

Vol. X. No. 1

SPRING, 1955 (A.K. 108)

Price 1/-

KOSMON UNITY



A MAGAZINE FOR ALL INTERESTED
IN THE LIGHT OF THE NEW AGE

THE KOSMON UNITY

The Boulevard
Balham High Road
London, S.W.17

In all parts of the world to-day, many people have become conscious that the earth is entering a New Age, and recognising the guidance of the Supreme Being, they desire under that guidance to assist in the inauguration of this Age by spiritual means, both practical and theoretical. In this they follow the path of the World-teachers and co-operate with the great minds working from the spiritual spheres.

To this end the living of a higher life, by the practice of brotherhood, peace, spiritual communion and service to one's brother man is essential. This is enhanced by personal occult and mystical unfoldment. Unto this purpose the book called Oahspe was given to the world, and all who can accept these ideals and follow the Oahspean teachings can become members of The Kosmon Unity, a world-wide spiritual association. Membership is open to all who sincerely desire to dedicate themselves to service, and walk the way of Inner Light.

Within The Kosmon Unity are embraced The Kosmon Extension, The Kosmon Church, The Kosmon Research Group, The Confraternity of Faithists and The Ancient Order of Emetha. For further details please write to The Secretary, The Kosmon Unity, The Boulevard, Balham High Road, London, S.W.17.

★ KOSMON UNITY ★

Vol. X No. 1 Spring, 1955 One Shilling

Annual Subscription 4/6 or 65 cents

Published quarterly and distributed for The Kosmon Unity
by THE KOSMON PRESS,

The Boulevard, Balham High Road, London, S.W.17
England.

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*The Editors wish to indicate that signed articles are
not necessarily endorsed by them.*

Editorial

THE coming of Spring to the Northern Hemisphere coincides with the arrival of Autumn and the harvest to our friends in Australasia. In this fact we see a token of spiritual events of even greater importance. World events are often indicative of subjective experiences, and we observe how the changes of seasons and greater cycles are reflected within our own lives, though frequently in higher manifestation.

Thus, just as the etheric forces behind or within the activities of the Natural world bring seasons of entirely differing significance to the earth in various regions at the same time, so within our life personally and in Mankind collectively, two or even more experiences may have to exist at one and the same time. To the spiritually sensitive this may cause some distress at first, until one learns the art of inner adjustment, and realises fully the purpose of what is happening.

That which we are bringing forth to-day as a harvest of spiritual service had its Springtime deep within us months or even years ago. Yet, at the same time, we should be now sowing the seeds subjectively of an even greater harvest for the days that are to come. This dual process of the inward receiving and the outward giving is a continuous experience, though varying in intensity, according to the change of the little cycles in our lives. It is, or should be, a conscious response to the quickening powers of the All Highest manifesting to us as Eolin, the Quickener, the awakening breath of the universe, guiding us through our own unfoldment toward at-one-ment with Him as Elohim, the Builder, and the creative force of the cosmos. Thus the unfoldment within must become expressed in service without, that alone is the path of attainment and fulfilment.

Since we in The Kosmon Unity realise this fact, shall we daily re-dedicate ourselves, and allow nothing to stand in our way, that each month we shall succeed in the sowing of better seed, and the reaping of a greater harvest to the honour of the All Light and the establishment of a New World Order?

The Waters of Life

By ATHENA SMITH

A BLIGHT seems to have fallen upon the earth. In spite of material prosperity it is in a spiritual desert. Prisons are full and mental asylums house an increasing number of inmates. The old symbols appear to have lost their mystic power and the crude forces of a new age lack restraint. We shudder to think what will be done with the new scientific discoveries. Our fate hangs in the balance.

We are reminded of the myth of Persephone. When she was abducted by Pluto, the king of the Underworld, darkness fell upon the earth and flowers and food vanished. The same thing happened when Ishtar, the Goddess of Light, descended into the Land of No-return, and even the gods were said to grow wan and pale when deprived of the presence of Freia.

If these forces are driven underground we are told that they will exact a terrible revenge.

And what is the remedy for this state of affairs? The afflicted Naaman was told to bathe in a small local river. This was at first too much for his pride . . . he wanted something spectacular, until his condition became desperate and he was forced to humble himself.

Where the disease rages the remedy lies quite near. The healing waters are all around us. The Japanese say that God is everywhere as water, in the hollows of the earth and in the clouds above us. So our cure lies in returning to the Great Mother—the Waters of Life.

The Great Sea is the Great Mother from Whom all life has evolved and to Whom all beings will return. Impregnated by the fertilising force of the Father, JAH, (Yang) she brings forth the multitudes of beings. As water she is essentially pure, for, although it holds impurities in solution or suspension, all these can be driven off by distillation.

The word MA, a breast, is a universal symbol equally found in Sanscrit and ancient Mayan civilisations. Water, represented by a wavy line like the letter M, stood for the Great Mother and Nourisher. Thus the serpent, because of its undulatory motion, served as her symbol, often carrying in its mouth a threefold object such as fleur-de-lys or a crescent moon representing Wisdom, Love and Power.

Vases or cups made to hold this symbolical water were often decorated with wavy lines and other suitable symbols to represent this universal purifying agent. Thus the Holy Grail was the object of knightly Quest. Until one of the brotherhood was able to unveil the Holy Cup there was no strength among them to perform knightly deeds of succouring the weak and helpless.

Water, in the form of dew, was greatly sought for and esteemed by mothers who wanted their children to be made beautiful by washing therein, and, according to the prophet Hosea, God likened Himself to the dew. Therefore, we come across dew symbols, heart shaped dewdrops or drops of pearl, decorated by wavy lines to represent the great universal element to which they belong and stressing the fact that man is a microcosm in the great macrocosmic Reservoir. The poet Shelley likens heaven "to a globe of dew," and we are reminded of the beautiful Eastern metaphor: "The dewdrop slips into the Shining Sea" describing the return of the soul to the bosom of the Great Mother, OM.

In us all is a longing, often hidden, to return to the Great Mother who has nourished us and brought us to where we stand to-day—we long for her comforting arms and her protection. Then what prevents us? We might diagnose our condition as a clash of two patterns. Ordinarily our sub-conscious pattern by which we are governed, has been inherited from our race and family. Underlying this is the universal cosmic pattern like a big wheel and when our little wheel is out of step trouble ensues. Hence pains and sorrows which may be welcomed as warning signals.

In OAHSPE, tablet of Biene, we are given some hints about the destiny of man. In 8 we see the start—the rod of power, Alef, the first letter in the Hebrew alphabet. How will it be used? The next picture has an eye and ear as ego sense is developed. Thus man is promoted from the instinctual life of "the lower orders" and is increasingly able to co-operate in the cosmic process. He controls his energies instead of being obsessed by them and his body of Light glows like the diamond. See OM—the next picture, he is attuned to the cosmic rhythm—4 moons—and has transmuted the cross of matter. The next picture shows the flower of creation—IESU.

The word "diamond" is akin to Dyaus, the God of Light. Often we see a symbolic hand with a diamond

engraved on the palm. Again the diamond is the hardest substance known hence it is appropriate symbol to represent the adamant, unconquerable soul, in whose heart is enshrined the divine Image.

Our Babylonian ancestors spoke of the Great Fish who came out of the sea, his mother, to teach the people. Oannes was his name which is similar to Joshua (Oshea) and Iesu i.e. the Power that liberates. The letters INRI have been translated: 'In nobis regnat iesu'; in us reigns Iesu (The light of Divine Wisdom.)

Scorpio, being the house of death, is an appropriate time to seek the healing waters. In this baptism we surrender all false claims of the little ego and commence our resurrection in our diamond self. By skilful use of the king faculty, Imagination, we gradually erase the old pattern establishing the greater one. Thus the Son is born—Isis gives birth to Horus, Mary (Mare, the Sea) brings forth IESU—as every cell in our bodies is polarised to the cosmic Pattern.

Our Chinese friends say that "When the receptive and creative influences (Yin and Yang) meet, all things blossom and prosper. Peace and blessing descend on all living things. Those in high places show favour to the lowly. When the good elements of society occupy a central position the evil elements come under their influence and change for the better."

Kosmon Trends in Modern Education

By C. M. WATERLOW

IV. *The Crisis of Education to-day.*

IN the first three articles in this series (see issues for Summer, Autumn and Winter, 1954) we have attempted to indicate the revolutionary changes which have taken place in the theory and practice of education since the dawn of the Kosmon Age over 100 years ago. What we might call pre-Kosmon education consisted, all through the centuries, first, in training the child for the function and status in adult life, to which the established order of society assigned him; and secondly, in inculcating in him the precepts of the established religion, in order that

thereby his soul might be "saved." With the dawn of the Kosmon Age has come an entirely new outlook. Its keynote was struck by the great philosophers of the Romantic Age, from Rousseau to Froebel, with their assertion that the child is a spiritual organism, born to mature and ripen as the seed ripens into the fruit. They, therefore, urged that education should be "child-centred" i.e. related to the child's present spiritual needs rather than to his future function in adult life. From the middle of the nineteenth century onwards this essentially spiritual approach to educational philosophy was modified and conditioned by the "scientific outlook." We might perhaps sum up the result by saying that the organic conception of education as "child-centred" is to-day being applied in an extraverted but not in an introverted mode. Modern educational theory recognised the need for removing restrictions on the child's natural or organic growth, for giving him freedom of self-expression, for stimulating his spontaneous interest in the external world in which he lives, for providing him with the best possible environment—since it is now realised that environment vitally conditions the growing child, for helping him to gain release from psychological repressions and inhibitions which hinder his growth. And in England the law of the land, in directing that education should be based on "age, aptitude and ability" is attempting to put these theories into practice. All these great ideas and measures have cleared the ground for the child to grow and develop—but into what?

The modern child is growing up in a spiritual vacuum. He stands, to misquote Matthew Arnold: "Between two worlds, one dead, the other waiting to be born." The pre-Kosmon education system is dead. The Kosmon education system is not yet born. The achievements of the last 100 years have gone far to clear the ground for the coming of Kosmon education by providing the right external framework. The world is now waiting for this framework to be filled with a living, inner content, for the new bottles of the Kosmon Age to be filled with its new wine, for the vacuum to become a plenum.

It is because this vacuum exists that modern educationists are finding themselves confronted by two grave problems. One is that of giving unity, coherence and living significance to the curriculum. Most of our children

to-day are being taught a hotch-potch of different subjects, presented to them by their teachers in a spirit of scientific objectivity. It is left to the child to try to unify within his own experience all the different facts and theories with which his mind is being bombarded, so that they may fall into place in his consciousness like the stones in a mosaic falling into a wonderful pattern. But can he do this? Surely all too often our children leave school, containing within themselves, not a living and beautiful pattern of experience, but a confused jumble of unrelated fragments of the mosaic, which because they are confused, have no vital significance for them. If this problem is to be solved it would appear that the teachers must themselves have synthesised their own experience, both individually and collectively, this synthesis being achieved, not, as in pre-Kosmon education, by acceptance of a religious dogma imposed from without, but by personal experience of the "inner light" —that Light which ever expresses itself in differentiation, and which at the same time blends all differences in unity. Only thus will they be able to impart a living coherence and significance to the curriculum, so that the content of the curriculum will itself be organic, truly related to the organic growth of the child.

The other problem is that of "original sin," i.e. of how to deal with those destructive or distorted tendencies in the child which appear to spring from heredity rather than from environment. We are doing our best to give the young plant the right conditions for its nourishment, but what if *of itself* its growth is warped or stunted? The secular, humanistic, scientific approach of our modern education system is proving unable to deal with a problem which is fundamentally spiritual. Here we see the relevance of the great Christian doctrine of redemption through love, which will, we believe, receive a new interpretation in the Kosmon Age. The sacrifice on the Cross will be regarded as a symbol of the redemptive power inherent in the soul of every human being, so that all who tread the path of spiritual unfoldment gain the power to bear and transmute the burdens of others, to turn base metal into gold by a process of mystical alchemy.

It would appear, therefore, that if these two great problems which confront education to-day are to be solved, our teachers must be mystics. The vacuum must be filled

by a new religion, a new metaphysic, a new philosophy. This religion shall be, not a dogma, but a living experience, an experience which shall answer the great question "Who am I—the teacher—the child?" and in answering, it shall relate the inner to the outer, the soul to the world of manifestation, in a completely organic way. Then the child, in learning, will gain, not merely information, but true knowledge or wisdom in the Platonic sense; and by the power of spiritual love the teacher will impart to the soul of the child a transmuting influence which shall lift from it the ancient hereditary burden of original sin.

"Till Kosmon cometh . . ."

(Concluded).

Reincarnation and the Group Soul

By GRAHAM WINSLOW

(It is not part of the teachings of our Fraternity, but the subject of Reincarnation is to-day interesting thinkers in many differing walks of life. The following article, written by an independent thinker, gives in simple terms, an approach to this important subject similar to our own, and we are therefore pleased to print it in the interests of free inquiry.—EDS.)

REINCARNATION presents many problems and continues to induce prolonged discussions. It would appear that the only *reasonable* solution of the problem *as a whole*, exists in the concept of an evolving Group-Soul.

Consider a simple analogy. Step on board an ocean-going vessel and note the relative positions of the crew. There is the lowest member of a group of people, namely, the cadet or apprentice, young and inexperienced in the affairs of sea-faring. Ahead of him lies the goal of becoming a Master Mariner. By diligent study and resultant knowledge he will qualify for a more responsible position. We may compare the apprentice with a person in a group incarnating on the earth. As new apprentices come along replacing those who have gone on before, so may fresh individuals incarnate on the earth and become attached to the earthly section of a particular Group-Soul.

The apprentice gathers experience and works his way up the ladder of expanding knowledge and responsibility, increasing his scope of action by virtue of his higher position

of authority, until one day he becomes the Master of a ship. Thus we have the sequence of experience which indicates the rising up from level to level. A similar state of affairs, exists in relationship to the Group-Soul. Each individual through experiences and expanding knowledge, progresses steadily within the structure of his Group. This continues until a widening consciousness encompasses the activities of the whole Group. The parallel of the Master of the ship and the Master of a Group will be obvious, for both are, for the moment, at the apex of their responsibilities. Each possessing the power of direction : (a) of the ship ; (b) of the Group-Soul. Both activities apparent as *one* function, yet made up of a series of co-operative units, many ignorant of each other's tasks.

A Group-Soul should not be considered as an entirely separate manifestation. In just the same way as units within a Group-Soul are inter-related, so there will be many Group-Souls related one with another.

The reader is asked to observe that the voyager through physical incarnation, resembles closely the lowly member of a ship's crew working his way from level to level. With the former it is a matter of expanding consciousness, rising up beyond the earth-plane, but this should not be confused with the general idea whereby a person descends to the planet again and again. We cannot ignore the fact of an evolving consciousness. Unequal birth conditions may be just as easily explained within this Group idea ; for as members of the Group have lived their lives here, so will the follower have a general trail defined—a limitation of a certain category. We cannot disregard the Law of Cause and Effect and its inter-twinings with Karma. There are tasks which exist as the Group's responsibility, and lesser ones for each individual.

At this stage it may be advisable if a certain stress is made upon one section of the idea which deals with earthly incarnation of a unit within a Group-Soul.

All members within a particular Group are linked together for a common purpose. They must needs share, each the experiences of the other, and to do this will inevitably entail some adjustment in each member's mental make-up. Therefore, it may be claimed that within each and everyone embraced by this composite consciousness there is something of the others. *From this, it would seem*

that there has arisen a half-truth—the popular misconception of reincarnation. Due to the limitation of an individual's viewpoint both theories will appear to be correct in some measure.

With a speculative air one might add a proviso. That, with a lowly evolved Group, the incidence of individual reincarnating may be a necessity, but let us not suppose that such a happening is a Law governing *all* Groups. Nor should we be too eager in asserting that the more highly-evolved Groups' activities, wherein we may find a case of one earthly incarnation, in turn, being followed, is the criterion for all Groups (taking note of the mineral, vegetable and animal Groups).

It is generally accepted that all experiences arise from the promptings of evolutionary laws, both from the spiritual and physical development angles. Therefore, each unit of a Group-Soul is plotting a line of progress—slow it may be, yet each line is balanced by the movement of the whole. One unit may advance at a greater rate than another, but the over-all scheme of advancement is one which embellishes the wider consciousness of the Group's mind.

Those who dislike this concept will present the idea of losing one's individuality and quote this as a stumbling block to the ideal of unity. Yet they would miss the salient point of exchanging a mediocre individuality for one possessing a wider consciousness and greater scope for future experience beyond the confines of earthly levels.

The whole vista of Group-Soul consciousness raises many problems which cannot be discussed adequately within an article essentially confined to the theme of incarnation. Yet, it may be as well to examine one general question before introducing further implications.

It is one of the "why and wherefore" of any such manifestation as a Group-Soul. Why can't we do without it? Most readers might agree with the opinion that the idea of a Universal God has become more understood during recent years; an idea which encompasses every possible type of manifestation known and unknown. The recognition of an essential unity; yet our minds, more often than not, are not able to grasp the infinite nature of this statement in terms of complete understanding. Our consciousness has not yet been evolved sufficiently to identify

itself with the complete scope of the solar system and its spiritual governance, let alone the infinity of universal consciousness termed the Absolute.

Therefore, we find it necessary to struggle, by many not always easy stages, to the greater understanding of this Unity. Our present level is a totality of experience which has accumulated out of the past ; and adding together of a series of experiences contributed by previous members of the Group. As the various individuals' contributions, (in themselves an expression of a smaller unity), are co-ordinated together within the memory of the Group, there arises a higher manifestation of unity, a step further towards that alignment with the Infinite.

We should realise that the Group-Soul is but a greater individual with whom we are striving to become identified in terms of awareness. Eventually to acquire a new and more capable mantle of expression conditioning each one of us for experience beyond the confines which are, at present, barely familiar to us.

Such a goal will bring us to the threshold of yet another, wherein we may seek out the implications of what is termed Cosmic Consciousness. With these brief suggestions we arrive finally at the possibility of a new approach to the theme of reincarnation. The examining of the fact of evolutionary consciousness, *not by a constant return of the same unit to one particular level*, but by a series of co-ordinated and planned excursions on various levels, the scope of which is determined by the Group-Soul's present evolutionary position.

The greater and more fantastic speculations concerning the future of Group-Souls co-mingling are not an ideal subject for exoteric teachings ; but like the ocean-going vessel apparently isolated amidst the wide tracts of water—there is relationship—the ship is part of a fleet. The Group-Soul is a part of something greater ; and the finer individuals within it draw closer to other mighty beings and supplement a more far-reaching activity upon the Heights of Celestial Splendour !

Essora

(An address given by Brother Frost in The Kosmon Church,
London, November, 1954)

"NO man nor angel can comprehend Jehovih in His entirety, nor see Him as thou seest thy fellow man." We know well this quotation from Oahspe, and knowing it, we realise the impossibility of giving an adequate description of the Infinite. When the infinity of the Almighty is under consideration, we perforce must give but brief themes or deeper thoughts on comparatively small perspectives of this stupendous Subject. So, to-day, within the vibrations of this meeting, we shall but hint at one angle of approach, whilst stressing in so doing, the Grandeur of the Whole. This particular subject shall be the Indwelling and ever-abiding Light.

Let us consider a physical analogy to introduce the Spiritual. Visualise for a little while the sunlight streaming through a clear sky upon the earth. It penetrates, and it interpenetrates. Where it strikes upon the foliage, it penetrates the plant. It vitalises all the living with its energising rays—all the living—vegetation, animal life—human life. In its pure, undifferentiated energy does it penetrate and vitalise. And what is the result? GROWTH. A springing into being of new life; an emerging from the apparent dormancy of darkness, into Beauty, Strength, Movement.

The idyllic scenes of the countryside on a summer's day are results of that growth, that bursting forth, that striving. Using simple physics as an analogy also, it is as when light strikes a prism and is split into its primary colours in differentiation. As we have used sunshine as an analogy of the Almighty, in His/Her Going Forth, so let us use the sun itself—being the physical source of sunshine.

Behind the sun is the Spiritual Sun—as also behind those millions of sun-stars we can see on a clear night, and which we call star-light. What *moves* those myriads of galaxies? What is it, for instance, that speeds on its way the nearest to us of those constellations, or collection of constellations, which our scientists call the "Milky Way," in which our Sun is but a star-speck? We can only generalise our reply. We have never an *adequate* reply to the mysteries of the

Universe. We can only give a broad collective answer to those mightier questions.

It is the UNITY OF THE WHOLE which is that motivation—that *is* that supreme Spiritual Radiance behind all scintillating degrees of Light—behind all physical sunlights or daylights. It is the OMNIPOTENCE ITSELF of the Cosmos Which Itself directs ITSELF and expresses ITS POWER in all ITS lesser forms, from Solar Arcs, roadways, constellations, suns, planets, interstellar heavens from mighty to lower degree—down to the crawl of the ant, or the spread of the leaf as it seeks the sun in growth.

That Which is Transcendental—Beyond all Space—the Immensities ; Limitlessly large, yet glistening within a teardrop. It is the Mind, the Being, behind all that, that we worship.

We strive to name that Supreme Being. We are taught and inspired by those high entities who have gone before us, perhaps thousands of years before, and who know a tithe of universal lore more than we ; by those whose knowledge is to ours as is a desert to a grain of sand, yet how little comparatively is it, when one considers omniscience and omnipotence, the school and the everlasting curriculum of infinity.

We are taught by those great angels to give the Supreme a name, and we, in thus naming the All, utter some of the basic vibrations of which He is composed. Jehovih, that sacred Name is in itself prismatic, capable of being split into consonants so interior and holy that their colour rays vibrate in creative fiats as they are uttered by angel or mortal ; although the greater the grade and unfoldment of either angel or mortal, the greater the power in response to the utterance. This superlative force is the All Positive-Negative, the centre and being of All Life. Behold Its symbol there upon our Altar, we write His Presence thus within our hearts, and by that Presence do we live, we Faithists, consciously as parts of Him.

Enhancing our consciousness, by that very limitless thought, can we thus lift ourselves beyond the confines of finite Time, and live in the Infinite—becoming eternally conscious parts-knowing that, symbolically, each one of us is as a nerve-end in the Body of the Whole. So do we live, and labour ; think and learn ; grow in the light and serve

—we Faithists—within a non-limiting, satisfying Truth. Thus we *know* that all else—all lesser beliefs, are but parts, and we strive to express a simple axiom—"The *part* can *not* be greater than the whole."

The religions of Humanity, upon this planet in the day each shine in their effort to express the Ideal, even as facets upon a cut diamond shine in the sunshine. They each have a different angle of approach, so that each prismatic differentiation takes on, spiritually, indeed, a different hue, or colour-ray. The result is a beautiful gem in the Heavens. As this little Star travels in her Roadway in the Family of the Sun, her bound heavens appear beautiful in those spiritual facets, striving to blend once more with the Light Celestial of the Ethereal Surround. The Faithist worships only the *Source* of that Light Celestial—which gives all beauty—which *is* beauty in its supernal simplicity and purity.

In comparison, the "form conception" or "anthropomorphic" conception of the Diety, of modern Western thought, becomes infantile when Man considers the Unity of the Whole.

The Brahmic conception is much wider. It envisages the earth, the sky, the abode of spirits, and the Nirvanic states beyond as a Unity. Yet it is still limiting. One should remember that man of that day had a much smaller scientific knowledge of the Cosmos on which to build up his spiritual thoughts, ideas and ideals. The Kosmon Conception was yet to come, in the age now upon us; in the meantime, the metaphysical age emerged, and had its day, still has, to a great extent, with its soul-detering ramifications.

Yet, as inevitably as the suns and planets move in their orbits, and travel in solar roadways, so inevitably does the small earth move into her Kosmon Era, move into belts of more intense spiritual sunshine, that a still newer growth shall come upon her. Gradually, so very gradually, but surely, the shibboleths and inadequacies of the past, the effete conceptions of a more infantile age of thought are being replaced by the interpenetrations of the higher mind; are becoming transmuted by the enfilling light of omniscience. The clouds of uncertainty are being pierced by the light of the latter-day intensities. It is as the break of a newer dawn. And what is the message of this newer day?

It is primarily, as a grand priority, a heralding of knowledge, world-embracing knowledge, of the indwelling Light. Do we not realise that Man is a complexity of expression of that indwelling, of that immanence? Firstly, he is endowed by his Maker with the five fundamental senses, hearing taste, smell, sight and touch. By virtue of the mind, part of the All Mind within him does he use those senses. By the mind, yes, for it is only by a sound mind in a sound body that the full use of those senses can be appreciated. But Man has another gift, most precious, from the Almighty. It is sometimes latent, but mostly active in some degree or other; and that gift is of paramount importance. It is the sixth sense of intuition or apperception.

Perception is an outcome of the normal, developed mind; but apperception is that faculty which enables Man, as Shakespeare says: "To perceive sermons in streams, books in running brooks, and God in everything."

Truly does he hear the Creator's Voice in the moaning wind and the song of the birds; the babble of falling water and the rustling whisper of falling leaves; the cry of the suffering—the gurgle of delight of the happy babe.

The scent of flowers and aromatic herbs are Nature's call to him to commune with his Maker. The vista of sunlit scenes and shady nooks—moonlight upon snow-capped mountains—give him promise of the planes of Spirit from whence all these originated. All the senses convey many messages to him who has that wonderful sixth sense in course of development.

Moreover, the gift of apperception becomes stimulated and enhanced in another way by the inflow of Light, and that is through the psychic centres. The undifferentiated Light inflows through the solar plexus centre, and becomes Om in manifestation within the etheric body, and the inner petals of that lotus body of light. Through these seven lotuses does it stream, differentiating, qualifying, as it passes through first one and then another. In our deepest contemplations the coronal chakra, or lotus, expresses that Light in highest illumination. Seen clairvoyantly, its multi-petalled flower revolves in beauty once it has been awakened to the inner wisdom. Its transcendental qualities induce the deeper trance states, and it is then that the Voice is heard in the innermost recesses of the soul. It is in moments such as these that that wisdom comes which

seems to the recipient as if all is as clear to him as turning the leaves of an open book.

In contemplation this apperception is as a ladder upon which the soul rises and blends with the higher mind, meeting the lords of wisdom on the way, and being aided by them towards its uppermost rungs. It is the tuning-fork of the mind, when seeking to blend with and vibrate with the music of the spheres. It is the clair-audience which listens for that gentle abiding voice within the peace of the soul which is near the Nirvanic state, and when that immanence resounds gently as a sweet-toned bell within the body of light, then does the soul murmur: "I and the Father are one." Perhaps only momentarily, for earth-pull must exercise its temporary function, to stabilise the soul while still sojourning in the kindergarten school of corpor life.

This evening as we are met together, the vibrations of that higher consciousness are all about us. Life is sweet in these few moments of contemplation, for the Over-soul suffuses the body of light; "the dewdrop sinks into the shining sea" and the indwelling peace is with us. It always was, but in our contemplation we have brought a consciousness of it to the fore, and truly, for a brief spell we each can experience the ecstasy of the unity of the Whole. Nearer is He than breathing, and when we leave His house this evening, we feel that His house is ourselves—that He dwells within; yes, within the soul He shares our life with us. In experiencing the Unity we know Etherea, and the glory of Nirvana descends about us. Om, I live in Thee shall be our cry. Amen.

The Serpent

By GRETA JAMES

IN the Christian Bible story, the serpent represents Evil. He is the Tempter to Disobedience. The attributes of the Serpent are stealth, wiliness and a capacity for insinuation. Most of us are impressed with this association of ideas from childhood and find it difficult to consider the serpent symbol dispassionately. Hearing of snake gods or goddesses in other lands we assume the associated religions to be depraved.

In *Oahspe*, the Great Serpent or the Coils of the Serpent represent the path of the earth in space. The revolution of the earth round the sun is usually drawn as an ellipse but the sun centre is also moving in the universe and the paths of the planets are gigantic spirals. Since the sun's path comes back on itself in a cycle of 4,700,000 years this is the major coil or C'vorkum, the master vortex.

The Serpent then symbolises the physical actuality of time as manifest in the creation and motion of a sun universe. All physical manifestation involves the separation of life energy into forms. Our consciousness of the physical world involves form and time, as consciousness is made up of a sense of individual separation together with an objective awareness of certain recurrences and repetitions. Some of these are affected by what we choose to do—some are not. The growth of consciousness consists primarily in the discovery of what can be influenced by our actions. We learn first our physical limitation. The birth and growth of spiritual consciousness lies in the discovery that by atonement with the Creator we may endlessly expand the sphere of effective action. But in the discovery of our potentiality lies the temptation of self.

The serpent "time" denotes separation and possible disharmony, but an understanding of the coils and rhythms of time help us towards synchronisation and atonement. Atonement achieved for even a transient moment in meditation brings a sense of timelessness. Even harmony in love with our fellows may bring a measure of freedom from time. Primitive people who live in close family and tribal integration have almost no objective awareness of time unless they have inherited a pattern of time rituals from ancient teachers. They refer to time by what they may be doing. A clear picture of seasonal recurrences, a sense of the yearly round and a definite calendar belong to the objective awareness possible only to individuals living in a less personal association. The more artificial our form of organised social association the more essential is time keeping. We are in fact told in *Oahspe* (Book of Osiris) that the establishment of the zodiac and of the social hierarchies of city civilisation came together.

Time means motion. The swift movement of a snake without obvious means of locomotion is direct, impetuous and purposeful. It is life energy unleashed. But static,

its head erect, alert, watchful, even spitting in warning, the snake becomes a phallic symbol of life potency. The snake may also bring death. It takes the unwary and the child as yet unaware. It strikes blindly like the lightning flash, with which it may also be associated. In its potency are the mysteries of destiny and death.

The serpent headdress of Egypt symbolises the alert consciousness of the third eye. The King adept, who by clairvoyant awareness could see into the hearts of men, alone had right to judge and ordain life or death. The reared serpent head of the third eye is the culmination of the disciplined development of the human body. Physically man goes upright, but spiritually only by his own effort can he raise the life energy from the loins through the spine to the head. Properly directed, that power awakens the higher centres of the larynx and head, produces the certainty of inner vision and the halo of light. This halo has been associated with the flaring hood of the king cobra. The life energy has been called the serpent power and the channel within the central column of the double arched spine is the serpent path. The raising of the spiritual power to culmination in the physical body is thus associated with the time symbol. Time recurrences are cumulative and progressive. Time as an absolute is not reversible. The snake has a tail and head.

The snake on the rod or tree is a combination of the spiral path of progress and the possible direct ascent of the spirit which may be achieved out of time. The snake on the rod was raised by Moses as a healing symbol. It is the redemption in time aided by those who escape time and take the direct way. The double serpent on the rod is the Mercurian symbol of healing. The dual manifestation of life energy is here linked upon the direct path. Healing is shown to be homeopathic. The cure lies with the cause. The self must be resolved by the Self. The serpent of awareness is the separator and the redeemer. Moses' serpent on the rod is always symbolically equated with the iesu suffering on the cross. By the power of the adept the serpent may become a rod. By the power of iesu the rod may take leaf as a tree.

What effect had the temptation of the serpent in the Garden? Man saw his own *nakedness*. That is he became fully aware of himself as life giver and it made him ashamed. Why? Shame at nakedness is not a basic human instinct.

While most people cover themselves if not for physical then for magical protection, there are simpler people by no means depraved and with a fully developed religious life who go naked, using ornament but no cover. The shame of "nakedness" is man's awareness that his animal life power can only continue life in time but this is not his sole destiny. Clothes are not basically for cover or warmth but are expressions of the Person. They reflect personality as uniform signifies subjection of individual personality. The changes of fashion through the centuries are not just the result of an evolution in the techniques of making clothes, but they express the spirit of the times. However, superficial and trivial may seem the changes of the world of fashion from decade to decade, these represent subtle changes of inspiration, of thought and awareness expressed by persons. We clothe ourselves as best we may in subconscious imitation of the clothing of light and beauty from which we should build up the spiritual body of our resurrection. Our clothing represents our inner knowledge that we need a further individual vehicle outside the flesh and skin of the corporeal body.

The snake, as it grows, sloughs off its old skin and emerges in a new and shining one. So may the spirit from age to age shed old fashions and outworn concepts and emerge in a new guise. So too may the individual spirit shed the outworn corporeal body and emerge shining in the esean body.

The snake and the tree are alike symbols of growth. The tree like the snake has its cyclic coil of life and its seasons of new life. The snake in association with the tree may be a water symbol, and is so regarded where new growth obviously depends on rain. Without water is drought which in hot countries is equated with darkness and silence. Therein is mystery and as from the empty air there comes rain, so out of darkness comes light and out of silence is the Word spoken. Jehovih, they say, was silent for his mouth was dry, but time was when he took water into his mouth and spoke and the world was. So the water which is life becomes the serpent god of many African tribes. In India the flowing of the life power into form is symbolised by the snake goddess. The snake god of Guatama, the "feathered serpent" is Quetzalcoatl (atl=water). Reptile and bird both lay eggs and the egg is the ancient symbol of potential

life. The germ of life in the egg grows by assimilation of its environment then breaks the shell to emerge to a new life with a greater range of activity. The plumed serpent with the scarlet and green feathers is the life of the world in time. Quetzalcoatl is the Great One who will return; he is Iesu.

The mound builders of ancient Guatama and the builders of stone avenues and circles in Uropa both represented the serpent symbol. The winding avenues led to temple observatories, round as the serpent's egg. So the winding path of physical time leads us season by season, cycle by cycle, to the holy of holies of all true worshippers. The Serpent is the Way. The awareness of self, even the shame of "nakedness" is the call of the Self to the higher life. And while there will always be some capable of turning the serpent into the straight rod yet most men take the longer way and these may be tempted to good as to evil. And the mode of spiritual temptation may be very subtle. The wiliness and insinuation of the serpent may come not from the terracts with satan (self) at their head but from a nobler source. St. Paul warned the early Christians that "the day of the Lord so cometh as a thief in the night." In *Oahspe*, we sing, "The Creator cometh upon me in a way I saw not." And if any should think this merely refers to a Day of Judgment, we would remind them of the Oahspean teaching that the day of our judgment comes for each one of us, and that is the day when we shall see ourselves as we are and be ashamed. And from that day shall we begin to put on the garments of resurrection, even the body of light.

The Kosmon Observance

WE are so pleased at the great success of our silent minute for communion by which members and friends tune-in to our temple in London each Sunday evening at 7.30 that we feel the time has come to extend a further effort toward spreading the light of Kosmon by spiritual means.

All over the world to-day there is a network of sincere men and women dedicated to live according to the ideals of *Oahspe*, and serve for the establishment of a new Order in the world in which the better side of human nature and

the higher values will have precedence. They receive a ray from us in London, and in turn, radiate light around them to the inspiration and guidance of many. To augment this power, and to increase the Kosmon influence for the good of Mankind we are initiating The Kosmon Observance. This is not obligatory, but quite voluntary for friends both within the Unity and outside. The silent minute will continue to be held as before.

We are hoping to arrange that there will be someone holding the Observance in some part of the world, at each hour of the day throughout the year ; thus a constant radiation of light will be maintained. Will you please help ? Just send a postcard to us saying which days and at which times you will endeavour to hold the Observance, and remember that supporting you is our temple in South London, where we have a vortex of power maintained by spiritual service for over half a century, and from which rays are constantly being sent out over the whole world. Here is the simple rite :—

THE KOSMON OBSERVANCE

When one, or more if possible, has sat for at least a minute of silence you stand and recite Joshu's Prayer, (Oahspe p. 709), then Roe from Bon's Book of Praise.

Now, by a few moments' mental concentration you build up a symbol of the Sacred Name in gold, (circle, cross and leaf), within an orb of blue. Then visualise a ring of light flowing out from that symbol in all directions to enfold the earth. You now recite : " Eternal Father-Mother, may Thy Light awaken the heart of Mankind. Let now the ray of brotherhood enfold the world (*A slight pause*). Let now the ray of peace enfold the world (*A slight pause*). Let now the ray of service enfold the world. (*Another pause*). Let now the ray of unity enfold the world. (*Pause again*). Father, by Thy holy power may Thy kingdom come in Kosmon. Amen." Another minute of silence closes the observance.

Each time you say " Let the ray . . . " you see in your mind's eye a great ray or circle of light streaming out in all directions.

Do try to take advantage with us of this wonderful means of inner service.

News and Notes

Brother Adrian Akkersdyk of Sydney passed to the higher life after a very short illness in December last. Having given nearly half his earthly life to spiritual service he will be greatly missed by all our brethren in Australia, and we extend to them our deepest sympathy in their loss.

We are informed by our friends in Sydney that Sister Grey will in future preside over activities there, and Brother Clive Bree now becomes their Secretary and Trustee. Sister Akkersdyk is also a Trustee. We send them all our very best wishes. Sister Morgan, known to us in England better by her maiden name of Lines, has also passed away. She went out to our Australian Centre in 1914. It is now forty-two years since the first Kosmon Centre was founded in Sydney. Well done, Australia.

* * * * *

We are very happy to announce the establishment of The Brotherhood of Faithists in Canada with whom we are in close correspondence. This fraternity has been founded to proclaim and practise the ideals of Oahspe, and among its objectives it hopes to build an American Indian Nation called Om-in-Na ; to advance education in the most modern way ; to organise this association on a Social Credit pattern, and eventually work to establish Levitica, and from that, to build Shalam. For further information write to 23, Vanderhoof Avenue, Toronto 17. These friends certainly seem to be on the right lines, although we, in England, know that years of hard work lie before them. They have our sincere good wishes.

* * * * *

We are also pleased to know that the Modern Faithist Unity Movement has been set going at 621, East Gurley Street, Prescott, Arizona ; and a Mr. H. Hill of Corning, California, is organising a Second Faithist Colony to be established somewhere in Idaho.

* * * * *

In connection with The World Parliament of Religions, a movement has been initiated aiming at bringing as many Christian sects as possible into harmony. A noble but very difficult task.

A welcome Movement known as The Commonwealth of World Citizens is being developed in this and other countries. It is to be a properly constituted independent association of all nationalities, dedicated to leading the world away from its present greed, selfishness and hatred. We shall have more to say of this in our next issue.

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A thesis so written that it can be easily followed by those who have no technical training in philosophy is being published next month by our friend, Lawrence Hyde. Knowing his earlier works, we are sure that all our readers will want to obtain this volume, its price 12/6d. Write to The Omega Press, Reigate, Surrey, for "An Introduction to Organic Philosophy."

Wholeness

By F.G.D.

HEALTH means wholeness, and as far as the human species is concerned, wholeness of all the parts, physical, mental and spiritual. It is not sufficient that the physical body alone should receive attention, for the apparently robust, full-blooded creature who gives full regard to his body's nourishment and tends its needs diligently, often succumbs more rapidly to disease, while some pale-faced and stringy aesthete remains immune. It was discovered during the war that the latter type often survived the rigours of long exposure in open boats on icy seas while pneumonia claimed the physically well-developed.

So much for the body. What about the mind? The brain is continuous with the spinal cord and the cerebro-nervous system can be likened to a super telephone exchange and main cable from which branch lines extend to all parts of the body. The chemical balance of the body can be disturbed by excess or insufficient secretions from the glands which in turn are controlled by nervous impulses originating in the brain.

Dr. Selye, a renowned Canadian biologist subjected caged rats to nervous strain through noise and continuous movement and discovered they developed ulcers along the digestive tract, hardened arteries and heart defects as in humans. He then, by a delicate operation, removed the pituitary body from the brain and subjecting the animals to the same nerve-racking treatment, discovered that no excess adrenalin was secreted and the animals remained normally healthy. The pituitary body then, thought Dr. Selye, determines what we should fear. It might in animals, but need not in humans, for it is only the physical organ of some invisible quality or power of mind—perhaps determination or will.

However, a person of full spiritual development should be harmonized in body, mind, spirit and soul ; and because in order to achieve that harmonization, he had first attained a degree of unity with the Source of his life he would not fear ; he would have the faith that Jehovah's hand was in all things and that He did all things well.

Anxiety and fear are the emotions most destructive of health and we all suffer from them to the degree that we lack faith and trust. It is possible to adjust temporarily the body's chemical balance by homeopathic or biochemic means, but the trouble will re-occur unless tackled at its source.

Physical health begins on the highest levels and we have bodies and organs associated with the Earth and the three planes of resurrection. The etheric or astral body is related to the first resurrection, the spiritual body to the second and the body of light to the third.

Development of the higher bodies by the quality of our thinking and imagining, and by our association in spiritual services enables the higher bodies to control the lower and bring harmony in all our parts.

" Both matter and spirit are the channels through which the Eternal is revealed."

"...For the Great Spirit is ' within all, beyond yet over all,' therefore wise is he who, seeking the Light within, is guided by It in everything ; this is the path to freedom and fulfilment."

" Only on the basis of spiritual brotherhood can a true and lasting world order be established."

" The evils of the world can be completely redeemed only by working from high spiritual levels, we co-operate in this service through Angel Communion."

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