vehicle which It creates for

this very purpose. One such manifestation is Mind*. With Mind, Absolute Beingness expresses Itself as Multiplicity in the worlds of separation.

Before we move on to the expression of Its Divine Multiplicity, it is necessary that we first dwell upon the meaning of God, as concerns Its incomprehensible Oneness and Its Infinite Mercy*, so that we may never develop a fear of It in our hearts, but only love, boundless and without thought of self. For God, while being all things, without any reservation, is, at the same time and before all, total and inexhaustible Love. Naturally the material human brain is quite inadequate for understanding the concept of Absolute Beingness. Nevertheless, up to a point, it can perceive It.

We have said that Absolute Beingness is everything, the One, in Its Multiplicity. Now we must perceive this Multiplicity within the One. How can this be? The One contains the Multiplicity, but every part of this Multiplicity is 'by nature all alike,' undifferentiated in form, within Absolute Beingness, without however it being possible to define the Absolute either in terms of the undifferentiated or the particular.

Let us now see what we may meet within Absolute Beingness, so that we may have a perception of Multiplicity. Certainly, Absolute Self-aware Super-consciousness. Let us take, as an example, the ocean, which consists of atoms of oxygen and hydrogen. It is a vast expanse of water. When we speak of 'ocean', however, our brain does not merely think of the water, it includes a more general meaning, with special characteristics—depth, vast waves, dark blue colour, fish, seaweed and so on. What is the multiplicity of the ocean? We should meditate on this.

Multiplicity, however, is found everywhere in nature. A

plant, a tree, an insignificant organism like a worm, or a large animal, any organism and man himself all contain this multiplicity. An organism is a unit—a human being is one—and every organism consists of many millions of cells or atoms. Yet each atom and each cell has its own consciousness.

There is a great difference between the multiplicity we find in the world of things, existences and Beings, and the multiplicity which we shall meet within Absolute Beingness. If we consider that we remain within Absolute Beingness, even while we are descended into the worlds of existence, we can begin to entertain this difference.

Yet Divine Multiplicity is incomprehensible to the human intellect, which—because of its limitations—sees everything from the angle of separation. Nevertheless, the Total Wisdom of Absolute Beingness is also within Its expression as Christ Logos* and Holy Spirit*, as Logoic Love and the Holy Spiritual Total Power.

The expression of Absolute Beingness is the result of Its Divine Will and has two arms—the Logoic and the Holy Spiritual. In every single thing in existence—such as living systems of the natural world, all types of consciousnesses and self-awarenesses—we find these two Divine Overlords, varying only in degree of expression and activity.

One additional element, which can give us a clearer and more complete understanding of the Divine, is the notion of Self-sufficiency. Self-sufficiency, in its absolute meaning, is the Nature of Absolute Beingness and leads to Divine Will-pleasure. We can perceive, then, because of Self-sufficiency, the presence of all things within Absolute Beingness. It is not possible to imagine anything existing outside Absolute Beingness. All things are within It, and therefore express Its Divine

Self-sufficiency and Total Wisdom. Even in Will-pleasure and expression, there is Self-sufficiency, because if it were missing, nothing whatever would be able to evolve in due order and according to immutable Laws. By studying these cycles of expression, of living existences, we see Self-sufficiency as the Law and First Cause.

A Nature of Absolute Beingness is Self-sufficiency, followed by another Divine Nature, the Will-pleasure of Absolute Beingness. The Will-pleasure begins with the expression of Absolute Beingness within its Own Self, as the Christ Logos and the Holy Spirit. That is exactly the point of Divine Expression which lies between Self-sufficiency and Will-pleasure, without Will-pleasure failing to have within it, Self-sufficiency.

As far as Creation is concerned, which is the expression of Absolute Beingness as a product of Divine Will-pleasure, it contains all the characteristics of Absolute Beingness, such as the Christ Logos (The Universal Super Self-consciousness) and the Holy Spirit (The Universal Super-consciousness). And when we speak of Creation, we do not mean only that of the gross material world, but the Pan-Universal Logoc and Holy Spiritual Expression in all universes and worlds.

A primary characteristic of Absolute Beingness, within Its absolutely stable state, is the Divine Will. We have referred to Its state as being stable because at this point It has not created vibration. However, vibration exists within Absolute Beingness as a state not yet made manifest. Everything is within the Divine Self-sufficiency and appears as a result of Will, of Reason and of Love.

Absolute Beingness, for the sake of the Divine Plan*, is well pleased to express Itself. The Triadic God which was

expressed appears to us, therefore, as Absolute Beingness-Christ Logos and Absolute Beingness-Holy Spirit, which we can also describe as Absolute Self-awareness and Absolute Superconsciousness.

This certainly does not mean that Absolute Beingness, before It had given expression to them, did not have within Its Divine Self-sufficiency, the Christ Logos and the Holy Spirit. It is the Nature of God, which we have called Absolute Self-sufficiency, that Absolute Beingness, the Christ Logos and the Holy Spirit are One.

Within Absolute Beingness we may also distinguish Divine Power, Divine Wisdom and Divine Love. It was from exceedingly great Love that God emanated humanity and endowed it with the possibility of developing Self-awareness and Divine understanding.

We have said, finally, that God is Life. Life, however, in order to be understood, must include Self-sufficiency as one of its most important characteristics and, consequently, Total Power, Total Wisdom and Total Love.

Does Absolute Beingness love Itself? Of course, since It is Absolute Love. If Absolute Beingness were not first and primarily Love, other states or conditions endowed with the gift of free expression would not have been allowed to be born, since *It Itself* is everywhere present and filling every thing. If the Divine Nature of Total Love had not existed, neither would there have existed in the material world the Law of Coherence, nor would we have had our emotional (psychic*) world. And this is what mankind must chiefly learn. With our studies, it is possible to be guided to reality, to a sensitivity of God's Total Goodness and Total Love. Once this is confirmed, the path is easier and—no longer as rough and

unpleasant—but straighter and smoother to tread. Humanity can now worry about something else!

In view of the above we may try to describe, as far as possible, the most complete dimensions of God's Love. Humanity will never be able to understand the majesty and fullness of the creative work of this Divine Force.

On this basis and given the fact that every human being has some kind of understanding of God from his or her¹ contact, at whatever level, with the Inner Self*, we suggest that in order to achieve the indispensable kindling of desire to know more, it is enough to meditate deeply and seriously on the Natures of Absolute Beingness.

The result of such meditation will be the revelation that we have within us Total Power, Total Wisdom and Total Love*. Absolute Beingness, the Christ Logos and the Holy Spirit are continuously within us, just as there is no moment when we are not within Absolute Beingness.

The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.

(James 3:17,18)

¹ For the sake of simplicity, in the remainder of this book the author has decided to employ the male pronoun.

CHAPTER TWO

THE CHRIST LOGOS

I believe... and in one Lord Jesus Christ, the only-begotten Son of God, begotten of his Father before all worlds; God of God, Light of Light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made: who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary and was made man (Nicene Creed)

Absolute Beingness is the only Reality there is. It is Truth and Life, the totality of everything. It is Self-sufficiency in the One and Self-sufficiency in Multiplicity. It is the one God, beyond time and space, Who is expressed and emanated unceasingly as Christ Logos and Holy Spirit.

No space exists which is not God, in the shape of Absolute Beingness in Its Self-sufficiency and in, at the same time, Its Multiplicity and in Its creative Expressions, as Christ Logos and Holy Spirit.

Absolute Beingness is Total Reality, within which we can distinguish two Natures: Total Wisdom with Total Love and Total Power with Total Love, that is to say the Christ Logos and the Holy Spirit, in Their as yet unexpressed State. And we must not imagine that the Christ Logos came into being from the moment when Absolute Beingness projected Total Wisdom from within Itself, because then the Immaculate Logos would be a construction, a result. It is not.

‘The Logos is in authority and the Logos is in harmony with God and the Logos is God’ (John 1:1).¹ Overlordship of the Logos existed within the Absolute Overlordship of Absolute Beingness, before the hills and mountains were formed (cf. John 17:5). This is to say that the Christ Logos and the Holy Spirit too are the same as Absolute Beingness, ‘of one substance with the Father.’

However, at some point the expression began and that expression is Work. And that Work is Creation, in all its forms, which is accomplished by the Christ Logos and the Holy Spirit, without this form of words implying that the beginning of the expression was also the beginning of the Logos, of Life and of Truth. Something indeed did begin, but that was only the Way. Life and Truth are Absolute Beingness and no time ever existed when they were not.

It is quite right that the God-Man Jesus put matters in their place when He said, ‘I am the Way, the Truth and the Life’ (John 14:6). ‘I am the Way,’ He said, meaning His Man-Self, and ‘the Truth and the Life’ meaning His God-Logos-Self.

On the one hand, we have the Absolute Reality-Life-Absolute Beingness, as Absolute Beingness, Christ Logos and Holy Spirit in Divine Authority, Self-sufficiency and Blessedness; while on the other, we have the same states of the One in expression, in Creation.

Within the framework of expression is included the creation of the universes, with the supersubstance Mind, and this creation arose from Absolute Beingness as a result of Its

¹ This is a translation from the Greek (See also note #2).

Divine Will-pleasure. Within substance and supersubstance, matter and supermatter, which express completely the Divine Total Wisdom, is present Absolute Beingness, as Christ Logos and Holy Spirit, 'by Whom all things were made.'

Let us now try to understand the exact meaning. Take, for example, a sculptor, who creates a work of art. In the case of the Divine labour, the work of art is the universes. We see the sculptor who created the work, while at the same time we can also see the chisel in his hands, with which he formed the statue. Who made the statue—the hands or the sculptor? Who created the universes—the Christ Logos and the Holy Spirit or the Absolute Beingness, as the Lord of All?

It must be fully understood that the Christ Logos does not begin, *It rules*.² The Christ Logos is Absolute Beingness, of which the expression in humans is self-awareness, reason and love.

The Holy Spirit, in the service of the Divine Will of Absolute Beingness, is enriched with Total Wisdom, Total Power and Total Love. It is the Orchestrator, which keeps the universes in harmony.

Order and harmony in the universes, in a microbe and in a galaxy, are the result of the Total Wisdom and Total Power of Absolute Beingness and of the complete cooperation between the Christ Logos and the Holy Spirit.

Absolute Beingness, as Absolute Beingness-Christ Logos and as Absolute Beingness-Holy Spirit creates the universes. However, we cannot completely separate either the Christ Logos or the Holy Spirit from Absolute Beingness

² There is a play on words here in the original. The Greek word ἀρχή can have the meaning of 'beginning' or of 'authority'.

because then we would have three Gods. Reality, Life and Truth are One; 'For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one' (1 John 5:7).

The universes themselves, together with substance, supersubstance, matter and supermatter of which the universes are constructed, are an expression of the Reality of the One Creator. Of course, the worlds of space-place-time and what ever exists in the noetical*, psychic and gross material* universes, are set in motion within most wisely defined cycles and are governed by immutable Laws, in order to demonstrate the phenomenon of life, as the Divine Will expresses it.

The universes are the common creation of the Christ Logos and the Holy Spirit. However, before they were created, before there was any other form of expression, all things whatsoever were within the Divine Self-sufficiency in a static and unmanifest state.

There is also within Divine Self-sufficiency Divine Will-pleasure, the result of which is Creation. All things that ever were or shall be, *are*.

The Christ Logos, of all things holy the most Holy Logos, together with all the Logos-Holy Monads, the Principalities, Dominions, Overlordships, the other Archangelic Orders*, are Absolute Beingness in Its Multiplicity irrespective of what expression, great or small, we find them. For we shall see the perfect, the absolute, the complete, at their minutest or most majestic. We shall see Divine Total Wisdom of Absolute Beingness, of the Logos, and of the Holy Spirit, complete and absolute in all the universes, in a single cell, in a sun or in a galaxy.

We are an image and likeness of Absolute Beingness—

in quality, alike; in quantity, certainly not. The difference between us consists in the way we interpret the Nature of Absolute Beingness, which we, as Researchers, will understand in quite a different way from the understanding of the majority of humanity.

The Christian religion has all the answers and meanings. God-Logos Jesus came into the world to disperse the darkness which had invaded the hearts of men and to teach us the way which leads to Truth and Life. Humanity, in His day, possessed God within their flesh, but could neither understand nor properly conceive Absolute Beingness. They had to be taught. This teaching was what Jesus did, by word and by deed. His words are a moral storehouse, while His deeds, whether achieved or attempted, form the foundation and point the way to perfection and salvation.

Jesus, in order to strengthen His message, performed some miracles, because it was the only way to attract the attention of the people of His day. The Lord Jesus performed these miracles, however, not in order to impress or to arouse humanity's admiration, but simply in order to wake them up and to activate their spiritual powers, as an inescapable precondition for the search and understanding of the Truth. He had no need to be surrounded by followers. His purpose was to show the way.

For the first time, we hear the Divine Words, such as 'I and the Father are one' (John 10:30). Jesus speaks to us of the Father-God who is His Father and ours too, His God and ours. He demonstrates to us and explains the indissoluble bonds which we have with God. With which God?' God is a spirit and they that worship Him must worship Him in spirit and in truth' (John 4:24). He tells us, in other words, who God is and

confirms that we too are Spirits. 'I have said, Ye are gods and all of you are children of the Most High' (Psalm 82:6 and John 10:34). The words of the ancient Prophets are explained anew and the Old Law is made new and fulfilled.

In this way the Nazarene consecrated the Christian religion, whose purpose is to transmute humanity into spiritual light, as a torch for conversion and salvation. The Teachings of Jesus are complete and contain all the necessary philosophy which lead to true knowledge of the Nature of God, whether as Absolute Beingness, as Christ Logos or as the Holy Spirit.

So, true Christianity is not just any religion, but a full reflection of the Truth. It is a continuous and vital exhortation to the understanding of Truth. The Lord Jesus Himself says, 'You shall know the Truth and the Truth shall make you free' (John 8:32). He calls Himself, 'the Way, the Truth and the Life' (John 14:6).

Most sweet Jesus, of all holiness the most Holy Logos, is the hope and refuge of us all. His desire to lead all humanity to the Heavenly Father is boundless. Whatever is a part of Christ is also a part of us, because each of us has the Christ within us, just as we all live within Christ.

Saint Paul, who was carried up to the 'third heaven' (2 Cor. 2:2), tells us, 'For all things are yours; whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come: all are yours, and you are Christ's and Christ is God's' (1 Cor. 3:21-23).

It is up to us to 'knock' or to 'seek' and, if our faith has the size even of a grain of mustard seed, what we seek will be given to us.

In the Gospels, the Acts of the Apostles and the Epistles

of Paul, there is an infinity of spiritual wisdom. There is Divine Wisdom and Divine Love in their entirety. Blessed be the devout Researchers of Truth!

In the beginning [authority] was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men.
(John 1:1)

CHAPTER THREE

THE HOLY SPIRIT

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. (John 14:26)

But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

(Mark 13:11)

Now the God of hope fill you with all joy and peace in believing that ye abound in hope, through the power of the Holy Ghost.

(Romans 15:13)

The Holy Spirit is the Lord God. We find It as much within the Self-sufficiency of Absolute Beingness as a state of authority, together with the Christ Logos, as in the expression of Absolute Beingness as a creative agent.

The One and Absolute God is All. By It, as Christ Logos and Holy Spirit, are created the universes, as a result of the Divine Will, in order to manifest goodness and beauty. 'And God saw that it was good' (Gen. 1:18).

The Holy Spirit is everywhere present, the all-fulfilling Law and Conserving Principle of Absolute Beingness. It is the

provider of life and the phenomenon of life: Life, by reason of Its nature. Together with the Father and the most Holy Logos, It controls Life in its absolute nature and the expression of the phenomenon of life. Ether*, as substance and supersubstance, is subject to the direction and control of the Holy Spirit, when it is used by the Archangels and angels to express Total Wisdom within the expression of the Divine Ideas*. This is not only within the Human Idea, but in other Ideas, such as harmony, movement, composition, analysis and other abstract Ideas.

The Holy Spirit and Its co-workers (the Archangels) work with Total Wisdom and Super-consciousness in the material body and the related worlds, to engender the phenomenon of life.

Each expression is held within both the Logos and the Holy Spirit. There is no part of Infinity which does not contain both the Holy Logos and the Holy Spirit. Nevertheless, They are not separate gods, but expressions of One and the same Absolute Lord.

Absolute Beingness is Lord of All, the Great Father. In the human body we have the head and heart, which express thought, reason and love (Christ Logos) and the solar plexus, which provides power and instinctive intelligence (Holy Spirit).

A human being is both Logoic and Holy Spiritual and even something beyond these appellations. It is a Holy Monad within Absolute Beingness, and there has never existed any period in which it was not. The Holy Monad* is of the eternal Nature and Condition of Absolute Beingness. This fact, however, is fully comprehensible only after Theosis*, when a human being's centres for receiving impressions are no longer

within the worlds of the phenomenon of life.

A human being, as an emanation of a Holy Monad, is a most valued expression of Absolute Beingness. As a Being Spirit, however, when It is passing through the Human Idea, which is a part of the Divine Meditation, It begins to express Itself within the universes in a Logoiic way as a Self-aware Soul.

Subsequently, when it descends to the lower vibratory pattern of supermatter and matter, in order to live through the phenomenon of life, it also becomes a Holy Spiritual expression. This means that the gross material body, and the higher bodies, are Holy Spiritual expressions, through the medium of Mind. The Holy Spirit constructs, from substance and super-substance, the three bodies in a perfect way, so as to reflect the Total Wisdom, Total Power and Total Love of God. The Christ Logos uses the bodies to express Its own Self as, firstly, a self-aware personality and, later, as a Self-aware Soul. We are all miniature Christ Logoi and express ourselves within It. The Christ Logos is the light 'which lighteth every man that cometh into the world' (John 1:9), and the universes resound in harmony with Its expression.

Within our selves there is an area of the mind, which we call the subconscious*, which acts as a creative centre for Total Wisdom, Total Power and Total Love. God the Holy Spirit expresses Itself within humanity and, although It appears to be impersonal, It builds and maintains on the matrix of the subconscious, the material and other bodies. It provides them with super-physical qualities, such as the capability of matter to form spermatozoa and the impregnation of the latter with life for the perpetuation of the species. In consequence, we must not underestimate that part of the Holy

Spirit's work, which we call subconscious super-intelligence.

We have said that the gross material body is constructed according to a model. This model is based on the psychic body. Subconsciously, the gross material body has a psychic (an emotional) and a noetical (a reasoning) body which have been built by the Holy Spirit and the Christ Logos in accordance with Heavenly Man*, the Human Idea.

So, in parallel with this model, which is a significant factor in the construction of the psychic and noetical bodies, there is also the work of the Holy Spirit and the work of Archangelic Man, who, apart from the characteristics which they bestow in common upon the human race, transfer faithfully every detail brought by the permanent personality, which the Permanent Atom has impressed upon it.

The Holy Spirit, we might say, creates in us a subconscious Self-awareness. We call this Self-awareness 'subconscious absolute Self-awareness', because the Holy Spirit works within us in an impersonal way. When we use the term 'Holy Spirit', we intend this word to include Total Wisdom, Total Power and Total Love and to express, in the fullest sense, the One and Only Indivisible God.

The Holy Spirit is God, the Provider of life. However, Holy Spiritual life is a phenomenon—an appearance—in the worlds of Creation. All forms of life within the gross material world—the vast blazing sun, the galaxies, the planets, all forms of the animal, vegetable and mineral kingdoms—these are expressions of the Total Wisdom, Total Power and Total Love of Absolute Beingness. They possess no Self-awareness, in the sense which we understand today, that is to say the Self-awareness of our own personality selves. Self-awareness is a part of Absolute Super-consciousness, in a particular

locality within time and space. The self-aware self-consciousness of humanity, however, is at different stages. It varies from total ignorance, where there is very little light as far as knowledge is concerned, right up to the limits of the Everlasting Light, which we call Self-Realization*.

We, as human beings, possess what we have called Holy Spiritual subconsciousness, which refines in our gross material body the psychic and noetical bodies and empowers them with Total Wisdom. It is that part of Mind within our personality which we call the subconscious mind. Each cell and atom of our gross material body also possesses instinctual consciousness. And, as we have said, the Holy Spirit, God, who is everywhere present, works from the centre of each atom and cell, apparently beneath Self-consciousness, but in reality in a super-conscious way. It is from an infinite number of points that It simultaneously manifests Its creative force. We have seen It as impersonal, though nevertheless omnipotent and totally loving, working together with the Christ Logos, within the universes—from the material to the mental and beyond—as provided for in the Divine Plan.

That part of our self which we call the present day or temporary personality* and which is a centre for the collection of understandings and impressions by means of the sense organs, has been constructed by the Holy Spirit and is primarily a subconscious self. We also, opening the concept to a wider meaning, call it the instinctive ego. It does, however, form the centre of our Holy Spiritual life.

So, every human being, animal and plant, every form which is provided for us by the phenomenon of life, also contains the Logoic expression (Self-awareness in the case of humanity), which is always within the Holy Spiritual ocean,

as a type of subconsciousness, and is at the same time super-conscious life.

The use here of the term ‘subconscious’ arises from the fact that the Holy Spirit’s work is impersonal, although giving the fullest expression to God’s Total Wisdom, Total Power and Total Love. In the gross material body, the Holy Spirit works beneath conscious awareness, but it cooperates consciously in building within the permanent personality* the phenomenon of self-knowledge and self-awareness, which we call the ego self.

However, the Ego* (with a capital E) is not what the personality interprets as the self. Our self-awareness in the worlds of separation is both Holy Spiritual and Logoic in its expression.

The development of our self, at the various stages of its expression, from the shadows of ignorance and the domination of instinct to knowledge, wisdom and Theosis, is nurtured with the care of the Holy Spirit and the Christ Logos, within the universes and within our selves too. This is the phenomenon of life, which consists of continuous change, constantly giving new form to matter.

We are, however, our eternal Ego Self, which has not yet been made manifest in most human beings. It is manifested in Theosis after Self-Realization, and becomes assimilated with our Holy Monadic Self, which has never left Absolute Beingness.

CHAPTER FOUR HUMANITY

And God said, Let us make man in our own image and after our likeness; and let them have dominion over the fish of the sea and over the fowl of the air and over the beasts and over all the earth and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created He him; male and female created He them.

(Genesis 1:26,27)

These verses of the Holy Scriptures are full of wisdom. Before anything else was created, humanity had been conceived within the Divine Meditation of Absolute Beingness and had been impressed upon the causal and noetic worlds of Ideas. These Ideas, the work of God's Total Wisdom, Total Power and Total Love, are the super-perfect models, on which all Creation is built. Absolute Beingness, by Its word, created the heavens—all the universes; the causal*, noetic, noetical, psychic and gross material.

All the phenomena of life are created solely by Its 'word', with the exception, that is, of humanity and the other Beings. Humanity is not created; it is emanated. God Himself conceived the material form of humanity, from the clay modelled with His own saliva. And He did not tell the soulless shape simply to live, He transfused it with breath of His Breath and life of His Life (cf. Gen. 2:7). For this reason,

humanity is less a creation and more an offspring. A human being is the beloved child, destined by its Parent to taste the good and the bad, so that it can shape its own judgement of what to accept and what to reject.

A human being as the Microcosm, a faithful likeness of the Macrocosm, is the image and likeness of Absolute Beingness. 'As above, so below.'¹

It is one of the infinite Holy Monads which are within Absolute Beingness, as elements of Its Multiplicity, and which project and express themselves as a result of Divine Will-pleasure. For the Will-pleasure of God, is our will-pleasure as well.

As a Holy Monad, the Self as a Spirit-Ego-Being*, humanity differs little from the Archangels. It is the Archangelic Man*. It projects itself, however, through the Human Idea and from that moment takes on its own separate radiance within Absolute Beingness. It enters into a separate domain of Total Wisdom, Total Power and Total Love as a Self-aware Soul. Now we have two foundations for the Inner Self: the Holy Monadic Self within Absolute Beingness and its projection which has passed through the Human Idea as a Self-aware Soul. Our Holy Monadic Self takes on a rather separate existence from that of the Archangels, when they too have passed through an Idea (of the Archangelic Orders) which is theirs to express.

The Human Idea and Archangelic Man provide humanity privileges which the Archangels do not enjoy. In the Human Idea we have a mould of a sort, within which the Holy Monad takes on form, (even though in reality what takes on

¹ From *The Emerald Tablets of Hermes Trismegistus*.

form is not the Holy Monad itself, which remains unchanged, but its projection). This projection is what we call our permanent personality and is our personality's Ego.

This Ego has been projected in incarnations by our Self-aware Soul Self, into the worlds of space-place-time. This Ego, our permanent personality, is eternal and made of immortal supersubstance.

The permanent personality, descending into the worlds of experience, takes on its own colour and designs its own projections. As long as it remains in the worlds of time and space-place, it assumes many names, dons many temporary personalities and expresses itself in many ways in these worlds.

Let us try to understand this point. Just as our Self-aware Soul has projected from the Spirit-Ego-Being that part which we call the permanent personality, the permanent personality in turn projects into the worlds its shadow, which is endowed with the phenomenon of life, our temporary personalities. Our permanent personality self is not entirely within the worlds of separation, as it partakes in the Soul. Only a part of it is. However, the permanent personality must record the impressions and experiences it has received in the space-place-time worlds. It designs, therefore, with matter-substance of which it is itself constructed as a gross material, psychic and noetical body, a centre. This centre is situated in our etheric heart, whose position in the bodies is exactly the same as that of our material heart. We call this centre the permanent atom*.

The permanent atom, which is material, psychic and noetical, is established from the moment the Self-aware Soul has first expressed Itself as a permanent personality. It is a book in which the permanent personality records, from the

moment of its first incarnation, its experiences, behaviour, emotions and thoughts.

Everything is written in the permanent atom in our permanent personality, which keeps the book of records in its possession. The records of the permanent atom develop simultaneously in the material, psychic and noetical bodies. In the gross material world the records can differ according to the degree of development of the separate personalities, the permanent and the temporary. In the psychic and noetical worlds, the records are held by the Guardian Archangel* and the permanent personality.

Later, when a human being passes over ('dies'), the present day and the permanent personality withdraw into the psychic world and there study and evaluate the various records which have been made, and derive the necessary judgements and corrections. This is why some have termed the psychic world, 'The great halls of learning'. Subsequently, after they have remained in the psychic world long enough to form the necessary balance, they withdraw to the noetical world, where they carry out corresponding work and absorb the required lessons, in order to be better prepared for their next incarnation. For most of us these transitions are comforting. The path is always one of development, however varied the rhythms of such development may seem.

The Holy Monadic human, one of the infinity of Holy Monads within Absolute Beingness, is a characteristic of Divine Multiplicity. It is the Microcosm, the image and likeness of the Macrocosm, and expresses itself within its own Selfhood, within Absolute Beingness.

There is nothing in the way of gross matter, which is not within the body of a human. There is no psychic matter what-

ever, which is not within its psychic body and there is nothing in the mental worlds, which does not exist within its noetical body. This is the Divine Magnificence.

The Whole exists in the least as it does in the largest. Everything in Creation, however humble it may seem to be, contains in full measure the Total Wisdom, Total Power and Total Love of Absolute Beingness.

Humanity as a Holy Monad is imperishable. Both humanity and the Archangels are emanations of Absolute Beingness within Itself.

Let us now return our attention to permanent personality which projects into the place-time worlds present-day personalities in order to gain experience and to clothe itself in knowledge, so as to travel safely towards at-one-ment with the Divine.

We can conceive that our earthly self is not simply our temporary personality. If it were, it would have no meaning apart from a random name, desires, thoughts and interests, which are continually changing. The latter, as we have said, is called the phenomenon of life and from this point of view humanity differs very little from the various forms of life in the animal kingdom.

What, then, is the relationship between the permanent personality and present personalities? And what is the relationship between our selves of past incarnations and the self of the permanent personality? We think it is sufficient to say that each incarnation is simply a mask, which the permanent personality puts on.

If we reckon that our permanent personality self has put on many personalities, in time and space-place, in different

epochs, and that it has lived in many different ways, and, if we could simultaneously call to mind all the experiences it has had, right up to the latest, we would see that all these are merely impressions in the worlds of pain and joy. Who is it that feels? Who thinks? Is our self of yesterday different from that of today? Who had yesterday's experiences?

Using the permanent personality we can make comparisons between the impressions from the distant past and those of the present, and begin to understand the nature of the Eternal Now. There is no great significance for our permanent personality in the name it will be known by in later incarnations, or the circumstances in which it will exist.

We think of our temporary selves as flawed, because they are perishable, but there is an immortal part of them, which, by means of some exercises and by an examination of our Inner Being, we can discover and with which we can establish continuous communication.

We know that the gross material body is perishable, in the sense that matter is always in a state of change. Our psychic body, through which we receive impressions of the psychic world, the world of desires and emotions, is also changeable and perishable. The noetical body, though more rarefied than the other bodies, is, as well, malleable and, with each passing over, is dissolved into the noetic state. It is our Spirit-Ego-Being that is eternal.

What, then, is the relationship of our Spirit-Ego-Being to our Self-aware Soul? What is the relationship between the Self-aware Soul and the permanent personality?

Our permanent personality enters the worlds of separation as temporary personalities, which live the sort of lives we are all familiar with, receiving lessons along the way. The per-

manent personality Self is the small circle, which opens out until it reaches, some day, the circumference of the large circle, which is called the Self-aware Soul.

Thus we can see, in every human being, two concentric circles. One, which has a vast circumference, is our Soul in Self-awareness. Within that vast circle and starting from its centre, we will see another small circle. This circle is our Self-aware Soul permanent personality. Why do we call it the Self-aware Soul-permanent personality? Because the circle is within the larger circle and there is no part of it which is not also part of that larger circle and having the same centre.

The small circle widens continuously to the point where its circumference is the same as that of the larger circle. Does the small circle get lost when it is absorbed by the larger circle? Will any of the experience of the small circle be lost? No.

The smaller, within the larger, expands until it becomes assimilated. Our permanent personality self, by means of different incarnations and experiences, will enlarge itself to the point where it becomes one with our Self-aware Soul. 'For this corruptible must put on incorruption, and this mortal must put on immortality' (1 Cor. 15:53).

Our self of today, the one we think of when we say 'I am, I feel, I think, I understand this or that, we shall not lose, as it belongs to our eternal Selfhood. By looking within, we understand that the impressions and experiences which make up our daily self are continually criss-crossed by others which come to us. We shall see that the thoughts, desires and emotions of the past have little connection with the desires, thoughts and emotions we are living through this day. Nevertheless, we who were thinking in the past are the same as we who are thinking today. Can we now define our permanent

personality self as a centre which can receive impressions? The permanent atom, we have said, contains all experience and knowledge and is, according to the Law, that which creates the ability to compare our understanding of events with the greater reality. It is there that each personality records the behaviour, the way of thinking, of feeling and living of every human existence.

When a cycle of earthly life is complete, the permanent personality of a human being dissolves the gross material body and withdraws the permanent atom along with the temporary personality into the psychic world. There, our temporary personality, according to its composition and the quality of its permanent atom, will arrive at the corresponding plane or sub-plane of the psychic world.

In the psychic world, the permanent personality, by means of the permanent atom, will begin to record experiences, still wearing the mask of its last incarnation. Our self, within the psychic world, has a double existence, as permanent and present personalities. This duality is difficult for us to understand from the viewpoint of gross material existence. Nevertheless, it is easy to find, once we are living in the psychic body. It is our permanent personality—our right-thinking self—which comforts our last temporary personality self as it feels, even here, pain and joy, according to its thoughts and behaviour while in the gross material world.

There are indeed hells and paradises (humanly constructed places of experience and valuable lessons). Our temporary personality (name, nationality, the totality of our desires, thoughts and ambitions) creates and experiences these environments, while our permanent personality, along with our Guardian Archangel, observes and is edified. We must

remember though, that the permanent personality and our Guardian Archangel are not apart from us looking down, but are within us all along. By means of searching within we can know Them. When we do, we shall be among those who will not 'see death', as our Lord Jesus Christ says (cf. John 8:51).

The permanent personality, when it has no further experiences to collect in the psychic world, withdraws the temporary personality into the noetical world, to the relevant plane or sub-plane of that world.

In the psychic world there are seven planes and forty-nine sub-planes, as there are also in the noetical.

From the noetical planes, the present personality is moved into the noetic state, now having dissolved the remaining discernible body. The essentials of personality are now contained within the permanent atom.

After having absorbed the impressions from the noetic state, the temporary personality has fulfilled an incarnation. For those whose experience throughout this process was traumatic and sobering, they are allowed to withdraw and fall into a state of blissful rest. Others are prepared to move on, without delay, and begin a new cycle, a new descent.

During this period, to which all are subject, the Lords of Destiny, the Lords of Cause and Effect, give to the permanent personality of each human being, even those in the deepest hells, the noetical substance it needs, which will later be used by the personality and the Archangels of Creation, together with the Holy Spirit, to build its new noetical body.

Subsequently, it projects again into the psychic world and waits in an expectant state till the Lords of Destiny once again give it psychic substance, with which to build its psy-

chic body. After that, the new temporary personality descends into the etheric double of the gross material world and the Lords of Destiny, having in mind the individual's karmic state, the Laws of Love, Compassion and Mercy, will give the permanent personality the environment in which to incarnate its new temporary personality.

Those who have developed their psycho-noetical faculties to a sufficient state of heightened consciousness and awareness (you may call them masters) have control over this process and remain fully conscious throughout the whole procedure. Furthermore, such individuals can often decide where and when they will return to the lower planes. Some masters decide they are of more help out of the gross material world, while others continue to work with us in body.

The great Lords of Mercy and Destiny have given our personality material corresponding to the quality of the permanent atom. They also give the opportunity, in the new incarnation, to use more and purer substance in order to further develop. Having been given this opportunity, it is through our own efforts, our own understanding and our own free will that our personalities must pursue purification. This is the inestimable Law of Divine Mercy.

We are subject to Law. We also have free will, however, and every possibility and probability for repentance* and reparation. From the permanent personality and from the new temporary personality which is to be constructed, effort and will-power will be required, in order to achieve the necessary purification.

By looking within, we can see the differences which exist between our temporary personality, as the sum of our desires and thoughts in the gross material world, and our

Self-aware Soul in the Eternal Now.

We can clearly discern our permanent personality in the gross material, psychic and noetical worlds. We can examine its wisdom, study its love; we can extend it and assimilate it into our Self-aware Soul. There will be a moment when we are baptised, not with water, but with fire and with Spirit. What that moment will be for us is not easy to describe. Will it be, perhaps, a deliverance? It is not, however, the end of our road.

It is a resting-place; the first, perhaps, of the shining and beautiful staging posts. We will understand, for the first time, that we are now on our way to the worlds of light and life. We have left behind the worlds of separation and are entering, with our experience under our arms, into the worlds of *deliverance*.

We still have to continue along the path until we realize our Self-aware Soul-Self, with the difference, however, that this Self is now known to us. That happens through our own efforts as a personality. The purpose of our efforts, as humans, is Self-Realization, and subsequently, at-one-ment and unification with Absolute Beingness (Theosis*).

The Immortal Human is threefold, as is Absolute Beingness. It too has its Beingness, the Logos and a Holy Spiritual counterpart.

Whatsoever exists in the universes, whatever exists within Creation, exists also in humanity. Every single thing, and that includes humanity, is in Absolute Beingness.

The Christ Logos says, 'My father is greater than I' (John 14:28). This is the truth, even though it is difficult for us to comprehend. We have, however, a link between Absolute

Beingness, the Father, and Its expression as the Holy Spirit. This link is Its expression as Logos, which proceeds from the Father-Absolute Beingness and contains absolute Total Wisdom, Total Power and Total Love as well as many other things to which the human intellect has little access. It is omnipotent, omnipresent and omniscient and Its projections are infinite. It is God beyond any comprehensible concept.

In a similar way, our Innermost Self is formless Spirit, eternal, infinite, from which we draw, after our emanation, Total Power, Total Wisdom and Total Love. Let us not imagine that, before humanity as Spirit has passed through the Human Idea, it is something insignificant or small. No! It is God, God-Logos as a Spirit-Ego-Being.

Now, let us pause for a little in the world of Ideas. The Human Idea, like all the other Ideas, is within the Divine Meditation of Absolute Beingness. But what is an Idea? Surely it is something which a Logos-Spirit is expressing in the Eternal Now. Who decides which of the Holy Monadic Beings will pass through the Human Idea? We ourselves, of our own free will, decide and it is, at this point, where the absolute freedom of humanity is established and authorised. Hereafter we choose the way in which we create our Self-awarenesses, which is essential for our eventual return to Theosis.

Humanity passes through the Archangelic Idea, which is a matrix containing the Human Idea. This matrix is a creation of Absolute Beingness, through which the Holy Monadic Beings can pass, in order to become, from that instant, Self-aware Souls. Our Self as a Spirit-Ego-Being before it passed through the Human Idea, was Self-aware Life. It was not, however, Self-awareness in space-place-time, which is

something desirable to the Spirit. It was within the All, and although it was a Holy Monad, it could not comprehend itself as something separate within Absolute Beingness. From the moment that it passes through the Human Idea it gains Soul Self-awareness.

We see Self-awareness at different stages. We see it as subconscious self-awareness, as conscious self-awareness and as super-conscious Self-awareness.

A Spirit-Ego-Being within Absolute Beingness, that is to say before Its emanation, lives in Absolute Blessedness. But Holy Monadic Beings have to pass through the Human Idea in order to incarnate, to know the phenomenon of life, to become an individuated Being so as to return to Absolute Beingness, in order to create the condition where 'All is in all' (cf. 1 Cor. 15:26). This is the privilege solely of those Holy Monadic Beings who pass through the Human Idea and no others, not even the Archangels, can reach this type of Self-Realization within individuation. This is why it is essential for the Holy Monadic Beings to know the phenomenon of life in the worlds of space-place-time.

When the Spirit enters the Human Idea, a part of it projects Itself and becomes the wondrous Soul in Self-awareness. The stature of the Self-aware Soul is of small account in comparison with the Spirit. Our Spirit-Ego-Being, in size and brightness, resembles the Sun. The Self-aware Soul, though, can only be likened to a bundle of the Sun's rays.

Our Holy Monadic Self, as a whole, does not enter into the Human Idea, nor will it incarnate. Its ray, nevertheless, which descends into the worlds of experience is qualitatively the same as the eternal Holy Monadic Spirit-Ego-Being.

Who has created the human form? Who has formed the

three bodies, in such a complex way, to allow a Being to live there comfortably?

The Human form, a most cherished child of God's Will, is created by Absolute Beingness Itself, fashioned in the 'likeness' of its Creator (cf. Gen. 1:26).

The expression of the form as a phenomenon of life, is possible thanks to the Archangels of the elements who construct and help maintain each of our bodies. They, together with the permanent personality and the Guardian Archangel, allow the process of incarnations, of sowing a series of temporary personalities into the worlds of separation.

Each new temporary personality—no more than a mask worn by the permanent personality—is the joint creation of the Guardian Archangel and the permanent personality.

The present day personality is capable, thoughtful and desirous of projecting etheric energy in the creation of elements. Its appointed task, however, is to supply the permanent personality with knowledge and experience and nothing more than that.

As temporary personalities we are short-lived. In this case, though, the limits of the personality include the three bodies, desires, thoughts, ambitions and, in general, the totality of the phenomenon of life.

We must not be concerned by the knowledge that, at some point, our temporary personality and our material body will be dissolved. For the same will happen to our psychic and noetical bodies. Nevertheless, something remains. We ourselves remain! We, who at this moment say 'I am I', who feel, without thinking of our name, and who function as an inner nature beyond the ebb and flow of emotion and desires.

How many thoughts and desires have we not cast away, only for them to be succeeded by purer and more mature ones and how much material have we not thrown out when we judged it to be useless? As we receive, we also discard. But who receives? Who chooses? Who discards? Our own personality! Our name today, our desires, our thoughts, our interests, all these will continue, after the dissolution of our material body, to exist in the psychic world and later in the noetical world. Man is not only projected in the gross material world, but in the psychic and noetical worlds too.

We are terrified, living on Earth, when we see a personality pass over ('die') and its material body dissolve. However, the one who leaves does not have this impression, because he does not perceive the phenomenon of death, just as we do not take notice of the phenomenon of slipping into sleep. While sleeping, we all leave our material bodies (in subconscious exosomatosis*), but we feel no discomfort. It is indeed a necessary condition.

Often human beings, seeing fellow human beings depart and leave behind the material body ask, 'Are they suffering? Are they feeling any pain?' Certainly not! Physical pain is a concept which we find only in the material world and not in the moment of passing over to the other side. Let us not misjudge our personality's Divine state of deliverance from the material body, when it has no further need of it.

After so-called 'death', the permanent atom is transformed from the substance and material it has been till then, into light. Knowledge is converted into wisdom.

We have, as an example, fire, which gives a flame as long as it has some material to burn. When it has exhausted its fuel, the light ceases to exist for our material eyes.

We can see that a sick man does undergo pain before departing in accordance with the Law of Cause and Effect* (*karma*). 'Death', even after an illness of many years, is painless. The departed feels lighter, freer and if his physical body is wounded, its psychic counterpart will not have these wounds.

When he has departed, he will find himself on the relevant plane or subplane of the psychic world, according to the life lived by his last personality coupled with whatever impressions his permanent atom has collected.

The permanent atom and the permanent personality self are constructed of etheric vitality. Our lower bodies grow increasingly Holy Spiritual according to density of ether. The permanent personality and the Self-aware Soul are predominantly Logoic. Do not suppose, however, that we are begotten of the Christ Logos, which is not our True Father. Christ calls us brothers. 'I ascend unto my Father and your Father and to my God and your God' (John 20:17).

He is the Absolute Logos. Each of us, as a Self-aware Soul is a Logos. Are there then many Logoi? As many as there are Archangels. Each Archangel, the myriads of Archangels of the same kind, are Logoic and Holy Spiritual. The Christ Logos, though, is the fullest expression of Absolute Beingness. He is, according to the church, 'Of all Holies the Most Holy Logos.'

But let us not underestimate ourselves, when we live in the gross material world as temporary personalities and are exposed to suffering and desire. We are Holy Monadic Beings, Spirit-Ego-Beings, integral parts of Absolute Beingness, 'sons of Man'.

Let us not, on the other hand, worship the Human Idea,

but Absolute Beingness who with Its Divine Meditation creates the Ideas and the universes. The Majesty of the Creator is visible in the heaven of the gross material world. It is made clearer and more apparent in the psychic worlds. And even more does the noetical world declare it to us. No one beyond the worlds, whether human being, Archangel or angel needs to be told of the Majesty of the Eternal One. The Holy Monads live with the Majesty of the Highest, at every moment, being ‘within the Joy of the Lord.’

Earthly joy is nothing in comparison with Divine Blessedness. But what Divine Blessedness is, no human words can express. ‘Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him’ (Luke 3:16).

Our permanent atom is greater than are our different bodies (material, psychic and noetical). It is, so to speak, the diary of our permanent personality. This book always accompanies the permanent personality, who inscribes upon it—the pain and joy—during its journey towards reunion.

Now, this raises the question of what name the permanent personality should bear, since within the permanent atom hundreds of names have been recorded. What desires, emotions and thoughts does it bring with it, since they change daily at every stage? What thoughts does it have? When returning, the permanent personality carries with it only the experience. Nothing else.

Here we should note that human beings, in the noetic state, keep only the experience they have acquired in the worlds of space-place-time but tend not to remember many details.

Selfhood as a General Concept

The Selfhood of each of us extends from ourselves as a Spirit-Ego-Being (our unexpressed Holy Monadic Self) as it remains in at-one-ment with Absolute Beingness, and reaches down to the often struggling present day personality. The central task of each Soul is to reunify the self—after its enrichment through the cycles of incarnations—into the unified Self in Theosis.

The Selfhood, accounting for the various expressions, is in the image and likeness of Absolute Beingness. In what way, though, are we Its image and likeness?

Firstly, we have Self-sufficiency. As Absolute Beingness is without any needs, we, macrocosmically, contain within us everything; ‘the Kingdom of Heavens is within you.’

Secondly, we can, as a Logoic expression of Absolute Beingness, express ourselves within our own universe, which is a microcosm, just as It expresses Its Logoic Self within Its universes, the macrocosm.

Thirdly, we have the power of thought, of emotion and of love. We can, indeed, express our Self as will, independently of an environment.

Fourthly, we have been blessed with the gift and the responsibility of procreation. In this way we are co-creators within the Divine Plan, with the Holy Spirit and the Holy Logos.

The Selfhood is a single umbrella, encompassing four discernable expressions:

Spirit-Ego-Being

Our Real Self, in at-one-ment with the Multiplicity and

the Self-sufficiency of Absolute Beingness. The Spirit-Ego-Being projects a ray of Itself into Creation. The Will-pleasure of Absolute Beingness to express Itself in Itself, is identical to the Will-pleasure of the Spirit-Ego-Being to express Itself. The Spirit-Ego-Being is not properly considered an expression of the Selfhood, rather it is a creator of the Selfhood.

Self-aware Soul

We become a Self-aware Soul the moment a ray of the Spirit-Ego-Being passes through the Human Idea, at which point we understand our Self as something complete, but which is, however, seemingly separated from the Whole.

The Self-aware Soul with its projections is both Beingness and existence. Beingness, as our real nature, is the starting-point. That of existence is the other end of the continuum, where it plunges into the worlds of experience and development.

Permanent Personality

Described by some as, ‘the feet of the soul’, this self is an expression of, and in union with, the Self-aware Soul (our Inner Self) in the worlds of time and place. The permanent personality contains within its being all the Divine Laws, Total Wisdom, Total Power and Total Love. It is the task of the permanent personality to select and supervise the lives and experiences of the temporary personalities, and through this process itself becomes *fuller*, more edified.

Temporary Personality

This is what we meet as the present personality or, simply, our personality. It is the projection of the permanent personality into the three worlds of separation and their sub-planes. It is this aspect of the Self which experiences emo-

tions, appetites and tastes, of which a character is formed. In time this personality learns to interpret the impressions, correct the reactions, so that gradually a refined eclecticism is formed. The evolution of this process will relieve us from our burdens, raising us to finer levels of ether.

Let us sum up, so as to better understand the concept of Selfhood, in its different expressions. Our Selfhood is one, even though we meet it in four stages: Spirit-Ego-Being, Self-aware Soul, permanent personality and temporary personality.

We can imagine the pure Spirit of humanity as a ray projected from the sun (Absolute Beingness). This ray passes through the Idea of the Archangelic Man, continuing on to the Human Idea.

Picture this ray now approaching a window. On one side of the window we have the Self-aware Soul. Passing through the pane the permanent personality is formed, partly within the Soul's home in the Eternal Now, and partly projected into the worlds of separation.

The ray continues beyond the window and hits the floor. Here we have what we have termed our present personalities. The light from its source is pure and luminous. Filtered down through Ideas, universes, and layers of the self, it remains the same light, only diffused. The floor, where the pattern of the Spirit Soul is laid, is what we should keep clean and swept.

CHAPTER FIVE

THE ARCHANGELIC ORDERS

He shall give his angels charge over thee, to keep thee: And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.
(Luke 4:10,11)

And the Angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.
(Luke 2:10)

The Archangels are Logoic and Holy Spiritual Beings, who build, govern over and project themselves into the universes. We know, furthermore, that humanity, before passing through the Human Idea, is an Archangel within the Archangelic Orders. From the moment of passing through the Idea of Archangelic Man, a ray of the Spirit is formed into Heavenly Man.

Thus, as Holy Monads, both Human Beings and the Archangels, as well as every other Being, are within Absolute Beingness.

It would be naive and rather unrealistic to say that higher scrutiny results in the realization that Absolute Beingness is the sum of the Archangels, whether they are known as Archangels of the elements or Logoi, and to believe that Its Total Wisdom is not something beyond the sum of the natures of Logoi and Archangels.

Nothing is unknown to Absolute Beingness, nor can the

experiences of Logoi and Archangels add anything to Total Wisdom, Total Power and Total Love. However, these Beings, emanating into the Eternal Now, express the Divine qualities of Holy Monadic Beings.

But what is an Archangel? Perhaps it is energy and power of a particular charge, which is only apparent and expressed in the worlds of opposites? But let us examine the nature of opposites. Take the phenomena we call heat and cold. There is, of course, a central point midway between these two states. From either side of this central point, the various degrees of each state grow more pronounced (cool, lukewarm, hot, boiling, etc.). The central point, however, is the useful one. Everything is defined and given value in proportion to its distance from the centre. If we take electricity as an example, we find that positive and negative, provided they are kept a safe distance apart, are as though they did not exist (latent forces). When the distance is decreased, however, to a point approaching conjunction, we get a spark, lightning and other phenomena. So, even when we think there is nothing there is that central point and the Law of opposites.

Does an Archangel possess Self-awareness? Certainly, but not the Self-awareness common to human beings. The Archangel possesses Total Wisdom, and knows the Laws and the Causes and their expression. It does not, however, display the phenomenon of Self-awareness in various stages as humanity does. The Archangel has no subconscious, nor self-conscious, nor super-conscious Self-awareness. It has Absolute Self-awareness. Perhaps Total Wisdom knows the nature of Total Wisdom? Perhaps light knows the nature of light?

We must understand that their Self-awareness is not the same as ours, unless some Archangels pass through the

Human Idea for a particular purpose and become 'Sons of Man'. But even those, when they have finished their work, will have no memory of particular events, since the Archangelic Idea was not formed within Divine Meditation in such a way as to receive place-time impressions.

Before their expression, Human Beings and Archangels, as Holy Monads, differ little from each other. Later, however, when they return to be within Absolute Beingness, the difference is great. The Archangels of the elements (of fire, of liquids, of earth, of ether) do not obtain conscious Self-awareness in any of their expressions. This is because they had their Being and were exposed to whatever experiences they had, without being able to make comparisons. An Archangel of fire uses this element with total wisdom, but does not know the emotions and thoughts, which are aroused by the presence of the element. These are experiences that allow complete Beingness to human beings.

So, we see that the Archangels of the elements are all-wise, without possessing human Self-awareness. One is like another; one lives within all and all live within one.

This, however, does not happen in the kingdom of life, where humanity is concerned. A human being sinks very low and suffers, as a Prodigal Son. But when he returns, he has gained much more than any Archangel could ever gain. The Archangel indeed possesses everything, except the capacity to measure and compare.

In the parable of the Prodigal Son (cf. Luke 15:11-32), the father gives the returning son a ring. This ring is a symbol for mastery over time and space, as a circle with no beginning nor end (eternity). His brother (an Archangel), who never left his father's side, complains that he is offered nothing in return

for his obedience. Yet the gift to the Prodigal Son is well earned, for he has toiled long and hard in the worlds of separation.

For anyone to determine the nature of the Archangels, the angels or human beings within Absolute Beingness, it is essential to acquire the capability of total attunement and at-one-ment. It is necessary to go beyond the nature of human Self-awareness, which is focused upon place-time events and to enter the reality of life, by achieving super-conscious Self-awareness, which extends into the stages of ecstasy.

This is essential in order to be able, in full Self-awareness, to understand the frequencies of the vibrations of the various sources around and to come into conscious contact with all the Orders of our Archangelic brothers.

St. Paul, the mystic Apostle, tells us: 'I may speak in tongues of men or of angels, but if I am without love I am... a clanging cymbal' (1 Cor. 13:1). What does this mean with regard to language? That the Archangels communicate with each other, but in a language different from our own; their communication is primarily through the medium of love.

For humanity, meaning is generally communicated by sounds. Among humans, problems of communications arise because of the great variety of words, concepts, and languages in the world. For the Archangels, however, words have no meaning, as every communication is emitted and absorbed as an universal idea-shape.

The language of the Archangels covers a broad spectrum of colours and sounds. The sounds uttered by the Archangels bring about the creation of the universes. They use the super-substance of Mind in a perfect way and produce creative vibrations, which shape and put matter into place and order

according to the Law. When a human being develops to the point at which he learns of these vibrations, which require no material tongue for their production, but only that the heart be attuned to them, then he can produce the same sounds and become a master of materialization and dematerialization among other abilities.

There is significant difficulty when trying to transmit impressions to fellow human beings, using the dull colours available to us on earth. Because of this, what any human being can understand regarding the themes of these teachings depends entirely on the degree of psycho-noetical development which that person has obtained, through living experience, and not solely based on theoretical understanding.

The extent to which anyone can come to know these conditions, as long as his consciousness is confined within the worlds of place and time, is also a matter of the degree of development.

Within the Absolute Super Self-aware Self-sufficiency of Absolute Beingness are the Holy Monadic Beings, Orders of Archangels with each Order containing myriad upon myriad of Beings of the same type.

We know of the existence of twelve Archangelic Orders: of Thrones, of Authorities, of Dominions, of Principalities, of Overlords, Seraphims along with others, named and unnamed. No one has ever spoken in detail of the kind of vibrations of the Archangels who belong to the higher echelons of the Orders, because few have come close enough to these Orders to be attuned to them.

The Dominions or Overlordships are, by their nature, beyond any research because they differ little from Absolute Beingness, from the human point of view. Most of us cannot

understand the vibrations of these Archangels, perhaps because they are more within Divine Self-sufficiency than within Divine Will-pleasure.

Let us turn to the subject of our Guardian Archangel, who is from the Order of the Thrones,¹ and who accompanies us during all our incarnations. This Archangel is in no way different from the Archangels of the Order of the Thrones, while also in at-one-ment with all the Archangels. In a similar manner the Self-aware Soul is an expression of the Human as Holy Monad. What we can say about this Archangel from the Thrones is that It is always inside us, to the extent that several systems of research call It the 'twin soul'. We do not resort to any such conjectures, however, because we know that the Guardian Archangel is not identical with our Ego-Self. It has its own eternal nature and existence. It can, however, by attuning to our senses, come to resemble us.

A developed human being (a mystic) is in continuous conscious and superconscious communication with the Archangel from the Thrones, whose exultation in this contact is unimaginable, since no other earthly thing can move it.

Those with whom we come into most contact are the Archangels of the elements, who use Mind, across the whole spectrum of vibrations, to create the universes and worlds, and express the Ideas and forms.

These Archangels, together with those from the Order of the Thrones, accompany each human being during incarnation. There are four Archangelic Orders of the elements, each of which contains an infinite number of Archangels.

¹ The Greek word is 'Μεταθρόνιος' (Metathrónios). Cf. 'And I heard the voice of many angels round about the Throne' (Revelation 5:11).

These Archangels appear in all religions, Eastern and Western, and in the majority of theosophic and esoteric systems as messiahs, messengers, demigods, devas and the like. To the Buddhists, the Hindus, the Aztecs and the ancient Egyptians, the Archangels are known, varying in form and names, but the duties, responsibilities and the forces are universal and identical.

The Archangels of the Elements

There is the Archangel of light and of fire, who is called ‘Michael’—*Ma-Ha-El*, ‘the Great God’. In Sanskrit *Maha* means ‘great’ and *El* stands for God (as well as in ancient Egyptian and Hebrew). Appropriately we find the suffix *El* in all the Archangelic names.

Then there is the Archangel Gabriel, or in the ancient Egyptian pronunciation, *Kha-Vir-El*. *Ga* or *Kha* denotes desire, sentiment, and expressed love. *Bir* or *Vir* indicates element. Gabriel is the ruler of water and the liquids, which constitutes three quarters of the planet. Gabriel is the steward of the whole of the physical kingdom. The above two Archangels cooperate within the human body in the creation of red blood.

Let us next mention ‘Rafael’—*Ra-fa-El*, in ancient Egyptian *Ra* stands for the sun, and *fa*, for vibration: Sun-vibration-God. Raphael’s vibrations express a violet colour, in all its shades. This colour stems from the mixture of red (Michael) and blue (Gabriel), which tallies with the role of Raphael as fellow-worker with the other two. The planet in its entirety is within Raphael’s domain, who controls the electromagnetic forces—etheric vitality, as we call it. The Hindus call this force ‘*prana*’, while others give it different names.

Another Archangel, who is the co-ordinator of the work of all the Archangels within the gross material body, is 'Uriel'—*U-Ra-El*, as known to our Egyptian forefathers. *U* stands for space and *Ra* for the sun: Space-Sun-God. The colour which represents It is silvery-white. Uriel holds the Law of Order and Harmony.

These Archangels, apart from meeting in full creative action in the material body, work at the same time in the psychic and noetical bodies, developing and harmonizing the bodies.

In the material body there is another angel, the ruler of the element of earth: *Sham-A-El*: *Sham*, meaning the light; A, femininity or matter; and God or *El*. The production of the phenomenon of life in those kingdoms is the work of all the Archangels of the elements, but particularly of the angel Shamael.

Encountering the Archangels beyond the noetic (mental) state, they are relatively undifferentiated in their expressions. In the lower worlds, however, they appear as separate expressions, without losing their continuous contact, attunement and co-operation. A shining example of this attunement is the work which is carried on in the human body, in which all the Archangels take part.

The-Archangels, moreover, keep the planets in balance in space and control their relationship with their parent the Sun, which is their headquarters—as far as we earthlings are concerned.

The total and absolute cooperation between the Archangelic Orders provide the ambrosic conditions of life, which we witness on this planet of ours.

Furthermore, the forms which make up the phenomenon

of life on this planet within the animal and vegetable kingdoms, from the humblest amoeba and the lowly moss to the elephant and the giant redwoods, are countless.

The various forms of plants and animals do not possess an eternal self-aware nature, but are breaths of life, whose experiences are transferred directly to the Archangel which represents them. However, the way in which this work is performed is not allowed to be revealed either by a mystic or by the Archangels themselves.

In conclusion, let us separate the Archangelic Orders, which are systems, from Humanity, which is a race. Human beings, millions of human beings making up the human race, are never exactly alike in their present personalities.

A mystic, who has reached a very high degree is permitted to identify with the Archangel of these forms and to learn whatever is relevant to him.

If, however, he were to ask the Archangel: ‘You, as director—just as I am director, as an ego, of my various bodies and can see one or the other expression of Absolute Beingness— tell me, what exactly is your position and duty?’ He would probably find that the Archangel could not understand what he was being asked, since the language used is of place and time human construction and does not correspond with the Divine Nature and Will.

CHAPTER SIX

MIND AND ETHERIC VITALITY

Give us this day our daily bread...

(Matthew 6:11)

The 'bread' which Jesus spoke of in the Lord's Prayer is Mind. That is to say it is the etheric vitality, which is a state of Mind, given to each of us freely, equally, day and night, at every stage of our development.

It is essential at this point in our study to examine Mind. Mind will be considered with every other subject since all things owe their existence to Mind, while owing their expression to God's Divine Will.

Mind extends everywhere throughout infinity. Have you ever thought, though, what infinity is? What is space and what are the links between space and infinity?

Infinity is one of the States of Absolute Beingness. There is no part of Absolute Beingness, which is not both in space and infinity. Nor is there any part of infinity, or of the concept of space, in which God-Absolute Beingness is not present.

Absolute Beingness is total Self-sufficiency with Multiplicity as an aspect of Its Nature whose Will it is to express the Holy Monads in Creation.

Similarly each Holy Monad is both Self-sufficient and multiple. The Holy Monads, in order to express Themselves

in the worlds, must themselves have the characteristics of Absolute Beingness. Among those characteristics the more easily comprehensible are Total Wisdom, Total Power and Total Love.

These three states, *are* and *exist*. That is to say we meet them both as states and as expressions—states within Divine Self-sufficiency and in expression within Divine Will-pleasure.

However, there is a further aspect which is necessary for Divine Will-pleasure to find expression. That is the holy Mind.

Everything is Mind. Everything has been built of Mind in differing degrees and frequencies of vibration. The universes are creations, within which the radiation of the Holy Monads expands, in the form of humanity, Archangels and all such expressions of Beingness. Only in this way can the universes be filled with the Glory of Absolute Beingness. The Church referred to this centuries ago, in the hymn, which says ‘Heaven and Earth are full of Thy glory...’ (Liturgical Hymn).

Is Mind, then, born of Total Wisdom? Or is, perhaps its source of origin in Total Power or Total Love? We would say that the source of Mind is the Will-pleasure, which glorifies all three-states.

Mind as an emanation is eternally used, though not an immortal part of Absolute Beingness as are the Holy Monads. Let us not confuse Mind, then, even in its state of supersubstance with the Holy Spirit, because Mind is not the Beingness.

Mind, which is movement, oscillation and vibration within Absolute Beingness, yet unexpressed, also came out of

the One Expressed God and is Divine Supersubstance, from which all things are created. But beware! Mind is only *of* God, it is not God. However, the gross material world and all the universes are constructed of Mind, at differing frequencies of vibration.

Consequently, within infinity and space we have, on the one hand, Absolute Beingness, in the fullness of Its Self-sufficiency and Multiplicity, as Builder, Parent, Creator, and on the other hand, Mind, the universes and Creation as space-time expressions of Divine Wisdom, Divine Power and Divine Love. We must bear this carefully in mind, so that we do not worship nature, but the Creator.

Many philosophical systems, in this matter, present Mind as the Holy Spirit. Where is the mistake in this deification of Mind? We would reply that it lies in the fact that different mystics have not dared to see themselves as without form. They succeeded in taming their material bodies, their emotions, their desires and their feelings in general. They placed all their sensations and their senses under the strictest control. They became masters of thought and of the imagination and created paradises filled with light. They achieved, finally, ecstasy in the highest degree. They entered, that is, into a state of enlightened munificence. However, that is where they stayed... they did not dare to enter Divine Self-sufficiency, suspend their form, and taste Theosis.

They thought that if they fell into this *nirvana* and entered into Absolute Beingness, they would experience a nothing-ness. This is the great mistake. *Nirvana*, or Theosis, is not nothing-ness, but everything-ness. These mystics are like a man who looks at himself in a mirror and feels great satisfaction when he sees his likeness smile back at him. He is

afraid to smash the mirror, because he thinks that he will hurt not only the image, but himself too. He does not have the courage to believe that he runs no danger whatever in smashing the mirror. He is afraid to set free his true Self, which is the undoubted reality, from the image, which is nothing but an illusion.

The Researcher of Truth will eventually realise, when his development is complete, that Theosis is not annihilation in Absolute Beingness. The Innermost Self of humanity, the Holy Monad, is one with Absolute Beingness, in total contentment, yet It can extend Itself with full power whenever and wherever It wishes. It never loses Its experience, Its I-ness, nor Its Will, and will always have at Its disposal the super-substance of Mind.

Mind is the ocean in which everything is formed and lives. When, however, we say that everything is Mind, we do not include Absolute Beingness. Absolute Beingness, the incomprehensible God, is Self-sufficient within Its own Self. Only It knows the purpose and delight It has to create Mind, as the *primal fire*, the light that never sets, the ether.

Within Mind, whether we call it supersubstance or supermatter, the primal fire, the unremitting light, or the timeless present, are the Laws, Principles and Idea-Causes, of the Divine Meditation. Within the Ideas, the Holy Monads are expressed, to honour Total Wisdom, Total Power and Total Love. Archangelic and human cognition can only understand a limited number of these Ideas. And within the states of Idea-Causes, there are truths which neither humanity nor the Archangels can grasp. Each kingdom of the phenomenon of life has its own boundaries. No one can ever fully grasp the majesty of Absolute Beingness.

We can say of Mind that it is a necessary expression of Divine Meditation. We find it in different frequencies of vibration from Mind, solidified into gross matter up to the ethereal substances (and still finer states).

It is through Mind that Absolute Beingness expresses Itself, Logically and Holy Spiritually.

We ourselves are endowed with the authority to express Mind. The Holy Monad, both while within Absolute Beingness as well as in the course of projecting a part of Itself through the Human Idea, as the Self-aware Soul, and, thereafter when It takes on form, constantly and incessantly makes use of Mind, for better or worse.

As Mind takes form, in the shape of superlight and primal fire, which we may call cosmic ether or radiation, a vibration begins. We see, however, the vibrational Causes within Absolute Beingness, but without any thing vibrating.

Now, we have vibration when the universes and the worlds are realized. Of these worlds, humanity can only come to understand the gross material, the psychic, the noetical and the noetic. The noetic is a state, and resides above the lower three worlds of separation, as a world of states and unexpressed forms. It is a world of Ideas and not yet the expression of the Ideas.

The noetic and higher states, we can study, not as earthly human beings, but as Self-aware Souls, and not through acquiring common knowledge, but through attunement and attunement.

Now we begin to sense what Mind is. However, what particular qualities does Mind have? Is it merely a medium or is it endowed with a type of consciousness?

Even though Mind is a Divine emanation, to serve a particular end, which in our case is the creation of the universes, this medium must have some form of holy consciousness. This consciousness consists of the Divine Principles (e.g., Love, Goodness, Order) and the Laws (e.g., Cause and Effect, Harmony, etc), which have created Mind as the indispensable element for the building of the universes.

It is super-intelligent consciousness without Beingness and without personality. Something similar happens in our material bodies. Our skin, for example, has its own consciousness. At the approach of an insect, it reacts, before the brain has taken cognizance of the situation. But we cannot say that the skin is a human being. In the same way, we cannot identify Mind, even if it displays consciousness, as the Holy Spirit. The Holy Spirit, which is God in expression, uses Mind to build the universes.

Let us try to envisage what Mind is in the noetic state. It is something beyond supersubstance, something incomprehensible to human understanding. It is the shining mantle of Absolute Beingness Itself; the means by which the perfected world of Ideas is constructed; the crystal-clear mirror, in which Absolute Beingness Itself can discern Its own reflection.

However, as we have emphasized, neither Mind, nor the worlds containing the phenomenon of life are anything essential to Absolute Beingness, which, within Itself, is Self-sufficient beyond any expression. If It expresses a portion of Itself—the Super-consciousness which we call Spirit-Souls, and the Archangels themselves—this does not come about of necessity. Only Absolute Beingness knows exactly why!

We must believe that God-Absolute Beingness has no

need of the worlds and universes. God is Absolute, Self-sufficient and complete and expresses Itself into substance and supersubstance in order to build Causal universes, according to Its most Divine Will-pleasure.

Within these universes, the Logos and the Holy Spirit will become the Caretakers of Its Divine Will, creating the worlds, which we as Spirits, the Archangels, the angels and all other manifestations receive as perfect. Also bestowed on us is the authority to use Mind, in all its states, in order to play out our own cherishable roles within Creation.

Let us now examine that part of Mind which is more or less invisible, which can solidify into material substance or can be transformed into psycho-noetical substance. This is usually known as the etheric double of the human body. Many people deny its existence. Nevertheless, a study of the subject in conjunction with the appropriate exercises can persuade us not only of its existence, but of its holy quality. This is, indeed, the first pointer to our recognition of the work of the Holy Spirit in the Divine control of the gross material body and that, later, we may co-create, within the material body, together with the Holy Spirit.

Inside our material body, there is vital energy, which we call the etheric vitality, which serves within our ego personality as the raw material of creation.

In practical terms, we draw this energy in large quantities from the Sun. Some comes from the Infinite as vibrational radiation, and quite a bit from our food. In general, however, this energy is Mind, either in a diffused or a focused form.

Each molecule, each cell of our gross material body is alive and is maintained by an etheric double. And it is the energy in this etheric double which provides the power for the

five senses to function, so that we may receive and record impressions. The etheric double regulates the autonomic functions within us, which include the operation of the heart, the circulation of the blood and other fluids, and the coordination of the many other activities essential to the continued expression of the phenomenon of life.

With appropriate training, we can project and direct etheric vitality from the etheric doubles of the bodies and send it over vast distances, and perform so-called miracles. To do this we can take a part of the Mind-substance of etheric vitality, give it form and project it as a mental image, outside both our gross material body and our etheric double.

This happens consciously when we form what we call ‘thought-desires’, but unconsciously when we form ‘desire-thoughts’. Jesus Christ called the latter ‘deaf and dumb spirits’ (Mark 9:25). These two types of thought forms, because they are both living forms, we call ‘elementals’*.

Etheric vitality is the ‘Bread’ which comes to us from Heaven. It is the means by which we build, when rendered into elementals, the present day personality. It is also the means of cleansing and purifying the character, which ultimately serves to assimilate our personality into the Inner Self—our Self-aware Soul.

We shall learn to understand more about Mind and elementals in the following chapters, because, as we have explained, it is holy supersubstance from which all things are made. It is, indeed, self-evident that in conjunction with any other subject, we shall also be dealing with Mind.

CHAPTER SEVEN

CREATION

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers all things were created by him, and for him and he is before all things, and by him all things consist. (Col. 1:16)

And God said, Let there be light: and there was light. (Gen. 1:3)

In reality nothing became. Evening *is*! Quite simply, with the ‘said’, light was expressed from the world of Beingness into the world of existence. This is an example of something that is expressed, and not created; something that was already in the world of Beingness. Nothing is created for the first time. Everything *is*. We must at this point explain the distinction of the world of Beingness from the world of existence.

Absolute Overlordship is a characteristic of Absolute Beingness, which is expressed in lesser degrees in other forms of life. Because of Its Overlordship, it is the Will of Absolute Beingness to express Itself as Creation. There is Overlordship as a state of Being, as the nature of the Christ Logos (‘and in one Lord Jesus Christ’ - Nicene Creed) and the Holy Spirit in Its Super-consciousness (‘the Holy Ghost; the Lord and Giver

of Life’—*ibidem*) and this includes within it all the Archangelic Orders.

God as a state of Beingness is Life, while in the state of existence It is the expression of life. Something that exists originates from somewhere and the phenomenon of life in the worlds of existence begins with the expression of the Will-pleasure of Absolute Beingness.

We have, then, the world of Absolute Beingness, in which everything that ever was, is, or will be already is, as a Divine Meditation. All types of expression exist and, according to the type of expression concerned, they each take their turn, so to speak, so that a succession of states is created. Thus we have the advent of time and place, in spite of there being no conditions of time or place within Absolute Beingness. Let us take ourselves as an example. We are, first of all, a Holy Monad, which has not yet expressed itself in the worlds of form. We are Life, beyond time and place, but we have as yet no existence before our emanation. Existence begins from the instant a ray of the Holy Monad passes through the Human Idea. From that instant we exist as a Self-aware Soul.

In the worlds of existence, the worlds of change, the worlds of time and place, the immortal Self-aware Soul plays the greatest role. We must not think that, since the Holy Monad has entered the space-place-time worlds it ceases, for that reason, to be, as immortal substance and blessed and unending life. Nothing changes. It would be more accurate to say that the Holy Monad expresses a part of Itself in the worlds of existence. Which part of Itself, though? We would say only a small part, a single ray from the Spirit-Self.

Something similar happens with all other forms. The worlds of existence include the noetical, psychic and gross

material worlds. In the case of forms other than that of humanity, their creation is an expression of a Being such as an Archangel. Thus all the other forms of living things, of planets, of all other things, indeed every other created thing, are projections (as elementals) of the hosts of angels and Archangels, who are always ready to be of service in this way.

We are each a Holy Monadic Being, without name or limit, outside any concept of place and time. We are within the all-encompassing presence and Total Power of Absolute Beingness. We have not been separated from It. There can be waves on the surface of the sea and waves can be created which differ from one another, but all are of the same substance. It does not mean, because we are Holy Monads that we are something apart from Absolute Beingness.

We must not, therefore, undervalue any single thing in the worlds of existence. Every form of life's phenomenon presents a miraculous example of Divine Expression, of Total Power, Total Wisdom and Total Love. We must *never* call any fellow human being an enemy, purely and simply because, in the muddy worlds of space, place and time, our own interests appear to clash with his interests. These interests are in the world of existence and have no ultimate reality. They are emotionally derived and only relatively real.

The relative reality is subject to constant change. Take some existing thing and develop it in the worlds of existence. Somewhere it must end. It anticipates somewhere, and sometime, some finality. Such conditions are perishable and changeable. We cannot see our Holy Monad as different from the Holy Monad of someone else. We cannot divide the indivisible. Absolute Beingness is everywhere present in full Power. We must disentangle ourselves, as humanity, from the

attraction of conditions which are insubstantial, and align ourselves to the Divine. Nevertheless, these insubstantial conditions are indispensable and we must pass through them, since were it not so, Absolute Beingness would not allow them to be part of Its Divine Plan.

Thus these conditions should not be over nor undervalued by us. They should be investigated rationally, to see for what purpose Absolute Beingness, and our Divine Self within Absolute Beingness, have decided upon these types of expression within the worlds of the phenomenon of life.

What are we, now, as humanity? Are we only a name, George or Mary, with vacillating desires, thoughts and ambitions, in the world of the pleasant and the unpleasant? No! We are something much, much more. We are eternal Self-conscious and Self-aware Beings expressing Mind, reason and love. We are the Researchers who have at our disposal an inexhaustible workshop of possibilities and probabilities and from which we are invited, with free judgement, to draw to ourselves knowledge and wisdom.

For this purpose we must make a full and minute examination of ourselves. Let us divide conditions into pleasant and unpleasant, into those which give us relative joy and those which give us pain and disillusion. Let us then distinguish which results from such conditions are really useful to ourselves. At this point, we must take great care in what we accept and what we reject. The exercise has to take place in the worlds of opposites. Consciousness fully embedded in the material world generates conditions which clothe matter in an attractive garb and distract us from Reality.

The same thing happens in the psychic world. Wonderful conditions give us the feeling of paradise. Unpleasant

conditions, which are the result of our own actions, desires and ambitions, give us the feeling of hell. Neither the one nor the other condition is eternal for humanity. However, in so far as they are conditions which arise from causes, each of the hells and heavens is eternal (as etched in the cosmic consciousness), because they are under the Law of Cause and Effect. As humanity we are bound only by the need to reach certain understandings, learn the lessons and fully develop all aspects of our Selfhood. A human being, as a permanent personality, creates its own lower self, which has complete freedom to act on its other expressions, to be pleased or displeased by the different conditions and to know them. Only when the self is purged of ignorance, will it feel entirely free.

‘And ye shall know the Truth and the Truth shall make you free’ (John 8:32), says the Most Beloved Christ Logos. Of course, anyone can make the point that there are individuals, who in spite of living in ignorance, feel themselves to be happy. But that is not true. Such beings are inwardly dissatisfied because they know that these things which delight them are only temporary. Continually satiating desire for temporal things leads to greater and greater appetite for material objects.

Within Creation, however, there is a precise and just Law, which always gives what needs to be given. When we exceed the limits of what is permitted in the infraction of this Law of Divine Harmony, we will incur correspondingly disturbing results in our gross material bodies, appearing as illness, just as we will in our psychic and noetical bodies, in the form of psychic pain.

We must, therefore, study the Divine Laws which govern the different worlds (material, psychic and noetical),

so that we may know the universal truths, which will guide us towards Truth.

‘And God said, Let there be light; and there was light’ (Genesis 1:3). What light is referred to? And why does the Highest express light in the worlds of time and space? Because, without it, how could the Souls in Self-awareness, when they were expressed as what we call personalities, and who came endowed with the ability to think, feel and cogitate, pull themselves away from gross matter and escape the strong attractions of Circe, in order to follow the path of their return, as incorruptible Beings?

Matter is as Circe, turning men into pigs. When man tames her and becomes her master, she turns into a goddess, who serves and assists in his development. The basic purpose of Creation is to serve the Holy Monad and not our temporary self, which is no more than a shadow.

Furthermore, humanity having mastered the material world has all the necessary equipment to enter into the ‘joy of our Lord’ (cf. Neh. 8:10). We can now express ourselves in the space-place-time worlds of gross material, psychic and noetical matter, as a small Logos. This cannot occur until the Holy Monadic projection has learnt its lessons in the space-place-time worlds. ‘He that is faithful in that which is least, is faithful also in much,’ says the Most Holy Logos (Luke 16:10).

Thus the aim of our existence is not to hoard temporary things, which seem to us such desperate necessities in our present lives (as comfort, wealth and entertainment), but the cultivation of the continuing and the permanent. It is Life that is to be gained and not the phenomena of life.

Human beings should meditate continuously upon these

premises and should ask for Divine illumination, so as to establish themselves eventually as partners of the One Truth, with its infinite beauty and endless continuity.

Christ offers us this most profound advice (Matt.6:19-21):

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also.

CHAPTER EIGHT

SPACE-PLACE-TIME

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.
(John 14:2)

To study the subject of space and time we must enter, as far as is possible, into the Nature of Absolute Beingness. Life, as we have said, is the Nature of Absolute Beingness and becomes perceptible in the first place as movement, waves, vibration, without however anything being in motion. This is the State of Divine Self-sufficiency. It is followed by Divine Will-pleasure—movement, trembling, vibration, but now with something that is actually moving.

Movement is the new element from which the expression of Absolute Beingness begins within Itself and we then have Absolute Beingness as the Universal Logos for the creation of the universes. At the same time, Absolute Beingness expresses Itself dynamically too, as the Holy Spirit.

It is thus understandable that in order to have this expression, there must first be the creation of movement, which is Mind. Thus the essential factor for the expression of Divine Will-pleasure is the vibration of Mind.

From this moment, Mind supersubstance, which was hitherto part of the Divine Meditation, becomes etheric vitality and the bearer of life. If we think of Absolute Beingness, for a moment, in the shape of a man, Mind

supersubstance is used by Absolute Beingness' two hands, which are the Christ Logos and the Holy Spirit. This dual expression, then, is essential for completion of the 'Great Work'. What is the Great Work? It is for Absolute Beingness to express Its Absolute Divine Meditation, within a comprehensible condition of time and place.

Somehow time began... In order for time to begin, we must first postulate the concept of space. What is space? No one can comprehend this, unless he equates space with place. Space is one of the Natures of Absolute Beingness and, as such, is beyond humanity's comprehension. Does space exist as a concept? Certainly, not only does it exist but it *is*. But what it is, no intelligence, be it human or Archangelic, can understand. The Christ Logos Itself understands and knows this Nature. So there is no intelligence or super-intelligence, apart from the Triadic Nature of Absolute Beingness, that knows fully what space is.

Nevertheless, the concept of space-place can be grasped. How? Within incomprehensible space there now begins some movement of Mind, which will, in turn, give us the universes. First there are the universes of the causal and noetic states, after that of the noetical and psychic worlds, and finally of the gross material world.

We move forward now, to the concept of 'existence', in its complete state, however, before the expression of any kind of consciousness or activity. We are not yet in the worlds of separation. We are still in a state before separation, because it is from here that we must set out, from the State of Absolute Beingness which we call the Eternal Now. Absolute Beingness is the source of all, within Its Divine Meditation, within that which we call the Eternal Now or the Eternal Present.

From the revelation of Absolute Beingness' expression the worlds of 'existence' take shape. The conditions of place and of time are created. We leave the Absoluteness of Beingness and enter place-time.

We see, within what we understand as space, the mental universes, which house the Principles, Laws, Causes and Ideas which give rise to the forms of the noetic state. The concept, then, of time takes shape within the Eternal Present. Without the Eternal Present, it is not possible for the concept of time to exist.

Let us take a portion of the space within the universe where myriad upon myriad of galaxies are in motion. We encircle this space with a boundary and assign it a definite size, since we know that light takes thousands of years to cross our galaxy. If we think, now, that the Sun's light takes 13 minutes to reach the Earth, we can easily understand the enormity of the Milky Way, within which there are myriads of other solar systems in motion. And there are myriads of such galaxies... Does that not illustrate the vastness of space? Certainly it does! In spite of that, even this extreme concept falls wholly short of what space is all about.

Every thing is in motion. Within the space we know of we see movement, waves and vibration. Within space, all is ruled by motion, which is the characteristic of life. We thus reach an understanding of space by means of motion and the phenomenon of life, so that by the same means we have the capacity to distinguish the concepts of space as place, and of time as development within space.

However, this understanding cannot take us to the 'beginning of things', that is to say to a comprehensible concept of a time when Absolute Beingness gave birth to the

supersubstance of Mind and began Creation.

Within boundless space, the Super-conscious and Super Self-aware Nature of Absolute Beingness holds sway and it is that which creates and sustains the worlds, without any thing being able to escape Its Divine Will.

By making a systematic study of the space-place-time expression of living forms of every kind, from the amoebas to the galaxies, we find that nothing can be separated from Divine Intelligence. This fact leads us to accept Total Power and Total Wisdom as the obvious Nature of the First of Beings.

If we were to study, with very deep meditation on every detail, some of the cycles of probability and possibility of existence, concentrating separately on every life form, we would comprehend the concept of space—in the sense of place or locality.

What place is occupied by one amoeba (space) and what are its cycles of probability* and possibility* (time)? What happens with the corresponding dimensions of a worm in the depths of the sea, or a planet of the solar system? Everything occupies a comprehensible space (place) and completes a cycle of existence (time).

Movement in outer space is continuous and no object ever occupies the same space that it occupied the moment before. We are saying that what it occupies is place, which becomes comprehensible by reference to other objects and we postulate that it maintains its position in relation to the understood positions of these objects.

In the gross material world, each life form has two cycles—that of possibilities and that of probabilities. The

probability cycle can be cut at any moment. The cycle of possibilities, however, is immutable. It is a Law of God. Once some plant has put forth a shoot on our planet, it will continue to develop on the basis of its cycle of possibilities. It cannot change its cycle of possibilities and turn into some other plant. A pine tree, for example, cannot become a lemon or an orange tree. A pine tree seed will always give us a pine tree.

The cycles of possibilities and probabilities are visible and comprehensible on the gross material planet. We see thousands of seeds blown about by the wind and falling here and there. All these seeds contain within themselves the same probabilities of sprouting and tracing a cycle of possibilities.

Let us, then, look at these cycles in the case of humanity. Our cycle of possibility is: sperm, ova, conception, birth, childhood, adulthood, old age unto 'death'. In this, only a part of the human cycle of possibility is fulfilled, since 'death' does not put an end to the path of humanity, but only reveals the larger scope of the cycle of possibility belonging to the human form: birth and rebirth with an ever expanding range of consciousness.

In the human form too, the cycle of possibility is immutable. However, if the sperm is rejected and fails to activate the cycle, that's it! There is nothing more. Such events, evident only in the gross material world, stand as testimony to the work of the cycle of probabilities in interrupting a cycle of possibility in accordance with the Divine Plan.

In the psychic world—as far as humanity is concerned—the cycle of probabilities is absent. Whatever has been set upon its path will necessarily follow its evolution in the psychic world. The personality which is set free when, for

example, an infant dies or a mother miscarries, will continue its life in the psychic world, and if we could follow it, we would see that the infant, who was only three when he passed over ten years previously, had reached the age of thirteen.

Never has any parent, mother or father, lost a child just because its material body has died. Such children grow up in the psychic world and will continue their cycle of possibilities in the psychic and noetical worlds, just as though they were still in the gross material world.

Thus, in the psychic and noetical worlds only the cycle of possibilities exists. If the cycle of probabilities also existed, our personalities would face the eventuality of their development being stopped.

Let us return now to the three dimensional world, where the cycle of possibilities unfolds in space and time. We all have some idea of what space is, since we live our daily lives in it and our body occupies a part of it. The way in which we compare things helps us to impart size to the concept. We have, for example, the space of a room, which we can measure. Within the room there exists a space of certain limits, while outside the room there is, of course, space without limits which we can estimate.

By means of comparison, we can work out in our minds a conception of what space is. If we had no space which could be measured and used as a basis for comparison, what meaning could wider space have for us? Certainly no definite meaning. Our minds would be incapable of forming the concept of space, since the only understanding we have of the infinite—and space is infinite—derives from the use of the comparative method.

Thus the nearest approach to understanding is by

accepting space as one of the unresearchable Natures of Absolute Beingness. In this way, we can have a clearer view of space and recognize that, as a Nature of Absolute Beingness, it is a Real State.

As regards time, things look much easier. Time is not real, it is a condition which is imagined. The succession of events and impressions forms our concept of time. The cycle of possibilities includes a mass of differences, without the basic concept being affected. These differences become more easily comprehensible only if they are catalogued as a successive series. We call this a chronological series and it gives us the concept of time as this is understood in the three dimensional world.

Time, however, in the gross material world, is very different from what it is in the psycho-noetical worlds. In the world of three dimensions, time moves very slowly. One event, for example, may require days, months or even years to develop. In the psychic world, we can ponder over and live through the same event in only a few seconds. These two cases differ in accordance with the rhythm of movement of time.

The permanent personalities of humanity have the capacity to understand this movement with ease. The pattern of movement within time is different in each of the worlds.

In the gross material world, there are events which unfold at great speed, while others develop exceedingly slowly. There are also cases in which the meaning is impressed upon our minds like a flash of lightning and others in which time is maddeningly slow. With such conditions are associated pleasure and displeasure, even hell and paradise.

All this provides us with a basis for the understanding of

time in the different worlds. Since we live in the material world, in order to change our surroundings we must in some way move our bodies. In the psycho-noetical worlds, where no material body exists, our moves from one situation to another happen with the speed of thought. Change of environment, therefore, in the psychic world happens in a different way and it is exactly this which gives us some concept of time and space. For example, in the material world we move about on foot or in various machines.

In the psychic world, movement takes place by thought and concentration. Anyone who has the ability to escape from the confines of the material body, using, for example, the method of exosomatosis, can find himself travelling from one side of the planet to the other in a second or two. We can also be here and there and in many other places, all at once. Do we in that state have any fixed concept of time? No. Conventional perceptions of time and space collapse in exosomatosis and attunement.

We have said that every thing is Mind in motion. The waves of the gross material world have their own frequencies. The psychical and noetical worlds vibrate at much higher frequencies. The human personality can, by means of the appropriate exercises and by concentration, find itself in these worlds of greater dimensions. There an infinite number of conditions and objects can occupy the same space, and time may be dissociated from the idea of speed.

We have there, furthermore, conditions within space-locality, which we can influence, speeding them up or slowing them down at will. This means that we have mastered time, but not space. Space is reality and not imagination. Since a characteristic of both space and time, as conditions, is Mind

and we also form our conceptions by means of Mind, these conditions are real for us, in so far as the relevant concept of them exists. If they did not exist, we would not experience these conditions. Others, however, might do so.

We must meditate deeply in order to understand what life is and what is the indestructible part of ourselves, which is called the Ego and is Almighty God or Absolute Beingness.

CHAPTER NINE THE WORLDS

And, Thou, Lord, in the beginning hast laid the foundation of the earth and the heavens are the works of thine hands.

(Heb. 1:10)

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

(Heb. 11:3)

Thou, even thou, art LORD alone; thou hast made heavens, the heaven of heavens, with all their host, the earth, and made all things that are therein, the seas, and all that is therein, and thou preservest them all and the host of heaven worshippeth thee.

(Neh. 9:6)

Only those who are unaware of Mind can fail to distinguish the majesty of Divine Wisdom, Divine Power and Divine Love. We, however, shall discern them, we shall study them and shall recognise the differing expressions of Total Wisdom, Total Power and Total Love. We shall also distinguish between the Self which has remained in the state of at-one-ment and Beingness from the self which has been expressed into the worlds of existence.

‘As below, so above’. As is the Microcosm, so is the Macrocosm. Just as the Holy Monads of Humanity are producing Soul’s self-awareness, the permanent personality and the three bodies, so are Absolute Beingness, Christ Logos,

Holy Spirit producing universes and worlds.

We have all heard of the three ‘cosms’ which contain each according to its dimensions, every aspect of Creation be it an Idea, a condition or gross matter. These ‘cosms’ are the Macrocosm, the Mesocosm and the Microcosm.

The Macrocosm

Everything that is from Absolute Beingness down to the last atom of matter, belongs to the Macrocosm. All the Microcosms, and much more as well, belong to the Macrocosm.

The Macrocosm is Absolute Beingness in Divine Self-sufficiency. This cosmos is the very personality of Creation. Absolute Beingness is everywhere and everything. We have the Christ Logos and the Holy Spirit in Divine Self-sufficiency and Divine Meditation. We have not yet entered the worlds of the heavens and universes. We are still in the ‘cosms’ of Absolute Beingness—Life in Overlordship in Authority. Here we see Mind, within Divine Meditation become Divine Expression as a result of Divine Will-pleasure. The first to make use of Mind are the Holy Logos and the Holy Spirit.

The Macrocosm includes the Microcosm. Within the Microcosm there are the gross material body, cells, the atmosphere, gases and ether. We find what corresponds to the gross material body of man in the Macrocosm. The proportions are the same, as are the shapes. There, too, is the Triadic State, in the form of the three Divine expressions of Reality and the Tetractys* (i.e., the four elements), like a shadow of Reality.

From the moment the Holy Logos and the Holy Spirit begin to make use of Mind, the heavens are set in motion. No

concept of space exists, which is not, was not and will not be Mind. We know, of course, that Absolute Beingness is Life. Mind bears life, as an expression of Absolute Beingness.

Now the universes take shape. Divine Meditation continues, giving us the world of Causes. Whatsoever existed, exists, or will exist is part of Divine Meditation in the Eternal Now. We have not reached the condition of time. We are in the Eternal Now, which is an aspect of Absolute Beingness.

‘The fulness of Him that filleth all in all,’ as St. Paul said (Ephesians 1:23). The supersubstance of Mind is without form. The Divine Causes are in motion and it is these Causes, within Mind, which will be expressed as Ideas (and still later, as forms). Up until this juncture we have the causal and the noetic states. Henceforth, dimensions begin. Then we have the giving of Ideas to forms, which constructs the noetic state. We thus have, at this point, Ideas and Mind as form, as an expression within the Infinite, which is part of the Divine Will-pleasure. Forms, then, are noetic, beyond the conditions of place and time.

Next, the lower vibrations of Mind as supersubstance begin and Mind as substance comes into existence. This is the noetical world. There follow yet lower vibrations of Mind, which give us the psychic world, followed by the gross material world.

In the Macrocosm, we shall also see all the Orders of Archangels, who have their own type of basic self-awareness, Divine, of course, as they express the Super-consciousness of the Holy Spirit. These Orders work in the Macrocosm building the universes.

We have said that humanity partakes in the Macrocosm. In what way? If we think of the Macrocosm as a reservoir full

of water and imagine that there is at its very bottom a sponge full of the water, all the elements which make up the water are also contained in the sponge. All the same, the sponge is something different. In this way, too, the Microcosms are parts of the Macrocosm, like Macrocosmic cells.

In every way, each microcosmic expression is always under the supervision and control of the Macrocosm, of Absolute Beingness, of the Christ Logos and of the Holy Spirit. For this reason, every man—and we speak in terms of the Macrocosm when we call him man—is Holy Spiritual, as a phenomenon of life. As we see humanity as a permanent personality, moving into its Being as a Self-aware Soul, we find an ever greater degree of Logoic expression.

The Mesocosm

We all know something about the material composition of our planet. What applies to Planet Earth also applies to all the heavenly bodies. Earth's gross material body is a planetary sphere. Just as humans have an etheric double of their bodies, there is also an etheric double of the planet, known as the etheric world. Our etheric double is inside our gross material body and extends around our body for a short distance like an egg-shaped body of light. Likewise, Earth's etheric double, is centred in the planet's core, and extends for a number of kilometres around it. The etheric double of Earth, however, does not touch the etheric double of the Moon, Earth's satellite.

The gross material planet consists of seven elements. Of these, three make up the etheric double (the Triadic Spiritual State) and the other four (tetraktys) compose the gross material body. The first three elements we can compare with magnetism, or electricity or various other fields as yet

unknown to the orthodox sciences. The four elements of the gross material body of the planet are earth, water, air and fire.

Then we have the etheric double of the psychic body of the planet which infuses the whole globe and extends, from its centre, around it for a very long way, coming close to the Moon's etheric double. It is only rarely and at certain periods that the Earth's psychic etheric body touches that of the Moon. When it does so, it is in order to *compel* certain spirit-beings to go to the Moon and allow humanity to progress and develop in peace.

These are tormented spirits of those whose behavior in their earthly existence now binds them to our planetary system. Occasionally such spirits, or their elementals, can enter, through the etheric double the psychic body of a person, via the liver centre, and take temporary possession of that person. We then have the phenomenon of what is called 'demonic possession', the 'sacred disease' (epilepsy) and several other names, which were better known in ancient times. Fortunately, these beings cannot stay long on the Earth. The Moon pulls them back. This is an agreement.

The noetical body of our planet spreads out and touches all the other heavenly bodies of the solar system. We would say that the whole solar system, with the Sun at its centre, is within the single aura of the etheric double of the noetical body, which regulates all movement within the galaxy.

Mystics can visit any planet they wish, but not in their material bodies. They must set aside the gross material body (first exosomatosis), assimilate their psychic body into the noetical body (second exosomatosis), and with the noetical body they may then reach the planet of their choice.

Included in the psychic and noetical bodies of the earth

is the planetary memory where all events of the earth are recorded and preserved. Enveloping the galaxy is a still more expansive library of events concerning our worlds. This is the so-called Cosmic Memory. Everything is recorded simultaneously by the temporary personality, its permanent personality and the Holy Spirit, and forms a part of the Cosmic Memory of our planet. If we think of the Cosmic Memory as a bank, every human being plays the role of a depositor.

Each human desire, each thought, every human reaction, or action, or impression is recorded both in the material brain, in the inner memory and in the Cosmic Memory, which is a construction of Mind. There is nothing which is not recorded in the Cosmic Memory and entered in the heavenly archives.

However, the Cosmic Memory is not only memory. It is the totality of human impressions, thoughts, emotions, and desires, as it is also the totality of the angelic, Archangelic, Holy Spiritual and Logoc expressions.

The worlds have already been formed by the Logos, by the Holy Spirit, by the Archangels of the elements and by other Archangelic Orders and, finally, by humanity itself.

As we have said, these worlds are the gross material, the psychic and the noetical. Within these worlds, humanity is able to form and, in some ways, create its own environment. We can build a paradise or a hell with the elementals we create and regenerate. We each have some concept of a paradise. As for hell, without stretching our imagination, we can envision it as a series of heavy lampshades placed over a very bright lamp (i.e., the Spirit-Ego-Being). The shades are built of confusion and ignorance.

These planes, a network of heavens and hells, are independent of each other, but are also linked together in a system.

They are worlds and planes of illusion and ignorance, which remain in an uneasy continuous flux. Nevertheless, as planes in which we can live, they are essential to give humanity expansive knowledge of reality.

The psychic world consists of matter, which also vibrates, but at a more accelerated state than in the material world. The same applies to the noetical world, which is in an even more rarefied state than the psychic.

Not only is our planet inhabited but so is the space above us. In space there are Beings who live in worlds of different dimensions, in worlds beyond the three dimensional. Humanity, as it exists today, does not comprehend the worlds which extend beyond three dimensions. We cannot understand that there are finer substances—of Mind, of course—thinner than the air, in which Beings more complete than ourselves live.

We can, however, by means of exercises and exosomatosi, live in these worlds, while still inhabiting the gross material world. There are more wonderful worlds than the planet we call our own, as well as worse ones.

The Most Beloved Jesus Christ told His disciples, ‘I go to prepare a place for you’ (John 14:2). Did all the human beings really understand, we wonder, what the God-Man was saying? Because only Those who have descended from other dimensions Self-consciously know these worlds. But we who live at lower levels of the phenomenon of life can come to know these worlds. What is needed is to develop within ourselves psycho-noetical sensitivity to the more rarefied vibrations of which those more perfected worlds are composed.

In our System we stress the full development of the personality; becoming a moral and ethical individual before developing the gifts of clairvoyance and the kind. The impetus

of the Christ Logos towards perfection is continuous. ‘Be ye therefore perfect, even as your Father in Heaven is perfect’ (Matthew 5:48).

The earth is good and the impressions made by earthly things are good, but they are only transitory and fleeting. The gross material environment is beautiful (with the exception of humanity’s careless intervention); the seas, the mountains, everything that takes part in nature. This is because the body of nature, which provides us with varied phenomena and which controls the differing types of life on the planets is overseen by Archangelic Beings and Their stewards, the angels, who work with the Holy Spirit within Divine Wisdom.

The worlds of four dimensions are more dynamic and life is expressed more fully there—as it also is in the so-called hells. This is because even in these hells there is better understanding and greater opportunity to disentangle humanity from its imaginings, fascinations and illusions.

We will speak again of the noetical world, but one facet is perhaps necessary to note at this point; if the psychic world, with its brilliant light, which is far beyond comparison with what we call light in the gross material world, is like a moonlit night, the noetical world, by the same standards, would be like high noon in the Mediterranean. There is much more light and much greater comfort for all phenomena of life.

The Microcosm

‘As above, so below.’ As the Macrocosm is, so is the Microcosm. As are Absolute Beingness, the Christ Logos, the Holy Spirit and the universes, so are the Holy Monad,’ the Self-aware Soul of human beings, the permanent self-aware personality and its bodies.

We are an image and a likeness of the Lord. In quality, but certainly not in quantity. We differ as far as overlordship is concerned.

By knowing the Microcosm, we know the Macrocosm. By knowing man, we know God. By knowing the material, the psychic and the noetical bodies, we know the universes. By knowing Mind, in the way humanity uses it (elementals of desire-thoughts and thought-desires), we know Mind as substance and supersubstance, as used by the Logos and the Holy Spirit as the means of creating and maintaining the universes.

It is impossible to properly study the universes until we know our inner selves. Once we know the treasures within, drawing closer to Absolute Beingness, we can expand our consciousness outward. That part of us that resonates with Absolute Beingness is our Inner-most Self, the Holy Monad. This Inner-most Self of ours is, ‘of one substance with the Father’ (Nicene Creed). It is Absolute Beingness in Its Multiplicity. Our Holy Monadic Self is indeed Absolute Beingness in Its Self-sufficiency, as Its Total Wisdom, Its Total Power and Its Total Love.

Absolute Beingness exults in Its Multiplicity. As does our own Holy Monad in its own multiplicity. As one expression of the Multiplicity of Absolute Beingness, we see the ‘of all Holies the most Holy Logos’ in complete expression and in full harmony of the three Divine qualities, Total Wisdom, Total Power and Total Love, governing over and maintaining life in the universes.

Corresponding to the Christ Logos in the Macrocosm, we have in the Microcosm our own Soul Self-awareness, after it has passed through the Human Idea. What is the connection between Heavenly Man—that is to say the Human Idea—and

our own Holy Monad? Does the Heavenly Man affect our Holy Monadic Self?

Not at all! As concerns our Holy Monadic Self, there is no question of effect or requirement, but simply free will and choice. We would say that our Holy Monadic Self can choose to be able to extend its own radiations, not only through the Human Idea, but also through other Archangelic Ideas and into other universes. This is because the Microcosm is part of the Macrocosm. Were it not so, we would not be able to liken ourselves with the Christ Logos (cf. 2 Cor. 3:18).

The Microcosm belongs to our Spirit-Ego-Being. The first expression of this Holy Monadic Self is also the free expression of our will, in an unlimited and omnipotent way. The part of our self corresponding to the Christ Logos is our eternal Self-aware Soul. A ray of the Holy Monad descends from Heaven and passes through Heavenly Man, the Human Idea, forming the Self-aware Soul. We must honour the Human Idea, seeing that the most complete human radiation, that of the Christ Logos Itself, honoured the Human Idea by calling His earthly self the ‘son of Man’ (John 3:13-14).

Our permanent personality is a Holy Spiritual and Logoic expression. However, our noetical, psychic and gross material bodies, with their etheric doubles—as vehicles for the Selfhood—are to a large degree expressions of the Holy Spirit.

In the noetic state is the work of the Logos and the Holy Spirit by means of which the Self-aware Soul manifests itself as the permanent personality. From this point the Holy Spirit begins to build the small created universes, that is to say our noetical, psychic and gross material bodies, in the same way as the Christ Logos and the Holy Spirit build the noetical, psy-

chic and gross material worlds.

In conclusion, the Microcosm is where the Holy Monad has chosen to project itself, passing through this Human Idea, and radiating like a sun. Man, the Microcosm, is the image and likeness of the Lord.

Other Holy Monads (Archangelic), who have not passed through the Human Idea, are likenesses of the Lord, but not images of Him. Only humanity is the Prodigal Son, who when he returns, takes his place and, moreover, knows which place to take in the palace of his Heavenly Father.

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the image from glory to glory, even as by the Spirit of the Lord. (2 Cor. 3:18)

CHAPTER TEN

LIGHT AND SUPERLIGHT

And God made two lights; the greater light to rule the day, and the lesser light to rule the night... (Gen. 1:16)

And the light shineth in darkness; and the darkness comprehended it not. (John 1:5)

The light we know in the gross material world, through the medium of sight, is nothing more than etheric vibrations which spread out from some centre. For us, the most important source of light is the Sun. The etheric vibrations, as they travel, collide with various surfaces and reflect. This reflected light transmits in its reflection all the details of the object with which it has collided, such as its shape, colour, size and so on. The eye, acting as a receptor, sets these details in order and gives us the resulting picture.

Apart from physical light, however, there is psychic light, which illuminates all the planes and sub-planes of the psychic world. This light has two aspects. First of all, its source is each atom and cell of psychic material. This is not what occurs in the gross material world, where a centre of very high frequency etheric vibration is required for the creation of light. In the psychic world, on every plane and sub-plane, each atom, each molecule and every thing that has existence gives off its own light. Nothing in the psychic world is lit by reflection.

The other aspect of psychic light is that its vibrations provide a feeling of satisfaction, which is difficult for human personalities (in the material world) to understand, since there is no corresponding experience in the gross material world.

All our emotions are born and develop within psychic light, because what we call the psychic world is the world of emotions. The brighter the psychic light with which our personality is bathed, the greater will be the satisfaction we feel.

Nevertheless, there are areas in which what we call psychic darkness prevails, although even there the darkness is not total. These areas correspond to the so-called hells. The darkness which prevails there produces a feeling of unrest and dissatisfaction. These are located in the lowest sub-planes of the psychic world. We could say that these are conditions in which the light does not shine, but manifests itself at its lowest frequency, which means that absolute darkness is not a feature of the psychic world. The impression of the personality which has come to such a low sub-plane is that it is an environment of insufficient light, excluding the possibility for any feeling of contentment.

Beyond the psychic light there is noetical light, which need not particularly concern us, since it forms a continuum with psychic light, simply corresponding to the higher frequencies of the noetical world.

Above the worlds of separation there exists the so-called mental light. The mental or inextinguishable light is no longer something which illuminates an object in order to transmit impressions and used as a means of comprehending such objects. The light itself, in this case, is total understanding and cannot be associated with the concept of 'seeing', but only of 'illumination'—the true perception which comes with

the blessings of attunement and at-one-ment.

The God-man, Joshua the Christ, in the transfiguration *became* (cf. Matt. 17:1-8), in order to dispel any lingering doubts in the minds of some of the disciples, the whole continuum of light, from the visible to the mental light. In the East, as described in *The Bhagavad Gita*¹, we find a similar display of the brilliance of man's Divine nature when Krishna, in the interchange with Arjuna, expressed his Being as a 'fiery sun blazing in every direction' (11:17). Krishna explains the light; 'Behold the entire cosmos turning within my body' (11:7).

The light we know on the material plane is a means of obtaining pictures and of understanding facts and is used by the personality to comprehend its environment. We have, therefore, the object, the means, and the personality. This triangle is something we find, in different guises, not only in the gross material world, but in the psychic and noetical worlds as well.

Superlight, however, is less a means, and more a characteristic of the Self-aware Soul (not of the temporary personality), which gives the satisfaction of attunement and at-one-ment with whatever the Self-aware Soul desires.

As far as the relationship between object, means and receptor is concerned, the triangle (object of study, Superlight, Self-aware Soul) in the worlds of Superlight tends to be seen as being the same as the high peaks of that world and as creating a state of complete contentment and wisdom.

Within Superlight and beyond the noetical world we are no longer in the worlds of separation and existence, but in the

¹ *The Bhagavad Gita*, Trans. Eknath Easwaran. Nilgiri Press. 1985.

states of at-one-ment and Beingness. We have entered into Absolute Beingness, without, however, being totally absorbed by the Highest Godhead. We are within Absolute Beingness, but can, all the same, distinguish between 'I am', 'You are' and Being. Returning from our sojourn into the worlds of duality we have earned this independence; the Microcosm has entered the Macrocosm. Separateness as space-place-time existences is extinguished; we are no longer known by any name, as in the lower worlds, but rather by the Divine Individuality of Self-conscious Beingness.

CHAPTER ELEVEN

HOW THE HUMAN BODY IS CONSTRUCTED

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

(1 Cor. 6:19,20)

Let us begin from the bottom, that is to say, from the gross material world. Symbolically, in the course of Creation and especially when God created humanity, we read that He breathed into clay, which He made of the earth (which of course was also a part of Himself), the breath of His breath, and created man—a living Soul. Within the human body, at whatever stage, in infancy, childhood, adolescence, maturity or old age, there works the Power and Total Wisdom which builds and maintains the material body.

No one can doubt the fact that nature is endowed with the ability to create. We can see everywhere Divine Wisdom. The material body is constructed according to Laws and in a definable mould. That mould, whose archetype is the Heavenly Man, the Human Idea, is filled with the creative power of the Archangels and the Holy Spirit, who enjoy this labour, for this Idea was honoured by Jesus Christ, as He called Himself the 'son of Man'.

Anatomically and physiologically we see the body, the

pulse of life, that is built in Total Wisdom, with flesh, bones, blood, brain, nervous system, sympathetic nerves, ganglia and so on. Science acknowledges its inability to explain the miraculous ways in which many parts of our body work in perfect harmony.

By and large, we all know our material body. From the point of view of existence and form, it is the house of our five senses, which provide us with a mass of information, on which empirical research is based. This aspect, then, belongs to science.

But we, as Researchers of Truth, shall try to understand the construction of our material bodies from the point of view of *inner* knowledge.

The human body consists of seven elements. Four of these are:

- 1) earth—a visible element
- 2) water—a visible element
- 3) fire—visible when there is a flame
- 4) air—an element we can feel

The remaining three elements are of a higher electromagnetic nature and are used in the construction of our higher bodies and the etheric doubles.

When a human being descends into the worlds of separation, an Archangel from the Thrones (Grk. Μεταθρόνιος) accompanies him, who is known to us as our Guardian Archangel. It is followed by an Archangel of fire, called Michael, an Archangel of water, called Gabriel, and an Archangel called Raphael, who works with the three higher elements and creates our etheric double. With them come Uriel, who is the coordinating Archangel, and Shamael, who

is the angel of earth. Shamael is the elemental projection of Lucifer. He is not an Archangel.

Thus, within the material body of every human being there works a Michael, a Gabriel, a Raphael, a Uriel and a Shamael. There are an infinite number of Archangels of these Orders.

Let us now look at the way each Archangel serves us. Shamael, as the angel of earth and minerals, provides us, in everlasting cooperation with the Archangels, the material for our bones, our muscles and the organs of the body. Michael gives us bodily warmth and the warm, red blood. Gabriel gives us the body's various fluids. Raphael gives us our etheric vitality and plays an invaluable role in the maintenance of good health in each of us.

Michael's light is red, in all its shades. He is the Archangel of fire. Gabriel's light is a brilliant azure, in many different shades down to a dark blue. He is the Archangel of water. Raphael, the Archangel of energy, is characterized by the shades of violet. The great harmonizer of substance, Uriel, is in the silvery-white light.

We see a human being die—we prefer to say 'pass over'. What is characteristic of a corpse? Earth. Everything becomes a gas and returns to Earth. What is *not* dissolved and takes its departure is our present personality. Raphael is the first Archangel to depart, for it is he who cuts the silver cord, in his capacity as controller of etheric vitality. Then the departing personality sets flight, accompanied by the Archangel Michael, who in leaving takes his warmth with him, which explains why a dead body rapidly cools.

Together with Michael, Gabriel also departs and abandons the watery element, so that he ceases to coordinate the

working of the body's various liquids. The coordinating Archangel Uriel also leaves. The only one who does not follow them is Shamael, the angel of earth, who, as such, remains with the earth.

Michael, Gabriel and Raphael work simultaneously in the material, psychic and noetical bodies through the etheric doubles of each body.

In the psychic body, however, Raphael and Gabriel play the principal roles, since they have a closer connection with etheric matter, while Michael plays a secondary role.

Then, when the psychic body is also discarded, at the time of the so-called 'second death', these Archangels work together on the noetical body. Raphael, again, has the predominant role at that stage, as controller of Mind, in its pure state. Similarly, Michael's work there is of greater intensity, while it is Gabriel who plays a secondary role.

When the material body is discarded, we might ask what becomes of its etheric double? What does Raphael do with it? He dissolves it and is himself transferred to the etheric double of the psychic body, which in its turn will be dissolved and the Archangels, together with our personality, will be transferred to the etheric double of the noetical body.

Thus the so-called etheric doubles are the binding links between the various bodies and are withdrawn when the bodies are dissolved.

CHAPTER TWELVE

THE ETHERIC DOUBLE

Within the gross material body of a living existence there exist currents of energy which we call 'ether' (Mind at certain rates of vibration). The flow, distribution and storing of this energy takes place within a field which surrounds the body. We call this field the etheric double.

Every gross material, psychic, and noetical body has an etheric counterpart or double. Each atom and cell in the material body possesses an individual etheric double, which combine to form the etheric double of the entire body. The material body's etheric double works in its own way and also affects groups of atoms and cells, so that the various organs function in unison allowing the gross material body to display the phenomenon of life.

We find that there is no particle, atom or cell within the gross material body which does not have an etheric counterpart, which holds it together, maintains it and coordinates its growth.

Judging by the way it behaves within material cells, the nature of this etheric energy is something akin to electromagnetic plasma, as today's scientists call it. It is there for a definite purpose. We must not imagine that the flesh, the blood or the nervous system create this force. It would be as ignorant to believe this as to imagine that the wire creates the

electricity. It carries it, certainly. No wire, however, creates electricity, just as no material body can create the electromagnetic plasma or what is known as personal magnetism in the terminology of para-psychology. Etheric vitality is, in fact, Mind in an expression, which vibrates to create the human personality (when shaped into psycho-noetical elementals). The etheric doubles are used as the conduit—for the flow of etheric vitality—between the material, the psychic and noetical bodies. Both the psychic and noetical bodies have their own etheric doubles, which they use, quite apart from their special tasks, as the links between all three bodies.

The etheric double cannot, independently of the gross material body or by itself, mirror the human condition, as can happen with the psychic and noetical bodies. An etheric double cannot detach itself from its body, except when the body is dissolving.

The work of the etheric double is, therefore, many sided. There are the basic tasks, of which we shall speak, as well as others which we can only know after appropriate training, when we, as human beings, reach the point at which we can consciously make use of etheric substance.

Within the human body we have identified four classes of etheric substance: creative ether, sensate ether, imprint ether and kinetic ether.

This does not mean that the etheric body is divided into separate parts, but that the supersubstance of Mind, which contains within itself all conditions, is adapted in each instance to the particular requirement which has to be met.

Creative ether is that state which, under the supervision of and according to the will of the Holy Spirit, constructs and maintains the phenomena of life.

The Holy Spirit, guided by Total Wisdom, Total Power and Total Love, uses creative ether to build the gross material body and its various organs. It builds, maintains, and takes care of the body's proper functioning. Whatever part of the material body we study—the texture of the brain, the fluid of the eyes, the different sense organs, the operation of the glands, of the lungs, of the liver, of the intestines—all bear witness to the continuous presence of the Holy Spirit.

Imprint ether is used to shape etheric vitality and is vital to our work in visualization. Due to imprint ether we are able to memorize and store images. Imprint ether, when used in recording images, helps us see the shapes in various sizes, colours and designs.

Sensate ether is the 'feeling giving' ether. By merit of sensate ether we enjoy the sensation of physical pleasure, or suffer from bodily pain. Sensate ether is also used by the human personality and its permanent personality in conjunction with imprint ether. By the parallel use of these two etheric states, the phenomenon of memory is constructed, which is only the smallest part of real memory. Real memory, of course, is not to be found in any of our material organs or in the structure of a present day personality, but exists in that part which we call 'the Kingdom of Heaven within us', and is of our Soul Self.

The use of kinetic ether—which facilitates motion—begins long before our birth. All the conscious movements (walking, movement of the hands, the eyes and so on), as well as the autonomic ones (circulation of the blood, breathing, the receipt, assimilation and discarding of substances, and all the other unconscious actions) take place with the help of kinetic ether.

This unconscious movement, therefore, is clearly Holy Spiritual and gives to the whole the phenomenon of life in the gross material body.

There is, indeed, another kind of movement, sometimes called ectoplasmic projection of etheric vitality, which, however, concerns only those human beings who are in an advanced state of initiation and are deliberately exteriorizing etheric energy.

We must use the etheric substance of our gross material body without interfering with the creative work of the Holy Spirit and in such a way as to be worthy of Logoic expression, in order to develop our own personality and those of the others.

When we have achieved control of our etheric double by patient training and a correct way of life, we can dispatch energy from it by means of its kinetic property, into the bodies of other human beings, in order to help those persons.

In psychotherapy, we send out this etheric vitality impregnated with our will, to heal and correct various conditions. This means that, in order to do so, we must draw energy from the etheric double of our gross material and psychic bodies. If we do this self-consciously, we imbue it simultaneously with noetical substance, creating an elemental of the thought-desire variety, endowed with all the four kinds of ether. If super-consciously projected, we can follow the course and activity of this elemental.

Our imprint ether keeps us informed of what this elemental is doing and whether it is doing what we sent it to do.

Our sensate ether helps us to feel what is going on within the body of the sick person.

Our kinetic ether is the means for the transport of the elemental, while the creative ether carries out the actual therapy.

Apart from this directed and organised dispatch of etheric substance, there is also a similar but subconscious way in which it occurs for the purpose of transferring etheric vitality from the strong to the weak.

A human being who is weak, in seeking to regain his strength, draws, subconsciously, etheric substance from stronger persons around him. In most instances the givers feel pleased, provided their own stock is sufficient.

In cases where this withdrawal is excessive, the donor begins to feel uncomfortable. Many likes and dislikes in our society are created by the unconscious transfer of etheric substance from one person to another.

By nature, the ordinary person does not have such quantities of etheric vitality as not to be exhausted when other people draw it out of him subconsciously, or when he himself, in his arrogance, gives it away to other human beings, whom—egotistically—he thinks he loves. In such cases, various vibrations are created in the psychic body of the donor, which take the form of antipathy, fear, unease and other conditions.

We ought, therefore, to make conscious use of the etheric doubles, because abuse of them creates terribly unpleasant conditions.

Human beings constantly give out energy and anyone can receive this etheric power and use it for healing. We know of such a situation with Jesus Christ, when the widow suffering from a haemorrhage touched his clothes. ‘Who touched me?’ He said (Mark 5:30). His disciples were perplexed, as the crowds were pressing against the Lord on all sides.

Jesus continued, 'I perceive that virtue is gone out of me' (Luke 8:46). He was referring to this etheric vitality. The etheric double of our gross material body is vital for proper maintenance and flow of energy. It stores and distributes the substance of the phenomenon of life.

It is from the centre of each particle, each atom, each cell and each organ that this power proceeds. And it does so in more than one way. The work of building and maintaining our gross material body is complicated.

It is not easy for us to understand what exactly is happening inside us. It requires deep meditation, sufficient looking within and Divine enlightenment for us to reach an understanding of the Holy Spiritual and Archangelic work going on inside our material body. This pursuit is in common with our effort to comprehend the Logoic expression of our personality.

Within the Microcosm, the Holy Spirit works with Super-conscious Intelligence from within thousands upon thousands of centres towards the periphery.

When Moses began to look within himself and consciously moved up to the level of the cerebellum, which was symbolised by the bramble bush which is in flames (that never burns away), he heard, for the first time, the voice of God. When, at some time, we too can energize the etheric disc—which is centred in the cerebellum—we shall hear the voice of our Inner Self, our Self-aware Soul. Then we shall understand just how sacred is the space we occupy. We are standing on holy ground!

Our three bodies are temples of God. As we live within God, Absolute Beingness lives within us. In them, we are we live and have our personality. At the same time Its Logoic

expression helps build our permanent personality, while the Holy Spirit expresses omnipotent energy to manifest the phenomenon of life in the worlds of separation.

Subsequently, when we say, 'We shall stand firm in the Lord', we mean that we must stand firm inside ourselves. Our bodies are temples of God and the dwelling place of the Logos and of our permanent personality.

The disturbance of the requisite balance in our bodies leads to an inadequate expression of God, which gives us pain, despair and feelings of inferiority.

We must pay close attention to our training, which will establish us as competent to use our etheric doubles in cooperation with the Holy Spirit in the maintenance of our three bodies.

The human race, not recognizing the Holy Spiritual origin of etheric substance, abuses it instead of recognizing its true worth as the provider of the phenomenon of life. Passions, violent actions, uncontrolled emotions, unbridled desires and other unsought conditions cause a total waste of the holy supersubstance of Mind and create terrible elementals which multiply evil and charge the environment with unpleasant energies.

For this reason, the right-thinking human being must learn from the beginning how to limit lower vibrations of the different bodies and how to control the reaction to these vibrations in the three bodies and their etheric doubles.

Jesus Christ gives the precise concept and degree of inter-dependence of these bodies in the parable of the woman who took some yeast and mixed it into three measures of flour until they all became leavened (Matthew 13:33). The woman

symbolizes the Self-aware Soul, the yeast is its projection as a permanent personality and the measures of flour are our three bodies. We must understand that there is total balance and cooperation between the bodies.

The human form, in order to manifest itself, needs these three bodies, starting with the noetical and using as bonds between them, the etheric doubles.

Who, then, imposes the balance? Who rides in the fiery chariot and tames the horses so that they do not gallop away out of control?

It is Life itself that does this. It is the human being as a Self-aware Soul, we ourselves, when we have managed to control our emotions and put into proper order our three bodies.

St. Paul spoke of the three bodies in his letters. 'And I knew a man,' he said, 'caught up to the third heaven' (2 Cor 12:2). The first heaven is of gross matter, which floats in a space-place-time world governed by Divine Laws. The second heaven is the psychic body and the psychic world, with its various planes and sub-planes. The third heaven is our noetical body in the noetical world, which is a world of expressed forms, also composed of various planes. The fourth heaven is the world of pure, unexpressed, forms, the noetic state.

For the purpose of this study there are, in all, seven heavens. We will not, however, speak of the higher three now (for it is difficult in any context to describe these heavens in the limits of human language and concepts). Our present aim must be to develop into the third and fourth heavens. We must work systematically to escape from earthly ties and enter into the heavenly realms.

This certainly does not mean that earthly things will lose their meaning for us. But they will lose their interest to us as objects of study, because we will have absorbed their knowledge and become masters of the various heavens. We will become masters of the 'phenomenon of life', the lower three heavens, and we will penetrate the inlets of the sea of life, which even now extends all around us as the formless noetic and causal states.

Life, however, is Absolute Beingness Itself, beyond all universes.

We have spoken of the etheric doubles of the three bodies and have said that they are the moulds within which the bodies are constructed and maintained. The human form, in order to manifest itself, requires these three bodies, starting with the noetical and using as bonds between them their etheric doubles.

What is built first is the matrix, which is also known as the permanent atom. The permanent atom, which is spherical, contains the shape of the human form and, just as a seed contains the form of the tree or the plant to which it gives rise, so an etheric atom is the basis from which the first material atom is constructed and from which, furthermore, the creation of the spermatozoa begins.

From the centre of each etheric atom, and using it as a mould, each material atom and cell is built outwardly. Naturally, the complete matrix is the Heavenly Man, expressing as Its nature, the Total Wisdom, Total Power and Total Love of Absolute Beingness. From that point the Holy Spirit and the Archangelic Orders draw upon the power and the wisdom to build our gross material bodies. Everything starts from the centre of the cell or atom and from there, using creative ether,

the organs and the whole material body are constructed.

We have creativity within the nucleus of every material atom, by reason of the presence of its etheric double. A similar creativity occurs, too, within the material body; in the sperm, the embryo, the infant, the child and the adult. Let us separate the two conditions while studying the interplay between them.

We possess a complete etheric double, exactly similar to the gross material body in shape. We also have a radiance around the material body, which we call the 'health aura'. Whereas the etheric double of the body is perfect and unchanging, and the physical body should reflect this wholeness and purity, the health aura is a colourful radiation of the state of health prevailing in the body. For those with the ability to see this aura (preferably a gift limited to healers) they are able to determine the physical and emotional condition of a personality.

Illness, be it physical or psychic, is first visible on the health aura of an individual even before any pain or discomfort is felt. Problems arise when the etheric double is unable to impart enough etheric vitality to a location in the body, as a result of fearful, aggressive or stressful lifestyles. The body then fails to reflect the perfection of the etheric double, as the health aura begins to display signs of decay and corruption.

Now, if we study the body of a person who is ill, we shall see that at a particular point of the etheric double where the sickness is located, neither the creative ether nor the kinetic ether are working strongly. On the other hand, we shall notice that the sensate ether shows increased activity, giving us the phenomenon of pain. The purpose of pain is to draw our attention and direct more ether to that point.

However, although we find Total Wisdom in the nucleus of every cell and atom, which in their entirety compose the complete etheric double, we often find imbalances and deficiencies of etheric vitality giving rise to illness in the material, psychic and noetical bodies.

For it is on our etheric double that the phenomenon of pain relies. We can understand this during anaesthesia, when we feel no pain because the flow of sensate ether is cut off from the suffering part of our material body, corresponding to a location on our etheric double. We feel the phenomenon of pain, therefore, in our material body and not in our etheric double.

All in all, if the currents of energy flowing through the etheric double are depleted of sufficient supplies of etheric vitality, any sort of problem is likely to occur within the material body. We characterize the type of illness by the symptoms which appear in the material body. Accordingly we proceed to diagnose and classify the illnesses into various categories.

What symptoms do we see? What we see is a lack or an expansion of creative ether at the relevant point. This is a sickness of the material body and occurs when the personality which dwells in the body, has wasted etheric vitality (on hatred, anger, envy and other unbridled emotions) taxing the Holy Spirit, Who—in Its Total Wisdom—prevents further use of creative ether for the construction and maintenance of the personality's health.

In a healthy human being we see all the organs working in harmony in the material body, each according to the purpose for which it was created. We also see the etheric double carrying out its own work in those organs, and the aura is radi-

ating around the human body.

The Holy Spirit builds and maintains the gross material body from within every etheric cell and, in addition to this work, creates, together with the Archangels, a completely perfect material body, fit for occupation by a Self-aware personality.

Just as the material body has various organs serving one purpose or another we see certain etheric centres of energy in positions corresponding to those organs in the gross material body. These centres serve a dual function. In one way, they take care of the maintenance of the organs situated in that part of the body. In another mode they act as links between the material body of a human personality and the psychic body, in order to channel emotions and energy, as they arise as a result of space-place-time impressions. These points are known as etheric or psycho-noetical centres.

We find more active psychic centres situated in the etheric double of the psychic body. Their petals, as we might call them, unfold in the etheric double of the psychic body as 'flowers' appear on the corresponding centres of the noetical body.

On the gross material body's etheric double, we have psycho-noetical centres, which we call 'sacred discs'. In the etheric double of the psychic body we have, once again, these psycho-noetical centres, but they are more intense in their activity. We call them 'sacred spheres'. Finally, in the etheric double of the noetical body, there are even more active centres with a wider concept of space and time. St. John, in the Revelations, refers to these as 'stars' (cf. Rev. 1:16,20).

One sacred disc is located at the lower end of the spine at the point where the sacrum is situated. It resembles a red

snake with seven coils with its head pointing up the spinal column. Yet although it looks like a snake, it is really of fire. It is the primordial fire within both the material body and its etheric counterpart, which energizes our existence. According to the Scriptures it is the 'flaming sword which turned every way' of the Archangel Michael (Genesis 3:24), with which the first humans were expelled from the Garden of Eden into the worlds of separateness. It is not permitted to say more about this centre, because the awakening of the primordial fire within the material body can burn up the entire etheric double of the human being and result in the death of the material body. Only high initiates should concern themselves with this center.

Another sacred disc, which also belongs to the jurisdiction of the initiates, is situated near the soles of the feet. The awakening of this disc can attune the personality to very low vibrations, which create a hellish environment. An initiate may energize this disc in circumstances where he wishes to help entities who have been cast down to very low levels of the psychic world.

Another sacred disc, often termed the 'root *chakra*'¹ located in the area of the genitals, is a seat of the Holy Spirit and the Archangels in their creativeness. This centre is under their wise care and we should refrain from any manipulation of it. Through procreation, we work (most of us subconsciously) as partners with the Archangels in co-creation; a great and holy privilege and responsibility.

¹ Although the sacred disc, which is located at the base of the spine (therefore known to some as the 'root *chakra*'), and the centre in the genitals are two separate, though closely connected centres, they should be regarded as one for the purpose of this book.

Higher up is another central disc, which is at the point of the solar plexus and is the storehouse of vital energy and the doorway to the psychic world. Many Intelligences are at work here. Under the guidance of sound teachings, it is permissible to cultivate this centre for work in healing and for responsible exosomatosis.

The disc which is most important for us is centred on the heart*. It is the most sacred of the discs and constitutes the centre of self-awareness. It is primarily the seat of the Logos, with the Holy Spirit and the Archangels playing secondary roles in the development of self-awareness; 'that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love...' (Eph 3:17).

This centre will develop naturally at the discretion of the Logos, as we develop our entire personality harmoniously. We should never, therefore, practise any special exercises or meditations which concentrate on the heart. The gentle and slow purification of this disc is, nevertheless, of great importance to us, because it leads us to Super-consciousness.

Situated in the centre of the head there is another disc with two centres. This is the seat of Logotic Super-conscious self-awareness, as Love and Reason.

Slightly above the liver and the spleen we have two other power centres, which affect the gross material body. Awakening these produces certain material and psychic powers, which an initiate should use for the appropriate purposes. Further up, on the shoulders, there are two other sacred discs to be discussed in more advanced work.

The Chaldeans and other mystery schools have called the etheric centers by different names. They are linked together by various strong forces of which the initiate must be

in command, so that he can be in complete mastery of his temple. These forces, therefore, must be approached with awe, because they can cause as much difficulty as benefit. And let us not forget that any power, however much good it can bring, can also give rise to just as much evil if the hands which are directing it are not clean.

Let us stand firm in the good!

CHAPTER THIRTEEN

OUR THREE BODIES

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. (2 Cor.5:1)

I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such as one caught up to the third heaven. (2Cor.12:2)

It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. (1 Cor. 15:44)

The cycle of possibility of the human form includes the projection of bodies as vehicles so that experience may be gathered in the worlds of separation. Corresponding to the worlds, we know that we live in a noetical, a psychic and a material body, with the etheric doubles serving as links and lifelines between these divisions.

While it may seem to the unawakened that matter is all and everything, and that our material existence is a full expression of life, we know otherwise as Researchers. While we reside in the gross material world, we simultaneously live in greater, more refined worlds. Indeed, we know that our sojourn into the worlds of separation represents but a small ray of our Real Self which lives in the Self-sufficiency of Absolute Beingness, having never left our Home.

Humanity lives within three bodies at the same time as it lives in the gross material world. This is true for our awake state, and even more so in a sleep state (while on exosomatosis). After the dissolution of the material body ('death'), when a human being leaves behind and casts off the material body, he continues to live in the psychic and noetical bodies.

At the point of the second death the psychic body is assimilated by the noetical body. At this stage a human lives only in the noetical body, until it is set aside and the personality withdraws into the permanent atom. Soon after, most begin their descents, reclothing themselves with noetical, psychic and gross material substance for new incarnations.

Although we are able to see the psychic and noetical bodies as one with the material body, they are, in fact, separate and can, independently of each other, be used by the self-aware personality as a means of being projected into, and living in the relevant worlds and planes.

The distinctions between these different bodies are evident in their expressions in the differing dimensions. The gross material body, like gross matter itself, belongs to the world of three dimensions. The psychic body exists in the world of four dimensions and does not, consequently, conform to the material conditions of place-time. It operates within its own space-place-time atmosphere. Furthermore, the noetical body, while it is in the material and psychic bodies, exists simultaneously in the world of five dimensions. The conditions there are also beyond traditional concepts of space-place-time. Even so, the noetical body is also within the events which for us form the material and psychic worlds.

We have a material body, in which some form of materialization occurs. However, as soon as the personality is with-

drawn from the body, that body is dissolved. The material body, whether as a short-term materialization (through projection) or as an actual body which lasts a whole lifetime, obeys the Laws of three dimensions and can only occupy one position in space.

Now for the psychic body: let us suppose that we have someone who can project an elemental of himself thousands of miles away. In that elemental there is psychic and noetical substance, linked by an etheric double, just as there is in our three bodies.

A clairvoyant, thousands of miles away from where the elemental has been projected, will accept the elemental as the human being who has created, given birth to, and projected it. It is a complete psychic body, this elemental, which resembles the psychic body of its creator. Material concepts of space-time are suspended and the two bodies communicate telepathically.

The same work can be performed by an initiate who possesses super-conscious self-awareness and can project, not one, but many elementals of himself for a particular service to many parts of the globe, each many thousands of miles apart from the other. A clairvoyant is able to see them in their entirety, since we have said that all of them are linked together, and to their creator.

Something similar can also occur with the noetical body, which a self-aware personality with the requisite degree of development may project. In the world of five dimensions everything is clearer. The difference between the worlds of four and five dimensions is as great as that which exists between the three and four dimensions.

In making these distinctions, we must realize that there

are vast differences and we must not expect to understand conditions easily which belong to the four and five dimensions, particularly as such comparisons are chronically affected by our place-time concept of the material world.

The psychic body is what we and the Archangels help build and use. Its quality and substance correspond to the quality of the substance which the permanent atom has gathered together from previous experiences. Of course, the permanent personality, which is our Self-aware Soul in the lower levels of life, is completely pure in essence. What varies is the purity of the substance which surrounds the permanent personality, its clothing so to speak, as composed of experiences collected by a person in this life and from previous lives.

Upon the three bodies, the permanent personality builds the temporary personality. The temporary personality is the sum of the so-called elementals, that is, thought-forms and desire-forms which a human being projects and receives back again over the course of time. The quality of the present personality is precisely the quality of the psycho-noetical maturity of each person.

The phenomenon of 'death' consists of the discarding, by a human being, of the material body, followed by the dissolution of the etheric double. The etheric double either dissolves slowly as the material body disintegrates, or immediately as in the case of cremation. The etheric double, upon separation of its body, returns to the Cosmic Consciousness. Because the etheric double only serves the Selfhood, and does not carry it (as the bodies do), it is expendable much in the same way a snake's skin is after it has been shed. The human being remains intact, however, as a permanent personality.

How is our psychic body constructed? It is built of psy-

chic material under the supervision of the Holy Spirit, our permanent personality and our Guardian Archangel.

The psychic body, composed of finer etheric matter, is built cell by cell in the mould of the psychic body's etheric double. The smallest detail of the material body also exists with exactitude in the psychic body, with the exception of any wounds or mutilations which the material body may have suffered. Consequently, when a human personality finds itself in the psychic body, whether as a result of an unconscious exosomatosis during sleep, or in conscious exosomatosis, or because of so-called 'death', it is possible for the personality to be unaware of the change, because it still has a body of exactly the same form and shape.

With what are the psychic and noetical bodies clothed? It is our thoughts and desires which provide whatever appearances we adopt. In consequence, we shall see our psychic body and our noetical body clothed in a way according to the circumstances that we have created for ourselves.

Only in the gross material world is there any difficulty in dressing the body. In the psychic world, there is no problem at all, because there one has only to think of this or that clothing and the material takes shape obeying thought at once. Of course, the desire and the material precede the creation of human clothing in the material world as well, but the creation needs time and many other things in addition to the wish and the material.

Humanity, in the material world, appears to differ in no respect from humanity in the psychic world, just as a human being during projection in the sleep state does not differ from a human being in the awakened material body. There is no simple standard of comparison for life in the psychic world.

Let us remember a very vivid dream which we had last night. Let us compare this experience with a memory of what happened a few hours before we actually fell asleep. We extract the past from our memory. The past is our memory of yesterday. The memory of the self just before falling asleep is exactly the same as the self we recognise at this moment; and our waking surroundings, which we think of as reality, are nothing more than events and experiences within the concepts of time and place, which, in turn, will become the past. Similarly, in the dream, our self was the same alive, well-dressed person as in what we call reality. Is there any difference? We would say no. In both cases, our personality gains experience, which can be drawn out of our memory at any moment. Which of the two perceptions is the more real? Both of them possess the degree of comprehended reality which their respective roles demand.

The material body is constructed according to the Causal Law of Heavenly Man. The moment a human being is born, the material body, under the supervision of the Holy Spirit and by means of creative ether, begins to develop in a normal and beautiful way without the need for any temporary personality to look after it. Nevertheless, a temporary personality also begins to unfold.

What is this personality? If we examine the gross material bodies of ten children, we shall note that their little bodies develop, materially, without substantially differing from one another. If these babies are in good health, their development is subject to the same physical laws.

In spite of this, we shall very shortly find that they have different personalities. Why? Because the personality is not the result of the food consumed by a body. We have spoken

of previous incarnations. The newly born baby has a body of gross matter built around what we call the permanent atom, which contains both the psychic and noetical permanent atoms. Upon this the Lords of Destiny have inscribed the direction which this new human life should take. Of course, as well as what they have written, free will also exists, together with all the opportunities and the freedom to change and develop in a better way.

Where, then, is the inscription? Is it on the psychic and noetical bodies, which are complete and used as archetypes, or on the as yet formless psycho-noetical mass?

All experience of any sort, all the old debts, all the giving and receiving, are registered on this a formless mass. The quality of this psycho-noetical mass corresponds to the quality of previous incarnations. The permanent personality, which re-cognizes the archetypes with total wisdom, begins the construction of a new temporary personality with this data and proceeds towards perfection from that basis. This is how a human being's personality begins.

So, we have a self, which has an inclination to learn (the present personality). We have another self, which already knows perfection (the permanent personality). When our present self achieves perfection within the permanent personality, and becomes one with the Self-aware Soul, then we have reached Self-Realization within our Individuation.

The Selfhood of an individual can be likened to a single length of rope. We find at one pole, the harmonious Holy Monadic Spirit-Ego-Being in at-one-ment with absolute Beingness. At the other pole we find our struggling present-day personality, so often frayed and unravelled. Somewhere along the line we have a midpoint where we place the perma-

nent personality. We now see the Selfhood as but one self, characterized by a number of expressions. What is to be achieved is that these two ends should meet, in order to give us the eternal circle, without end or beginning. So let us not forget that each expression is vital to the self as a whole. When the circle is complete 'the corruptible has put on incorruptibility and the mortal immortality'.

A sculptor takes clay in his hands and, with his imagination, produces the finished statue. This is how we shape the formless mass of psychic material which we have to transform into the psychic body. We have the mass, but we do not have the hands nor the imagination. What provides us with these two things is the noetical body. The psychic material cannot be shaped without the help of a noetical model. Thus the noetical body is what we use to construct our psychic body.

Within the psycho-noetical regions, we receive impressions from the physical world, which then initiate vibrations of the psycho-noetical substance. These stimulations are what become our thoughts, our desires, our emotions and our reactions. We must master them with reason and right-thinking, so as not to become their slaves and servants. Desire is an intense vibration of psycho-noetical substance, which needs to be placed under the control of our higher faculties.

Much can be accomplished by 'looking within'*. Nothing must escape our attention. Our present personality must be under constant control. And when we say control, we mean study with understanding, not in a mood of masochism. When we know the nature of desires and passions, we can easily tame them and place them under the control of reason. Then we can refine, with the help of psycho-noetical substance, a self-aware personality, which will gradually become identi-

fied with the Self-aware Soul.

At this point, an appropriate symbol can be invoked. When we see an icon of St. George,¹ we call to mind the way in which he saved the princess. Let us examine the symbolism. The white horse symbolizes our gross material body. The Saint is the symbol of our self as a Self-aware Soul. His spear represents the vibration of Mind-thought, intelligence and will-power. The dragon is seductive desires and passions. Water is etheric vitality, which is essential for creation but which is used up and evaporated by desire and anger. And finally the princess is our present personality, who is saved by our Inner self—the Self-aware Soul.

¹ See the icon reproduced on the back cover.

CHAPTER FOURTEEN

THE RELATIONSHIP BETWEEN OUR TEMPORARY AND PERMANENT PERSONALITIES

Every cell, every atom of the gross material body has a psychic and noetical counterpart. The Holy Spirit, after constructing the two higher bodies, then builds the gross material body in accordance with Total Wisdom, atom by atom, cell by cell, using the psychic and noetical etheric doubles as the moulds.

Apart from these basic bodies, there is another formless body, small in size, which is composed of psychic matter and is centred within the human being's subconscious. There is also a corresponding small noetical body, composed of formless noetical matter.

These two little bodies are more or less the same in most normal human beings. Later, of course, one personality may develop more than another. In this way we can have the best of artists and poets who, however, show a lack of rationality. In another case, we may find someone who cultivates his small noetical body to develop a satanic intellect, while appearing to be poor in sensitivity. We often find such startling opposites among distinguished scientists or artists and we categorise them under the general mantle of eccentricity.

These two bodies assume the basic form of an egg, but when they are vibrating violently under the influence of

strong emotions, they take on various other shapes. Their colour too corresponds to the emotions and thoughts of the self-aware personality.

We should say, therefore, that these shapeless bodies, which are largely situated in our subconscious, are what we have entitled our present day personality.

This personality is of incorruptible substance (as it is made of Mind), although it seems to be corruptible and mortal. The temporary personality, in the average human, whose thoughts are at a low level, is a shapeless mass of psycho-noetical matter. By Grace it lives within the three bodies, as the Holy Spirit watches over together with the permanent personality and the Guardian Archangel. The personality is holy—part of the greater Selfhood—and it is destined to become identified with Absolute Beingness.

If we think of the permanent personality as a loving mother, who cares for and brings up her child till it is old enough to develop its own powers, the temporary personality certainly fits the part of the developing child, whether it is good or naughty.

The permanent personality, however, is present in all three bodies and principally acts as their overseer. On many occasions it intervenes, when it generates stings of conscience—via the subconscious—in the present personality.

Now, which of the two are we? The temporary personality or the permanent personality? When is the ego's point of understanding in the one and when in the other?

There is a continuous struggle in humanity, especially when the temporary personality is at a very low level of development and is strongly influenced by the attractions of the

material world (egoism, illogicality, insatiability and so on). The war within the sphere of material possessions is continuous and inexorable.

Our permanent personality is usually at battle stations within our temporary personality; at war with the mass of place-time contrasts.

Nevertheless, there are moments when the ego, under the weight of this struggle, seeks refuge in its true self, which is the permanent personality, and stays there for a while in peace and tranquility.

This is why the right-thinking human must choose reconciliation rather than confrontation. Our present day personality very often talks nonsense and rebels. Sooner or later it gets tired and surrenders to the permanent personality, and is then disposed to listen to its counsel. At such moments, we understand that part of our personality which has been roused to passion and anger is not representative of us and that, instead of fighting against it, we should correct it and assimilate it.

Thus, we appear to have two selves, one of which collects and interprets, while the other rules and corrects. In reality we are but a single Selfhood.

Because of this, the permanent personality, acting with great sagacity, removes the temporary personality (in subconscious exosomatosis) from the material body at certain times, so as to give an opportunity, both to itself, to the Holy Spirit, and to the Holy Archangels to repair damage to the gross material body. This work takes place beneath consciousness, usually during sleep.

Knowledge provides the motive for the creation of the requisite will, which together with right-thinking will develop

the small, shapeless psychic and noetical bodies, until they are assimilated with the permanent personality. At that point the permanent personality will become one with the temporary personality as a single unity.

In this state of harmonization, our self can easily accomplish conscious exosomatosis and can make use of its newly refined and unified psychic and noetical bodies, as independent projections into the psychic and noetical worlds.

Such a Being, furthermore, has entered the worlds of wisdom and manipulates matter with total power, transcending the restrictions of place and time.

CHAPTER FIFTEEN

ELEMENTALS

In this chapter we will concern ourselves with the way of using the supersubstance of Mind in the creation of psycho-noetical images. Such images arise from the shaping of Mind into forms that we call 'elementals'.

Consciousness begets matter. We have said that everything is made of substance and supersubstance, the holy Mind, at varying rates of vibration. The Logos, the Holy Spirit and the Archangels of the elements, expressing Divine Super Intelligence, Love and Life, have shaped etheric matter into vast universes.

The Archangels, expressing Total Love, Power and Wisdom, have painted for us a most lovely landscape that we know as the gross material, psychic and noetical worlds. For our pleasure and nourishment, they have provided us with the animal, plant and mineral kingdoms. For our protection and our company, the Archangels have created angels and nature spirits. These paradises are the consciously constructed elementals of our brothers, the Archangels in an unceasing meditation. All that is known to us, and all that is knowable, is a result of consciousness shaped and solidified (the holy Mind). So we see it as a great truth in the higher levels of life that consciousness is the mother of matter.

What about our experience and our existence? Are we

the product of the social-material world that surrounds us, as the social scientists would have us believe? What do we make of such claims in light of our understanding of elementals?

Our present personalities, that is to say the vehicles through which most of us experience and interpret the worlds, are compositions of various elementals born either sub-consciously, self-consciously or super-consciously. Elementals having once been created and projected, gain a material existence of their own. Upon still closer examination, we learn that each elemental owns a psychic and a noetical counterpart, which inherits the intentions of its creator.

Life as we know it in gross matter is how we ourselves fashion Mind supersubstance coupled with the communal and global environments that have been pre-shaped around us.

In this way we create different conditions in and around us, which can approach the likeness of paradises or hells, or stand somewhere in between, which is what Catholics call purgatory. We each live in a shell, more or less permeable, of our own design.

Just as the gross material body consists of many cells, organised into a working whole, so our personality consists of a network of interdependent psycho-noetical images. The cells of our personality, as we might call them, are precisely, one by one, the elementals which we create and project as a result of our desires and weaknesses, strengths and virtues.

With every thought, each glance, idea, distraction or feeling we create elementals. Even as we sleep, we are emitting elementals that will affect us and those around us.

The elementals are emitted with an intensity corresponding to the strength of the desires which gave birth to them.

When they have reached their goal and served their purpose, they return to their creator to be projected once again with ever increasing power. This procedure is repeated many times, creating within our personality, either a terrible environment of darkness (if the elementals are of low degree) or a strong atmosphere of love (if they are good thought-desires).

In the same way as we can poison the material body by consuming harmful food, or can cleanse it by improving the way we care for it, so we poison or cleanse our personalities. This is how human character evolves.

But what is character, and what is its relationship with our personality? We have said that our material body is something which is in a constant state of change. Substance enters it and other substance is discarded. Orthodox science tells us that with the passing of every seven years, not a single cell remains from the body of seven years prior. We have the opportunity to shape our bodies and health in this constant process of renewal.

The same thing happens with our personality. Substance is taken in and substance is discarded. With the production and reproduction of elementals we build and rebuild our personality. Here, too, we create health or illness, contentment or dissatisfaction, and sow peace or unrest.

For most of us the construction of our personality is performed subconsciously, as we let desires and emotions dictate the character of the personality. Let us recognize the gift we have, to create and form the holy supersubstance Mind, into heavens and hells. In a manner not unrelated to the Archangels, we have been given the authority and the responsibility to shape Mind into form. They shape the heavens without, we the heavens within.

We can identify various types of elementals. Some spring from inside the personality, others are drawn from the outside environment. We either create elementals with our desire-emotions and thought-emotions; or our personality vibrates at a frequency common to a collection of elementals of a like kind and then attracts these elementals. The latter are the so-called 'group elementals' that have been cultivated over the centuries by the perpetuation of common beliefs and actions. They can be either benign or malicious in intent. Our personalities, whether weak and ill-natured or strong and compassionate, will activate these group elementals. Once activated they will cling to the host personality, affecting emotions, thoughts and actions.

When such group elementals are particularly aggressive they can control our energy centres in a phenomenon similar to possession. Conversely, should they be benign and loving we might experience a sensation of great inspiration or even ecstasy.

The majority of the elementals we house are intelligent and demanding. They can force the personality to act in a certain manner which creates the conditions for the elemental to be satiated and renewed. If we are filled with elementals of greed, envy and hatred, these elementals will dictate to our personality actions and behaviours that will lead to great disagreements and brawls, not to mention hellish inner dissatisfaction. If we are compassionate and peaceful in nature, our elementals will lead us into situations where we can be of some help and service.

Consequently, in spite of it being accepted that we do not always have full control over the condition of our material body, in the case of our personality the responsibility is ulti-

mately exclusively our own.

If we have constructed a weak personality, we inevitably form centres of attraction which draw to us the corresponding elementals that others have created or are creating around us which are hovering in the psycho-noetical atmosphere. But even in this case, it is we who have the responsibility, because we attract and assimilate only those vibrations that resonate with ourselves. We cannot accuse other people, or the conditions which prevail around us, because the acceptance and assimilation of these elementals is purely our own choice and responsibility.

All around us there are human beings who live in ignorance and darkness, as well as others who make sensible use of Mind. There are, then, in our communal psycho-noetical environment good and bad elementals. There are angels—and demons too! It is for us to create the magnetic pole which will attract the one and repel the other. No demon can bother any human being who does not resonate with it.

On the other hand, someone who is labouring under a particular guilt, can temporarily be helped by an angelic being or through the mediation of other humans who pray for him, or by the expression of Divine Mercy. Prayer is the process of shaping and emitting loving elementals.

This help, however, is relative, for if the person in question has not matured psycho-noetically, the benefit derived will be temporary. To be helped, the person must use this beneficial intervention as the starting point for right-thinking and development.

Let us not cast blame on our surroundings. There are many elementals around us. There are elementals, for example, of those we call alcoholics, many of whom try to present

themselves as victims of society. Such people are responsible for their sorry state, since they have created or drawn to themselves very strong elementals, which take great will-power to dis-energize. Yet the same elementals surround us all.

A common misperception prevails these days in popular psychology. Many psychotherapists believe that in order for a patient to recover he must relive certain emotions and events, venting memories and frustrations that have been plaguing the personality. In this process of 'letting the steam out', more often than not the elementals surrounding a memory, rather than being weakened, are revitalized by the attention with which they are served. This method is counter-productive—except in a few cases—to the client's recovery as it lends only more energy to the problems.

Elementals cannot be destroyed. Once an elemental has been created it will continue to exist in either an active state (when filled with etheric vitality from a personality) or in a dormant state (deprived of thought power, lying in waiting in the Cosmic Consciousness). Inasmuch as our personalities are composed both *quantitatively* and *qualitatively* of these elementals, in order to rid ourselves of certain elementals we must be prepared to replace elementals which are a nuisance, with more beneficial ones. When one elemental is driven out a vacuum remains which can be occupied by a new elemental of any nature. It is vital, therefore, to fill such voids with elementals that serve a constructive purpose within the personality.

We see why it is difficult for personalities to change too much, too quickly as each personality is composed of a relatively balanced and interdependent network of elementals. Suddenly to remove either large elementals, or a collection of elementals of a like kind, can seriously de-stabilize an individ-

ual, leading even to madness. The work of dis-energizing elementals must be slow and steady with much resolve.

Elementals can never be defeated in a direct struggle. We believe that in order to move beyond the chains of the past it is best to recognize their source—using reason—and then work to replace and transcend them. We need to let go of, and not dwell on, past events. In letting go of the past (which is behind us and unchangeable) we dis-energize the elementals that weigh us down, depriving them of their life-blood. We can then live unfettered in the present. Let today belong to today, and not the pull of yesterday, nor the push of tomorrow.

All of us move in a psycho-noetical atmosphere which contains the entirety of the corruption of past epochs as well as that of today. At the same time, however, this atmosphere also contains the good which is being done at the present time and which has been done by the human race throughout all ages.

The holy supersubstance Mind is all around and within us. It is in the hands of our temporary personality as a gift for its development. But this personality very often abuses it, instead of using it, and changes the purity of Mind into a foul swamp of egoism, malice, hatred, lies and harmful fantasies. Does anyone pause to consider... ‘All right you can deceive others, but how can you deceive yourself?’

Human beings must first of all be honest with themselves and in the second place they must love the truth. Humans have their consciousness in a sea of falsehood and often like to make others suffer, not understanding that by doing so they harm themselves twice as much as their victims.

The Cosmic Consciousness is teeming with elementals

of every grade and design. As co-creators with the Holy Logos and the Holy Spirit, we contribute to the quality of the Cosmic Consciousness according to thoughts, desires and emotions we generate and regenerate. This is part of the interdependence of everything and everybody. When we first begin to understand how we contribute to the welfare of humanity—and far greater—Creation, by the construction of productive, life giving elementals, we have indeed made a great step in our development.

Instead of hatred and conflict, we must cultivate love and harmony. We must look upon ourselves as healers and on all those around us as friends who may need help. We must approach them, seek to recognize their psychic wounds and help return them to wholeness. This is the only way to create good elementals around us, which will heal and cleanse the environment. The struggle for development takes place in this environment and the quality of it is of great importance.

Many people suffer from the defect of hurrying and thinking that they understand everything, even in situations where they have already been led astray. Others are so egotistical that they think they are entitled to judge everything and everybody. They are driven onwards by unworthy motives. People in these categories should at some time be taught the value of silence. Silence is basic. It is the mother of rational thought. Before we speak, we must think in silence. What we say will then carry more weight.

There are two ways in which we create elementals. Both have their starting point in some stimulus from the world of matter.

In the first way, we allow our fantasy free rein when it is centred upon some attractive material form, to run unbridled

and create an unlimited number of strong elementals, whose aim is to satisfy the particular desire or emotion.

Elementals in this category we call desire-thought elementals and the pattern of their creation is as follows:

Material object → Excitation of some response → Generation of desire → Creation of conditions for satisfaction

These are they whom our Lord Jesus Christ calls ‘unclean spirits’ and ‘devils’ (cf. Mark 5:11,13) and which degrade the quality of life for human beings.

Let us not be deceived into believing that only after having acted out against, or injured others with the spoken word, have we caused harm. We hurt as much with psycho-noetical activity as we do with a closed fist—even much more some times!

The All Holy Logos, fulfilling the ancient Law, refers to this in the case of adultery. ‘Ye have heard that it was said by them of old time, “Thou shalt not commit adultery.” But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart’ (Matthew 5:27,28). Let us consider this point more carefully.

‘Thou shalt not commit adultery’ is not enough, because if you are discovered with the wife of another, even in fantasy, the Divine Law has already been contravened. How many times do we transgress the Law during sleep, when the fences are down and we have dreams, whose flavour, whether of joy or grief, lasts a long time after we have woken up? Our waking consciousness should always condition our dream consciousness, and we should not allow the reverse to prevail.

This, then, is one method of forming elementals in an uncontrolled way, which contributes to the *karmic* state of the

personality and lengthens its term of service in the bonds of the material world.

The other way is for thought to be controlled and to precede the formation of a desire. Humanity learns, little by little, lifetime by lifetime, to react more slowly to whatever the stimulus may be. All human beings are subject to similar situations and circumstances. It is up to us to determine the manner in which we will comprehend and react to each setting; either with wild emotion or with calm reason. The elementals created in this second way we call thought-desire elementals. They lead man safely down the straight path and purify the environment, producing helpful conditions for general development.

It is a regrettable state when humanity, intoxicated by matter and activity, allows its consciousness to be shaped by the forces at play upon it—forces which so often result from the more base emotions and desires of humanity. Consciousness has the authority and the will to shape itself towards self-determination and not simply be the plaything of time-place circumstances.

The Christ Logos lays great stress on the question of elementals. He openly condemns the creation of counter-productive images, which he contemptuously calls ‘deaf and dumb spirit’. Condemnation alone of these left-over psycho-noetical forms is not enough. He warns us against rampant desires, which excite the imagination and give rise to the creation of harmful desire-thought elementals.

On the other hand, He constantly encourages the creation of thought-desires; beneficial images, which attract humanity away from the material and in the direction of Heavenly Man.

CHAPTER SIXTEEN

THE SUBCONSCIOUS

Blessed are the pure in heart: for they shall see God.
(Matt. 5:8)

Intricately linked with our study of elementals is the importance of a close examination of the subconsciousness of humanity. As with elementals, this presents us with a study of inexhaustible length and depth. For most of us our subconscious, depending on its composition and quality, decides the circumstances in which we experience life. Our subconscious can be our best friend and our worst enemy. Furthermore, the attributes of our subconscious are what we transfer from one incarnation to another. Therefore, vital to our work is to gain a full understanding of the structure of our subconscious along with developing the tools to cleanse and purify this 'jungle within'.

The subconscious, primarily located in the area of the solar plexus, is divided into three chambers. The size of each chamber varies according to the psycho-noetical development of the individual.

One chamber is the storehouse of vital energy or, as others term it, our animal vitality. It is through this part of the subconscious that our source of life, our daily bread, is drawn in and stored for distribution within and without. Living a healthy gentle life, having developed a proper understanding of the circumstances surrounding life, and being of service to

others, in other words, becoming good Researchers of Truth, we will gain control over this energy. Otherwise it is likely to gain control over us! Apart from maintaining our own full health (our psychic and physical well-being) we will harness this etheric vitality, as the various forms of ether, for healing others. As Christ says, 'He that believeth in me, as the scripture hath said, out of his belly shall flow rivers of living water' (John 7:38). Christ here speaks of etheric vitality as water.

Another chamber, so often a dense jungle, is the body of elementals that we generate and regenerate within our personality. These elementals, largely the product of subconscious activity, are contained within this chamber where they stir about waiting for opportunities to express themselves. As we mention in the preceding chapter, although many, many elementals work against us we also benefit from healthy, life giving elementals, stored within our subconscious. It is in this chamber where we must apply ourselves in sorting out the good from the bad, that is, clearing the brush from the jungle.

For this is the very seat of our egoism as a present personality (whereas our Ego selves reside in our hearts and minds) as a collection of unbridled emotions and desires. This chamber, unless it be cleared and cleaned, will bind us—and make the others suffer—lifetime after lifetime adding misery along the way. 'He must increase, but I must decrease,' as it is beautifully stated by our beloved Yohannan (John 3:30), here referring to the process of ridding ourselves of egoism—selfish elementals—and opening ourselves to the Love of Christ and God.

The third chamber is where the Holy Spirit and the Christ Logos guide and influence us. Here we enjoy our Holy

Spiritual super-conscious awareness, a type of instinctual awareness. We all marvel at the fact that we can drive a two ton automobile for miles and miles and not recall a single detail of the drive, as all along we were lost deep in thought. Other examples include our ability to act most swiftly and wisely when emergency situations arise. Moreover, it is from this holy chamber that each of us knows intuitively the value of goodness and has the ability to discriminate between right and wrong. And should we transgress, from here spring the stings of conscience which move us to correct our thoughts and actions. We speak of the Holy Spiritual and Logoic influences in our higher centres, yet here too, in the subconscious we are well guided in our development.

We have the perishable human body with its continuously changing gross material composition, which most of us regard as our real self. In fact, we are looking at a shadow of our self, the present personality.

Three quarters of the personality is subconscious, or sub-conscious mind. We will come to know Mind in another form and will be surprised when we have established that Mind, even at its lowest degree of expression, holds within it the Total Wisdom, Total Power and Total Love of Absolute Beingness.

The human personality is constructed both individually and in communities. A person receives influences from within the personality and the environment around, to which the individual reacts with thoughts, desires and ambitions, which have their source largely in the subconscious.

In addition, both our subconscious and our personality are situated simultaneously in our three bodies (noetical, psychic and gross material). If this were not so, the personality

would be annihilated upon the dissolution of the material body. In such a case, those who left the material body, whether at 'death' or in exosomatosis, would lose their individuality. But this does not happen.

We know that the subconscious constitutes three quarters of the present personality, since it resides in the psychic and noetical bodies, as well as the material.

In short, in the average human the three bodies are superimposed, although the noetical body does not have the shape the other bodies have. On the other hand, in an advanced human being, the psychic and noetical bodies can be used as separate bodies, independently of each other, to express the higher plateaus of the human personality.

Thus the human personality lives on as a phenomenon of life, or as a centre for the receipt of impressions in time and place, both after the dissolution of the material body ('first death') and after the transformation of the psychic body ('second death').

A personality who leaves his body unconsciously is more likely to vibrate violently with unholy emotions and to receive impressions only from the lowest sub-planes of the psychic world, which are most unpleasant. When, on the other hand, these impressions are cut off, he believes that what he remembers of them are born of his imagination, viewed in a dreamscape, and not an experience he has actually undergone.

For this reason, man must learn to live consciously in time and space, because only then can he gain control over himself in the psychic world and stand firm at the sub-plane he deserves.

Let us now look at how the subconscious comes into

being. We have spoken of the etheric doubles of the material, psychic and noetical bodies, which are made up of etheric matter. We also said that these bodies house imprint, kinetic, sensate and creative ether, all under the control of the Archangels, the Holy Spirit and our permanent personality.

Let us leave our Self as Spirit-Ego-Beingness within a Holy Monad and descend to the worlds of separation, in order to gain experience. After our descent, we are subject to the various Laws of nature, which are not confined to those of the gross material world alone, but also include those in force in the psychic and noetical worlds. Many such Laws resemble each other, while others are apparently at odds, though the prime motive in both cases is the creation of a *third state* for the service of the phenomenon of life in the universes. Nothing, we stress, is outside the Divine Plan.

From the clash of Mind, in its differing frequencies as material, psychic and noetical matter (which St. Paul called the 'laws of the flesh', cf. Romans 8:3), with the personality, our self-aware self is refined. The human being, before birth, enters the worlds of separation, even if making the descent for the first time. An incarnating Soul will live in the etheric doubles of the expectant parents. If, of course, the descent is for the purpose of another incarnation, the personality carries with it all the energies of its previous incarnations. Always, in both the former and the latter situations, the first expression as a newborn is the need to breathe and to suckle. The human being draws his first breath and begins to cry as it enters a new environment as a phenomenon of life.

From the moment of the child's arrival, the elements of the psychic body exercise influence; *I want, I desire, I want*. The baby thinks that it wants because 'wanting' is something

much larger and more important than what we, as adults, understand as 'wanting', because of its need to stay alive and be in charge of events. Let us analyse this 'I want' and 'I desire'.

Responsible for these desires are our five senses, which the Masons call the 'five murderers'! Almost all entering the world of separation forget their Real Self. They see something. What is it? They use Mind as light, which falls on various surfaces and returns to the eye carrying a stimulus from the material environment, which is then transferred to some part of the brain. In this centre, however, total darkness reigns. Who then, in the material body, translates the vibrations that reach the brain as 'I see' and 'I know'? Certainly, it is our personality self, although it does not always do so in the correct way, since we have translations and mistranslations. When, for example, a desire enters in, the personality misinterprets it. On the other hand, it interprets it correctly when Mind is freed from desire and sees the substance behind and beyond the surface of things.

From the instant we say 'I see', another factor is set in motion within us and that is 'I want!' But what is it that makes people want this or that as their own, while in actual fact nothing belongs to us as we only temporarily possess whatever we think belongs to us? Perhaps it is the insecurity of the personality, wrested from the ^{^11} and thrust into the worlds of separation? It is, generally speaking, fundamentally an ignorance of reality.

From the moment that a human being finds himself within the worlds of separation he begins to absorb impressions for the permanent personality. Our present personality self characteristically dives in and thinks that this is life. This

temporary personality has no fixed point of reference, since it is continuously carried hither and thither by desires, which are sometimes satisfied and sometimes not. In this way, the different emotions and conditions are created, such as desperation, desire, joy, satiety and so on.

Then we have thoughts, as a result of the influx of energy from the noetical and psychic bodies. Thought and emotion lead to the creation of elementals, which constitute the primary matter from which our personality and subconscious are constructed.

Consequently, we ourselves have built the prison, even if it seems to us like a palace. We ourselves create and are responsible for our subconscious, our character and our personality. The average person creates his elementals, for the most part subconsciously, and is subject to their pressure without being aware of it. We, knowing our natures, can control and cleanse our subconscious. We will purify it by mastering and developing our psychic and noetical bodies. We must work from the top and later on, by means of Mind and reason, we must gain control of our lower nature.

Illness, be it physical or psychic, arises within a personality when an uneasy subconscious psycho-noetical climate fosters an environment that will nurture and proliferate a destructive energy. Conversely, an illness can be eradicated, or cured, when the elementals that fostered the problems have been resolved and removed. Illness is instructive in this light, because it requires that we address unhealthy subconscious forces (elementals) that plague the personality.

In starting this work, we do not begin only with the material body and its etheric double, but simultaneously with the psychic and noetical bodies and their etheric doubles,

because our present self is the sum of them all. The present personality is simply the totality of desires, ambitions and thoughts. Furthermore, sometimes the desire is stronger than the thought and the person talks nonsense, creating tyrannical elementals. In other cases, right-thinking dominates the desire, when reason prevails, and the person proceeds along the right path.

We should meditate on what our personality is constructing within us subconsciously and what we ourselves are deliberately building and storing up within our subconscious. Unhappily, eighty percent of what we create are desire-thought elementals, which degrade our subconscious, rather than improve it.

The improvement of our subconscious, our character and our personality starts when we become the masters of our thoughts and gain control over our emotions and desires. This will result in our living more uprightly in the worlds and in developing in such a way that we are able to live consciously in the psychic and noetical worlds.

CHAPTER SEVENTEEN

THE LAW OF CAUSE AND EFFECT

Make no mistake about this: God is not to be fooled; a man reaps what he sows. If he sows in the field of his lower nature, he will reap from it a harvest of corruption, but if he sows in the field of the Spirit, the Spirit will bring him a harvest of eternal life. So let us never tire of doing good, for if we do not slacken in our efforts we shall in due time reap our harvest. (Gal. 6:7)

We find today much confusion concerning *karma* (a Sanskrit word), which we know as the Law of Cause and Effect. Many try to explain their blessings and misfortunes by means of so-called ‘good’ and ‘bad’ *karma*, without really understanding the great justice and wisdom of this Law. Perhaps it is because too many Westerners have adopted Eastern views towards this Divine Law which are often limited and deterministic.

Karma is an element of the Law of Cause and Effect. This law is not a matter of rewards or punishments. As scientists have learned in recent centuries, and as mystics have always known, every event which happens has a cause, and every cause a result. It is the economy of energy and every energy expresses a vibration and a quality. This Law, seen from the point of view of the worlds of separation, leads us to classify things as good or evil, and consequently, as leading to reward or punishment. But no judgement is involved.

Karma affects the present-day personality, but never affects the permanent personality. It is, in fact, the permanent personality who administers the Law of Cause and Effect upon the currently projected present-day personality. The permanent personality decides conditions and circumstances painful or pleasurable, for the temporary self, so that the appropriate experience is acquired.

This great Law is within us. The permanent personality and the Guardian Archangel have the Law as their nature; ‘...the work of the Law is written in their hearts, their conscience bearing witness...’ (Romans 2:15).

Our present-day personalities are like naughty children, whom, periodically, our permanent personalities and the Guardian Archangels have to shake, in order to make them see conditions correctly. In truth, our Guardian Archangels are much more gentle in administering hardships than are our permanent personalities. Sometimes these slaps are very painful yet they are always deserved and for a good purpose.

Infinite Beingness, in Its Total Wisdom, has imbued the Holy Archangels with the whole plan of Purity and Harmony. In our Guardian Archangel is included the archetype of the perfect noetic state, noetical body, psychic body and material body. Disharmony arises within the bodies as a result of our experiences in the worlds of separation. Our aim is to become as perfect as the archetype, the Heavenly Man. This is evolution. The Law of Cause and Effect works towards evolution according to the Divine Plan. In this light, we see this Law as most loving, as it is an indispensable agent in the lifting of consciousness to ever greater heights.

Afflictions, sicknesses and poor circumstances are the result of actions in this life or in past lives, which we have yet

to resolve. The great goal is to purify our unwholesome energies, reduce the creation of negative energy, and become masters of good thoughts and actions. In this way we free our bodies from the weight of past actions and enjoy health and harmony. We must not allow *karmic* consequences and contingencies to control us, since we, blessedly endowed with free will and reason, are, in truth, their master. We are continually given the opportunities, and holy Mind, to allow us to break the chains binding us to the past and move forward freely into the future. If we continue to create negative energy, we will then have to face it; 'All who take the sword die by the sword' (Matt. 26:52).

Each of us cultivates a *karmic* state, which is an exact reflection of the distance we have created between our existence and our Being; between illusion and truth. This *karmic* state is, in effect, the texture of our consciousness. The quality of our predispositions, beliefs, values, intentions, thoughts and actions are indicators of our *karmic* position. Illness, confusion and 'bad luck' are born of disharmonies within the personality, as the expression of our proximity to truth, love and wisdom. When misfortune arises, either brought with us at birth or produced as our life proceeds, it is a measure of the friction, illusion and misunderstanding besetting our existence. Consequently, the misfortune is in precise proportion to the lesson necessary to learn, in order to return to relative harmony. We now properly see *karma* as the gulf between our existence and our Being, and the Law of Cause and Effect as the most wise and loving hand of our Father guiding us home.

Yet we should not exaggerate nor dwell on the effect of *karma*. As the God-Man teaches, for a farmer to plough straight and honest rows in his field, he should keep facing

forward and resist 'looking back' (Luke 9:62). We are paying or benefitting all the time, little by little. As determined by the Divine Mercy of God, we pay according to our possibilities. St. Paul said that God 'will not allow you to be tested above your powers' (1 Cor. 10:13).

According to another saying of St. Paul, 'We that are strong ought to bear the infirmities of the weak' (Rom. 15:1), and according to the words of the Gloria'¹ we believe that Jesus, by His love for mankind, shoulders the burdens of the world, for all those who call upon Him. We also believe that those who love you, in the name of love, can share your troubles and help to bear your pain. That is God's Mercy in the Divine Plan. Few religions and schools encourage these acts of mercy as we Christians do.

So *karma* is not the sadism of a punishing God. Characterizing Absolute Beingness in this manner is bringing the Measureless down to our dimensions and our weaknesses. In Sanskrit, *karma* is defined simply as 'action'. We can compare it with the Law of Gravity, which is necessary for the maintenance of order in the cosmos. Nobody can complain if, when he throws a stone in the air, it falls on his own head. The Law of Cause and Effect is order, Absolute Intelligence, and Love expressed.

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

(Romans 8:2)

¹ In the Gloria we say of Jesus 'Thou that takest away the sins of the world.' In Latin this is expressed as 'qui tollis peccata mundi', which can also mean 'who takest upon Thyself the sins of the world.'

CHAPTER EIGHTEEN
LOOKING WITHIN
*Non statis scire*¹

The practice of looking within begins with the gross material body. We have to learn how to concentrate on our self-aware nature, although we cannot at this stage have a clear understanding of it. This concentration should, at first, be upon various parts of the gross material body and its etheric double.

When we have succeeded in easily moving our consciousness into each cell and every part of our material body and its etheric double, we can then put right any malfunction of our gross material body simply by the exercise of our will – in so far as this intervention does not contradict the basic Law of Cause and Effect.

We shall also teach the present personality how to make proper use of Mind and to shape it into radiant psycho-noetical images. Up to this point, the personality has unconsciously formed, in response to the pressure of strong desires and unbridled ambitions, harmful psycho-noetical images. If we delve more deeply into the process, we shall see how clumsily and mistakenly mankind builds its images and its worlds.

¹ Latin; *To know is not enough.*

The world around us is beautiful and perfect. All the forms constructed by the Creator, and especially the living forms, are perfect and wonderful. But mankind cannot transfer these living forms into our consciousness. We transfer only noetical images of these forms and think that in this way we can rule over them. This feeling of possession is not only false but dangerous, as it contributes to the disorientation of humanity. We must eventually learn what our real property is and how we can reclaim it.

To get to know the nature of the world around us and its substances, which we call etheric vitality (substance and supersubstance), is a great endeavour. It is the basis of all the work which leads, through acquaintance with psychic and noetical substance, to knowledge of our real self. The end result is a growing desire for purification and development. Only then begins the selection of materials for the creation of the shining clothing of the Soul, the 'wedding garment' (Matt. 22:10,11), which it must put on in order to enter the 'presence of the Lord' (Acts 3:19).

Our development is not simply a matter of theoretical knowledge, but requires continuous and patient exercise. We need to work in the various worlds.

The noetical world and the psychic world stand in direct relation to one another. We have coined the term 'psycho-noetic' because too often it is impossible to speak of these worlds in isolation. Both the psychic and noetical worlds are worlds of expressed forms. Furthermore, the conditions of time and place are quite foreign compared to those which we experience on the gross material plane. As we know the noetical world to be the plane where thought arises, and the psychic world as the world of emotion, we must understand that it

is unusual to have an emotion that is void of thought, or a thought that is divorced from some measure of emotion. Thus we often speak of these two worlds as being intertwined.

Surely, even the gross material world, which we perceive at once as a world of forms, could not exist were it not for the Total Wisdom of Absolute Beingness. This world too, takes form from the precise moment it has psycho-noetical supersubstance in it. In our exercises we work with this psycho-noetical substance.

Humanity as co-creator, as a real 'Son of the Father', has the power to make use of noetic light and to shape psycho-noetical images, which take on existence in the psychic world. These images can, subsequently, become material in the gross material world and be made into various tangible shapes. In this way the Father of All Things projects an Idea, as Absolute Super-intelligence, when by means of Mind He creates the universes and expresses Himself as Christ Logos and Holy Spirit.

In effect, man sees the Lord 'in His works' (cf. John 4:34) and begins, as a son, to learn to do what his Father does. In a similar way, we ourselves also form images recognizable in the gross material world, which have already been given form by the Father.

We must begin with psycho-noetical exercises, using kinetic and imprint ether. We fix our personality at one point of the etheric double of our material body and collect around that point sensate ether so that we can feel ourselves fully, within and without. By our will power, we then move to other parts of our etheric double, using now kinetic ether, which in this way is incorporated in the circle of our concentration. Gradually, this circle spreads out and eventually the whole of

our etheric double is placed under the control of our sensory understanding and is blessed by Divine tranquility.

Now let us take as an example a flower. We see that it has shape, size, form, colours, and so on. We hold this flower—let us say it is a rose—in one hand and take careful note of every detail of its appearance. Now, with our physical eyes closed, by using imprint ether, we can create an exactly similar noetical image of this flower in the other hand.

With the help of kinetic ether, we turn our creation around and notice all its movements with close attention. We have a complete feeling of noetical movement, as long as our concentration is sufficiently intense.

If now, holding the visual picture (which contains the movement as well) we concentrate on the noetical image, using sensate ether, we will experience the aroma too and will feel the movement of the stalk in our fingers.

Now, let us say that in place of a red rose we want to visualize a white rose, of exactly the same size and shape. The only difference we wish to make is in the colour. We draw from our subconscious the form of a white rose, which we have retained from previous experience, and taking only the colour, we apply it to our existing image. Now we are holding a pure white rose in our hand.

In the same way, we can if we wish, keeping only the colour, change the whole flower and have, for example, a white carnation instead of a white rose.

Here is the guarantee of the power of the will. We set aside what we do not want and we keep only what we wish to keep. We make a distinction between the chosen wish and the unbridled fantasy and we create images with deliberate

thought. In the same way this happens in introspection, looking within, with the help of different types of ether. We concentrate on various parts of the body and on our subconscious, in order to straighten out conditions or draw upon powers.

Our first concern in looking within must be the progressive formation of a comprehensive understanding of what we are. It is not enough only to work out a theoretical comprehension of this matter, but we must primarily choose to undergo experiences, which will be of sufficient significance to lead us into the worlds of truth.

We are a Soul. But what are we as a Soul? We have what we call our self, that is to say a material body, burdened with suffering and desire, and we believe that somewhere, inside all this, is some other indeterminate thing, which we call Soul. We do a lot, an awful lot of things for the sake of our material body and surely, somewhere, we should remember our Soul too. We should fulfill some of our moral debts, moved by love of the nature of goodness, and not by fear or ulterior motives.

We know that the plane of the Soul originates in the world of Ideas, since It begins to exist (It always *is*) as a concept immediately when one ray of the Holy Monad has passed through the Human Idea. Yet, even for us, the Researchers of Truth this knowledge is more theoretical than practical. Our objective is to explore the truths, already studied so patiently by others, in order to create and develop a life and creed of our own.

Just as doctors, in order to progress in their studies, must have a good knowledge of the anatomy of the human body and of the functioning of the various organs, we must seriously enter into the spiritual part of our existence and make an

effort to get to know and understand it.

We say that our body is Holy Spiritual. We are told of the Trinitarian Nature of Divinity. We cannot demand that we believe something without knowing it from our own experience. We can only accept it as a subject for research and the belief will follow, if it does follow, as the product and outcome of that research.

Christ says, 'And ye shall know the Truth and the Truth shall make you free' (John 8:32). Our ancestors in ancient times said the same when they insisted 'Know Thyself' (reportedly inscribed as one of the sayings of the 'Seven Sages' in the Temple of Apollo at Delphi). We see Socrates chatting unconcernedly about death, because he knew of the life beyond the material body. On the other hand we have Thomas, who demanded to see 'the print of the nails' and Jesus, who did not rebuke him, but invited him to touch (cf. John 20:25-27).

So we must *know* the Truth, because this alone will set us free. There is a way to do so and mystics have taught this through the ages, as does Jesus Christ Himself. 'The flesh profiteth nothing,' (John 6:63) He says, not referring to the purpose of its existence, which is mental within the outline of the Divine Plan, but to its deification and to its need for protection against the 'animal spirit' which is harmful and seductive.

Jesus Christ is not some mythical personage, but the Divine Super-Being who illuminates everyone who enters the world (John 1:9). He it is who, in His expression within all of humanity, gives each of us the teachings and the examples of real Love and Reason. Our Real Self is indeed very near us. But we, instead of drawing closer, take its outer clothing to be

our self and surrender ourselves to this convenient delusion. Nevertheless, our Self is not far away from Its clothes. All we have to do is to take them off and make Its acquaintance, because our eternal Self is what we ourselves *are*.

It is within our own power, and it is our elementary duty, to know our Inner Self and to co-operate with the Holy Spirit for the adornment of our dwelling-place, because the bodies, although they are where we live, are also God's Temple. The Archangels work together, in harmony, to build and maintain the bodies, which are used by our personality self as the means of expressing the phenomenon of life. These Powers rejoice unbelievably when they see a Being, for whom these bodies have been built, inspecting and comprehending the whole work.

Looking within consists of smashing the mirrors which show us only our material image, and seeing within and behind it our psychic and noetical bodies and still further beyond It is the mastery of matter (but not by denial nor contempt) and the deliverance from its spell. If we succeed in this we can use matter as it should be used and create paradises for ourselves and for those around us.

While looking within, we must also practise self-analysis with great application. We must study our behaviour and discover why it is the way it is. If, after some grievous (let us not say bad) action, we ask ourselves why we behaved like that, we shall observe our present personality's egoism trying to argue with great subtlety, putting forward incredible explanations; 'For Satan himself is transformed into an angel of light (2 Cor. 11-14). We must, at that moment, on our own, meditate and search out the real reasons for such behaviour. The protest of our lower personality must be silenced. We must

observe and judge as though it were someone else and not ourselves who had created the negative thoughts, emotions and actions.

We must ask ourselves whether we spoke with an ulterior motive or did something in order to flatter our personality. We should begin with deliberation to examine our personality and all its behaviour. We shall then start to see the whole situation in the light of reason and will determine the causes behind the phenomena. This work requires total honesty, which, even though it is difficult to summon up at the beginning, eventually provides great happiness and satisfaction, because beside us stands not only our resistant personality but also our Real Self, guiding and directing us.

From where we stand now we see ourselves, our actions, and our thoughts subconsciously. Later on, after a certain amount of time, as we improve our behaviour, we shall see ourselves consciously and shall be able to control our emotions and make correct decisions, entering further into the world of will. At this point, when we can use thought properly, we feel for the first time, though in an indefinable way, the Ego—*'I am I'*. We begin to enter our Eternal Self and move towards greater understanding and experience.

From this moment we can use the etheric double of our material body and all that is around us with command. This is because our Self-aware Soul has authority. Our temporary personality, with its weaknesses and passions, does not have this authority. Great is our joy when we make the right use of the Divine gift of thought and become conscious of the rightness of our activities, by means of self-analysis. Various emotions are churning within us which we must understand and attempt to control. We shall come to know the precise

strength of each desire and the possibilities of satisfying it. In this way, setting aside desires of a certain strength, we ensure our position within the wider circle of development and we create conditions for more extensive exercise.

Since desires are projections of psycho-noetical substance, in the form of elementals (whose aim is to achieve fulfillment), human beings are constantly beset by them as long as they are in the place-time worlds. If we serve these elementals, they are enriched with greater amounts of psycho-noetical substance and become stronger and stronger, until they are fulfilled. If, on the other hand, we push them away, in obedience to right thinking, they will, of course, keep on returning, but each time it becomes easier for us to produce the right reaction which flows from the presence of the Inner Self.

Still better is to control our desires from their very inception and to forbid the creation of threatening elementals which can be difficult to dis-empower later on.

We must cultivate reverence for our Self-aware Soul, so that from it can flow control and supervision over the present personality, whose nature is to stray from the path. In this way, we shall strengthen our personal radiations and shall become little (at the beginning) beacons of light, which will illuminate and attract those around us. Slowly we will obtain psycho-noetical mastery over our surroundings and will be able to do and understand things, which until then we had regarded as impossible. We shall be able, for example, to read the thoughts of others and to realise with great ease when someone is lying. However, this does not give us permission to violate the personalities of our fellow humans. We certainly have the power, but we do not have the right to use that power

indiscriminately. Great care must be exercised, because each time we gain powers, new temptations arise beside us, which we must thrust away, to ensure that we are following the right road and do not stray into dangerous ways.

Now our Inner Self-aware Soul has come to the surface and knows and controls Its expression. Little by little it becomes clear that the one who is doing the reasoning is not our present day personality alone, but we ourselves through our Inner Ego.

This, by and large, is the substance of meditation. The more specific procedure must consist of a subject of study (of our personal choice since the facts of each person's life are different, just as their reactions, which are dependent on the degree of their spiritual understanding, are also different). A teacher never gives all his students the same exercises. He arranges them in categories, forms classes and adapts his teaching to correspond to the development of the pupils².

By means of looking within, the feeling of non-existence during sleep is gradually abolished, so that while the material body sleeps, we can work as a Self-aware Soul. One day, we shall see, with great rejoicing, that the psychic world is open to us and we can move freely in it, behaving as we should. In this manner we enter Super-conscious Self-awareness and while we still live in the gross material world, we can at the same time be in many other places, far away from each other to receive impressions and offer aid. Powers and abilities are developed which are outside the average human perception. Thus, one who is endowed with Super-conscious Self-

² A separate book of exercises is available from the address given on the last page.

awareness can, while working normally – giving a lesson, let us say-and without interrupting the train of thought, simultaneously speak to someone else who is miles away, with total control of both situations.

One of the great works which our personality undertakes, under the direction of our permanent personality, is to make us worthy of the Divine gift of thought and emotion. A personality should try to understand why it has suffered during its sojourn within the place-time worlds.

It feels its own value when, while still living in a material body ruled by desires and instincts, it can, by the correct use of Mind, produce worthwhile work and consciously restore rhythm and balance where previously anarchy and chaos reigned.

The personality understands for the first time its true place in the scheme of Creation. It looks around with a sense of responsibility and sees that, in spite of its Divine nature, it had, nevertheless, made very little use of the Divine gift of thought and, even then, principally in the service of passions, desires and dishonourable ambitions.

We have said that life as a place-time phenomenon is one thing and that life in reality and inner quality is quite different. Now a human being assimilates his personality self, which lives in the place-time world of impressions, with his Self as a reasoning and loving Being.

However, as we progress in looking within, we have to bear in mind that we must not act as judges, but we will attune ourselves with Total Love, which surrounds and contains every form of life and towards which everything is directed. We must not face people and events with a tendency to control and punish from a superior point of view, but with a true

understanding of their problems and a genuine interest in finding the cause and effecting a cure.

As Researchers of Truth we are students and teachers; present personalities and permanent self-aware personalities. Our prime motive is the purification of our whole personality.

With right-thinking and meditation we can distinguish self-reflective love (where the egoism mirrors itself in the love), which determined by personal goals, and replace it with real love, unconditional, universal and undying, taking part in the process by which 'the corrupt puts on incorruption and the mortal immortality' (1 Cor. 15:53)

INSTEAD OF AN EPILOGUE

The following poem, which consists of a dialogue between a Guardian Archangel and a man with problems, takes the place of an epilogue, since it is reflective of the whole work.

This dialogue, as with all reality, tries to show how man hides within himself wonderful powers, which, if he chooses to activate them, make all things possible. The logical realization that, what is difficult in practice is truly worthwhile, makes it possible for human beings, with the help of the powers established within us, to attain the ideal and be led to Self-Realization and Theosis.

All the powers are at our disposal and, in theory, there should be no obstacle to our development which we cannot overcome. We human beings, for all that we are to participate in the Divine Plan to achieve our Self-Realization, we have to form our own judgement and make our own free choices. We must know everything from experience and develop the capacity to make distinctions and to choose.

It is through right-thinking that humanity comes into contact with the Divine and reaches understanding with awe—not because of fear—but as the product of the shattering revelation of the Magnificent and the Beautiful which produces wonders and distills true contentment.

In this sense we read that, awe ‘of the Lord is the beginning of Wisdom’ (Proverbs 9:10). The basic motive is for humanity to gain superconscious understanding of Total Wisdom, Power and Love, which are the Natures of Absolute Beingness and reign in our Innermost Spirit.

THE TRAVELER OF DREAMS

Literal Translation from the Greek

The night was dark, drowning in rain,
This moonless night, lost in rain,
A wild night, dark, wet and freezing.

All the elements of nature groaned strangely,
Lightning and thunderbolts, all the world was shaking.
Outside in the garden, in the yard, a wild north wind was blowing,
With such fury it seemed as though it was trying
To uproot the cypress tree at one go
And to burn and freeze every variety of flower.

It was a moonless night, lost in rain,
A wild night, dark, wet and freezing.
And I, in my hut, where the light was dim.
In front of the icon of Him, the Christ, the flame trembled.
I gazed dumbly at the door, which every gust of the north wind
Buffeted, and my heart was heavy.

Should I be expecting anyone at this wild hour...
Who, I wondered, would be coming through
this terrible storm?
Truly, whom did I await, to run and open the door
With my frozen hands?

Suddenly, like a flash of lightning he came to me
And the hut was filled with warmth and light.
He looked at me with love and smiled.
He caressed my head and kissed me on the eyes.
My limbs lost their numbness, my heart lightened

And I felt such warmth, to the innermost depths of my Soul.
And he, always near, always smiling
Gazed at me lovingly and spoke sweetly.

I said to him: *Who are you, who came so suddenly,
in this unexpected rain?
My brain is of no help in telling. I think I know you...
you are very much like Christ.
That you came, I warmly thank you.*

He replied: *I am your Angel,
Your guardian and protector, eternally your own.*

I said: *Where have you been,
when I was in pain, when my heart was bleeding,
and I was struggling? For so long, where were you?*

And He replied: *I am your Angel, my love, I am your
Guardian Angel. Yours in eternity; guarding and
protecting you... and always loving you.*

*I spoke to you softly. I bound up your wounds,
I measured your tears. I was always within you.
When you came in pain so was I.*

*You were always drunk with earthly things, a traveler of dreams,
losing your way in the trackless infinite.
Ever running, never stopping... What, then, were you seeking?
These things whirl around, in huge masses like mountains.
The Powers dressed you with earth, with salt and water,
And you slept deeply in earth, for so long.*

*Dressed in earth, you were sleeping and dreaming...
In vain your friends tried hard to give you their hands.
You collected dirt and called it your own.*

*You collected it, you amassed it and your suffering began.
You are obsessed with your own dirt, with glory and wealth.
Your false identity was reduced to an exceedingly sorry state.*

*You were piling up mud in tons beyond measure
And you thought you were building the house of your dreams.
Like Circe, the muddy matter made you a prisoner.
But inside you, you forgot that there was a candle burning.
The immortal Spirit, your true Ego,*

*You were covered in dirt... you were not yourself.
On earth, in the mud, are the shadows of those who love you.
Those whom you loved and who have betrayed you,
Those who have wounded you with unfair and bitter words,
Those who struck you harshly and painfully
And those whom you love for their goodness,
All of them are human, human like you, beloved spirits.
They are all travelers of dreams, just like you...
In reality they are gods, beloved Spirit-Ego-Beings.*

*Now, my beloved one, you should forget the mud,
the earthly and get some rest.*

*Earthly things, human things have made them dizzy too.
They have forgotten their Being and they have been obsessed.
Look ahead and find your path, you will be at peace.*

He stretched out his hand and said: Come, let us go ...

I said: Let us go? Where to?

*To the Kingdom of Christ, that is where I invite you.
There, where one learns to love, where everyone is loved,
You will see unfading flowers, multicoloured and fresh.
Within the inextinguishable light you once possessed,*

*There is living joy, there is living love.
It is the joy of the Lord, the end of our road.*

*I said to him: Do I have to leave, to forget those whom I love?
And live alone in the light and the joy?*

*He said to me: With those you have loved and will love,
With those you love now, with all of them you will be living.
Here, on earth, in the dirt, are only shadows, muddy shells;
Souls are somewhere else.*

*They are Souls, you are a Soul, everyone will be accompanying
you. They will join you in the light of Paradise.*

*He said to me: I am your Angel, guardian and protector.
I am always within you, for all eternity yours.
In the mud on earth, in the darkness, error and pain,
I was always within you, I have never left you.
I was always within you. You are awake and you are God.*

*Do you think I would leave you to live by yourself?
You are god and so am I. And both of us are light,
life and love, honesty and purity.*

*Within the embrace of God, till the end of time.
You and I, everyone of our brothers,
All loved the same, home is the Prodigal Son,
Who returned and crossed the threshold of Gods house,
Each of you 'was lost and is found' (Luke 15:24).*

GLOSSARY OF TERMS

Our System for the Research of Truth employs terms and concepts in a particular fashion. The translators have laboured to preserve the eloquence contained in the Greek original. To avoid confusing our language and terminology with that of other schools and other disciplines, and to gain clarity over the material, we appeal to the readers to consult this glossary.

ABSOLUTE BEINGNESS, INFINITE BEINGNESS GOD, THE FATHER, THE LORD, THE HIGHEST.

These terms are used interchangeably. In spite of the use of masculine pronouns with any of the above terms, Absolute Beingness and any of the other expressions used for God are without gender. God is all and everything.

ARCHANGELS, ANGELS

Holy Spiritual Beings assisting in the construction and maintenance of the worlds. They possess Total Wisdom and Absolute Self-awareness (though lacking the self-conscious individuality specific to humans). We speak in praise of the Archangels of the elements, the Orders of Authorities, of Cherubims, of Dominions, of Overlords, of Principalities, of Seraphims and of the Thrones. In our work we speak of seven Orders of Archangels, each composed of billions and billions of Holy Monadic Beings serving Creation. Angels are elementals of the Archangels.

ARCHANGELIC MAN

Archangelic Man is one of the Ideas (see 'Heavenly

Man' and 'Causes, Ideas and Principles' below). The Holy Monadic emanation passes through the Idea of Archangelic Man on its way to the Idea of Heavenly Man, thus the Archangels are the brothers of humanity.

AT-ONE-MENT

The super-conscious state in which a Being is able to merge itself in total oneness with any other Being or existence, and with Absolute Beingness in Theosis, without ever abandoning its Ego.

ATTUNEMENT

Adjusting our vibrations to the frequency of any other existence or Being to the extent that we can observe and study its nature. Attunement is reached prior to at-onement.

BEING and EXISTING

Existing has a beginning and an end and is thus a timed or temporal phenomenon. Being is timeless and eternal, without beginning or end.

CAUSES, IDEAS and PRINCIPLES

The Will-pleasure of Absolute Beingness is the primal Cause, as it is the cause of Creation. From within the Will-pleasure of Absolute Beingness, all the Causes spring. Causes then give rise to Ideas. Every Idea holds within it the whole cycle of possibility of the form to be created. Archangels work through the Ideas and impart Total Wisdom to each form. Principles govern the expression of Causes in time and space.

CAUSAL STATE

Above the noetic state, the causal state is a condition of pure Ideas and Principles. It is also known as the fifth heaven.

CAUSE AND EFFECT, LAW OF

The Law of Cause and Effect is recognized by scientists as well as mystics. This Divine Law requires every action to result in a reaction. Yet, whereas Eastern religions often teach a deterministic view of this Law (terming it *karma*), we believe that debts can be borne for others or transcended through repentance (see below) and reparation. The Law of Cause and Effect operates over several lifetimes as well as within much shorter periods.

CHRIST, CHRIST LOGOS, LOGOS, LOGOI, LOGOIC

The Greek word Logos can be translated as ‘word’ (as the Authorised Version does in the first chapter of St. John’s gospel). Christ, as used here, alone or in conjunction with Logos, refers to the ‘Only Begotten Son’. When Jesus, as the incarnation of the Christ Logos, is specifically meant, He is sometimes referred to as ‘the Most Beloved Logos’. In our work, we often speak of the Holy Logos and the God-Man Jesus Christ, a full, direct, and pure incarnation of the Logoic expression of Absolute Beingness, synonymously. Logoi is the plural of Logos, Logoic is the adjective.

COSMIC CONSCIOUSNESS, COSMIC MEMORY

Here every event, past and present, in all the worlds is recorded. A mystic can perform research by attuning himself to the Cosmic Consciousness. Contained within the Cosmic Consciousness is the Cosmic Memory. This is the ‘heavenly archive’ where the impressions, actions, thoughts, emotions and desires of all the Beings are recorded.

CYCLE OF POSSIBILITIES

The cycle of possibility of each form is laid down in

Total Wisdom in the Divine Laws and Causes. All forms are continually developing: from seed to tree, from child to adult. Each form changes so that experience may be gathered. In the Eternal Now a form is complete and based on a Principle, with its cycle of possibility already established. On entering the worlds of existence (material, psychic and noetical), the cycle of possibility is inscribed on the permanent personality, and parameters are set (time and place). No form may escape its cycle of possibility, thus ruling out transmigration from one form to any other (humans will always reincarnate as humans).

CYCLE OF PROBABILITIES

While the cycle of possibilities is the ideal development and is inescapable, the cycle of probabilities allows for the halting of a developing life at any point of its development. A seed may not grow, a young tree may become diseased and die, or a child may pass over. Within each cycle of possibility, we find millions of cycles of probabilities; it is probable that something or someone may stop existing or, conversely, continue to exist. Each cycle of possibility, whether fulfilled or interrupted, has great wisdom behind it in serving the Law.

DIVINE

Used only for the Qualities, Causes, Ideas, Laws and Principles, and Beings, which emanate directly from Absolute Beingness.

DIVINE GRACE

It is a gift of Divine Grace that we exist as humans, in our bodies, in the universes.

DIVINE LAWS

The basic structure of Creation, governing all worlds and universes, and corresponding to our higher nature. Epitomizing Reason and Love manifested, it is our recognition of, and alignment with, these Laws (e.g., of Cause and Effect, of Harmony, of Order, of Growth of Love) which leads to our balanced and enhanced spiritual development.

DIVINE MEDITATION

Intricately linked to the Will-pleasure of Absolute Beingness to express Itself within Itself. Divine Meditation, for lack of a better term, is believed to be the state prior to the Will-pleasure where Absolute Beingness contemplates expression. Within Divine Meditation Creation is conceived.

DIVINE MERCY

A little understood, but most compassionate force in Creation, that permits the seeming miraculous to take place. James, in his epistle, wrote, 'and mercy rejoiceth against judgement' (3:13).

DIVINE PLAN

The blueprint of Creation, perfect and complete, accounting for everything and for all occurrences. Attuning our thoughts and actions to the most wise Divine Plan of Absolute Beingness is the purpose of our existence.

ECSTASY

A going out from oneself into the Kingdom of Heavens through expansion, at-one-ment and/or attunement. Ecstasy implies a passing beyond all conceptual thinking of discursive reason.

EGO and EGOISM

Our use of these terms is not to be confused with contemporary psychological terminology. Egoism defiles Mind by the construction of selfish desires, and by the base emotions of greed, malice and envy. The Ego (with a capital E) is the Self as Beingness, our Soul nature, and is reflected through a reasoning and loving personality. While egoism (a weakness of our present personality) is the source of dis-ease throughout the personality, the nation and the world, our Ego nature brings forth love, compassion, reasoned thinking and reasoned action.

ELEMENTALS

Every thought, emotion and desire creates and transmits an elemental—also called thought-form—that carries on an existence of its own. We create and regenerate two types of elementals. When an emotion governs a thought, we have created emotional thought-forms, or desire-thoughts. When our ideas, desires and emotions pass through reason and love, we create reasoned thought-forms, or thought-desires. An elemental can never be destroyed, only dis-energized (by no longer feeding the elemental with etheric vitality). Elementals of a kind collect to form powerful group elementals. If an individual, or a collection of individuals, are vibrating at the same frequency, they will attract such group elementals. Archangels also create elementals: benign and angelic in the service of humanity.

ETERNAL NOW, ETERNAL PRESENT

Beyond the worlds of existence is the Eternal Now, the state of Everlasting Life. There past, present and future collapse into a single present, without time or place.

ETHER, ETHERIC VITALITY

‘Our daily bread’, etheric vitality (Mind) is obtained through breathing, meditation, eating and rest. We swim in a sea of etheric vitality which surrounds and permeates the globe, yet, through disharmonious lifestyles, most of us exhaust our portion of etheric vitality and are unable to restore it, leading to physical and psychic distress. All existence, including our bodies, is constructed within a mould of ether (the etheric double). We speak of four conditions of ether: creative, sensate, imprint and kinetic.

ETHERIC CENTRES, SACRED DISCS

Centres of energy and activity (Sanskrit: *chakras*) located at various points on the etheric doubles of our bodies. Each of the three bodies, from the gross material to the more refined, displays these centres, which correspond to organs of the material body. We must exercise care in working with these centres, for while it is necessary for us to develop and awaken certain of them, others are the domain of the Holy Spirit, the Archangels and the Logos (e.g., the ‘root’ and the heart centres) and we should refrain from any manipulation or direct interference. For ‘heart center’ see below.

ETHERIC DOUBLES

Each body of every existence, from the simplest to the most complex structures, possesses an etheric double centred within the body and extending slightly beyond it. The etheric double exists as long as the body (whether material, psychic or noetical) is projected. When a body is withdrawn (passes over), its etheric double dissolves. The etheric double serves both as the mould for the

body's construction and in the preservation of the body's health.

EXOSOMATOSIS

The literal Greek equivalent of the English expression 'out of body experience'. We all leave our bodies each night, during sleep, and travel to other planes subconsciously. The aim, however, is to live consciously while out of our bodies. We know of first, second and third exosomatoses.

GUARDIAN ARCHANGEL

At the point of our first incarnation, upon passing through the Human Idea, the Self-aware Soul is protected and guided, throughout its long sojourn into the worlds of separation, by an Archangel. This Archangel, our faithful companion, is from the Archangels of the Thrones.

GROSS MATERIAL WORLD, BODY

The lowest vibration of Mind. Mind made solid to compose the material world and the bodies.

FAITH

Not only an individual or theoretical belief in the dogmatic truths of a religion, but an all-embracing relationship, a recognition of, and love for Absolute Beingness. As such it involves a complete transformation of a person's personality, whereby we are taken up into the whole theanthropic activity of God in Christ and of man in Christ through which we achieve Theosis. Faith, above all, is an active virtue: 'Faith without works is dead...' (James 3:26). Also see 'Repentance' below.

HEAVENLY MAN

The Idea of Man or Human Idea. Our bodies are constructed according to the Causal Law of the Heavenly Man.

HEART CENTRE

Not simply the physical organ but the spiritual centre of Mankind's Being. Man made in the image of Absolute Beingness as reason and love, our truest self, our inner sanctum, through which the mystery of the union between the Divine and the mundane is consummated. 'Heart' has thus an all-embracing significance. Prayer of the heart means prayer not just in the emotions and affections, but of the whole person. We should strive to purify this heart for 'God knoweth your hearts,' writes Luke (16:15).

HOLY

All Creation is holy, born of the Divine expression. That which is holy is projected (as opposed to that which is emanated) from the Divine.

HOLY MONAD, HOLY MONADIC SELF

The Self in its Real Identity. A Holy Monad might be thought of as one of countless myriads of 'cells' within the Multiplicity of Absolute Beingness.

HOLY SPIRIT

Impersonal Super-consciousness that expresses the power of Absolute Beingness and makes possible the Creation of the universes. The dynamic aspect of the Absolute.

IDEA, DIVINE

See under 'Causes, Ideas and Principles'

INNER SELF

A term indicating the self in its expressions above the present-day personality.

KARMA

See under Cause & Effect, Law of

LOOKING WITHIN

The process of introspection or self-examination, of 'knowing thyself'. This is the core practice of every Researcher of Truth and all those interested in Self Realization.

MIND

The Divine emanation of Absolute Beingness to which all existences owe their construction. Imbued with the Divine Wisdom, Love, Power and Purity of its Creator, Mind is not an immortal Being, but is eternally used as the substance of all Creation. Mind is Divine at its source, and holy in its expression.

NOETIC STATE

A state of Ideas and unexpressed forms beyond the worlds of separation. This state is where we come to rest in between incarnations and where the Archangels derive the forms into which to breathe life.

NOETICAL IMAGE

A multi-dimensional image of noetical or psycho-noetical substance, formed by thought by means of noetic light. Once formed it is everlasting, as are all elements.

NOETICAL WORLD, BODY

The five dimensional world, and the most rarefied of the three worlds of separation. In the noetical worlds (home

of the noetical body), the Total Wisdom of Absolute Beingness first finds expression as form, ranging from universes and galaxies to unicellular organisms. Time and place are attributes of the noetical world, but not in the sense understood in the psychic and material worlds.

OVERLORDSHIP

In varying degrees, we find overlordship as in a sense of dominion and Divine Authority as ordained *from* above.

PERMANENT ATOM

That part of the permanent personality which acts as the recorder of the experiences it has received in the place-time worlds. The permanent atom is situated in the etheric heart of each body simultaneously, and registers all the emotions, thoughts, reactions and experiences as they occur in the three worlds.

PERMANENT PERSONALITY

The active and expressive part of Soul in Self-awareness within the worlds of separation, which filters knowledge (from the present-day personalities) and distills Wisdom.

PRESENT, PRESENT-DAY, TEMPORARY PERSONALITY

A personality developed during each incarnation, whom we call 'George or Mary' or whatever. The present-day personality is a projection of the permanent personality into the worlds of separation.

PSYCHIC WORLD, BODY

The four dimensional world, also known as the 'world of emotions'. The super-sensuous psychic world is composed of seven planes, each having seven sub-planes. It is to the psychic world that we travel in first exosomatosis, in our psychic body, and to which, on passing over, we first return.

PSYCHO-NOETICAL

The relationship between the psychic world (emotions) and the noetical world (thoughts) is often so intimate and interwoven that we need to consider them as semi-unified. In a thought there is often emotion, and in every emotion there is a measure of thought.

REPENTANCE

The Greek (μετάνοια - metanoia) signifies primarily a 'change of mind' or 'change of intellect': not only sorrow, contrition or regret, but more positively and fundamentally the conversion or turning of our whole life towards alignment with Absolute Beingness' Divine Plan. Also see 'Faith' as described above.

SELF-AWARENESS, SELF-AWARE, SELF-CONSCIOUS

Conscious awareness, in varying degrees, of the Self within the Divine Plan.

SELFHOOD

The Personality as a unified, Divine, Being. Selfhood encompasses all the expression of the Self from Its apex as the Holy Monadic Spirit-Ego-Being filtered down to the petty present day personality. Within the Selfhood not a single expression is devalued; each is cherished in its own right. Our Spirit-Ego-Being partakes in the Will-pleasure of Absolute Beingness (to express Itself in Itself) by expressing Itself within its own Selfhood. We mirror God's Good Creation within our own good creation, within our Selfhood.

SELF-REALIZATION

The Self-Realization of the permanent personality as Individuated Beingness. The culmination of the gathering of experience in the worlds of separation. At the

point of Self-Realization, the permanent personality reunified with Self-aware Soul is prepared to assimilate with the Spirit-Ego-Being in Theosis.

SELF-SUFFICIENCY

The primary Nature of Absolute Beingness, in complete Abundance, Blessedness and independence of all needs.

SEPARATION, WORLDS OF

This phrase covers the three worlds of existence (material, psychic and noetical) in which our personalities spend their periods of seeming separation from the Spirit states of at-one-ment and Beingness.

SOUL

A Soul is formed when a ray of a Holy Monad passes through the Idea of Heavenly Man. The Soul is not created; it is a small pearl from the Spirit which comes to be known as the Self-aware Soul. The Soul is in a formless state as Spirit, and remains formless. When returning to the Godhead, marries the Spirit-Ego-Being, it has become *fuller*.

SPIRIT-EGO-BEING

Our Self in its full divinity, eternal, unmovable. Our Spirit-Ego-Being is the Self as Holy Monad; in total at-one-ment with the Self-sufficiency and Multiplicity of the Godhead. The Will-pleasure of Absolute Beingness to express Itself within Itself is identical with the Will of our Spirit-Ego-Being to express Itself in Its own Selfhood.

SUBCONSCIOUS, SUBCONSCIOUSNESS

Researchers of the Truth understand the triadic nature of subconsciousness. One chamber of the subconscious contains all the elementals composing our personality. A second chamber is the storehouse of etheric vitality

(sometimes called our ‘animal vitality’) The third and most valued chamber is that of the Logos and Holy Spirit, for it is through the subconscious that the Holy Spirit and the Logos impart Total Wisdom, Total Power and Total Love.

SUPER-CONSCIOUSNESS

Super-consciousness is total awareness in Beingness.

SYSTEM FOR THE RESEARCH OF TRUTH

Our system of Esoteric Christianity celebrates the eternal truths known to all great religious traditions, while firmly based in the teachings of the God-Man Jesus Christ and the New Testament. Through directed study, exercises and meditations, we seek the balanced evolution and integration of our entire being. Our approach is methodical, safe and self-evident.

TETRAKTYS

(Pronounced tet-ruk-TEES) A group of four. The elements of earth, air, fire and water compose a tetraktys.

THEOSIS

At-one-ment with the One God, Absolute Beingness.

TOTAL LOVE, WISDOM and POWER

Primary Natures of Absolute Beingness and Beings. Forming a sacred triangle each Nature is dependent on the other to be expressed properly.

WILL-PLEASURE

The Greek word *euareskeia* has no exact equivalent in English. It carries a sense of pleasure derived from bountiful giving, as practised by a warmly generous and wealthy source. Will-pleasure was used in preference to ‘bounty’ or ‘charity’ to avoid misconceptions. We have described *euareskeia* as ‘God’s pleasure in creativeness’.

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Stylianos Atteshliis (known as Daskalos) was born and lives on the Island of Cyprus. Daskalos was educated in a variety of disciplines in Cyprus and abroad. Having worked much of his life in the Government Printing Office, Daskalos has also spent some time living and working in Africa.

Throughout his life Daskalos has enjoyed composing and performing music (the violin and piano), writing poetry, gardening, studying languages and painting. His great passion is teaching about the purpose of life and how to develop our understanding and experience of the Divine.

For over seventy years, Daskalos has taught esoteric Christianity to small groups of students, more recently to a rapidly expanding international audience.

Daskalos prefers not to be treated as a Master or Guru, but as a Brother Guide and friend, always willing to help others in their search. He stresses the independence of the Researcher while discouraging any relationship dependence and dominance.

Approaching 80 years of age, Daskalos continues to teach (in Greek and English), paint, heal, write, and tend his cacti and flowers. Each April he travels to Europe on a Teaching-Tour. He is the moral director of over 100 study circles, known as *A System for the Research of Truth*. Currently publication of a number of other titles is underway.

He is a father of two daughters, a grandfather to three and a great-grandfather to three.



St. George the Dragon-Slayer. 16th century, Cyprus. From the collection of the Byzantine Museum of the Archbishop Makarios III foundation. Nicosia, Cyprus. See page 139 for a description.