

THE SOUL:

ITS

NATURE, RELATIONS, AND EXPRESSIONS

IN

HUMAN EMBODIMENTS

GIVEN THROUGH

MRS. CORA L. V. RICHMOND,

BY HER GUIDES.

FIFTH EDITION.

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SALUTATION.

TO THE BELOVED MEMBERS OF OUR CLASSES IN AMERICA AND ENGLAND, WHEREVER THEY MAY BE, WHO HAVE RECEIVED THESE TEACHINGS, SOME OF THE FIRST-FRUITS OF THE KINGDOM OF THE SOUL; AND TO THOSE WHO, NOT HAVING BEEN PRESENT IN BODY, WERE ONE IN SPIRIT WITH THE TRUTHS HEREIN EXPRESSED THIS RECORD OF THEIR LESSONS IS AFFECTIONATELY INSCRIBED
BY THE
GUIDES.

TO THE READER.

These lessons are published, primarily, as a book of reference for those who have been members of the classes receiving them. The essential Teachings herein contained, have been given at various times and places through this same medium for the past twenty years, but always heretofore verbally, in private or semi-private classes, because it was necessary that those listening to them should continue through the entire course. A great demand, however, has recently sprung up in the public mind for some concise presentation of the Teachings as herein expressed. This volume is a careful compilation from verbatim reports of several courses of lessons, each containing the *essential* fundamental bases of the Teachings, but varying in manner of presentation and illustration.

It has been thought best by the Intelligences who have given them, to preserve the form in which the Teachings were always given, i. e., that of *lessons*, to enable those who read to become *en rapport* with the Guides in somewhat the same manner as though they had listened to the utterances as pupils. There must always remain, however, a sense of loss; a missing of the revealed presence, through the medium, of the Controlling Guides, made more palpable by the Invocations that preceded the lessons, and the Benedictions at the close; and *most* palpable by the pervading devotion and exaltation of all present.

Yet, happily, those who read with the "Spirit and the Understanding," shall feel themselves none the less near to the Guides, and ever more near unto the Divine.—(Pub.)

THE GENERAL SUBJECT OF THE LESSONS IS:

THE SOUL; ITS NATURE, RELATIONS, AND EXPRESSIONS IN MATERIAL FORM.

The First lesson will be:

THE SOUL; ITS RELATION TO GOD.

The Second lesson will be:

THE DUAL NATURE OF THE SOUL.

The Third lesson will be:

THE EXPRESSION OF THE SOUL IN HUMAN EMBODIMENTS, AND ITS RELATION TO OTHER SOULS.

The Fourth lesson will be a continuation of the third, as we find that subject most attractive to human minds that bears directly upon existence and its relations.

The Fifth lesson will be:

THE REUNITED SOUL; INCLUDING PERFECTED SOULS, PARENTAL SOULS, AND ANGELS.

The Sixth lesson will be:

ANGELS, ARCHANGELS, AND MESSIAHS; including life on other planets.

DEFINITIONS.

GIVEN BY THE GUIDES.

(Explaining the particular sense in which the following words are used in this series of lessons.)

INFINIVERSE. That which relates to the Infinite Being; the Uncreate; the realm of Infinity.

UNIVERSE. That which relates to Existence; the whole of Creation.

BEING. That which is absolute, unchanging, *essence* instead of substance.

EXISTENCE. That which is created; changeful, movable, variable; limitation, environment.

IMPULSION. The act of volition of the Infinite or finite entities toward expression; undoubtedly the Divine *Logos*.

EXPRESSION. Existence; revealed through matter; made known in time, and space, and sense.

INVOLUTION. The process of expression of the Soul through matter; becoming involved in time and sense.

EMBODIMENT. The expression of the Soul in the personal human form.

Embodiments. Successive expressions of the Soul in human forms.

SPIRIT. The inbreathing of the Soul, (from *spirare* to breathe,) i. e., the theme of the Soul in one human life.

MIND. The Consciousness of the Soul acting through Spirit upon the human organism, producing the process of thought; the most external expression of Soul.

(The Mind also has a reflex action, and is the only expression of the consciousness affected by material things.)

PREPARATORY ADDRESS TO THE CLASS.

Beloved Ones: It is needful, in approaching the Altar of Truth, that you cast aside all preconceived conclusions concerning the themes to which you are to address your attention. We ask you, in listening to that which will be expressed, that you approach the subject as children willing to be taught, that you receive the teachings with the same impartiality as though you had no fixed opinions on the subjects to be considered, and that you enter into the spirit of what is given without reference to whether it conflicts with previous teachings that you have received or not. You are to endeavor to receive the ideas given, the thoughts presented, the Truths sought to be conveyed, as though your minds were snowy tablets upon which is to be written, for the first time, the Word of God. If, after placing yourselves in this condition, you shall find that the thoughts here expressed cannot be *accepted* as Truth, it is your province to reject them. This is not a place or time for arguments, but statements; we are willing to explain the propositions that are given, but we are not willing to discuss them. Any system of teaching can afford to wait, if it be Truth, until the mind is ready to receive it. No amount of discussion will ever enable one to be prepared who is not ready to *perceive* Truth.

The subjects to be treated are profound, have engaged the attention of many inspired and many thoughtful minds since thought began on earth. It will not be found strange if, in a series of lessons necessarily brief and condensed, there shall be many points that cannot, perhaps, be solved; but as the germ is placed within the sod and time is required for growth, so we plant these Truths as seeds given to us from the higher states of Celestial Being, trusting to the future for their germination, growth, and fructification in your lives.

Beloved Ones: Even as children turn to a kindly parent, or as you might turn to one appointed to bring glad tidings, so we would invite your attention to this series of lessons concerning themes Divine.

FIRST LESSON.

THE SOUL; ITS RELATION TO GOD.

The Infinite cannot be comprehended, but can be conceived of through perception: as it is possible for one to conceive that there is a state of perfect happiness, but no one on earth has ever yet experienced it; as it is possible for one to conceive of perfect Truth, yet no man should claim to have received it; so a conception of the Infinite is the inherent conception of man derived from the Soul, which is the source, is being, is like God; and this conception can no more be destroyed than the light of day can be destroyed by an intervening cloud, or than chaos can destroy the continued harmony of the universe.

It is often said that an Infinite Deity is inconceivable. An Infinite Deity is incomprehensible we admit, but not inconceivable. The mind may conceive of that which cannot be comprehended. All that relates to Eternity is not comprehended except in Eternity; but you do *conceive* both of the heretofore and the hereafter while in your present state. The *conceptions* of the mind are prophecies, and the *comprehensions* of the mind are limitations.

Existence suggests *Being*. The *Creation* proves the *Creator*. *Primal Law* implies the *Law Maker*, the Source of Law. The Universe declares the *Infiniverse*.

The Infiniverse is God; which is a possible statement, but which cannot be comprehended in the universe (of things). You may state a million; but no one has a literal experience as to what a million, taken in units, may mean. Through mathematics you conceive of aggregate numbers which you have no comprehension of in their several parts, and it is just as possible to conceive of that which you cannot comprehend in regard to Deity as in regard to mathematics. The only way to secure mathematical accuracy in any problem is that you know the bases are correct, therefore the results must be so. Deity is as much a possible conception as any conception by the mind of man.

GOD IS THE INFINITE, OMNISCIENT, OMNIPOTENT, ETERNAL ENTITY.

The One Supreme Intelligence, under whatever name this is breathed: whether that mystical and sacred Name which never has been pronounced, which belonged to Egypt, but which, under the name Jehovah, was brought into the Hebraic religion; the incommunicable, unspeakable name *I H U H*; the *Jesod*; the *Jod, He, Vau, He*; the *Ieoua*; or whether syllabled in the *Ra*, the *Om*, of the ancients; the *Tetragrammaton*. Osiris was not the physical sun, but a symbol from an Angel to express the Deity and His relation to man, the Sun of the Soul; the Light; the luminous power of Intelligence, personified in the Infinite.

Whatever be the title or designation of that Infinite Being, God is only known within the Soul, and only understood in its innermost and divinest conception; this is what we mean by the name God. There can be no other Infinite; there can be no other Omniscient, Omnipresent, Infinite Being: the Deity.

Many people say they cannot understand an *Infinite Personality*. Neither can you understand a larger *finite* personality, nor an illimitable universe. But God is *Infinite Being*; and the *Soul* is also Being. As science declares the universe from the atom, we declare God and the Soul from eternity.

Human knowledge proceeds from the relatively known to the unknown. Revelation proceeds from the unknown, the *absolute*, to the known; from the boundless, limitless, to the limited, the relative, the enchained. All knowledge of the Spiritual is *a priori* knowledge. The realm of God and the Soul is *possession*; the realm of creation is *expression*. The Supreme Consciousness of the universe is God, the supreme consciousness of man is the Soul. These make up the consciousness of the universe.

This Infinite Consciousness, or Love, is All-potent, Omniscient, Eternal, Omnipresent, and is the prototype for the Soul, absolutely and perfectly.

The Infinite is Omniscient, Omnipresent, and Eternal; the Soul is finite and eternal, but not omnipresent, not omniscient, not infinite. God is the Infinite Being of eternity. The Soul is the only entity excepting God, and has its being in eternity, but has its existence and expression in the universe. The Soul exists in and has to do with the universe, but God alone is the Infiniverse; the Soul has to do with all kinds of expressions in time and eternity, but they must be subject to limitations, while God is All in All, now and forevermore.

That which is without beginning or ending would illustrate the

Soul, as a complete circle; while a globe would illustrate the Infinite, which is more than a wheel, which is illustrated by a sphere of wheels. The eternal circle of the existence of the Soul is: in that which has been, that which is, and that which will be, but limited in scope. The Infinite Sphere is: *all* that has been, *all* that is, and *all* that will be.

THE SOUL IS AN ETERNAL, IMMORTAL, FINITE ENTITY.

The Soul is related to God as the finite to the Infinite, the resemblance being in quality, but not in scope. To use an illustration, which is not to be taken literally, but relatively, the quality of the drop of water is the same as the quality of water in the whole ocean; but the globule or drop will never become the ocean—even though it seems to be lost in the ocean, its entity as a globule is the same; or as you are encompassed by the walls of this room and pervaded by its atmosphere, but you are neither the room nor the atmosphere, nor are you composed of parts of the room or atmosphere, nor are you a part of either. To further illustrate or compare the quality of the Soul with the quality of the Infinite, we would compare the single ray of light with the whole of the rays of light that emanate from a sun or solar center; but you must not make the mistake of supposing that we mean, therefore, that the Infinite is *composed* of the whole number of finite Souls, for then the Infinite would be limited to the number of Souls in the universe, but such is not the case; the Soul has its being within the Infinite, but is not the Infinite. The finite and the Infinite are not interchangeable; therefore the Soul never becomes Infinite, nor is it lost in the Infinite, nor does the Infinite ever become finite; that would imply limitation.

With these definitions you are prepared to know, as the Soul bears always the same relation to the Infinite, as it is immortal and in eternity: there is no beginning to, nor can there be any cessation of, its being. It is uncreate as God is; but, as the Soul is finite, its being must forever be encompassed by the Infinite. The power of understanding this relation is innate in the Soul of man, no other basis is possible; when you endeavor to consider Deity by any other method except that which belongs to the Soul, there is failure. It is from the Soul that there is the first perception and conception of God, that there is recognition of God, and that there is satisfaction with the consciousness of the presence of God.

These statements, concerning the Infinite and finite, must be borne in mind through this entire series of lessons: the Soul never changes places with the Infinite; the Soul is never nearer the Infinite; the Soul is not remote from the Infinite.

THE SOUL IN QUALITY IS LIKE UNTO GOD.

When Christ said, "Be ye perfect even as your Father in Heaven is perfect," it was because that perfection is possible, the quality being the same. One beam of pure white light is precisely as perfect in quality as the whole white light of the sun's rays; and, as the white light, the Soul, in its essential nature, is always pure. The perfectness of God is the perfectness of the Soul.

The *quality* of the truth is the same in the Soul as in God; you may not have Infinite truth, but you may have the clear whiteness of truth, and when tested by all the powers of the Soul, the quality of that light is like the Light of Deity. Perfection is quality, not quantity. If an artist says, that is a perfect picture, he means the tones, tints, and coloring form harmony, are all perfect as related to the whole, no parts are imperfect. If a musician says, that musical composition is perfect, he means in all that relates to harmony, in all that relates to the theme, in the adjustment of sound and the association of ideas, the composition is perfect.

As God is Infinite in love, the Soul has love in a finite degree. As God is Infinite in wisdom, that attribute is found in the Soul in a finite degree, but perfect in quality. As God is Infinite in knowledge, that knowledge is found in the Soul in a finite degree. As you may see reflected in *the drop of dew* the whole starry firmament, so in the Soul, in a miniature degree, are all the qualities of Deity. "Be ye perfect" is at once a Divine command and prophecy.

No sun or planet is so remote from the central sun that the smallest vibration does not reach that most distant planet; so there is no existence or expression of life so alienated from God's love, that His love does not include the whole, pervade the whole, and reach to the uttermost. As the most central sun of which the mind can conceive is the light of all other suns and systems moving around it, so, in the Infinite,

GOD'S LOVE IS THE LIGHT OF ALL SOULS.

Or, to transpose the foregoing, as light is the cause of life in matter, and the light of the sun is the manifestation of the method of all generic being in solar systems through motion, so Love in the Divine Consciousness is the light of the Soul, and whatever relates to the Soul is governed by this *Infinite* Love, as whatever relates to matter is governed by light.

The state of the Soul is now what we are considering; this divine unit, or entity, being uncreate, there are no new Souls added to the universe, and there are no Souls taken from the universe. All Souls

having being forever, there can be no change as regards their being, their relation to other Souls, the number of them; nor can what constitutes the usual conditions of time, and space, and sense, affect them or their relations to the Deity. There is no time, nor space, nor matter in the Infinite, because time, and space, and matter are relative. The Soul in its pure and primal nature has nothing to do with time, nor space, nor matter, but only with eternity and that which belongs to eternity. Whatever shall hereinafter be expressed concerning what the Soul *does* must not be mistaken for what the Soul *is*.

The Soul is a revelation unto outward nature. No external thing can reveal God. The Soul alone, being of the nature of God, perceives God. Nothing can teach that there is God. All things may illustrate it; teaching comes from knowledge, possession; and that which recognizes God is from the Soul. As consciousness is in the Soul, so every attribute expressed by consciousness is in the Soul. As you must go to the Soul for the source of all intelligence, so you must go to the Soul ultimately for all that promises expression.

Herein we deal with the Soul in its absoluteness. We are not dealing with time and space and sense at all now. We have not yet arrived at matter. If it is impossible for you to think of the Soul thus, do not try to think, simply *perceive*; for not all that is thinkable is true; that is most true which you can not speak nor think, but can *perceive*.

Soul alone can perceive Soul; it is to that nature that all these remarks are addressed: the Soul that does understand, the life within that does perceive, the love, wisdom, and truth that do acknowledge; and this, in every human mind capable of receiving these utterances, must have some acknowledged power in some portion of your being.

Bear in mind that that which is meant by the innermost, the most sacred, the Holy of Holies, as revealed in the ancient letter through the Egyptian lore, was no outward place—not even the outward symbol of the sphere, nor the double triangle, which is the Egyptian, Masonic, and Kabalistic symbol of God, the points of which solve the problems of the universe, was literal—but the innermost state or condition which, when perceived, must form the consciousness in human life of the presence of God. Whatever be the name of that state of which we have spoken, like the real name of God, it has never been syllabled on earth; but it is enough to know that the Soul of man is the innermost consciousness of the individual life, and that which the finite entity expresses, and which is revealed in the life of the Angel, will hereafter be made known.

RECAPITULATION.

You are to make your starting point from within the Soul, from the Deity; whatever else is said you will not be allowed to deviate from that Divine Center. As in the Middle Ages no astronomy could be correct because the earth was made the center instead of the sun, so whomsoever shall endeavor to follow these lessons should first perceive the Deity as the Infinite Center, the Soul of life. By the individual the center of the universe must be transferred from time and sense to eternity, to that which is absolute, to conceptions which in themselves relate to eternity; and the Soul, in its absolute nature, must be continually before the mind. In all that relates to the Soul and Deity there is no past time, as you term it, nor any future, there is but eternity. There is no change in the relation of the Soul and God; no Soul ever goes astray, no Soul is ever "lost," no Soul is shadowed, no Soul is darkened. It is impossible for the Soul, in its divine and essential nature ever to be alienated, or estranged, or in any way shut out from God's Omniscient, Omnipresent Love. This being understood as the basis, whatever shadows may be referred to hereafter, in this series of lessons, will not relate to the Soul or God, but will relate to conditions which will be explained

Primarily then, you are anchored in the *center* of all possible conception of intelligence, which is God, in the *circumference* of all possible intelligence, which is God, in the *Infiniverse*, which is God. (In contradistinction to the *universe*, which is the *manifestation* of God.) You are anchored in the immortality of the Soul, the eternity of its absolute nature, in its unchangeableness, in that which forever was, forever will be, and is forever the same; in the truth that the qualities of the life of the Soul are like the qualities of God in a finite degree; you are anchored in the great certainty of *Infinite Love*, which, as an all-potent and Central Sun, illumines every Soul, forever inspires, guides and directs.

The individual expression of the Soul is under the government of the individual Soul, but the whole life of the universe is under the government of the Soul of the Universe, God. What the Soul shall express belongs to its individual choice and its individual life under God, but what the universe shall express belongs to the Will of the Infinite, or the Infiniverse. This sphere within a sphere, or light within a light, is the state within the Soul, the chosen light being the Infinite Light, and the manifestation of that chosen light being the life of the Soul. As confidently may you turn to that Soul as the source of all possibilities, as unto the sun the atom turns as the source

of all light. No more can you be excluded from the Divine Source of all possibilities than can the atom, howsoever shadowed by organic conditions, be excluded from the vibrations of light which give expression to its outward being.

Being thus centered in the Absolute, the premises perfect, the conditions so beyond time and sense, you are requested to receive these propositions as a student would receive propositions in mathematics, knowing they are to be proved in their application. If they are not proved, (each proposition being perfect in itself, containing its own proof, and all being perfect in parts,) then the system must fall; if they are truth, (each proposition based upon them will have been proved at the conclusion,) then the system must be true. If, resembling the higher problems of mathematics, those of geometry, the Pythagorean Proposition, these teachings—being the solution of all the divine potentialities of the universe—are not fully explained and carried out in this system, reject it; but remember the bases of the system, do not depart from them, nor bend them to any system more imperfect, for they will fail you utterly if you do.

Beginning, therefore, with the Absolute, the Infinite, the Divine; beginning with the Infinite Entity and the finite entity, you are requested to accompany us forward, in each succeeding lesson, with such lines of thought as shall ultimately solve to your minds the problems of the universe, or if they do not prove to your minds that the problems are soluble, then the world must seem to be stranded upon the shore of a sea of doubt and of degradation, from which there is no escape.

Necessarily, beloved ones, this lesson is brief because of its magnitude. We might have added more sentences, still they would mean no more. When we draw nearer to your outward expression there will be greater length of discourse.

SECOND LESSON.

THE DUAL NATURE OF GOD AND THE SOUL; AND THE IMPULSION TOWARD EXPRESSION.

We shall use the word Expression in the sense that we have defined it, as being the result of the impulsion or volition from the Soul toward activity, the word Impulsion meaning the act of volition.

The lesson which you have previously considered treats of God as the One, the Eternal, Infinite Entity, and the Soul as an eternal, finite entity.

THE FIRST EXPRESSION OF GOD IS DUAL.

Whenever and wherever expression begins the Dual Life is manifest. The universe of matter does not exist excepting through this expression of Dual Life.

All ancient religions symbolized the Infinite in the Unknown yet Perfect Sphere of Omniscience; yet all ancient religions considered the first expression of Deity as twofold. The terms Divine Maternity, and the Great Mother Nature, are synonymous with the feminine name of the Deity. The earth is made the symbol of the Divine Mother. In all religions, either veiled or openly, there is the feminine Deity, co-equal in Power, perfect in Love, half of the Dual life of the Deity.

The great Mahadai, or God-Goddess of the most remote antiquity, was a Dual Divinity, without earthly name or human form, but abiding forever as the Twofold Source of Being. So well was this understood that all the primary religions of the world revealed God as twofold. God is expressed and revealed according to the need; and as the universe, including that which man shares, needs this expression, so the dual life is revealed.

THE BEING THAT IS ONE IN THE INFINIVERSE
IS DUAL IN THE UNIVERSE.

You perceive in the atom and the sun, and in all generic life, and in man, this dual life made manifest. So persistent is it, that even the leaves upon the trees, the different forms of vegetation, every variety of *Fauna*, express themselves in reference to this duality or twofold Being.

Among the Egyptians there could never be more than twelve who understood the mystic name of the only God; but the *Divine Mother* and the *Divine Father* as the Dual expression of the God of the universe, could be always spoken of. Jehovah Elohim was the nearest term in the Hebrew language that would give expression to that sacred, mystic name signifying the great *Uncreate*, Father-Mother. The only word in Egyptian lore which man was not able to speak was that which expressed God, the God-head; but the Father-Mother, the Love and Wisdom inblent, or Dual Life, could be spoken. The feminine Deity is veiled in the Isis of the Egyptians, as the masculine Divinity was symbolized in Osiris; nor were Isis, Osiris, and Horus ever mistaken for the unknown, nameless God, ensphered in the Innermost Heavens; for *that* Deity the Egyptians had no name that was ever breathed; nor even known outside the most sacred temple, the "Holy of Holies." Osiris was represented as the Sun of light, symbolizing the Creative Power; Isis was worshiped as the Mother, the symbol of generic life. But behind both was the Infinite A, U, M, the Attum, which, in Egyptian, embodies the feminine as well as the masculine.

In Egypt you will also find the genesis of life symbolized in the name of Ionah; this name means the *Dove*; the over-brooding presence of the Holy Spirit incubating that which is to give expression to the Deity; hence, even in Hebraic times, the Dove was made the symbol of the Holy Spirit brooding over Jesus at the time of His baptism by John. The Dove appears in Sacred Writ through the Kabala, because, among the Egyptians, doves were not only the message bearers from one land to another, but the Dove, the Menat, was also the symbol of the Genetrix, and therefore was made the emblem of the Holy Motherhood. As Isis was the Earth-Mother of the Egyptians, so this sacred Dove was, oftentimes, made the symbol of Juno.

The Divine Image within the winged sphere of the Egyptians, was none other than the immortal Soul and God; the circle symbolizing the finite Soul, the sphere symbolizing the Infinite, the wings the emblems of the over-brooding spirit, the Mother Love.

The unbroken, unmeasured Sphere is God. The divided Sphere, or Dual Life, is God revealed.

There were three ways in which God, after being revealed, was known to the Ancients.

First: By Generic Symbols.

Second: By Numbers.

Third: By Letters.

The Generic symbols were derived from Egypt and were, primarily, twofold. The Letters were derived from Egypt also, but were *renamed* by the Kabala, the Shemoth (Shema). The numbers, Sephiroth, were given by the Kabala, but were Egyptian: three times three and one—nine and one. (This is the origin of the Triune God.)

The Circle with three Jads and a Tau, is a Kabalistic figure and is expressive of the threefold unitary nature of God; the three hypostases or co-ordinates in the Divine Nature, equal and united, as indicated by the Tau.

Among the Brahmins the threefold expression, Brahma, Vishnu, Siva, referred to the three Potentialities: the one Infinite Good, the Creator, to Whom they never pray; the Infinite Preserver, to whom they continually pray; and the Infinite Destroyer, to whom they continually bend; all typical of the one God. But the *twofold* life is included in Brahm.

In the mythological history of Greece and Rome you have Jove, the typical deity governing the heavens, and Maia, the beloved of Jove. Juno is referred to as the Queen of Heaven, but Venus (who bears nearly a dozen names and evidently is descended from Egypt) rules the earth and half the gods. Wisdom appears under the feminine form of Minerva, who shares with Jove the government of the heavens.

In the North, Odin, although supreme in the Halls of Valhalla, still shares his empire over heaven and earth with Frigga, the Sacred Mother, who in the supernal kingdom has charge of souls that are yet unborn in time. In the subtle mythology of the Northlands there is ever to be found this wonderful Duonym, the Divine Mother with the Divine Father; whatever lesser deities may be mentioned, and there are thousands, still the Father and Mother reign supreme in the kingdom of light, in the temple of Odin.

We know of no nation, nor religion, unless you shall name your own religion and nationality as such, but what includes the feminine in the acknowledgment of God. But the Roman Catholic Church has, by the recognition of the Madonna, associated the mother of

Christ in such manner with the Divinity that it gives sanction and sacredness to the typical Dual life.

The monad is inseparable from the duad, and atomic existence is discoverable in associated atoms. The triad, quadrad, and quintad are subordinate to the duad, which proves the monad.

When speaking of the expression of God, we speak of every manifestation that is twofold in the universe excepting the Soul. The Soul is not an expression of God, because it is an entity in itself; but all other manifestations in the universe, expressions of whatever kind that typify life, reveal this dual nature. All that relates to the Infinite, or to the unknown or absolute God, (meaning unknown in time and space,) must be perceived; but whatever is expressed, i. e., manifested in dual nature, may be taught; hence from the first expression of dual life the divinity was taught in the Divine Father and the Divine Mother. The process of formative or creative activity from God to nature we may only know by the finite process, which we trust will be gathered by you in this wonderful pathway of life.

There is no possible *expression* in the unitary state, because the unit is complete, is one, is being. You might as well say a circle could be expressed by a circle, or a sphere by a sphere. A circle is a circle, a sphere is a sphere. The moment a circle is broken that is division, explanation, expression. As in God there is the Unit, the Infinite One, but in all expressions of God there is Dual life; so when the Soul seeks expression duality begins. That is,

THE FIRST EXPRESSION OF THE SOUL IS DUAL.

The "Throne of God" is whiteness, purity; the innermost and uttermost Heavens; the state of perfect Being. In Kabalistic and Egyptian symbolism alabaster is whiteness, being interpreted for that which is absolute and pure. Everywhere in the symbolism of the Orient the White stone is the synonym of purity, perfectness. The "Throne" or "Kingdom" (as well as the King of the Kingdom) is Malcus or Malcuth; here also is the Kether, the crown. Nearest the Throne are the Cherubim and Seraphim.

In all the definitions in modern languages, you find the Cherubim are "the highest order of angels;" the Seraphim are "the highest order of angels;" but you must go back to the derivations of the Ancient language to find the primal meaning. Cherubim: the strong ones. Seraphim: the lofty (or bright) ones. Strength here means Wisdom; the first *expression* of the God-like nature from the Soul. Lofty—or bright—means perfect, like unto God; Love. When the Soul passes first from the "presence of God,"—by which we

do not mean is to depart from Him, but when it passes into expression, from the state which resembles Deity—the state which is

THE CHERUB AND THE SERAPH
IS THE FIRST EXPRESSION OF THE SOUL.

The Cherub is the Masculine; the Seraph, the Feminine. These are the primal potentialities.

This is the first departure from the "Father's dwelling," from the "Kingdom." This first step toward expression, i. e., from the innermost life, is this dual expression of Cherubim and Seraphim; having no form that can be named a form, but only consciousness. In the Sacred symbols you will see the winged heads of the Cherubim and Seraphim without the form, associated with something that is not earthly and yet not like God; one degree removed from the absolute; the first condition of expression, from the state that is eternal to the state that is not eternal.

THE IMPULSION OF THE SOUL TOWARD, AND ITS EXPRESSION
IN, OR THROUGH, MATTER WE NAME INVOLUTION.

We use the word Involution in contradistinction to the word employed by science to explain the process of development in nature: Evolution. Involution is the descent from being to existence. By descent we only mean as regards expression in matter; i. e., the state of the Soul being absolute, the descent or involution is in that which is relative, changeful, shadowed. As the eternal state is the day, so the expression as the Cherub and Seraph might be compared to the twilight that precedes the night of earthly existence. One might consider that this would seem almost like celestial death; this expression, this passing from out the light of the Divine and from the Absolute.

This impulsion toward expression in matter would seem to be what has been herein typified as the passing out of the "presence of God," save that God's Love is Omnipresent; for, so far as expression is concerned, there is withdrawal from God; that is, the withdrawal from the state which is like God, because veiled; or between the unit which is Soul and the unit which is God, as one may draw a silken screen, or pass into another room and be parted that way, though not separated from another in Love, so the veil is just drawn, in the Cherub and Seraph, between the Soul in the absolute and the expression of the Soul.

You now perceive the Soul is entering upon what we term its Involution. There is no permanent state that can be described to the

human mind as being the state of the Cherubim and Seraphim. It is only in the innermost that you can understand that first transition from the oneness to the consciousness of being two. In the first separation that, perhaps, faltering upon the verge and barriers of time and of becoming aware of sense, of becoming at last incarnate in the material form, there is something of the divine loss of the *one*, without knowing the experience of the *two*. Not yet is the final division and separation caused by matter; but in the state of the Cherubim and Seraphim are angels preparing the way, and making manifest unto the Soul, thus divided, that which shall constitute the expression of being through mortal existence.

THE DUALITY OF THE SOUL IS AS ETERNAL AS ITS UNITY.

This is the *two in one* which is never divided in the absolute, but only divided in expression. That which was absolute becomes relative; neither the Seraph nor the Cherub is a Soul, the two are the first act of impulsion of the Soul toward expression.

Angels are appointed, in ways hereafter to be explained, to have charge of those stages of involution, as the Soul approaches matter. This is not a sudden flight or descent, this does not occur in an instant. *There are gradations of involution for the Soul as there are gradations of evolution for the body*: not instantly was the atom ready to produce the form of man as the first generic expression of life upon the earth; not instantly is the Soul ready, with the first step of involution, for expression in matter. There are degrees; each step being somewhat of a withdrawal from the state of perfectness; gradually the light and splendor of perfection which belongs to the Soul must be veiled in order that existence in matter may be expressed; what those degrees may represent may not be remembered, because the way is carefully closed that not too much of that light, not too much of that perfect glory, may shine in upon the darkened state in which the Soul-impulsion becomes involved, ere the beginning of the pilgrimage of Earth.

THE PROCESS OF INVOLUTION IS NOT A STATE OF ACTIVITY.

It is not a state of angelic ministrations, of the all-conquering power of something that has been attained, but the first steps of weakness, the loss of the God-like state; no Cherub ever winged its way on ministration bent; no Seraph is capable of ministration. It is a mistake to ever use the words ministering spirits, angels, or archangels, synonymously with the words Cherubim and Seraphim.

All states in which the Soul passes toward expression are not degrees of activity, but degrees of preparation. As a man cannot carry a burden uphill while he is descending, so while the Soul is passing from the oneness, through dual expression, toward matter, there is no potency from within, the activities are turned within, and grow less and less. So when this process of involution is being experienced, it is as though from some splendid and wonderful height, some glittering and glorious sun or world, one were willing to start on a mission, or pilgrimage, and kind hands would gradually close the way that there might be no looking back regretfully at all the glory that was left behind; or as a child passing from the parental roof may not look back longingly into the mother's eyes, nor yet remember too keenly the joys of home, for a new hope shuts out childhood and the youth from sight, so the attendant angels draw the veil on the Soul thus passing out from the Parental dwelling. This is the passage of the eternal Bride and Bridegroom, the Soul, into the shadow of mortal night. May we not here promise the glorious return?

Such is the wonderful beauty and perfection of this manifestation that, as the dual Soul goes on and on in the various degrees of descent, there is gradually less and less of the glory according to the need. Might it not be this that has been referred to, in past time, when Lucifer, the "Light-Bearer," the "Son of the Morning," was said to have disappeared from the skies? Is not this same light-bearer the Soul, that becomes willing to suffer eclipse by the shadow of the material day; for who can declare the earthly day to be bright if the brightness of the Soul has been considered? Is it not the glory of the earthly sun that eclipses the morning star, the namesake of Lucifer, the light-bearer of the ancients? Is it not into this earthly night that the Soul by gradual involution descends?

Through this long line of involution the Soul is making ready to experience a voluntary blindness of the celestial state, to experience voluntary forgetfulness. As a man preparing to descend into the water equips himself, shutting out the light of day, shutting out the wondrous sunshine and air, to the intent that he may find the pearl that is beneath the wave, so in putting on this outside armor of forgetfulness of the Angel, descending into the outward waters of the great sea of time, in being thus engulfed, the Soul is not only, as Soul, aware, but voluntarily puts aside the celestial state for the expression that is to be given through matter.

Since expression is the intent of God as manifested in the universe, so expression is the intent of the Soul in accordance with its finite resemblance to God

ALL SOULS BECOME DIVIDED IN EXPRESSION AS CHERUBIM
AND SERAPHIM. ALL SOULS PASS THROUGH THE SAME
DEGREES OF INVOLUTION IN THEIR APPROACH
TOWARD EXPRESSION IN MATTER.

The Soul, thus divided, approaches matter. As two, who may be one at the fountain head, mingling there their prayers and tears, may pass on either side of the fountain, and find the rivulet become a brook, and the brook grow into a stream, the stream gradually dividing them until they can no longer clasp hands across it, no longer see one another, no longer understand the voice correctly, thus, by the gradually approaching waters of time, the Soul is divided in expression, and in that divided state seeks recognition through matter.

This descent toward matter is that which takes away, in a certain measure, the oneness and possession of the unit, without revealing the power of the dual life.

Since the Cherub and Seraph must express that which is nearest to God, the intermediate states, until there is approach to and expression in matter, have no name. The reason no other degrees can be named is because the impulsion begins with the Seraph and Cherub, and does not take any form of expression until there is organic life. All that precedes this expression in matter must be hidden, as well as the unclouded state of the Soul, the pure whiteness of Soul life in the presence of God. Such states have been named the states of mystery that precede the mortal birth, only known through inspiration and recorded in the mystic and wonderful revelations of past time, when the knowledge of pre-existence was veiled in such profound secrecy; so veiled because but few could understand its meaning.

The knowledge of the dual nature of the Soul was soon swallowed up in external worship, and amid the darkness of the intervening ages was lost sight of, until the words Cherub and Seraph, or Cherubim and Seraphim, came to have no meaning except as images in the temples of Jehovah of Angels nearest to the Throne of God.

As said before, those states that precede the earthly genesis are not states of activity, only states of preparation, therefore between the Cherubim and Seraphim, and the expression in matter there are long gradations of consciousness in descent. This dual life thus descending through the spheres of preparation toward material existence,—of which angels and archangels, in various degrees, are aware, as they have passed through all experiences in worlds, systems, and suns,—in each step of descent is in charge of a less mighty angel; i. e., those who have charge of the Cherubim and Seraphim are the

archangels, and then there are appointed angels of the solar system, and then angels of the earth, or any given planet, prepared to receive the first expression of Soul in matter.

Inspiration has revealed the pre-existent state to man: all Scriptures declare it; all religions reveal it; seers and sages of every age have perceived and taught it; poets, breathing the inspiration of the gods, have sung of this surpassing theme. Wordsworth, in his beautiful "Ode on Immortality," gives hints and statements of this pre-existence which you would do well to revive by reading, since he refers to the Soul and its "trailing clouds of glory,"—lines of light from the celestial kingdom that accompanied it into mortal existence—and to the line of reminiscence that does not seem so far off in childhood, but is gradually overgrown and eclipsed with the external life.

In the philosophies of Germany, in many of the modern systems of thought, these ideas are very clearly outwrought, though not traced to their original and absolute source. It is confessed by all, that the heretofore, (we mean the absolute heretofore,) the heretofore of the Soul, has in some way conveyed itself to the comprehension of man.

Science asks you to follow the evolution of the physical form from the atom through the various changes up to worlds; from the primordial cell up to the highest orders of created organic existence. Or as you follow the growth of the germ within the sod; its expansion, its quickening, which you can not see, but you know that there are certain chemical processes going on all the time which are veiled, to your senses, until the results appear. So your teachers invite you to contemplate the involution of the Soul, from the absolute state of its being and its relation to God, through the gradations of descent of the twofold or dual expression until it reaches the generic life of earth; in this involution the attributes of the Soul are becoming ready to be enshrouded in matter. The point of meeting matter, were it not for the results, (the glory in the universe, veiled by the God of the Heavens in the shadow,) would be most depressing; for who can think of or comprehend Souls preparing thus to express themselves in the shadow of material things without supposing that other angels and archangels are in Heaven? And they should have some reason for not expressing themselves; either have had previous expression or are awaiting other expression. May not these gaze on Souls about to seek expression as one might gaze on friends departing to a distant land, or as one might gaze on those who go down into what is called the "valley of the shadow of death"? Yet those who go into the shadow of death go unto life, those who go into the shadow of birth go unto death.

Thus passing from the kingdom of the Soul to the kingdom of matter, from the kingdom of life to the kingdom of death, from that which is absolute to that which is relative, from that which is all perception to that which is only dim reflection, or expression, from all knowledge unto the struggle to obtain knowledge, from all possession into the poverty of external life, there is a proportionate loss—if the word may be employed—of the Soul-state as there is gain of outward expression; so that when the expression approaches what is called birth the less is the consciousness aware of the absolute state of Soul. Nor is it until there is preparation for such a condition as to be almost like forgetfulness that Souls are ready for expression in matter. Yet ever in God's encompassing love, that which becomes death in the celestial kingdom becomes birth in the kingdoms beneath it; and that which draws a veil between the consciousness of the Soul and God, is that which awakens the consciousness of the Soul toward expression; and there is no other way for the Soul to have this expression than to pass through the division and by mortality regain consciousness of immortality; the veil is woven of lines of light with which mortals, eventually, trace their existence back unto the Soul.

Is not time the Lethean stream, and are not the waters of sense the waters of oblivion? But all this is not only by consent, it is by active impulsion from within the Soul. The impelling power that causes Deity to express the life of the universe in twofold and manifold ways, is in the Soul repeated in a finite degree, and this impelling power causes the Soul to seek expression. The Soul is divine and eternal in itself, perfect in its uttermost possession, but it seeks expression, and that expression can only be attained in one way. The law of the universe shows that anything less than Deity or less than the Soul, must express that which the Soul and Deity possess, and as God is manifested in the twofold nature of Being by expression, so the Soul is manifested in its twofold nature by expression. This expression, therefore, constitutes the animating purpose of the departure from the unitary to the dual state, and for that the Angel gives unto the dual life the consciousness that is within the life of the unit, when it is a unit. Deity we know has Being without expression, and the Soul has being without expression, in the state that is absolute, that pertains to God and the Soul.

CREATION IS NOT GREATER THAN THE CREATOR.

That which is expressed by the Soul can not excel the Soul. But as creation gives expression to the Will (Logos) of God, and manifests God, so existence gives expression to the will (wish) of the Soul.

Souls come into the material expression by conscious loss, and pass out of it by regaining that loss. This is more fully revealed in the different states through which the Soul ascends than in the descent. For this very reason: the loss of the consciousness of the unit is not measured. When you fall asleep you do not know it, but when you awaken you are fully aware and know you have been sleeping. The falling asleep in time from the eternal wakefulness of the Soul, is so gradual and so continuous that the steps are not known in time and sense, and they can not be described, because there is nothing to fix them; it is only little by little that the Divine state ceases to be possession; little by little is the Soul enrolled in darkness and veiled from the presence of God. Matter is the primal veil which separates the Soul from the consciousness of itself and of God. When there is a "rending of the veil" in the temple, then the Innermost is again revealed.

What this state of division is, how it may pass on and on, how gradually, through involution, Souls lose the eternal possessions and how regain them, you will hereafter more fully know. But bear in mind that all the states between the Soul and the expression in matter are states of inaction; no Soul approaching the earth for expression is useful in any spiritual or angelic state; bear in mind that no one upon whom the veil of mortal obscurity is falling can be used as a messenger of light to any Souls in any states. Voluntarily shadowed, it is like the planting of the seed in the dark that the light may cause it to germinate.

All this is revealed in a more perfect way in the conditions of the Soul between its first state and its final expression in matter. When we refer to its "first state" we do not mean that this expression necessarily begins with any particular world, or sun, or system of suns; but when Souls are in the eternal state they are aware of eternal being; when Souls are entering the avenues of expression they become less conscious of this and more conscious of existence. The state between the eternal and the temporal, between the state of the Soul and the material state, is that which we have likened unto death, or to the shadows of the night.

All that relates to expression will be more fully considered, but you will please remember, although the dual life is expressed first by this division, that duality is forever in the Soul; and this dual life is what constitutes the Soul in its entity; and whatever is less than the Soul is the division of the Soul, and is expression, but that which is the possession shall go back to the treasure house of the Soul.

We have endeavored in this lesson to bring to your consciousness and knowledge the state from which the Soul, in its first step from the absolute, is, seemingly, divided, to the state which is the final preparation for experience through matter. The earth (or other planets) already having been created, organized, and prepared to meet the Soul.

We shall give in the next lesson :

THE GENESIS OF MORTAL LIFE
AND THE EMBODIMENTS OF THE SOUL IN MATTER.

We trust you will all the time keep in view that the Soul does not lose its character as an entity, though divided in expression ; that the Soul does not lose its quality of being perfect like God ; and that the Soul is not changed in any of its attributes either by contact with, or expression through matter ; that matter, as it is termed, has no effect upon the Soul, but only affects its expression ; and that, if one consents to seek the shadow, one may illumine that shadow as much as possible, but must bear with the shadow while within it.

We hope to be able to show that there is not only an explanation but consolation for all those mysteries, ills, and problems in human life that have heretofore been inexplicable to man's moral nature. We hope to show that there is equal cause and remedy, and that whatever occurs in human expressions on the earth, or on any planet, can in no way affect the Soul in its eternal being, nor in its divine quality of absolute life and light. As light is the life of the physical universe, so God's Love and Goodness must be the life of the Soul ; and whenever and wherever the Soul may endeavor to express itself God's Love is there.

We ask you to remember the definitions of the following words as we shall use them in the next lesson :

We use the word *Impulsion* as the volition of the Soul toward expression in matter. We shall use the word *Spirit as a breath* of that *impulsion* for each Embodiment on earth, and that word will be used only with reference to an individual embodiment, but the impulsion from the Soul will include all expressions.

We shall use the word *Embodiment* as the expression of that *Spirit* in human form, and the word *Embodiments* as the successive expressions from the Soul in human forms.

The word *Expression* we always use as being that which from within the Soul is manifest through matter, or through a condition less than the Soul, as it is in the outward, mortal, and external.

We shall use the word *Within*, not with reference to time and space, but with reference to the innermost, or that which pertains to the Soul; that which is the outermost being matter all expressions of Soul are toward the outermost.

We have used the word Archangels to denote the highest order of Angels beyond the earth. There are many degrees of Angels. The word Angel will afterward be more fully known when you perceive what the result is of the expression of the Soul through matter

THIRD LESSON.

THE EMBODIMENT OF THE SOUL IN HUMAN FORM.

THE GENESIS.

Creation is the direct action of God's Will producing what afterward may be governed by law. Law is not creative, but governing. There can be no Law without a Law Maker, no Force without a Cause, no Cause without Intelligence, Volition.

THE INFINITE CREATIVE POWER IS GOD;

Manifested in the universe.

Matter is the primal postulate of Creation; God, the Infinite Hypostasis.

CREATION PRECEDES GENERATION.

The Creative Act brings into existence, Genetic Law perpetuates.

Creation is as constant as Generation.

There is but one connecting power between the Creator and matter, and that is the

BREATH OF GOD.

The Breath of God is the Generic life of all material things.

Where the "Beginnings" are is Creation; i. e., where God meets matter.

Each beginning is a creation; whether of a solar system, a sun, a world, or, after dynamic evolutions, of the different types of organic life.

Every distinct type is a creation.

The Book of Genesis, in the Hebraic Bible, is the Kabalistic account of Creation, and contains that which (when interpreted correctly) clearly sets forth the enactments of the Divine Will.

Thus after the six "evenings" and six "mornings," i. e., six periods preceding and six following the Creative action, Creation was complete in your solar system, as it had been in all previously created systems. "In the beginning," referring only to the commencement of Creative enactments in the cyclic relations of your solar system and the earth.

EVOLUTION FOLLOWS CREATION.

Thus prepared matter awaits the expression of the Soul.

When any solar system is ready for expressions of life, there occurs that which is typified, according to the symbolism of the ancient interpretation, in the Book of Genesis. The physical life has been evolved to meet the involved Soul, and, at the point where they can meet, creative expression in the physical form takes place, and could no more be prevented than could two lines of light approaching each other be prevented from conjunction, or any two coincident lines be prevented from meeting. Just where matter is prepared to meet this involved Soul science can never discover, and only Revelation can make known.

The Breath of the Soul is the generic life in matter of the expressions of the Soul under such circumstances as we shall make known.

THE SPIRIT IS THE BREATH OF LIFE

that reaches matter from the Soul.

At the gates of Paradise—the typical Eden of human existence, the Eden of innocence, of unconsciousness of the Soul-state and also of that which is to come; the complete unconsciousness of what matter is to be when expression begins—stand the summoning Angels and Archangels. They do not leave the Soul companionless. Such Souls as are to take on expression in outward life are grouped according to their states, and enter the typical Eden of human life where the earth has been prepared, by the Creative Act of the Deity and the operation of law, in a generic sense, to meet the Soul. The first impulsion from the Soul in its dual capacity, and the impulsion from the Deity conjoined, produce man, the typical Adam and Eve.

"So God created man in his own image, in the image of God created He him; male and female created He them."

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

In the first paragraph quoted the dual nature of God and the dual nature of the Soul are revealed. We think "his own image" refers

to the image of the Soul, i. e., dual. "In the image of God created He him," the image of the Soul is like the image of God, which is further proven by "male and female created He them." In the second paragraph quoted, "the dust of the ground" refers to all atomic life beneath man; as it is a well known, and almost axiomatic, fact in science that the human organism contains some portion, however minute, of all the primal substances of the earth. "And *breathed* into his nostrils the breath of life;" here is the *Spirit* of God producing the action of "breath of life," spirit of man; life is used here for *existence, genesis* instead of *being*; the latter is the Soul state. "And man became a living soul;" i. e., the Soul had taken on the expression of *life* instead of remaining in the state of *being*.

The Garden of Eden, the Paradise of the dual expression of material life on earth, appears clear under the light of this interpretation. This Paradise, the Eden, is the state of innocence into which the life is first introduced on earth, ignorant and innocent, "a little lower than the angels," because the angel is that which must lose itself in matter, even thus divided, to begin expression. Therefore, when dual life finds expression in material form occurs that which is denominated "the fall," i. e.: the Soul has put off its celestial, and has taken on its terrestrial state.

This typical Garden of Eden, portrayed in the Book of Genesis, is the introduction of man and woman on earth, the expression of the Soul, not only in its dual, but in its involved state. "The fall" of man is the descent from the celestial kingdom to material life, the introduction into matter. And the whole narrative (although it seems to have been termed a fable by some) is a very careful and very distinct statement of that which was known to the Ancients and preserved by the Kabala concerning the contact of the Soul with matter. And that was denominated the Eden state, because it is the state of pleasantness, of innocence. Innocence differs from purity in this: that innocence is without knowledge, purity is victory. So after all, this state of innocence is the state of being tempted, and the matter or material things in which the Soul seeks expression must contain the elements of temptation. The serpent was the coil of material life which surrounds, encompasses or forms the environment here. All that is meant in the Adamic fall is, that the consciousness of the celestial state is overshadowed or eclipsed by the consciousness of time, or the sense of this limitation, so that the outward state is not aware of the Soul and its celestial state.

The earth and heaven having been prepared, the Creative Act by the Creator, was, for the last time, in operation; producing,

THE FIRST EXPRESSION OF THE SOUL ON EARTH: MAN AND WOMAN.

The typical Adam and Eve.

Adam: the red earth, i. e., the creature of the earth.

Eve: life,	{	i. e., the saviour, the woman, the spouse, the tempter, the sharer.
Eva: serpent,		
Evi: desire,		

This Creation (Adam and Eve) was not simply one pair, (but whenever and wherever the earth or other involving planets are ready for the Adamic birth there man and woman are created.) They appeared as created, not as generic beings.

The inbreathing of the Soul into matter is Spirit, that which precedes every embodiment is the breath of its life; and the breath of that life is the Spirit of that life. The spirit of Adam, therefore, is the spirit of the first or primal man; and the spirit of Eve, the spirit of primal woman. This dual expression of Adam and Eve, or the man of earth and the woman of earth, and the woman the serpent, mean: out of the paradise of the Soul, the man of earth, abandoning the spiritual companionship which precedes the earthly, and the celestial companionship which was before that, enters the mortal state; the earth is the serpent, the primal mother, the Egyptian Isis, the surrounding coils of the senses. It was not Eve (matter, or the wisdom of the serpent) who was the Soul wife of Adam, she was the outward expression of which Lilith was the Soul; as Adam was not the Bridegroom of the Soul. Thus the outward woman came unto Adam as told in the Garden of Eden, following him into material life from within.

As the masculine is the aggressive nature, representing the conquering power, the element of force in the universe; so the man preceded the woman. In the translation it is said: that God took a rib from the side of Adam, and this He made into the woman. This may be interpreted in its primal meaning in ten or twelve different ways. The interpretation we would give it would mean that it was the inner or vital portion of Adam's life, the part nearest the heart, which means the innermost essence or the life that was expressed after Adam, and this innermost expression took the form of Eva, and this form was, not only Eve, (life,) but Evi, (desire,) temptation, because while nature might not tempt man, while the physical surroundings might not be sufficient temptation, there was embodied in Eve that which was nearest and dearest. Therefore the whole moral proposition of the world, as related to man and woman, is revealed in this great secret of the dual existence in the primal state of physical expression, as here portrayed.

There is no interchange of sexes in the expressions of the Soul. Embodiment in man is the expression of the Impulsion from the Soul in its masculine, and woman from the Soul in its feminine state. Here let us distinctly state that it is not according to our teaching that there is ever any transference of the sexes, the masculine principle of the Soul is always expressed in masculine form, and the feminine principle always appears in the feminine form. The masculine principle is the aggressive, the conquering element, the feminine is the inner, the center, the conserving element. In all instances of the first expressions in matter the masculine is first and the feminine afterward, thus the typical Adam and Eve illustrated the usual order of the expressions of Embodiments in earthly life.

There are always the two expressions in human form representing one Soul (the masculine and the feminine embodiments) upon the earth at the same time, each expressing a corresponding degree of unfoldment. Beginning equally in the first embodiment, this equality (of unfoldment) continues through all subsequent embodiments.

You must bear in mind that we do not teach that there are more expressions from the same Soul than the one man and woman upon the earth at the same time.

THE FIRST EXPRESSION OF THE SOUL IN MATTER IS
IN THE FORM OF MAN AND WOMAN.

No lower type of existence could express that which humanity reveals; no other type than humanity could express the Soul and that which is intended to be expressed or represented. But, as in all kinds of existence there must be the lowest expression, you must begin at the commencement.

The first state of human life is the state into which the Soul descends, having taken upon itself the involution toward expression. That is the beginning so far as humanity is concerned, no human life so low upon the earth that that life does not represent the beginnings of all Souls in their expressions here, and none so high that they do not typify the attainment of all Souls ere expression is finished here. Every Soul thus voluntarily taking upon itself expression in matter must begin at the beginning. As one learns a language by beginning with the alphabet and grammar; as one learns arithmetic by beginning with the numerals and their combinations, and higher mathematics must follow arithmetic, so in the expressions in matter Souls commence with the state that is lowest upon the planet that is approached.

Not having experienced the existence of earth, when a Soul approaches this planet it must take upon itself the beginnings of human expression. So the primal step is of the earth, earthy; and the Adamic state is the typical earthly race of mankind, illustrative of all who take up this mortal life. This first stage of existence, the infancy of the race, is partially revealed by science; but the spiritual and primal solution of existence is unknown, and the material one is sought for. In the spiritual explanation is found the only true solution of life: that when the birth on earth begins, the expression of Souls must take the farthest point from the celestial state. Souls, in expression, do not *begin* by conquest over the earth, that is *attained*. If you do not begin at the lowest stage to build, you can have no foundation for the edifice; and the archway would never be built if a strong foundation were not laid beneath the soil; so this physical existence, in its primitive stages of expression, is simply of different degrees of consciousness, which may be called man, and these stages in their primal degrees constitute the beginning of every expression on earth.

As when a very good man may engage in some material work which requires all his thought and attention; the work itself may be much inferior to him, but he *must* devote all his energy to it; or if one is building a house, although it is built for the body and not for the spirit, yet the thought is intent upon the building; so in the lowest or first expression of material life existence is what is expressed. The race is typified in the individual; the babe only gives expression to physical life at first, all else is hidden, has being, but is unexpressed. The same is true in all beginnings; even when pretty well advanced in general human expression, if one begins a new work it is executed clumsily and awkwardly at first. One who had never drawn a picture could not very well portray even the simplest forms at first; there must be many strange lines and blemishes before anything deserving the name of art can be reached. The first steps in material life are, therefore, as said before, steps of existence.

THE EMBODIMENTS ARE IN SUCCESSION, AND EMBRACE

THREE GENERAL DIVISIONS OF HUMAN LIFE.

The first is the Adamic stage, of Physical life.

The second is the Hermetic stage, of Intellectual life.

The third is the Messianic stage, of Spiritual life.

The expressions of physical life are, at first, seemingly without intellectual or moral purpose, yet in reality the intellectual and moral purposes are there ready to come forth when the successive steps of victory over matter shall have made it possible. In each of these

general stages there are many degrees (or culminations) and in each degree many successive lines of embodiment.

The successive lines of the expression of one Soul in any one planet are really typified in the single life of man and woman. Childhood is the state of physical growth; there is the feebleness and limitation to conquer, and the physical surroundings seem to overcome whatever else may be enfolded there. When the childhood of the race is here there seems little, through its various degrees of physical growth, to indicate that which at last attains success over its physical surroundings when the mental and moral natures begin to unfold. These first feeble lines of expression are what occur in the many successive embodiments of the first stage of expression. It would possibly not be very gratifying to you to know what is the first expression, nor would it flatter you, perhaps, but evolution does not flatter either. You can not find the lowest human expressions upon the earth at the present time. But take the lowest human states as illustrative of this typical beginning, though not in reality the beginning, then consider all grades until you reach the highest expression, this would be typical of the conclusion, the final state upon the earth. With the exception of the first stages there are manifested to your vision nearly all the different stages upon the earth to-day, of what the Soul experiences in the many æons of its expression upon this planet.

The three stages or degrees of expression are primarily stamped upon the human race; but it is best to here explain, that while the intellectual and moral *possibilities* are hinted at in the primal nature of man, the *expression* of those possibilities seems, in the infancy of human embodiments, to be excluded; as we discover in the states of races and individuals who seem to have no *unfolded* moral perception. Remember we have not created those states, we are explaining why they exist. This lack of mental and moral expression indicates that the first stages of expression do not include the moral problems; they have not yet been reached in the scale of human progress toward perfect expression.

Physical life has first to be entered upon, the victory over it and the environment of the senses must come afterward.

The embodiments follow one after another in more rapid succession in the physical states of expression, since there is little or nothing of the moral and spiritual harvest to gather, so the successive embodiments in the first states come rapidly. The growth is slow, and the perceptible advancement in expression from one embodiment to another would scarcely be noticed until the final result. In this

first stage of expression man *seems* inferior to the animal kingdom since he has no *instinct* to govern his appetites, and his mental and moral nature is still undeveloped in expression. This is because the only law of man's government is the mental and moral (spiritual), and because of this he has no blind instinct to guide him.

The degree of physical expression merely must be repellant to contemplate by itself, as it includes all states that precede intellectual activity or mental attainment; constitutes the existence wherein the sensuous life governs, wherein there may be enjoyment of the senses, wherein there may be some degree of perception, a certain manifestation of intelligence, but no approach to the intellectual or spiritual awakening, which must come when the race or when the individual is dominated by the higher nature.

A DISTINCT RESULT OR PERFECTION IN ANY GIVEN LINE
OF EXPRESSION IS A CULMINATION.

Each culmination is the termination of a line of successive embodiments toward a certain point of perfect expression in one direction; and while there may be latent suggestions of other lines in the same series of embodiments, there is always a *dominant* purpose, in each embodiment of that series, in the direction of the culmination.

In illustration of this you have the typical states of mere physical enjoyment: the glutton, the one whose happiness consists in the amount of food consumed, and this is made the basis of competition. There are some who are typical of that state even now upon the earth. You will discover that the achievement in that direction, when it amounts to what is considered an achievement, is really almost marvelous as a tax upon physical endurance. It is not difficult to perceive that this state was idealized in the Epicureans, whose motto was borrowed from an honored source. "Eat, drink, and be merry, for to-morrow you may die." In the Bacchanalian feasts and revels of your Anglo-Saxon ancestors no man was considered a devotee who did not finally sink with stupor at the end of a banquet. The race has yet a sufficient number of those who have not risen above this shrine. You can possibly conceive of the state of heroism in which humanity must have existed when the highest victory, the noblest exaction, the greatest conquest, was that which was put into the stomach!

It is not very long since the evidence of the highest civilization consisted in the greatest amount of physical strength. The prize ring is a remnant of that which in ancient Rome was the test, almost, of the highest humanity. You have, the model of art and intelligence, the example of Greece, to prove to you that physical strength was

considered the standard of human perfection. The feats of the gladiators and the wonderful skill of the athletes will serve to illustrate this; while in the tournaments, in ancient days, prowess was recognized in the greatest physical strength. Achilles was scarcely more admired then than now. The ideal Hercules still remains the type of perfect manhood, and even Jove, the Thunderer, is worshiped upon more mountains than Olympus.

In ancient Egypt, those deities who presided over man's physical well-being were the Gods that were most revered: revealing to the senses the majesty of their power, leading man to conquest and victory by the violence of physical force. The remnant of that age, which once was universal, is now to be found in those states of the race, some types of which are existent upon the earth to-day, who have nothing beyond the physical so far as revealed; who merely exist for that first stage of expression, yet the culminations in that direction are always to be found where there is achievement in any physical enterprise. The colossal architecture of Egypt includes a culmination in that direction, although accompanied by another impelling force which is soon to be found dominant. Modern armies fighting at a distance, with weapons that do not bring them into hand-to-hand conflicts, illustrate another kind of force, a more complex state of expression; but the kind of courage or skill found in the prize ring, or in those contests between individuals, who, face to face and hand to hand, enter into tests of mere physical strength without any moral aim, without any sense of patriotism, without any object in view save the privilege of pounding one another into a recognition of the brute strength of one or the other of the combatants, illustrates the typical childhood of the race, and of individual expressions in the first contact with human existence. Were this the end, the states of humanity that express nothing higher would indeed be hopeless.

That which was witnessed in Rome and Greece as legitimate amusement for the highest in the land, is now tolerated among sporting men only. The typical Hercules of antiquity was the typical victory by bodily strength. No one can doubt but that in some state he has expressed that same victory.

The spirit of each embodiment is the breath, or impetus, from the Soul toward a culmination. A culmination is the highest point that can possibly be attained in a given line. In that past age all humanity was being expressed on that physical plane, there are those still attaining perfection and conquest in that direction; whatever is less than a culmination or perfection in a given line is an embodiment toward it, so that the small contests of the weaklings of those

ages were but steps toward the accomplishment of the Herculean state. Those who have outgrown the prize ring, and the desire for physical contest, may safely conclude that in a past condition they have expressed themselves to the fullest extent in that direction. Every step toward this culmination is a step, however, toward the knowledge of its fallacy.

When physical perfection is reached, it is simply to reveal that there is something beyond; as one may climb up, out of breath, a great steep of a mountain that seems to be high, only to discover that it is the smallest height, and that he must descend into a valley to reach the next one beyond; these typical descents are the weaknesses in human life, whether physical, mental, or moral; so after Hercules comes the pigmy to illustrate that true strength is not in the body. This being the first stage of victory, it is also the first revelation of weakness.

THE MERELY PHYSICAL VICTORY CONTAINS ITS OWN DEFEAT.

Matter in organic form contains the elements of disintegration. Physical indulgence implies satiety; and material achievement is followed by material decline. As matter is the first obstacle encountered in expression, so to vanquish matter seems at first to be the only end; but as vanquishment does not come by mere victory in material things, a more excellent way is shown.

THE SECOND GENERAL DEGREE OR STAGE OF EXPRESSION IS THAT OF THE INTELLECT.

Hermes (another name for Mercury) was the god of the intellect: trade, commerce, invention, mathematics, indeed all learning, as well as thievery and robbery, were typified in this ancient deity.

Not all at once does the mind assert its presence and begin to be a dominant force. It begins with the beginning of the embodiments, and commences to manifest its power before the physical is fully expressed, and there are glimmerings all the time, through individual lines of life and through all history, that even when a man insists upon the greatest physical strength of the nation or the individual, there is something unfolding besides that, that you have two lines revealed in expression at the same time and in the same lives.

We will point to Greece as a culmination of intellectual and physical without the moral strength. The Spartans especially were among the races of which you have any knowledge in which this typical physical life was somewhat subordinated to the mental, or intellectual; but even the Spartans refused to allow those who were

imperfect at birth to live, thus producing a race of heroes, from a physical standpoint. And in fact even Grecian art did not in reality, excepting through Grecian philosophy, rise above purely a physical standpoint. You will perceive that, while the physical may be dominant in the individual expression, and in the nation, (as the aggregation of individuals,) there also enters what is termed the mental power. This is a certain reflex from the spiritual, is a shadowy suggestion of the spiritual, and compared to it is like the light of the moon compared to the sun. This mental power constitutes the first thirst for knowledge; the first idea of traffic; the advantage over fellow-beings in trade; the selfish wish to accumulate wealth; the inventions and discoveries that promote selfish enjoyment through mental devices; handicraft, all skillful labor of the hands, indeed the whole domain of the empire over the earth by mental achievements, the mind governing the labor of the hands. And you here perceive the distinct line of demarcation between man and that which is not man in the visible creation of earth, in this: that man is the only creature as a physical being who destroys his kind: other generic existences in the animal kingdom only destroy other animals (not those of their own species usually) for food; but man destroys his kind, in the lowest states for food, and in the next states in order that he may satisfy the demands of the idea of conquest, of victory over his fellow-man. The first dominant idea of man is the idea of conquest, even when the mental state intervenes and takes possession, when the physical state is on the decline.

As intellectual power is the next step, its conquests constitute the next victory; for the most part the average human life pauses there for a time, imagining this to be the real height. Greece in her pride of intellectual strength was as unscrupulous as she was in her physical conquests.

There is no greater deformed monster in the universe than the intellectual giant devoid of moral strength, as there is no greater monstrosity than the physical giant devoid of intellectual and spiritual strength. But as one illustrates one step of progress, so the other illustrates another. The learning, skill, and conquests of the Hermetic philosophers will serve to show what man's intellectual endowments may become. But each step must be taken by each Soul.

The Pharaohs, Cæsars, and Napoleons of history illustrate the culmination of intellect in the line of ambition. Certain learned Egyptians, Grecians, and even more modern philosophers, illustrate the culmination of a line of scientific achievement. To-day the whole world may be said to be tending toward this culmination of intellec-

tual strength; while in the past there have been individuals and nations who have illustrated this culmination, the whole world now, as an average, worships at this shrine of intellect. May not the story of Oedipus be intended as an example of the blindness of mere intellectual power?

The mental states (i. e., states of intellectual achievement) seem to be somewhat enwound with the spiritual; but the latter is not dominant, seems only secondary, or exists as an aid to the intellectual achievements: as in the observations of natural laws; discoveries in astronomy or geology; various inventions and devices for carrying forward the scientific pursuits of the world, and for the overcoming of the material disabilities under which mankind labor. In this direction must be included all inventions, all discoveries of territory, all voyages upon sea and journeys upon land, everything that enables man to build and pile up great monuments of power, and works of physical appliance for the purpose of fortifying his physical strength.

Thus the pursuit even of abstract science, separate from any moral impulse, is, in itself, a mental, and not a spiritual expression, and the greatest advancement, as it is termed, in the glory of art, science, and civilization, may occur without the slightest approach to any spiritual expression.

The mental steps are not only much more various, but they combine many, and more intricate, problems. We will use a few simple illustrations, by which you will be able to follow out the analyses by applying these illustrations, in modified forms, to the entire realm of mental pursuits. As there must be culminations in all lines of physical life by each Soul, so these intellectual culminations will be many. In certain stages of expression there are several arts, and sciences, or phases, of intellectual pursuit at the same time. But take, for instance, the individual life, the typical expression of the Soul that has only passed all the stages of physical culminations, and physical weakness, and believes that, after all, physical strength is the greatest, but must be accompanied by mental power. Then the individual begins to know the mental, or rather commences the lines upon lines of mental approach to conquest.

The steps in the direction of art, for instance, are various and slow at first. In music, the one who struggles to that which can not be attained in one embodiment, for which there is little ability, and yet for which there is such desire, the struggle with persistence is continued through many embodiments. Among the average children, you will find, perhaps, nine of every ten who can learn music; seven of the ten learn indifferently, three out of the ten learn horribly; and all

learners are as so many embodiments of torture. Your neighbor's child, over there, is on the road to a culmination in music, but through the various sounds you are made aware that the child is very far, as yet, from culminating. Is not this true of poetry? One genius writes a poem and sets a whole brood of janglers to making rhymes as near to poetry as the crowing of the cock is to the song of the nightingale. Some one sings a song and the echo is caught up by every bluejay and catbird. Yet these who only croak now will one day sing.

IN ALL AGES GENIUSES ARE THE CULMINATIONS OF A GIVEN LINE.

We would name Mozart as a genius because, untaught, in childhood he knew the principles of harmony. He did not know because he had never had experience, but he knew because he had had experience in previous lives, he had taken all the steps until that life was the culmination. This enabled Mozart to know music at three years of age; not because his Soul, or spirit, was any more tuneful than any other, but because he had taken the preceding steps in preceding lives to that culmination; while another might be culminating in poetry, another in painting, or other art, he was culminating in music. This is encouragement for all those who do not know musical harmony now, encouragement to such of you as may be tortured by your neighbors, or friends, who imagine they are attaining some state of musical perfection; they will attain it. When genius appears the world recognizes its light. All steps toward genius are steps of aspiration. The man who wishes to play, the one who wishes to sing, certainly shall play and sing because it is something yet to be attained. What a pitiful sight it was, in the minds of many of his friends, to see the giant genius of Goethe endeavoring to paint a picture! He could write a poem, he knew much of philosophy and science, he had spiritual intuitions that were deeper than those of other men around him, but he wanted to do that which he could *not* do, he must needs study painting!

If the art or gift is something that has been attained; if one has been a musical genius, that is evident from this fact: that one is not seeking for it, and yet is familiar with music. Here is a man who can play well, his friends say: why do you not follow music? He has no desire to do it because he *can* do it, because it is a part of his past experiences. People are most anxious to undertake that which they can not do. You will hear people say: oh, that is beautiful music but I have no desire to perform myself; but you will hear them criticise some particular portion with accuracy and taste; it is because they have been cultivated in that direction. Many art critics do not paint,

but they certainly have *a priori* knowledge of art. We use all these illustrations because they come into your daily lives, and they show you the lines of experience in yourselves and others around you, and prove to you what is the meaning of these different degrees of unfoldment. Otherwise between the man who has no talent and a genius, like Mozart or Beethoven, there would be a wide space impossible to span in eternity, but when you know that the man who has no gift or talent, will have, that he is on the road to genius, and will culminate in that direction, it will clearly illustrate that genius travels in lines of unfoldment toward perfect expression, that there is achievement in one degree after another, that the one who can paint pictures is only at one end of the line and the one who cannot, but wishes to, is at the other end.

Genius is the culmination of many steps toward perfection in one direction. Then wherever there is genius distinctly manifested it is the final expression of the individual Soul in that one direction.

Each may know by the geniuses of the world what the culminations of all will be, or have been, for each Soul must express itself as perfectly as any other in those directions.

It is not best to speculate what the individual state is, or where one is on the earthly pilgrimage, what the stage of development one has just passed, or what one is entering into; just now each one must experience the line of the individual embodiment for what it presents itself to be, knowing that what one desires to attain is a prophecy.

In these lessons it is well to separate *personalities* from *principles* as far as possible, and yet know that every principle stated here applies to every individual Soul; and knowing this, there is an explanation for all the fragmentary existences seen in the world, and the experiences within one's self.

States of mental and intellectual unfoldment are sometimes mistaken for something higher; it is well to draw the line distinctly at once, and see that no amount of human achievement, such as victory through the methods of mechanical and intellectual labor, can be called victory in the end excepting as an illustration of what life is *not* for: just as the physical culmination is nothing in itself, but is an expression of what life will not finally express; so the intellect is an expression of that which the mind will not finally express, viz., intellect without spirit; as in the preceding illustration the expressions were of the body without intellect, but both are states of expression which every Soul, having entered this race, must surely run, must have passed through or must pass through, whichever the degree of the present expression may be, in the usual course.

We would again reiterate: the world is beyond the culminating period of mere physical strength, and we may call this the approach to the culmination of intellect. The power of the intellect is worshiped to-day as physical power was worshiped in past ages. The giant has simply advanced another degree; the giant of intellect has taken the place of the giant of physical strength. Now the whole civilized and enlightened world tends toward the worship of the god of the intellect, which is, of course, as fallacious a worship, as blind a worship, excepting as a stage of growth in expression, as the worship of the god of the senses.

Two lines, and indeed two degrees of culmination are often expressed at once, as in the Pharaohs, Cæsars, Alexanders, and Napoleons of history, whose pride and ambition for conquest and earthly dominion were accompanied by equal ability to win the desired goal.

If one has passed the desire for earthly kingdoms, how barren seem the victories and achievements in that direction! Who would wish to be the Czar of all the Russias? Who would possess the throne, crown, and scepter of any kingdom of earth, having borne that burden and having had knowledge of the bauble of empire? But if one aspires to rule a kingdom, have pity, for he is in the line toward that expression, and he does not know what he seeks until he shall find it and know it is dust and ashes. So you understand why there still must be wars, why there still must be heroes in battle, why there still must be kings and kingdoms.

All who are upon the earth in human expression have not yet passed the condition of physical greatness or mental victory incident upon the overcoming of these states. Whole races have gone on beyond it, but all have not yet reached the very beginning of it. So there will follow other races that will begin the intellectual period that you are now culminating in.

As you are now culminating in the directions known in Egypt and Greece in past time; as their intellectual culminations were prophecies of that which nations are now achieving; so your victories in intellect are prophecies of what the whole world will one day become.

Solon and Lycurgus in giving great laws to the State; Homer, Hesiod, Anacreon, Aeschylus, Pindar, the poets of Greece; Pythagoras, Euclid, and those who in mathematics handed down, even from the first, the numbers to the nations that were to follow; Memnon inventing letters; Thales and Cadmus in giving other letters and mathematics to Greece—these are all culminations in certain lines.

As the physical giant finds his reaction in the dwarf, so the giant of intellect must find his antithesis in the imbecile; for frequently the giant in body is imbecile in mind, and in the dwarfed or deformed body the brightest spirit is seen. The imbecile in intellect is no greater monstrosity than the giant in intellect. The states of physical and mental imperfection thus reveal the true perfection that is still beyond.

THE THIRD GENERAL DEGREE OF EXPRESSION IS
THE SPIRITUAL DEGREE.

In entering upon the consideration of this, the most complex stage of human expression, it should be remembered that, as there is no partiality in the Soul, so there is no partiality in the experience. Each Soul begins at the beginning of experience here, and passes through physical conquest and the physical disappointment, the intellectual conquest and the intellectual disappointment, and enters upon the spiritual conquest and all its difficulties to finally overcome them. The physical victory is not a conquest over the physical nature, nor is the intellectual achievement a conquest over the intellect.

When you see certain lives that begin better than others, when you see certain individuals that have moral qualities, and others that seem to have none; when you see those who have every opportunity, every means of advancement, yet can not avail themselves of them because of their condition, there must be some real solution, and that solution is found only in this system which we are explaining to you now. If you are journeying up a mountain and have commenced your journey sooner than another, you will be at a higher altitude than the one who commenced afterward; but as he follows along, he will find the same steep and stony places, the same briers and thorns, the same difficulties to encounter; for human nature is so constituted that only what one experiences does one really know. This is proven from the fact that no nation benefits by the history of any other nation. There never was a war that could not have been avoided if the lessons of history had been studied. But study does not make experience, and the lessons of history are not known until each individual or nation realizes them. This is why history repeats itself, that all may have similar experiences. This also becomes the leveler; the intellectual or moral giant and the intellectual or moral dwarf must somewhere be reconciled, or there is partiality in the kingdom of God. Then let us see how this reconciliation takes place. Under this light the intellectual giant is an imbecile spiritually, if he has not spiritual growth; and therefore, if he has pride of intellect, which he does if he has not

spiritual growth, is not the natural reaction from that a descent into the valley to find the weakness of mere intellectual strength? A mother loves her imbecile child as well as her bright one; she is even more tender toward it, she knows somewhere there is a clue to that mysterious labyrinth that seems to imprison from the outward world the life that is within. If she could know that sometime there may have been pride of intellect, and triumph over the weaknesses of others, she would realize that this feeble condition is not more pitiable, and that behind that seemingly benighted brain there is the Soul that, *one day*, will shine forth, not in intellect alone, but in the greater and diviner light of spiritual beauty.

If the theory of the materialist, or the mere secularist, or even of the ordinary theologian were true, there would be no possibility of reconciling physical deformity with spiritual grace and power. But how often do you see, even in the child born with physical deformity, the light of the mind, the light of the spirit that teaches such marvelous lessons of patience that all the world can listen and learn wisdom. Look at the man who boasts merely of his physical power, and then behold the little child, perhaps a hunchback, whom he may trample ruthlessly beneath his feet, and see the light within that eye, the patience that is there, and the humility, and learn that this towering form is a dwarf beside the feeble one. Thus are outward conditions not only reconciled, but made to be steps in the individual growth and advancement. Woe unto those who feel strong in their mere physical might; that strength is of the earth, it is fleeting, it passes away; and they must learn by humility, by being conscious of weakness of body and mind, the greater strength of the spirit.

For the most part the ascent through matter, after taking the first steps in the infancy of life, is like a spiral pathway; but there are deviations which are the reactions from heights that are not real, as the superficial height of the body, or the superficial height of the intellect. So that which seems to be a descent is not so in reality; neither is it so in the mental or moral kingdoms, for, as said before, the giant of the intellect, or he who has no goodness or moral strength is a monstrosity, and the reaction from that leads to the simplest mind, but a mind of sweetness and goodness. You often hear people say: such a sweet nature, but no mind. What is the value of mind if it is not goodness? To encompass the universe with strong terms and technicalities and fail in the real essence of life! These simple minds, as they are termed, who must have descended from the height of superficial intellectuality to the humility, perhaps, of knowing noth-

ing, to learn the lessons of sweetness and goodness, are really on the way to be giants of strength in spirit.

The strength of spirit is attained through struggles that may encompass all conditions of life. Not gigantic to the extent of overweening physical strength, but for the purpose of usefulness as much strength as is needed; not gigantic to the extent of worshiping the intellect at the expense of the heart, but to succeed in all and to fail in all, until one can forward the work of the spirit, until it has conquered all states, not only sin but, the greatest of all sins, self-righteousness, and stands in sublime and exalted humility as the typical illustration of conquest over the earth. All states between that and the lowest condition which you can picture are states of human experience that every Soul must pass through. Meanwhile there infiltrates into these experiences a religious or spiritual element, a suggestion that that which the body, or the mind, only accomplishes is no accomplishment at all.

The first religious experiences must have come like earthquakes and tornadoes, undoubtedly taking possession of the first great nation at the height of its physical and intellectual splendor; and as the lightning tears down the temple or destroys the giant oak, so the first religious thought, flashing into a mind blind with physical and intellectual power, must have been like the rending of the veil in the temple. This spiritual power is the beginning of inspiration in every age; we mean the recognized inspiration. Whatever flows into man's life from the divine, infiltrates through the body and the mind. We do not call that inspiration which is the usual activity of spirit in the organic nature, this is simply the power which the spirit uses, but which is not spiritual power. The distinction between the two is evident; one may give expression to many things by a power which is from within, but when that which is from within is expressed it becomes an impelling force, a light divine. While each one, as an individual, may cause certain things to be done, still when the life that is Soul is manifested and recognized, it becomes the real life, and all that is done is acknowledged to be under its sway.

The spirit begins its triumph where the intellect fails: and we may say that this ascent is a gradual spiral ascent, increasing as one goes on, extending in new lines as one advances. But in the steps of expression, although there is continual ascent, there are also, seemingly, declensions; as between mountains there are depressions, but the valleys there are higher than the preceding mountain tops; so in the line of embodiments there are descents into the valleys of humility,

but the seeming decline is not so in the absolute sense, for the valleys are among the heights.

REACTION IS AS MUCH A LAW OF GROWTH AS ACTION.

The reaction from physical success and splendor must naturally follow, although this would be just the opposite to physical success and splendor; then following gluttony would there not be starvation? and following the Hercules would there not be the pigmy and deformed one? There must be the spiritual synonym and meaning for every physical fact. However you may trace the cause of physical deformity to physical sources, you can find no other solution, in the great world of moral and spiritual force, than that deformity has its complement and balance in overweening physical strength unaccompanied by moral force; also the valley from the height of a non-intellectual and non-spiritual physical expression is the valley of deformity, that being its vale of humility; and then and there, in that valley, is the beginning of mental power, as the descent from the intellectual height is an illustration of the beginning of spiritual strength.

The moral problems are most complex, and here is the whole conflict, here the battle ground seems to be after all; for when the moral perception enters, there is a different outlook, a different purpose, a different condition. That which under the mere physical existence seems right, under the moral light seems wrong. So that while it might be right under physical law for the ancient Spartans to slay the child that was born weak, the moral awakening reveals to the human mind that physical weakness may not be mental and spiritual weakness, and that human beings have no right to determine, as valuable lessons of life may be intended to be taught even by weakness.

How mistaken the Spartans were in putting the imperfect bodies to death was illustrated by the fact, that with all their physical and intellectual perfection the Grecians could not preserve their moral integrity; how wrong they were in supposing that physical or intellectual life could be the basis of all advancement was illustrated by the elements of corruption that crept in, sweeping them from the face of the earth.

Instead of now slaying imperfect children, they are protected and provided for. The blind are made to know of life by touch and hearing; they are aided to perform their tasks, and that which is a physical imperfection becomes the aid to songs divine, and sometimes to spiritual vision. Supposing Milton had been slain because blind, where would have been the visions of paradise; the illustration of that genius that exalted the world?

When the mental force is taking possession it is often veiled before recognition, the antitheses are the stepping from heights that are false; as the physical height has its downfall in order that a better height may be attained, so in the intellectual world there is the recession. Let no one suppose that, when placed in the spiritual balance, the human intellect without Soul weighs any more than the dust which expresses no intellect; let no one suppose that simply intellectual expression, unaccompanied by moral force or intention, can weigh any more in the great scale of real life, than that life whose intellect is veiled, and yet, in all appearances, wears a fair face, with features that are delicately chiseled, but under some law has come into the world with no intellectual outlook, with no face for earthly victory. These illustrations are extreme; but there is no more extreme depth, or fictitious height, than that of the pride of intellect, of which this extreme is the necessary and natural antithesis. So were you to see a beautiful form and face, as perfect as any divinity worshiped by Grecian worshipers of art, unaccompanied by qualities of the mind and Soul in keeping with that form, you might well say the next expression would be one of deformity.

As there is deformity in the world, and as it must have a mental and moral, as well as a physical cause, or there must be injustice to some one, so it is but proper to recognize that imperfections in the physical and mental life are illustrations of moral propositions and are portions of the great equity of existence; then, too, in reconciling the relations of kings who wish to be peasants and peasants who wish they were kings, every one has an opportunity of trying both. No one at the end of all these different experiences can say that any line of expression or experience has been denied. All must know what it is to be slaves, as all have a natural tendency to be tyrants, all must know by the knowledge of possession what are the responsibilities, trials, and temptations, as well as the redeeming and excusing features in each expression. So he who labors for his daily bread is made to do double labor by the deflections of the millionaire, and he may be unreconciled to this; he who subsists by honest toil must be obliged to change places with the man whom he envies; when he experiences the poverty of riches he is glad enough then to return to the more humble and noble position. In fact, whatever men covet they will have an opportunity of trying. Whatever they do not care for in worldly possessions they have experienced and outgrown.

When we consider the moral world, as the intellectual is very much more complicated than the physical struggle, how much more intricate become the moral problems! The moment the spirit begins to

assert itself the battle begins. It is not a battle between the intellectual nature and material life, when the intellect becomes, unqualifiedly, the victor; but here is the battle of ages; between the voice that finally works its way through from the Soul into outward expression, and man's unconquered, selfish, nature; here is the conflict and the battle ground; here it is that the Titans wage war; here it is that all final victories are won. The other struggles, for physical or intellectual supremacy, are merely different states of selfishness; but the first time man knows that he must forfeit self, or that there is a stage wherein he must vanquish selfish desires, the battle begins; that is the moral starting point. The intellectual nature, and even the physical life, asserts man's supremacy; but what he can win by conquering self he learns for the first time in his moral nature, he has it in the voice of the Soul, which tells him he has no right to any possession merely because he can win it. As a giant would not be excused for treading down children in the street, as a man of intellect should not be excused for defrauding those who are ignorant, so man's moral nature begins, by slow degrees, to make him aware that his intellect and that his physical life do not justify their full assertion; that he has no moral right, even though he has the physical power, to win supremacy and hold it; and the real law of life is, when possessing strength not to use it *against* others, but *for* others.

The subtle difference between the man who cannot kill and the one who is a murderer, is the difference in conquest over self. He who says he can slay if he choose, does violence to either his moral or intellectual nature; for the *choice* depends upon the growth, upon the degree of conquest. There have been conditions of human civilization when it was a virtue to kill. There are states of society, even today, under the law of what is denominated self-defense, wherein it would be considered a virtue to kill. Between the man who slays for gold and the man who slays to protect gold, do you suppose there is any great moral difference? The conquest is to win a victory over self, not over another. And that which is denominated virtue in one state of growth, becomes impossible in another. A primal virtue in the ages of physical supremacy is conquest, slaughter for individual or national empire. Second only to this in lack of moral or spiritual perception is the sacrifice of life in what is commonly called "self-defense." One can not slay, one can not do violence to another, one can not betray in any manner, one can not degenerate to any vice, one can not censure, if one has outgrown or overcome the state indicated. Neither angel nor demon can tempt the man who is above temptation.

It is in this moral battle ground that the wonderful equity of this divine system is more and more manifested. This is not only the reconciliation of the world, it is the hope of the world. There are those in the world today, illustrating the states devoid of all moral impulse, without power to overcome any passion, absolutely a prey to all the conflicting elements within and around them. There are other natures in whom saint-like qualities preponderate, who do not experience an unworthy thought. Where is the law of science or the scheme of any theology, other than we are announcing, that can explain the discrepancy between these two states? what opportunity is given, in time or eternity, by any other system than this, to reconcile one man's goodness, that seems to be born in him, and the infamy of another, that seems to be born in him, with the Infinite love and goodness? Accounting the state of purity and perfection in expression as something man has won from within the Soul, the moral excellence as a height that the others will win, that all others will have opportunity to attain just as great a height, just as absolute a victory, the present seeming inequalities in moral states are no longer hopeless. If we did not know that the child would grow to become a man, how helpless and devoid of hope would infancy seem! When we declare, therefore, that every step of expression in life is a step toward victory, does it not teach that those who condemn and censure, in an individual sense, have not outgrown the condition which they condemn and censure? If one sees a man who is a murderer or a criminal of any kind, one may pity the state of the criminal, one may say he has not outgrown hatred, malice, and revenge, but unless one has hatred, malice, and revenge, one can by no means wish to visit upon him that which he has visited upon others.

As life goes on there is no need to point to what is highest; the saints, martyrs, and philosophers put to death, the teachers of human history and the Messiahs who have been crucified, illustrate the highest thought of human conquest, and each state that is less than that is still a state that ultimately tends toward it. When we are asked: Do you declare, then, that it is necessary for all states of expression to be experienced by all Souls? we answer unqualifiedly,

THAT WHICH IS NECESSARY FOR ONE SOUL

IN ITS COURSE OF EXPRESSION THROUGH MATTER IS NECESSARY FOR ALL.

It could not be made necessary for one unless for all. There would be moral chaos.

The feminine in all possible states of woman's life, the masculine in all possible states of man's life; and the true test of victory is in the

fact that, not only is there no condemnation, but—like John Bunyan, who, on seeing a convict being borne to the place of execution, said: “But for the grace of God there goes John Bunyan,” or like Wilberforce, who said he never saw a criminal but he thought it might have been himself, or like the highest prophets and teachers who endeavor to aid the unfortunate, and do not insist upon condemning them—there is a sort of knowledge that it might have been one’s self. Do not think that the state of being without sin is not won.

It is not our province to declare in what state any human being is. You will see some lives that seem to illustrate the highest moral growth today, and tomorrow they may be found under a cloud of human weakness and human censure; they fall, as it is termed, into temptation. There are no elementaries nor personal demons in the upper or lower air lurking around to tempt mankind. Temptation is the natural consequence of this involution in matter, and is the selfishness of man’s human nature; the triumph over it is that which at last overcomes self.

The flaming sword suspended at the gateway of Eden, that Adam and Eve could not return, was the sword of conscience, the awakened conscience, which prevents the Soul from returning again into the Eden state, the state of innocence. That which each must do, having entered the pathway of experience and knowledge, is to find the heavenly state in the final victory, and that final victory is in self-conquest.

It must not be forgotten that in the general system of unfoldment toward moral perfection in expression, there are false impressions and fictitious heights that are supposed to be real. There is no greater state of deformity than the state of supposed righteousness in the individual, we mean the, “I am holier than thou.” What the physical giant is without intellectual and moral growth, what the intellectual giant is without goodness or virtue, so is the giant of self-righteousness, the typical scribe and Pharisee, the hypocrite, he who removes his garments lest they be contaminated by contact with the sinner; such is the self-righteous. Make no mistake, even that pride has its fall. Sometimes you witness that those who are the greatest virtue are the soonest under a cloud. Sometimes those who have a superficial consciousness of being good are put to the profoundest test, and their goodness is found to be only on the surface. True goodness is so simple, so humble, so childlike, so divine, so beyond all compare, that it is not aware, nor boastful. The true moral victor, who can not sin, avoids not the sinner, but uplifts and strengthens him who errs. Only in this triumph does moral perfection become complete, after all the stage of struggle and attainment, when the world is overcome.

It will be well to remember that each separate state is conquered by knowing it, then by knowing it is not a real victory. The thesis might seem to be that the Soul conquers matter by yielding to it, the antithesis is that the Soul conquers matter by knowing that yielding to it is not the real victory.

But enough has been said in this lesson to show, that each Soul enters expression in human embodiments in the most infantile state possible on earth; for all states are experienced by all Souls; and that each Soul in dual existence, the masculine and feminine, is always expressing similar states at the same time. That there are three distinct general degrees of achievement: the physical, the mental, and the moral. Each of these degrees has its *seeming* and its *real* victory.

The false.

First: The false physical strength, accompanied by pride of physical conquest.

Second: Intellectual power and achievement as a finality.

Third: A fictitious moral strength, self-righteousness.

The weakness of physical strength, the fallacy of mere intellectual power, and the downfall of self-righteousness, are reactions.

The true.

First: Victory over the physical.

Second: Conquest over the intellectual.

Third: True goodness, the ultimate moral triumph over the world.

For each of these degrees and states (as well as the reactions) many successive embodiments are necessary, until the final victory.

The next lesson will be a continuation of this subject: Embodiments in human life.

FOURTH LESSON.

THE EMBODIMENT OF THE SOUL IN HUMAN FORM.

(CONTINUED.)

You have been taken, in a general sense, through all the expressions in human life in the three degrees: the first being the expressions of physical contact and of conquest over the physical; the next general degree being the intellectual, or mental, victory; and the third that of spiritual conquest; which is, of course, the realm of moral triumph. In each of these degrees there is an interblending; the intellectual beginning before the physical ceases to dominate, and the spiritual beginning before the intellectual and physical entirely cease their supremacy; so that there are in the world always, at the same time, illustrations of each of these states. For in the very beginnings there were illustrations of spiritual states from those who accompanied the Souls first to find expression here. Thus all have before them, if they will read aright, illustrations of the entire book of human life; each human life representing one of the embodiments, and all existing on the earth forming an illustration of the conditions that must be experienced or expressed by each Soul. So if it were possible for you to divide the existing states of human life into classes, or those expressing unfoldment in distinct degrees, you would find some are in states representing more physical than intellectual or mental expression; you would find others in states representing more mental than physical and spiritual expression; and you would find, though those are much more rare, other lives in states representing spiritual triumph. These all illustrate the different conditions of human existence.

The lines of life that reach toward the highest expression, as we said before, are impulses from the Soul. The expressions fall short of that by contact with matter, which, of course, is less than the Soul;

so whatever there is that is imperfect in matter, for the time prevents that perfect light from being revealed; but the whole lesson of embodiments is the overcoming of these material conditions. If, therefore, the line of life in the Soul is the overcoming of matter through the adverse conditions that are found upon any planet, then all Souls that approach that planet, being equally perfect, must encounter the same obstacles.

Many object to the proposition that all Souls must pass through similar states. But if all are not required to pass through them, why are any? If it is necessary for one it must be as necessary for all others. As life exists here, why have its various discrepancies and inequalities never been explained in any other way than through the systems of teaching that include various states of expression, or embodiments.

When travelers ascend the Alps they expect to encounter glaciers, they expect to go down into ravines, they expect to overcome the difficult passages met by their predecessors; all this is prepared for in their ascent; they perform the journey for the purpose of beholding the splendor at the top. When the Soul expresses itself in a culmination, it is that perfect degree that is sought in that direction; the stages between the beginning in that line and that of the genius, or the culmination in that line, are stages of overcoming obstacles. Obstacles being thus incident to physical existence, they are found here. Everything in existence has some adequate cause, or purpose, there is some solution for it, and to find that solution is the great object of life.

It does not create serpents because the teacher discovers them and explains the way to overcome them, and the antidote to their poison; nor does it create murderers because we can explain why they exist. Man finds these conditions in life, as the naturalist finds the life and nature of the insect, the serpent or whatever other objects nature holds, that each may be traced to its legitimate cause, and thereby man may gain knowledge which he did not have before; so what the life here is for is to overcome the conditions of evil, not to make them; of course if they are encountered in contact with matter, matter itself holding sway, blinding, as it does, with the human senses, then each step is to the vanquishment of that which blinds; so there is reconciliation to every imperfect condition in which human beings find themselves. If some seem to be perfect in certain directions it is because they have ripened in other states of individual expression. If others are degraded in some direction it is because they have not yet had experience in the ways that the former have.

There is not as great a difference between those in the lowest or most degraded states and the average present state of humanity, (or even its highest state,) as there is between the present state of mankind and the state of an angel. Compared to the angels, who is there that could escape condemnation? who is there that is not angry? who is there that does not deal falsely with his fellow man?

Whatever may be the aversion existing in the mind toward, or the growth beyond, individual expression of any of the states of degradation which may exist in the world, it is evident that their solution is in the state or degree of expression in each individual, and if one has advanced very far beyond such conditions, they afford no subject for condemnation, but rather of commiseration.

The power, therefore, which enables man to know that when the angel triumphs the states of obliquity are overcome, and that through the line that leads to expression in art, in music, in poesy, in philosophy, in everything, victory is alone when perfection is attained, is supreme in that which is called man's moral sense. When any passion, any appetite, or any benighted condition is overcome, that is victory over the senses; when the knowledge of self-righteousness is overcome, it is the victory over the most abject form of selfishness. The higher the attributes claimed the lower seems to be the state of deviation from that height. The ignorant man professing no knowledge of moral law, has, in that sense, not reached the state of accountability. That begins when the first glimmerings of conscience come. This struggle to overcome the outward self that the spirit may triumph, that the Soul may be recorded, is the beginning of moral responsibility. Violence against a criminal, who has no adequate moral perception of his crime, is not far removed from the crime he has committed. He who *hates* the *hater*, which the murderer is, only displays the state of murder in a little different manner.

Was it not Christ who said: "He who is angry with his brother hath already committed murder in his heart?" There are many people who are called murderers who have no murder in their hearts, and many who are not called murderers who have. Thus the real difference between crime and so called goodness is not so wide as one imagines from any present state of human unfoldment. The nations that sanction and make the most gigantic preparation for war, to be ready if an opportunity offers, (and some of them eagerly seek that opportunity,) can not be said to be far removed from the outlaw who, for individual gain, goes out and slays his kind; one is national, the other is individual.

Those in other conditions may not know that, in a state where physical violence is the highest law of being, there can be no moral responsibility, nor moral perception; it is, after all, only when the moral law is beginning to be the law of life that responsibility begins. The man who slays, not knowing that killing is forbidden by the moral law, can not be held amenable to the moral law as he who does it knowing that it is forbidden. Remnants are to be traced in each individual mind or life of those conditions, in which the highest human state was one of violence and crime, and physical violence toward criminals; when the moral perception sets in, the states of physical violence become immoral, for the simple reason that the moral law teaches a higher and better method, not only of redressing wrong but of teaching the wrong-doer.

The perception of the moral law, and the appreciation of these principles are of slow and gradual growth in the minds of the people. The world waits long for all fulfillments, and the average human life is far from its highest victory, since each one criticises and condemns with violence a different kind of violence in another.

The general mind is prompted to say: oh, I can not believe that every one must pass through all degrees of degradation! But that which would be degradation to a higher stage of expression is not so to that state which knows nothing higher. The present expressions of degradation are what each has passed through when not yet aware of its import. The awakening comes when one already begins to rise above it. One might as well despise the state of childhood and never expect any human being to be *born* in any other condition than that of manhood and womanhood. Each one must experience every fault, failing, and foible, until they are overcome, the disgrace is not in the thing itself, but in a condition which knows of wrong and still continues in it; but even this is another state of childhood, like the wilfulness of the half grown boy or girl, not yet arrived at the estate of manhood or womanhood, but feebly imitating the wisdom not yet possessed. But we have observed that the greatest philanthropists, the most fully rounded natures, those, of course, who have overcome all temptation in a given direction, are the most lenient toward the states of crime; this is because they can not only perceive the difference in states as an explanation of crime, but they are beyond any possible condition of temptation; and as consciousness of temptation in a similar direction is often the cause of the hatred of an offender, so he who censures his fellow man who errs, instead of pitying him, unwittingly betrays that he may have in his heart the germ of possible temptation in the same direction.

The various experiences in human existence, of prosperity, sorrow, pain, poverty, riches, power, bondage, etc., are different tests applied to the different stages of growth, as well as for the growth itself. The finely wrought metal is thoroughly tempered and put to the most crucial tests; when it is impervious it is pronounced perfect. The ship clad in an armor of steel in which there is a single flaw will disappoint those who passed it or sent it out to sea, that flaw will prove its ruin. It is, therefore, in all the intricate ways and windings of human existence, when human beings feel the safest, and are hedged around with social, moral, and theological armor, that the temptation finds them; when it conquers them it simply proves that the victory in that direction has not been complete.

We know of a very philanthropic clergyman, in England, who, in order that he may sympathize with the state of the prisoner, locks himself up with the criminals and shares their food and lodging. This is about as absurd as for a man to be hung for murder, who has not committed murder, that he may know how a murderer feels. The state of the murderer is in the heart; one can not take the place of the criminal unless he is in a state of crime. He may endure, physically, what the criminal is called upon to do; but he has the armor with which to do it: the armor of innocence, so that which is a penalty to the criminal, is simply the heroism of self-appointed martyrdom to him who shares the dungeon but has not the darkness of guilt.

One must not mistake that which is transiently noble, and seemingly generous, for that which is real nobility and self-abnegation. This great moral chaos, where embodiments are thrown into existence, in which is illustrated all the complexity of man's moral being, is, nevertheless, governed by rules more absolute, by laws more unyielding than any laws that govern the physical realm. The degrees of moral growth are degrees not only of conquest over temptation, but of conquest of the self which is the physical arbiter of man's destiny. That self which you are taught to cultivate in physical existence, and which in some material and mental states you *must* cultivate, is the very self that you finally have to overcome. Just as in arithmetic you learn certain propositions and combinations of numbers which are valuable, but when you pass on to algebra you cease to use them, they are no longer valuable, you have learned that which is better; and in the higher branches of geometry you have still greater triumph, methods far superior with which to express and to solve the problems presented. In like manner this physical self, which is first nurtured and has its place in the primitive stages of expression, must afterward be overcome, superseded.

That which supplies the physical energy is not to give any honor nor any aggregation of power to the one possessing it, (any more than treasures of gold or other material possession) but in its highest use is a Divine bestowment. Thus the moral law is thrust upon man's outward nature, in exact opposition to that nature, to be afterwards reconciled to it by overcoming, and bending the material part to the uses of the spirit. We have illustrated this by the first states of existence, in which the victory of physical strength, that which constitutes the physical possessions, is power. When the moral nature enters there is a perception that weakness ought to be protected. The greatest evidence of human advancement today, is to be found under the Christian idea that the weak are to be protected against the strong.

Once more let us refer to those states of superficial moral growth wherein there are flaws, chiefest of which is the flaw of self-praise; self-righteousness. This pride of excellence in any moral direction is the greatest flaw. As much greater than the pride of physical strength or intellectual power, as the moral nature is greater than the physical strength or the intellectual power. Therefore it is not strange that in the midst of all the words of gentleness and encouragement spoken by Jesus to those who were condemned and despised by men, that His words were of a rebuking nature toward the self-righteous, those who considered themselves the judges of others; the "scribes and Pharisees, hypocrites," representing the typical lovers of virtue in themselves; the state which scorned anything else than its own standard of excellence. The moral law puts to the severest test such states of supposed virtue, in which the letter of the law is the rule for human action. He who conforms to the letter of the law is considered a good man, while he who, sometimes disobeying the form of the law, most manfully struggles against temptation and finally overcomes it, is, nevertheless, censured and condemned. Such a state is often not considered a success in human life, but in the kingdom of the spirit each step toward self-conquest, in the sense of *overcoming*, not only the tendency to temptation but the possibility of it, is a step of victory, and that is moral attainment.

In all the states, however complicated, that human life may be, it must be remembered by each that the highest possible states are those toward which the human race, as a whole, is tending, as represented by the highest in each individual.

There is repetition and reiteration of many of these points, because we desire to make clear the solution of many of the difficult problems in man's moral condition, for here is the principal struggle, and here the final victory.

There are four general states of expression in connection with man's relation to all moral propositions; and as many embodiments in each state as there are varieties of conditions in the human race.

First: Unconsciousness of the moral law, and therefore no responsibility in connection with it.

Second: Consciousness of the moral law, but inability to resist temptation. Here is the beginning of responsibility.

Third: A false height, Pharisaical "I am holier than thou." Which does not commit an offense *because it is condemned*, and because temptation is not in that direction. Here is the gravest responsibility.

Fourth: The victory over the offense through victory over the temptation, and, consequently, the victory over self-praise and laudation. The triumph of moral law.

As previously noted and emphasized, the states of expression which include no knowledge of the moral law, are states of physical expression merely; and, like the states of infancy in personal embodiments, include no responsibility. The one hope for such conditions must forever be included in the term growth; expression in further embodiments until the higher nature *can* be expressed.

The second stage, being more complicated, is the more perplexing; but it calls for the higher degree of charity. The awakened glimmerings of moral perception are not the full growth of moral power, nor even the half growth, any more than the boy half grown is a man; but very often this moiety of growth is mistaken for full manhood.

The third stage, or false height, is even more difficult to meet. To the individual it seems like the real height, but has forever been revealed as the false one. To have charity for the individual and yet to tear the mask from this false condition, is only in the power of the most exalted lives, the highest teachers. Any measure of self-praise or self-congratulation, of thinking or acting: "I thank God that I am not as other men," is a portion of the evidence of this third condition.

The second and third states express the general condition of mankind morally.

The fourth stage needs no elaboration: a state absolutely free from moral obliquity, and absolutely free from self-praise or even self-consciousness, is an ideal, and yet a surpassingly real, state; a divine expression.

We pass on, from the usual individual lines of embodiments, to those exceptional lives, who seem to be here for an especial purpose; who come as some *rara avis in terris*, to astonish the world with their

brilliancy. These are embodied Souls, perhaps from other planets; alien to the earth, but are sent here on some errand of experience for themselves, which includes, also, a lesson to those embodied on the earth. Sometimes they are in advance; and the world looks on in amazement at their achievements; sometimes they are Nemeses, and the people to whom they come do not know the true nature of their visitation, but ages afterward it is revealed.

Across the interstellar spaces there is spiritual, as well as magnetic, sympathy between planets; and if the earth, or any nation thereof, has arrived at the condition needing an illustration of the life that is not upon the earth at the time, or if a force is needed that no life upon earth is qualified to give, or if a Nemesis is required, then one takes a pilgrimage from the planet next in advance to show what is needed, and to illustrate the power that is beyond. This explains those peculiar embodiments that seem to thrust themselves in upon human life, and which seem to be unaccounted for.

Then there are conditions in life where you will see individuals who seem to be made up of fragments; who never do anything continuously; who can not persist in anything as a pursuit; who seem to have ability in many directions, but no tenacity of purpose. One of these lives would seem to be adapted to commerce for a while, then he would be a lawyer, then he would be a book maker, and finally a teacher, or a clergyman, then he would turn speculator; these are the gathering up of some of the fragments of embodiments that were not finished. These fragmentary states are like threads. You may have seen work that was done on some of those ancient hand-loom, where there was not a continuous thread, but the ends of the woof were left to be afterward carefully gathered up, or cut off, to make the warp and woof complete. These fragmentary and erratic lives are like the broken threads, having this intention; that they are taking up those threads of other embodiments to carry them forward to complete the fabric of life. You may have in mind some who seem to possess peculiar traits, each of which are wonderful, in their way, who have intelligence and ability in almost every direction, yet no continued purpose; they are illustrations of this state to which we refer. Sometimes these erratic lives suddenly change when they reach a certain state; when these fragments are outworked and discarded, then the new line, whatever it may be that is to be taken up, will be carried on to completion.

Many embodiments beginning expression in one direction turn, in later years, toward something entirely different. The child and the youth may seem to have tendencies that point in one direction, but

mature life will find them wholly changed. We call this an overlapping; where the previous embodiment had not finished expression in a certain line. You will see this illustrated in precocious children, whom fond parents and friends think will prove remarkable in some given direction; when childhood is past, the gift in the direction of the precocity ceases; parents and friends are disappointed; they had built hopes and expectations on their early promise, but it proved to be fictitious only. All these instances are unaccounted for, except in the usual attempt to account for them by saying: the child's gifts have been spoiled by doting parents and unwise friends; but that which is perfect and genuine can not be perverted in any way.

If any gift is to serve a purpose in an embodiment it is fully expressed, but if it *has* served its purpose in a preceding embodiment it sometimes flashes like a parting gleam of light upon the consciousness in the next embodiment, to show that it *has* been, and then gives place to something else. We have known some who as children were very miserly, (this is not usual with children) who seemed to grasp money very closely, yet who entirely outgrow the tendency in later years. We have even known the very extreme of generosity in childhood, succeeded by avarice in later years. Oftentimes the things that were prized and looked forward to in childhood, one wholly rejects in mature years. The solution of the overlapping is, that there is a line of expression to be finished in a given direction, and when that is finished, even if it is in childhood, the embodiment then takes up the line of that expression for which it is really intended.

These instances must serve not only to illustrate the frequent and intimate relation of an embodiment to a previous one, but they bear us directly on to the next step in our lesson: that of Reminiscence.

REMINISCENCE DIFFERS FROM MEMORY

AS POSSESSION DIFFERS FROM THE SHADOW OF IT.

Memory is simply the register of passing events. Reminiscence is the essence of life; the fragrance or perfume of the flower of existence, whose fruition is in the Soul. Few lives, who are at all prepared to think on this subject, have not some reminiscence; none have the evidence of memory; some odor of a flower, some strain of music, the sight of a face upon the street, a conversation with some individual, who may be a stranger, the glimpse of a castle, will call up singular reminiscences unto such as we have referred to. So subtle, yet potent, are these, that were they fashioned, as they have been by poets and novelists, into song or story, they would form the soul of all the romance in the world.

All Oriental prophets, and ancient scholars; many of the Grecian philosophers; modern writers of exalted romance; and poets of every age, have been aware of reminiscences of previous embodiments, or have made the heroes and heroines of their poems or novels to possess them. Pythagoras, being far advanced in embodiments, could perceive what he was in his previous existence, and that he did not finish the line of teaching that he intended; he had foretold in that previous embodiment that he would come as a teacher. All this was clearly stated in his teachings. He gave his followers to understand that he had reminiscences of long lines of life through which he had been advancing to reach the knowledge he had attained. Brilliant in science, as well as in morals and philosophy, the world accepts his perfect propositions in mathematics, but forgets his systems of ethics and philosophy. Plato's divine "Cosmos" included all past as well as present and future expressions. Wordsworth in his "Ode on Immortality," Goethe and Schiller, and a score of others, illustrate the knowledge of reminiscence or the perception of it in the divine art of poesy. What other light than this divine reminiscence gleamed in upon that child, Bettina Von Arnem, to make her know that Goethe was the genius of the hour? To whom other than the princess of a sacred past, in a kingdom not of earth, could Schiller have traced the "Mystery of Reminiscence"? George MacDonald in his novel, "Portent," has distinctly made the hero and heroine know that they were upon the earth before. It is a sad, weird tale, but it serves to illustrate the truth of reminiscence.

There are many hundreds of lives upon the earth today who have reminiscences. Perhaps there are none in this room who, if they spoke from within, have not felt at some time a reminiscence of a previous existence, as though somewhere before they had seen, or felt, or experienced that which is transpiring here and now; a clasp of the hand, an intonation of voice, a flash, a gleam, a sunset glow, enough to reveal the heretofore.

Among many thousands of similar instances we cite one. We know a lady who never signs her name to a document, even an ordinary letter, without being seized with violent trembling. She always said, long before these teachings were known to her, that she felt that she had signed her name consenting to a terrible crime or injustice in some past time; perhaps to a death warrant, possibly that of her dearest friend; and that it had been a lifelong sorrow to her in that past time. When we consider what those past times were it is no wonder that sometimes there is hesitation, and trembling unaccountable, when one is performing an ordinary act. It is no wonder that

sometimes a reminiscence, as of sudden sorrow or of joy, should come upon one. What would be the feeling of the embodiment following such a life as that of Mary Stuart, unfortunate, not without ambition, but eighteen years a prisoner in the various dungeons and castles of England to serve the ambition of the royal household? If there were sometimes tears unexplained, a reminiscence of sadness that had no excuse for being, it would not be remarkable. Sometimes a babe comes sighing into a glad mother's arms, and it is only after months and years of love-light, and smiles, and kisses, that the child is won from its pre-existent sadness. Sometimes there are smiles and joy wholly unaccountable: since they are often depicted in the countenance where there is no outward occasion for being joyous, in the laughing eyes that reveal in every expression delight and gladness, in the hearts that are glad and can not be depressed or made sorrowful by the experiences of daily life. You will see hearts brave, cheerful, and strong, who will say: "Well, this is not so bad, it might have been worse;" who turn persistently to the light instead of the shadow; having either conquered the shadow or are luminous with strong reminiscence of the great light of a joy that was theirs.

The state of reminiscence does not begin with the first, nor yet with the second degrees of expression. It is a state of intuitive perception of the possessions within the Soul, but like all attainments has its shadowy and its real side. We may illustrate this by citing the one who is ascending a mountain: while he is in the valley, or even during the ascent, when he is struggling, entangled in the woods, and briers, and 'mid rocks, or descending into valleys between the hills, he can not see the path by which he has ascended, nor yet the way before him, but when he comes to one height he can look back along the mountain and see the devious path by which he has ascended. He also has a glimpse of the way before him, of the higher height to be attained, and once more plunges into the valley, or ravine, or tangled maze, to ascend. So at a certain height, or a certain degree of unfoldment in human existence, glimmerings of reminiscence begin: the consciousness of having lived before, of having suffered with the sufferer, of having traveled along the shaded human ways.

As those teachers like Pythagoras and Plato, and the shining groups of minds clustering, like stars, around some prophet of old, gave evidence of their individual reminiscences, so, in degree, many whom you meet today in the average state of intellectual and spiritual life, if closely questioned, would say: "Yes I feel often as though I had lived before; I have many times a sort of reminiscence of having had a previous existence here." Although this may be

laughed at by friends, and frowned upon as a dream, or a freak of the imagination, still when you take up the complete web of human life its warp and woof will finally be found enwoven of the lines of these reminiscences.

At certain points in human progress each Soul looks back over these lines of life and is aware. Poets and artists are privileged to dwell in what is called the realm of the imagination, and they are not criticised if they picture two lovers who think they have met and loved before. They are not censured if, on the top of some ancient castle or ruin, there shall suddenly come into the mind of the dreamer, as depicted in the poem or picture, that it is all familiar, that he has been there before.

Poets, and artists, and writers, in the realm of the imagination, are supposed to have an especial sesame to enter the mystic and shadowy regions. All references to pre-existence, and reminiscence, are supposed to be poetic license; but if poets did not strike a chord in human life that would vibrate in sympathy with their thoughts how could they thus write? The thrilling, the deep, the unexplainable, is oftenest that which is founded in the highest truth. If this principle were not in the upper air, if it did not belong to one of the inner chambers of the spirit, it could not be thought of. People do not absolutely invent ideas of this kind, they are borne into the consciousness from some inner realm. In ordinary lives, deeper subjects sometimes take possession and there begins this line of reminiscence, which, however, relates to the deeper consciousness, and which is very wisely veiled from the ordinary vision: since if people were busily engaged in remembering what they were, they would not fulfill the present duties and objects of life. There is just sufficient of reminiscence in the world to offer as proof when any teaching is distinctly on that subject. Taking the whole world, and the whole human history, the evidence of reminiscence are as complete and as numerous as any other factor in human life. Nor is it possible to take from this rare lily of existence its attribute of being a flower. Reminiscence would not be what its name implies if it were more than an atmosphere, a wonderful background into and through which the tones and tints of life are to be wrought.

We again take up the illustration of the traveler, and follow him to the higher heights, fore-gleams as well as after-gleams are on those shining pinnacles. Can any one doubt what realm we are entering? These heights constitute the realm of sages, teachers, prophets, and, finally, of Messiahs.

THE STATE OF PERFECT REMINISCENCE IS ALSO
THE STATE OF PROPHECY.

We have now reached that point of our subject which relates to spiritual existence, or what is commonly known as "The Spirit Life," "The Spiritual World," etc., etc., in connection with Embodiments.

SPIRIT IS THE BREATH OF LIFE FROM THE SOUL
INTO MATTER FOR EXPRESSION.

Each Embodiment is the result, in expression, of a Soul-breath, which is its spirit.

The Spirit of each Embodiment expresses a personality, but not a complete entity, the entity being the Soul.

The spiritual existence of each embodiment is expressed in the earthly form (of that embodiment) and in the spirit state that succeeds the form. Or, to be more explicit, the expression in each embodiment includes the earthly and spiritual states, the latter being the continuation or fruition of each embodiment. As the seed planted in the soil has a certain growth beneath the surface of the ground, a fuller growth above the surface, and fruition there, so the spirit has the fruition (as spirit, not as Soul) of its embodiment in the state which follows the separation from the body. Whatever is the intention, theme, or line of experience or expression in any embodiment, that is, in a spiritual sense, carried forward into the realm of spirit: each embodiment yielding its spiritual harvest.

There must be expressions and experiences in all the spiritual states belonging to earth, (or any planet) as there are in all the material states, to complete the full measure of the Soul's expression here. In the most primitive earthly states, or those nearest to matter, the spiritual expressions that follow each embodiment are very feeble, and, therefore, the spiritual existences are of short duration, and are not connected with any conscious moral or spiritual activities; but in later embodiments, when the mind and spirit begin to be active in expression, the spiritual states which follow the earthly embodiments are, necessarily, more complete and full as the fruition of each embodiment.

Between each embodiment and the succeeding one is such period of time (viewing the subject from the human side) as is required for the spiritual expression or fruition of the preceding embodiment. There is no haste, there is no delay; no imperfect or broken links in the entire chain.

The *human* mind takes alarm at once at these teachings, and

declares a loss of *identity* if one embodiment is followed by another, and one spirit after another has expression. Herein we differ from that which is called *reincarnation*. There is no reincarnation; there is another expression, and another, until all that is possible is expressed here and in spirit life. *Another embodiment is not a loss of identity, but an added expression of identity.* One may paint a picture to-day, another in a month or a year, and in two years may write a poem or a treatise on science; never losing, but adding to, his individual expression.

The entity is in the Soul. Identity is whatever is expressed from that Soul. One embodiment or one thousand can not destroy the identity nor the entity. As each form only expresses a portion of the spirit that pervades it, so each spirit (of a Soul) only expresses a portion of the Soul. Do not mistake the spirit of an embodiment for the Soul: it is as fatal as to mistake the body for the spirit.

Spiritualism reveals, as its name implies, a knowledge of the existence of spirit, and the experiences after the decease of the mortal form of the spirit which possessed and pervaded that form. The spirit of each embodiment has existence in spirit life, and when the embodiment is a culmination in any direction, the spirit of that embodiment remains as a perfect portion of the entire expressions on earth. When the experiences are complete, each of these culminated expressions forms a portion of the entire expressions of the Soul. While the failures, as they are termed, all that has fallen short of perfection in any direction, form no part of the Soul possessions.

THE RELATION OF THE SPIRIT TO THE SOUL

IS AS THAT OF A SEGMENT TO THE WHOLE CIRCLE.

The Soul *includes* all expressions and relations in all embodiments.

The spirit of each embodiment is expressed as long in mortal and spiritual life as there is any call or demand for it. We mean by this: any duties that are unfinished, any ties that are formed and require to be maintained, any outward or material belongings in which the spirit is concerned must be preserved.

People say: I would not like to go into spirit life and not find my friends. If they *are* your friends you will find them, if they are not you would not wish to. All real ties are found to last in spiritual existence, and form a portion of the Soul's possessions. The larger sphere includes the smaller one. It does not detract from the relation of the moon to the earth because both revolve around the sun. Nor does it render the relation of the planets in the solar system any less important

because the entire system, including the sun, revolves around a more distant central sun.

Children leave their parental homes to form other ties, of marriage and parentage, but are none the less children. One might as well suppose that the relations of life, parent and child, husband and wife, brother and sister, are blotted out by the Soul's relation to God. All are included in the Infinite Love. So this Soul-life must include all the relations and expressions of spirit, retaining the real and rejecting the shadowy or unreal.

The mother, whose child is left upon the earth, does not change her natural or spiritual relationship, she fills her function toward that child. When there is an added expression upon the earth, in another embodiment, it is after all possible duties have been filled toward the child; and that relation of mother and child, if it be real, is included as a portion of the Soul's treasures.

Generations pass, usually including from one to two hundred years, before another embodiment occurs, except in particular cases where the life has nearly reached a culmination.

There are exceptional states in the expressions of every Soul, wherein the spiritual existence after an embodiment may be very brief, or very protracted, extending to one or two thousand years, or more; but the average is, as previously stated, about two hundred years. We could mention instances where those who have lived what they have considered unfinished lives, wherein their work was not completed, and they have had a wish to take up their work again, have soon had expression in another embodiment. We could mention instances, for illustrations, in which it was evident that one embodiment was nearly related to another, that the line of retrospect was complete, as in the case of Pythagoras.

Strange messages from spirits, that have been mysterious to those receiving them are herein explained. A lady asking of a communicating spirit for a certain spirit friend, received the answer: "He has gone on a voyage back to earth for the benefit of his Soul." Other answers, which were veiled, yet easily understood in the light of these teachings, have been given by spirits at various times, who could not explain the absence in their spirit states of certain ones whom they expected to meet.

Reminiscences of previous embodiments do not exist in ordinary life on earth, nor in the spirit state following the ordinary life; therefore it is not strange that mortals do not receive these teachings from spirits usually, for unless the earthly embodiment is ready to receive them, the spirit state following the embodiment will not reveal them.

It is with spirits as with mortals: very few mortals know; but there are in each individual, in mortal and in spirit life, if the indications were carefully noted, certain flashes of reminiscence: we mean in such lives as have reached any degree of thought or intuition upon these and kindred themes.

Each spirit enters, therefore, the spiritual existence with perfect freedom and safety; as far as personal existence and relations are concerned each must carry out, as spirit, the spiritual continuation of the line of mortal life.

To the spirit of each embodiment there are no new beginnings in this spiritual state, unless those beginnings were included in the embodiment, even though veiled; but each spirit state is greater than the embodiment because the fruition of its line of expression. The spirit that has already started on earth in a line of moral excellence can not change that moral excellence in spirit life; can only carry it to a degree of perfection in that line. The one, however, who has made no conquest of temptation while in the earthly state, where temptation really exists, can not win that victory in the spiritual state. So one who passes into the spiritual state of existence, passes only to the spiritual completion of the solution of the problems already commenced, not to a moral renovation; nor is that lack of moral victory a state of active or aggressive *evil* in the spirit existence; it is an aggregation of weakness. Those shadowy states, frequently referred to in spirit messages, strongly pictured and typified, are not states of positive, active, aggressive, evil, but are states of negation. That which in earth life is positive, because fed by material and organic conditions, is spiritual imbecility. To be a murderer on earth is in spirit life to be a weakling. Those spirits having no knowledge of goodness have no spiritual power. All who have aims, aspirations, and exalted reflections in earthly life, pass on to spiritual states commensurate with them.

No added embodiment is necessary until all obligations and duties belonging to the late embodiment are expressed and perfected.

Where infants pass to the spiritual state there is a spiritual purpose to be served even by the transient earthly state. You often hear mediums describe the spirit as growing up in spirit life; such is really the case. In each embodiment the impulsion or expression, even though but commenced in the earthly form, is carried out in spiritual existence, for such embodiments are not intended to be perfected here; in all cases where a child passes on, a double purpose is served. When a babe comes it is not always that it comes for *expression*, that little hour of life would not count as an expression; but the object is that

something is wrought in the lives of its parents. These waifs that float into existence below, and linger but an hour or a year are not robbed. How stupendous would be the robbery if one human life were all they could have!

There is no theory in religion or science, unless it includes that which we are teaching, that will explain why it is necessary for one man to live until he is eighty or ninety years of age and a babe to die before it is a week old, or before it is born. If it is said in reply, that the spirit state can supply all the lack of experience on earth, why not in all cases? Why must any grow old?

We find that there are numberless ways in which Soul-life can be expressed, and each Soul can and does find absolute expression in all possible states of human existence, so the life of an hour or a moment may balance the life of fourscore or a century. Thus there is no loss, because in the great culminations of existence, just as in experiments in science, those states which are stepping stones, experiments toward a result, are not counted, only the successes; so in all these successive lines of embodiments, for every flickering life that goes out before one has time to know that it is here, there is always opportunity and time to equalize and balance all; and whatever was unexpressed, seemingly, finds expression; and the *real* intent of each embodiment is expressed.

To have the whole of human experience one form must not only die when it is eighty, but one form must die before there is birth; the expressions and experiences include all possible states. The spirit state in each embodiment is included in the whole plan. Your spirit life, or spirit world, is not disturbed by these teachings. It is only provided with a diviner sense and recognition: is included in the larger sphere of being. A knowledge which is far greater, and is encompassed and surrounded by as much larger life than before, as the sun's light is brighter and more potent than that of the moon.

Spiritualism without these lessons is as the moon revolving around the earth. In the moonlight of existence, limited by certain spiritual states, you may glow and shine after the state of earth, but when you find the *source* of the light of the spirit, it is this Soul-life which includes all spiritual states and all human existence. Under its divine and solvent radiance you are not only reconciled to birth and death, but to any birth, and to the death that is in human life; you are reconciled to all different conditions in outward existence; to all those states in spirit life that are not provided for in theology, and that Spiritualism only touches lightly or not at all, and can not explain, and can not answer. This light is the only solution of the heretofore, and of those

states far beyond spirit existence, in the realm we name angelic. Those differences also in spiritual conditions you know are ultimately all to be solved, but how, or in what way, has not been revealed except in this light of the Soul.

Spiritual existence, as a rule, includes the period of time which would be required for the full perfection of the life on earth, and for the carrying forward of its purposes in spirit life.

As there is approach toward the final culmination in embodiments on earth the spiritual harvest is riper before entering spirit life, so the interval of time between embodiments is much lessened, for as the embodiments approach the final culmination there is more rapid tendency to expression. It would not be surprising to you to know that where geniuses have been perfected in many ways and there are many lines of culminations coming together that the embodiments are much more rapid, that the earthly ties are less dominant, as they are not needed, and that at last only the spirit prevails and the Soul seeks expression in its final states on earth.

We have endeavored in this and the preceding lessons to impress upon you the *equality of all Souls*, we have endeavored to impress upon you the *absolute justice of this law of expression* as applied to all Souls. We should like to impress upon you more fully that which should be the lesson, particularly to mortals in their present state, that not only everything is possible for each individual Soul, but that no Soul ever expressed any genius or splendid quality that all will not express.

We would like to give encouragement to such as are athirst, seemingly restless and dissatisfied, that what is not attained will surely be won; and even though it may be valueless when it is attained, you must each accomplish it and find it out for yourself. No one can have expression for another. Even in the short space of one generation the son never follows the admonitions of the father, unless the son is older than the father in expression, but if he is not older in experience he will have his own experience, whatever the admonition may be, and he soon gets it in life. No human life can have experience for another. One who has never experienced love can not declare what it is, so that divine impulse, of love, must ultimately come into every life in all guises until the light of Soul-love is known. No one can tell what religion is, until a religious force is born within; others may call it a dream, enthusiasm, unreality; may have no interpretation where-with to solve the sacred flame, but if it has been experienced it is understood. The same is true of poetry: many may write in the rhyme, or rhythm, or measure, of poetry who are not poets; but no one can under-

stand the *quality or essence* of poetry unless he is a poet. This can be applied to music, to all attainments. Often that which one will throw away when it is won, proves by the desire of having it that it must be won; and each will be obliged to win for this experience: the joy of conquest and the disappointment of it too.

That which allures and captivates man's ambition and deceives his conscience, is a false height from which he may, perhaps, perceive the real mountains upon which the true light shines afar off, but he must descend into the valleys to reach them. Man may build towers for observing the stars, but he can not reach them by climbing to the top of the towers. So each tower of pride, ambition, false hope, or love, man will build; nay more than this: he may wear the laurel wreath and the wreath of bay, and prove what the greatest in the world have known for all the ages, that both of these bear more thorns than did the crown of thorns on the brow of Christ.

Please also remember, that it is not possible while one is measuring the deeps to recoil from them, nor for any to have had experience that all have not had, or that they must not have; it is not possible for one height to have been attained or any beauty or perfection, however fair they seem, or that fairest height of all, moral and spiritual perfection, exemplified in the greatest teachers, revealed in the loftiest minds of earth, that all will not one day attain.

As, sometimes, one's past is a background against which one draws the contrast of the present with the past attainment, let your present imperfections be the background against which the light that is divine shall picture the future achievement in glorious and triumphant beauty; and then remember that that achievement, great, and wonderful and perfect as it may be, will form but the stepping stone to that higher height, that diviner glory which shall follow.

FIFTH LESSON.

THE REUNITED SOUL.

INCLUDING PARENTAL SOULS AND KINDRED SOULS.

Not alone is any Soul pushed out of the Celestial Heavens, out of the whiteness of the throne of God, to seek expression in material life. Even as the mother bird gently pushes her young from the parent nest that they may learn to fly, but ever hovers near and dives beneath, spreading her wings to catch them if they fall. so the Infinite Mother Love watcheth the fledglings of the skies.

Not alone do Souls approach the earth. In all manifestations of nature there are association and groupings; atoms arranged in duads, triads, quadrads and quintads; the flora and fauna in species and families. So groups of Souls pass from the Celestial State toward a solar system for expression. Archangels and Angels, of degrees adapted to the states of expression intended, accompanying them.

In groups of one hundred and forty-four thousand come Souls under charge of an Archangel. This is a Kabalistic and Messianic number, is referred to in the vision of the Apocalypse in the New Testament; it here refers to such Souls as approach the earth (or any planet) at any given time for expression. Other groups of Souls each numbering one hundred and forty-four thousand approach the earth, until all are embodied that the planet can ever perfect in its expression. This largest group is divided into smaller ones, the two smallest numbering one hundred and forty-four Souls, and twelve Souls, respectively. The group of twelve is called a *Family* of Kindred Souls, and is in charge of a Parental Soul; i. e., a Soul having passed through the degrees of earthly expression and being, therefore one of its angels.

The number twelve is the mystical number, the sacred number of the ancients. The larger number, one hundred and forty-four, twelve

times twelve, expresses also a mystical meaning, and has relation to the Twelve Angels, who, grouped in the angelic state, have charge of the twelve groups of Souls. One hundred and forty-four thousand constitute all that come in a certain period of time and begin, approximately, their lives together on the earth. One of these groups are those who first approach the earth and form what is called the "primal nation," the beginning. These take their primary lessons and pass on through the different steps of this life, taking the same steps at the same time, though scattered far and wide upon the earth.

The indications of the relations of the groups is made manifest in the first nations of the earth, where tribes and nationalities held sway according to their physical states, and there the indications are very strong. The tribal rules of the primal nations, the absolute sway of the patriarchal form of government prove that the idea of the parental Soul was recognized, that the one who has charge of the tribe is considered the superior. Sometimes this parental rule is represented by both man and woman. This patriarchal rule, and the harmony of the tribe and family, existing among primal nations, is like the innocence of childhood, and is soon disturbed by the material selfishness that follows.

There are periods of peace in the primal conditions of the nations of the earth; after that there are discord, striving, and warfare; the groups of Souls then have become dispersed into different nationalities; the members of the same nation are no longer kindred, they quarrel in the same household. The typical Cain and Abel of Scripture are the typical aliens in the same household, not being kindred in Soul, expressing different stages of growth in connection with earth. These aliens are to be found in almost every household in any society or community. But for these illustrations, and the true causes of them, there never could have been wars among the nations and families of earth. Souls become separated, they are no longer nations of the life of the Soul, but nations of the body.

The foregoing explains why the ties of relationship and the ties of consanguinity in the lower orders of human life are much stronger than they are in the intervening states, between the lower and higher orders, because the ties of consanguinity are the physical expression of what is termed affection. The first beginnings of strife are after the dispersion of the primal household or nation, and before the higher or spiritual recognition begins. The kindred Souls have become dispersed and only gradually, with occasional glimpses and vivid flashes, do they come together in the same household or nation. They do not

usually meet until in later embodiments when there are great crises or culminating periods on the earth.

Illustrations of these groups of kindred Souls, and their recognition, are upon the earth now in great numbers, and are to be found in every period of human history. When you see, in different portions of the earth, lives spring up suddenly, with natures that resemble one another, similar in thought, alike in purpose, having corresponding sympathy, you may know they are kindred Souls, and yet they may have never met in their earthly forms. There are those who appear and act together in emergencies. Take, for instance, bodies of reformers or groups of people who are intent on carrying forward art or science; musical, artistic, scientific, patriotic lives, who are as brothers and sisters, yet do not belong to the same earthly parents.

It has been observed by thoughtful minds very frequently, that poets and painters exist in certain countries and ages in groups. What constellations clustered around a certain period of time in Italy; the Preraphaelite period, leading up to the wonderful age of art when there seemed to be poured out a new spirit upon the earth, an age created by the group of geniuses that clustered around imperial Rome. Then followed the Renaissance. In poetry also there was the Grecian age; afterward was the Dantean age, and later the Elizabethan age of poetry and literature; all these ages are so named because of the constellations of minds that seemed born for the same epoch, and created the art, or literature, of their period. Who other than a group of kindred Souls could have thrilled Germany with such light as finally clustered around Goethe and Schiller in the small court at Weimar?

When any great movement is in the world, like temperance, like the abolition of slavery, like anything that enlists the attention of philanthropists, there spring to the surface workers in that movement, seemingly already prepared though they dwell in different lands. Around the Reformation there clustered a certain galaxy of minds that seemed to have been made ready for the occasion and the work; were one in the fraternity of the Soul.

In the matters of scientific discovery or invention it usually occurs that more than one mind, perhaps several, make the discovery or invention at the same time, and there is scarcely any nation that does not claim for her favorite scientific mind the honor of each discovery, proving that many think in the same direction at the same time. Each is as much the author of the discovery as any other, but the friends of each frequently have accused the others of plagiarism in ideas; in most cases this refutes itself, since none could know of the experiments leading

to the discovery of the others. In the time of a great intellectual epoch, like the period of the Platonists, there are those who are ready to rally around and receive the central thought. The teacher, like Socrates or Plato, represents the center of the group. The household or children of any particular light rally around their center as there are others who gather around other centers, of art, science, philosophy, or religion; all in these groups are more closely united than those who are simply united by the ties of consanguinity, each recognizes that theirs is a larger brotherhood.

These fraternities are observable in advanced states of human society, not in the lower states, as said before, because of the selfishness in external things that intervenes. In the higher states, when great themes or purposes enlist humanity, you will observe that there is a spontaneous fraternity formed among certain people for working out great moral purposes. This is why there are groups of reformers, groups of men of science, groups of artists. What greater evidence of these groups of Souls could be offered than that afforded in the high state of art revealed in the geniuses who gathered around the period of time when Raphael was upon the earth? What greater evidence than when the poets of England followed one another in quick succession, and when they passed on left the earth almost bare and barren of poesy until a new generation of poets came into the world? What greater evidence than in the patriots, heroes, and statesmen, who rise with wonderful power of pen, or sword, or voice to fight for country? what greater evidence than Italy; than Hungary; than Europe to-day, where not only individual groups, but constellations of groups, seem to rally around the great movements that are upon earth?

Even in ordinary states of earth-life, how easy it is among the multitude of people, if formality is withdrawn, to discover the attractions of each: artist seeks artist, poet seeks poet, the musician seeks his fellow harmonist, the convivial seeks one of his kind, men of trade and commerce confer together, and the butterflies, who hover near the gaudy blossoms of fashion and pleasure, are found at the shrine of their worship.

Frequently people in different stations in life associate mysteriously together. Sometimes a prince of royal blood finds his chosen companion in a peasant. The court, society, and all the world are scandalized, but the prince, in some subtle way, recognizes the fact that there is more spiritual sympathy and kinship between the peasant and himself than between himself and a whole line of his royal kinsmen. This kind of illustration extends in many ways into lines of thought

that are most fascinating; sometimes in reading a book one will recognize a kindred Soul in the author, although unknown in person.

If one were on the plane of Carlyle, but had never seen him, and if in perusing his works his sentiments would impress one more than any other writer, this would prove a kinship. If one understands another person and sympathizes with each aspiration, it is always evidence that they belong to the same family of Souls. One often meets with strangers, so far as any previous personal acquaintance is concerned or any outward recognition, yet after five minutes in the presence of such an one, each feels that there has been an acquaintance of years. One frequently enters into conversation with another and in a short time the two become intimate friends; while with others one may live in the next house, or even in the same dwelling, and each never know the other. A clasp of the hand in an hour of need or sorrow; a look of encouragement from kindly, although strange, eyes; a tone of the voice that sounds like the voice of one long lost and well beloved; these are the occasions that sometimes reveal a kindred Soul.

This is the solution of those ideal friendships that history has recorded: they are typical illustrations of the fraternity of the Soul. Damon and Pythias is the ideal brotherhood which, beyond all ties of consanguinity, made these two one in the consciousness of the Soul. This tie is that which frequently binds men together in business or in literature, or science, and they are as one man, they are brothers.

This longing for the kinship of the Soul explains often the great loneliness that is felt in the world. How many people have felt that they were aliens, almost outcasts from human life! Many people feel that there is, perhaps, not one upon the earth who can enter into their feelings or understand them. The most God-like mind, even the Christ, was heralded in the ancient record as the one who trod "the wine press alone;" so far in advance of mankind as not to be recognized. This loneliness which many feel, which sometimes results from friends and relatives having passed out of mortal life, or from being alienated by conviction, sentiment, exaltation, from other friends and relatives, is explained in this higher kinship of Souls. Thus when one meets with a mind who is sympathetic, who understands every thought, who in conversation seems to understand what truth it is that one is striving to express, who continually exclaims: "I understand this, it is plain;" the thoughts of each flow together: such as these are Soul kindred, unknown to each other by name or nationality; they may each be of a different country, speaking another language; but when that language is translated by the spirit, when each thought is understood as coming from within the Soul, it expresses the kinship; such as these

are of the household of Souls. When you find your friend, your brother, your sister, though not reared in the same family, who has a different name and parentage, yet to whom in your very heart and Soul you feel nearer than to those who have ties of consanguinity, you have found one of your Soul kindred. For such friendship the whole world has often been forsaken, as history many times has revealed.

We have known those who were orphans in the midst of their parents and a whole house full of brothers and sisters, so far as the earthly tie was concerned. The story of Cinderella is not a fable: rejected by earthly kindred, the Fairy is the Soul who works wonders out of meanest material things and brings each Cinderella to her own inheritance where her Prince is sure to be found.

We have known those who had wealth of kindred in Soul who had no human relatives. To those who feel the orphaned state which seems full of desolation and wandering weariness; that which sometimes takes possession of lives at birth; that which causes them to feel as aliens upon the earth; that which comes to each one, oftentimes in crowded cities, or even in the midst of friends, of family and of the household, that there is no one who understands, no one who can appreciate the feelings and thoughts that are within, we will say: do not believe it; there are those who do understand, those who appreciate; and the time will come when you will meet, when you will recognize one another, when the longing for the brother or the sister will be fulfilled; when the Soul-tie is accomplished.

These periods of recognition come only at some great height: when the Soul has had expressions of sorrow, when the heart has had its tears, and the days of weariness have been full of trials, they have quickened the perceptions and made the Soul rush through and claim its own. This recognition does not come to those who have not need of it: to those in the outward conditions of life, who are satisfied with worldly things and treasures; nor is it always true that they come to those who are dissatisfied. Sometimes there are members of the same family who are Soul-kindred. Two brothers will be more attached to one another than to the others, two sisters will seem to be nearer and closer to each other than to the other members of the family. Sometimes the adopted child is the heart-child of the mother, is nearer to her in spirit than those of her own flesh and blood. She puts it aside in outward conviction, or it is veiled from her consciousness by the soft light of tender pity, but in spirit she knows it. Even those who have no children oftentimes may recognize in the ones about them those who are children in a dearer and nearer sense than if they were their own in mortal tie. So what is denied in material life the spirit always

provides. Sometimes, like a prophecy of the divine family, the whole household are kin. This is the ideal household on earth; there is no jarring or discord; all are pervaded by deep spiritual love.

There are those who say, concerning these teachings of embodiments: "They divide the mother from her child." We answer: the tie that is real can not be divided either by mortal *birth* or *death*. Can any one tell us what tie it is that binds the mother to her child unless it is the Soul-tie? There is no Soul-tie, and sometimes no human love, accompanying some states of physical parentage. Can any other teaching explain why the harsh parent sometimes casts aside the child, disinheriting from love, estates, home or crown? No *teachings* can separate the mother from her child; the world and its selfishness divide, but the Soul reunites, and the true parent and the real kindred find every tie perfect in the kingdom of the Soul.

All Souls having expression at one time upon earth, being in groups, those in the groups of any twelve Souls (twenty-four embodied human lives) express themselves in similar states at the same time. The twelve groups composing the one hundred and forty-four are also, as groups, passing through similar experiences. But there are divergences among the one hundred and forty-four thousand, some groups passing through an experience or series of experiences a little in advance or in slightly diverging lines from the others; but when the culminating period is reached all groups belonging to one Dispensation will have had similar experiences.

As all Souls in these groups of twelve, and one hundred and forty-four, and, at last, in the whole one hundred and forty-four thousand, have similar expressions and experiences within one of the cyclic periods of the earth, their ripening (or perfection in expression on earth) forms one of the smaller Messianic periods, or Dispensations, hereafter to be explained.

The foregoing will explain why in great crises, like that of the Reformation, there were those who were ready, those who rallied to the cause of the Reformation. All who thus answered were kindred in Soul, belonging to the same or kindred group, had reached the same altitude of perception, through expression and experience, at the same time. If upon the earth to-day the highest subject that enchains the human thought could be presented simultaneously to the whole world, as one might fire something from a cannon's mouth without warning, there would be one hundred and forty-four thousand ready to receive it. Soul-groups of twelve and one hundred and forty-four would receive the new truth together, and the ones who are ready are in those numbers.

All religious societies, brotherhoods, and sacred recluses who have united for an exalted purpose are illustrations of this idea. Associations, or communities like the Shakers, Quakers, and some of those smaller bodies who have retired from the world to establish the millennium, are prophecies: the ideal of Socialism, (not its degenerate namesake,) the ideal human brotherhood, of which Fourier might have been the prophet, and Shelley the poet.

Kindred Souls, as said before, do not recognize each other, except in momentary glimpses and prophecies, until a certain line of embodiments are being completed, or in culminations of genius. They recognize each other in great crises of nations, and, finally, in periods of great spiritual change, like the birth of a new religion. Every Dispensation appears simultaneously to those who are ready among all nations. The truth which is the herald of the New Dispensation is not given to you alone in this far western land, but to all the nations where human lives are found ready to receive it: the light from beyond death, and the truth which is now being expressed to you, finds also its expression in almost every language beneath the sun.

We have thus made known who are kindred Souls; they come under charge of the same Angels, and their Angels under charge of the same Archangel. They traverse together the degrees of human life, and reach those states that will be referred to throughout these lessons as the "first fruits," in each Dispensation, that are gathered by the Messiahs.

We now, with reverent steps, approach the most sacred shrine of the Soul in the expression here: the reunion, or recognition, on earth of the Soul, divided in expression by material existence. This is the culmination of all embodiments, the Crown and Kingdom of all experience.

As the monogamic marriage is the highest state of human society, so is it a prophecy of the Soul marriage, this divine reunion. This ideal state is revealed in all poetry, in the highest literature, and is that which constitutes the dream of the world. In every human life that is lifted above the clod, there is the one ideal state: the thought of each that there is, somewhere, another all its own, its possession. Once each one seems to remember having had this Soul companion, this other self, in some long past period of human expression; or was it an ante-natal dream, a glimpse of the heretofore and the hereafter in the skies?

The Soul, in its twofold expression, having passed through all forms of embodiment, meets. This is the *perfected* Soul, in its conquest over matter. What is meant by this is, that when the expression

of life is spiritually perfect, when the exaltation is complete and the earth has no more temptation, the Soul having expressed in every form, then the life is complete, then the dual life appears.

Once only, in the entire series of embodiments, do these divided expressions of the Soul meet, before this final expression. In such cases the meeting is called "a happy marriage," a union of those "made for each other," a "marriage made in heaven." This meeting is when one half the cycles of earthly experience have been passed. It is a prophecy of the final recognition and leaves its impress or reminiscence. Such instances of marriage, form the typical state of human happiness; it may not be accompanied with great exaltation in any other ways; but in the perfectly happy marriage, where there is never any jar nor discord, nor divergence, there is spiritual, as well as mental and moral interchange and interblending. This is not because the two portions of the Soul are interchangeable or may be expressed, the masculine portion in other than the masculine, and the feminine in other than the feminine form, but because, in this meeting, there is a mutual exchange of experiences, which forevermore is borne on until this final experience when all the lines are complete in the Angel. This is why the most exalted men are tender and loving as a woman, not that they are "weak and effeminate," but that they are tender, kind, and feminine; because, having come in contact with the feminine portion of their Souls in expression in the one half cycle, they have received the baptism of this feminine life. The same is true with women who express, as did "George Eliot," the intellect of a man, but with all the sensitive nature of a woman; as did many Grecian women in philosophy, or poetry, or strength of physical endurance, express the qualities that are supposed to be masculine, but always coupled with refinement and delicacy.

In this, as in all other states of human expression, there are the false and the true heights; the fictitious and the real attainments; so in this Soul relation there are the most fatal earthly mistakes before the real height is reached. In many states where the life otherwise is, apparently, ideal, as in the intellectual height of Greece, marriage seems to be disgraced and disregarded; in the revolutionary period in France, when woman's power seemed to be the greatest, there was the least sanctity in the home life.

Frequently minds who are illumined somewhat on the subject of the Soul-life start from their anchorage as though they expected to become angels at once. Let no one suppose that by going out with intellectual, spiritual, or other than angel light, this angelic state is to be found. No man seeks or finds that which is greater than his attainment. The false and feverish states in social life are as easily solved

in this system as the many other complex problems of human life, as you will perceive ere the close of the lesson. When we portray the real it is the truly ideal, the divine; not a present possession with many, but a prophecy for all.

The different stages of human experience convey indications of approaches to the angelic or perfected state. Human society offers many beautiful and many painful illustrations of the true and the false heights in this direction.

In human states there are many who expect to attain this perfect angelic life while merged in the imperfection of the senses; there are those who expect to convert, or pervert, the accepted states of human society into something that will lead them to the triumph of the ideal height where their selfishness will never permit them to ascend. Human beings are not angels until the angel, by growth in expression, is fully revealed, and then the perfection is manifested in that perfect state. Many social reformers, as they are named, suppose the ideal state is to be reached by the making or unmaking of human laws, but most of the unhappy conditions and relations in human life (indeed we may say all) are the results of the states of individuals, which no human ordinance can affect. One must not confound this ideal and final state with degrees of expression less than perfect.

Many suppose that they have to begin at the apex to build the structure of perfect life on earth, instead of growing to the height by attaining self-abnegation by growth. So it has been supposed that *institutions* are in the way of human happiness, but *human states* are in the way of perfect happiness. Let no one suppose that he or she can find this Soul-state by going out and searching for the immortal matehood. When one grows to the height of a perfect marriage there is no power in heaven or earth that can keep it from one. Until one grows to that height, there is no power in heaven or earth that can bring it to that one. Therefore the lesson to be learned is that every human state of society is as perfect as the individuals that compose it. Fulfillment of all the duties in life, fidelity to each relation, constitute the highest law in human progress.

There are often lives that are trembling toward completion, having longings, aspirations, prayers and hopes which certainly do not belong to the physical, but are the approximation of a nearer relation, an inner unfoldment. You have, perhaps, known gifted people, similarly endowed, who were merely kindred, but who have entered into a nearer relationship that has proven disastrous to both. Many of these instances might be cited in those intellectual marriages, so nearly do they resemble the real, so nearly are the ties of intellect and æsthetic

taste like the ideal, that it is often the fatal mistake of genius to suppose that in another genius is to be found also the other portion of the Soul. Where, sometimes, such association has been but a blessed state of mutual helpfulness, there are other lives where it has been shipwreck and disaster, not from any immorality in either, not from any fault that could be named, but from the mistaken idea that that kinship is Soul-marriage.

There is always a restless period accompanying any reform. These agitations afford most singular illustrations of what we are now teaching: that wherever the changes of such revolution affect the intellectual, political and religious states, they affect marriage. Under imperial decrees there are marriages formed or abrogated, set aside or increased; in periods of speculation as in France or in this country, marriage becomes a commodity, a matter of barter and sale. In periods of revolution all marriage is lightly set aside and lightly entered because every depth of human life is being stirred. This is why many reformers, springing toward the ideal, as in the German "Storm and Stress" period, or in the French Revolution, or in the earlier Grecian history, or as in more recent times, have expected the perfect marriage on earth before there were perfect men and women.

The highest law of Christian lands is the marriage law, as the highest state of Christian society is the marriage state, the bulwark of all social and moral ideals. The mistake is in supposing that the ordinance makes perfection; it is the state in each individual that makes the perfect or imperfect marriage. By laws man merely regulates the differences that must arise in states that are inferior to perfection, but the Divine law is in itself the ordinance of Heaven. That which made the typical man and woman in Eden, before and after the fall, cling together, makes marriage sacred in the light of Heaven, as truth unto the present state. No one can depart or fall from that truth and win the highest, because the highest must grow up from within. As marriage is the highest state of civilization, so its abuse by perversion, by force, by unjust laws, must constitute the deepest source of human misery. There must come a state to the whole world, as there has come to individuals and groups of Souls, when all dross will be put aside and the Soul will be one in this state. Each will become the angel again.

The Souls embodied here do not pass back through the Eden state, but through the experiences of darkness and light, sorrow and joy, tribulation and conquest, reach perfection; and this perfection can not be reached until all earthly things are vanquished. Foregleams of this ideal state, prophecies of this divine fulfillment have been given

in the perfect lives of past dispensations, and in the expressions of Genius, whose Soul-dreams become the reality of the perfect human paradise.

This Soul-marriage is the theme of many writings; many songs and many philosophies; of music, poesy, painting, sculpture; so does it pervade and imbue literature and art, and different forms of philosophy, that it has become accepted generally in human thought that this perfect Soul-union must belong to the perfect human state, when that state becomes divine.

The Deities of antiquity reveal this Soul possession as the final recognition on earth. Osiris and Isis were a prophecy; also Jove and Maia, and the enthralling divinities that clustered around Olympus and Parnassus. Great scholars, teachers and geniuses, as Cadmus, the builder of the city of Thebes, and the inventor of sixteen letters of the Greek alphabet; he it was who searched in vain for his sister, his spouse. Plato pictured the ideal of his Soul in the divine "Una." Dante, at Florence and Verona, exiled, bereft and lone, revealed in his sublime vision Beatrice, who from out her Paradise taught him the words and works of his divine poem, gave him the syllables in which to breathe it to the world, and across the only stream which divided them, which was human life and his earthly state, gave him the White Rose of Immortal Love.

Schiller's "Mystery of Reminiscence" is the surpassing poem of this Soul recognition:

"Who and what gave the wish to woo thee,
Still lip to lip to cleave for aye unto thee,
What made me long thy very breath to drink,
Thy soul in mine to sink?

"As from the conqueror's unresisted glave
Flies without strife, subdued, the ready slave,
So, when to life's unguarded fort I see
Thy gaze draw near and near triumphantly,
Yields not my soul to thee?

* * * * *

"Were once our beings blent and intertwining,
And for that glory still my heart is pining;
Knew we the light of some refulgent sun
When once our souls were one?

"Round us in waters of delight forever
Ravishingly flowed the heavenly nectar river;
We were the masters of the seal of things
And where truth in her ever-living springs
Quivered our glancing wings.

* * * * *

"Weep for the godlike life we lost afar,
That thou and I its scattered fragments are,
And still the unconquered yearning we retain,
Sigh to renew the long and vanished reign,
And grow divine again."

We have only quoted a portion of this beautiful poem, also wonderfully rendered into your own tongue by one of your own poets—Longfellow. Shelley's rare but imperfectly understood ideal, as revealed in the Soul-poem "*Epipsychidion*," portrays this possible recognition as seen in the highest realm of poesy, which is also the realm of inspiration.

The most sacred Soul-love is also the most enchanting to mankind. Dante, painting the divine image of Beatrice upon canvas as well as in verse: who would not give more to see that picture than he held sacred, than to read the poem given to the world? Who would not rather have seen the sonnet that Raphael wrote to his beloved, his wife, than to see all the beautiful images, the dear Madonnas that he painted? And who, knowing that Plato worshiped his divine ideal called "*Una*," would not rather know what mystic tie of human recognition was included in that *Una* than solve all the problems of his "*Kosmos*"?

What this revelation and recognition means, when it is attained, let those lives who have given perfect truth to the world attest; what this revelation means let every heart longing and thirsting for perfect love realize in the promise divine; what it is when attained let each wandering waif in existence hear in the voice of prophecy from within.

You who are alone, lonely and desolate; you who think yourselves companionless and unknown; you who long for the highest companionship, remember: that there is no dream, however beautiful and perfect, that can, by any possibility, equal the perfection of the Soul that knows and claims its own; that there is no ideal, however pictured by painter or poet that can possibly illustrate the Soul possession. But it is by no self-seeking; when all external self is vanquished, then, as a revelation, comes this divine state, and the nearer you approach it the more humble and less expectant do you become, for you feel the presence, at such time, of the divine and perfect life. Sometimes it has been revealed in the typical marriage of earth, which is also the ideal and, in its highest estate, is the prophecy of this divine marriage.

When all vanquishment of earth and self have been made this final recognition comes into human life; it is not necessary that when the recognition takes place there shall be any exalted external position, or anything that people will recognize as greatness in art, science, or learning. Sometimes it is in the lowliest walks; sometimes it is in the

cloister or convent when across the sacred barriers of vestal vows and celibate lives the flashing light of the revelation comes, not to break down the barriers, but to send the light of Soul-love far from the body within the Soul. In the angelic condition there is no turbulence nor turmoil.

All lives tend to this ideal. This perfect, transcendent state is that which was pictured by Swedenborg when he said: "Those who are truly married on earth are in heaven one Angel." When Jesus was asked about marriage in heaven, He said: "They are neither married nor given in marriage, but are as the Angels." This is the meaning of the state of "the Angels." No *spirits* are angels, but when the Soul has been expressed in all possible states of mortal life, the recognition then takes place and the Angel is there. The two are one Angel. This is the revelation that comes from the angelic state to earth. Disembodied spirits do not know it, but Souls. The light of this truth gleams fair and bright above all earthly conditions, and this is that which comes as the crown of all expression and experience on earth.

So step by step the progress to attainment of power and glory must be won in equal portion, and that achievement, that attainment, that final recognition betokens the Angel. It is the final step which is always indicated by no self-seeking, but by the vanquishment of all earthliness; by that which makes humanity perfect and complete, a life of self-abnegation and self-forgetfulness; and he who would go to find the Angel because he thinks himself ready is blinded by selfishness. Lives that are dissatisfied and restless will do well to attend to the duties of the hour and know that when the Angel appeareth there is no more self-seeking. Sometimes in dungeon cells wherein the self-forgetful life has been immured; sometimes in lowly paths of duty; sometimes in such self-denial as expelled Dante from his native home, and gave him the key to the gates of paradise; whenever and wherever found it is the one life of fulfillment, the crown of existence.

The dual life merged in one becomes the Angel; not by the pathway traversed in the involution, but by the pathway of overcoming, of vanquishing the material expression until there can be revealed through the mortal form the angelic Soul. This height has been attained by such as have led and guided the world, which slowly follows after them.

The dual lives flow together in outward expression, and that is the perfected life, the expression of the perfect Soul; the final embodiment on earth is that perfected Soul expression, and not until this expression is attained by every conquest can the recognition take place, and

not until that recognition has the Soul finished the earthly expressions, then the Angel is made known.

When the Angel is completed in expression, when such as these pass from mortal forms, they are not in *spirit* states, but as one Angel enter the angelic state, which is beyond the spiritual state, the perfection of all spiritual states; they will no more be embodied in mortal form, but will have charge of the Souls that come after them. These Angels are *Parental Souls*, or Guides; not in the sense that the word parent is used generically, here it is used to express the degree of difference between the perfected Soul, i. e., the Soul that has perfected its expression in the earthly state, and the states of the Souls who are still in the progress of perfecting the expression. So those who enter and pass through the earthly state and who have been gathered into the angelic kingdom constitute the Parental Souls of those who are to follow in the next cycle or dispensation; are their guardian Angels. When any one is told of a Guardian Angel this term must always mean the Parental Soul of a group of twelve Souls, (twenty-four human embodiments) who are kindred Souls.

These Angels have possession of all experience and wisdom of earth, and thus have the power to aid others who are following on in the pathway and pilgrimage of earthly life. Those in the spheres of Angels, being beyond the spheres of ministering spirits and departed friends, keep watch and guard by appointment over those spiritual states connected with the earth, each Angel appointing ministering spirits according to the need or state of mortals. There are many degrees of Angel life which will hereafter be referred to.

These completed, or angelic Souls, remain in the state of angelic ministry unto earth until succeeded by another harvest of Souls, who become in turn guardian Angels of those on earth; so that all who ripened under the past dispensation remain as guardian Angels of the Souls that they have in charge for the present dispensation.

There are other angelic states; and in each of these states there are degrees; but that which is to borne in mind in this lesson is, that none are either left to grope their way in darkness nor are they unduly aided, but are assisted by all the light and knowledge in the universe, by the Parental Soul, adapted to the needs of each.

In great periods, like those of spiritual dispensations, more lives culminate than at any other time. So when Christ passed into and out of the earthly ministration His Angels accompanied Him, and the "first fruits" of His kingdom were completed Souls who were ready to become angels when He appeared.

Unto those to whom this ideal thought, this perfect revelation can come, this recognition of kindred Souls, this knowledge of the Parental Soul and its guidance, this Soul-marriage, there is complete fulfillment of all prophecy. The states of mortal life, chastening, purifying, uplifting, unfolding, lead, step by step, to the condition of fulfillment, to the condition of perfect recognition, and under that love, under that fulfillment, the Angel is won. Then all lines of life are revealed, there is no more imperfection, each portion of the Soul sees within the other that which has been passed, there is all reminiscence with its perfect grace; and all divinest prophecy.

The points to be remembered in the lesson just given are:

THE SOULS ACCOMPANYING EACH OTHER TO AND PASSING THROUGH EARTHLY EXPERIENCES AT THE SAME TIME ARE IN GROUPS.

THOSE IN THE SMALLEST GROUPS, OF TWELVE SOULS, ARE CALLED A FAMILY OF SOULS, AND ARE SOUL KINDRED.

THE LARGER GROUPS OF ONE HUNDRED AND FORTY-FOUR SOULS ARE SOCIETIES OF KINDRED GROUPS.

THE ONE HUNDRED AND FORTY-FOUR THOUSAND SOULS ARE MESSIANIC GROUPS AND ARE THE "FIRST FRUITS" OF EACH DISPENSATION.

PARENTAL SOULS ARE ANGELS HAVING CHARGE OF GROUPS.

THE SOUL REUNITED OR RECOGNIZED ON EARTH BECOMES THE ANGEL. This angel state is the result of the conquest over every form of earthly imperfection, the perfect man, the perfect woman, the two perfect expressions of one Soul.

ALL SOULS ARE IN GROUPS.

ALL SOULS HAVE KINDRED,

ALL SOULS ULTIMATELY RECOGNIZE THEIR KINDRED.

ALL ARE IN CHARGE OF A PARENTAL SOUL: AN ANGEL.

ALL WILL ULTIMATELY ARRIVE AT SOUL RECOGNITION AND REUNION IN THE SOUL-MARRIAGE: THE ANGEL.

SIXTH LESSON.

ANGELS, ARCHANGELS AND MESSIAHS;

ALSO EMBODIMENTS IN OTHER PLANETS.

Wondrous as seems the attainment of the completed life of the earth, perfect as it would seem the angelic state must be, when the earth has been vanquished and the Soul-light has shone through matter, wonderful as is the perception of that Angel who is prepared to lead other Souls to the knowledge that material life is *not life*, still this is but one of the stepping stones, one of the first steps in that great series that in every solar system must be twelve.

The angelic state of each planet is the perfect life of that planet, representing the Soul in its essence, or unit; but there are, as said before, many degrees of angelic states belonging to each planet. The perfected Soul, having become reunited, does not at once pass on to another planet and have expression there, but in the heavens that belong to each planet the Soul exercises its beneficent parental power. By parental power we mean having charge of other Souls who are passing through the experiences of time. These Angels are secondary Angels and represent the Primal Angels, those who accompanied them and their groups of Souls to earth.

The whole of the angelic life belonging to the earth would occupy as much time as all the embodiments upon the earth. Just as the periods in spirit life correspond, in some degree, to the expressions in mortal form in point of time, so in the angelic state there is fruition of all expressions, and a period of ministration corresponding to all the time of experience; so if Souls have been one million, or ten millions of years passing through the embodiments in one planet, the angelic state belonging to that planet will occupy a corresponding length of time, and they will assist other Souls and spirits in the states beneath. In the angelic state, as a unit, the Soul performs the labor for which the experience and expression has been perfected on the earth, in

piloting other Souls through the quicksands and shoals of human life, as each has been piloted by the Primal Angels; thus there is a succession of angelic expressions belonging to the earth in the ripened states of angelic life, the harvest of all attainments.

The Angels of different degrees belonging to the angelic states of earth, whether as primary Angels or secondary Angels, from the beginning, in all degrees, have especial names, functions, and powers; but their states are so far beyond the earth and its present comprehension that we can only refer to them. For instance: the earth is one of the least of the planets of the solar system. When Souls approach a system of planets they approach for embodiments in all the planets of that system successively. The intervening angelic states are, therefore, what might be termed periods of respite, from expression to ministration. The ministering power being in the Angel, expression being that which includes all of the mortal career; so all ministering power in the solar system and the palpable aids to human spirits are in the angel states. Angels employ the ministering spirits to do their bidding, which is the will of God. Ministering spirits are often confounded with guardian Angels; you now perceive the difference. The ministering spirit has not finished earthly expression, is in sympathy with earthly conditions, is affected by the turmoil of earthly existence.

The state of the Angel is the most perfect state of labor as it is the most perfect state of rest; is that which is near the state of causation, that which is the force impelling to every activity, and that must be a state of calmness and rest. While all is agitation in the spirit state, and in the conditions of mortals on the earth, in the angelic states there is no agitation, because there is possession. That being the state of calmness, the state of perfection, so far as fulfillment of expression is concerned, on the planet of which it is the angel state. You thus perceive the object of the expression on earth and other planets, in its fruition, just as you have in the fruitage of the vine the object of its planting.

It may, therefore, be said that the angelic states of each planet are, in reality, the fruition of the planet, and hold as possession all that Souls have expressed of love and knowledge, from within, through the victory over matter, this victory being attested in the presence of the Archangels. In the angelic states of the earth, if earth were the highest planet in the system, all would have been attained that is possible in this solar system. But as there are planets beneath your earth, some of which have not reached the state of possible expression to any human life, (those within the radius of the earth's orbit are

beneath the earth in generic expression) so there are planets outside of the earth's orbit that express unfoldment in the exact order of their positions in the solar system; those planets are beyond the earth in expression.

If the Angels of earth seem to be exalted beyond human comprehension, what will you say of those planets whose Angels would be as Archangels compared to those of earth?

When the knowledge of the solar system is complete there will be twelve planets included in your astronomical tables. Those not yet discovered by the science of earth will be known when that science is further advanced. The planetary steps from earth outward are all steps of advancement, and after the Angel of earth has remained in the different degrees of the angelic states of the earth as long as is required for the entire perfection of that expression, ministering to others, having charge of others who are following in the paths of time and sense, expression on the next planet begins.

In approaching a solar system Souls approach the lowermost state of expression possible in that solar system, passing successively through the different states of each planet. The earth was the lowest state when Souls commenced expression here. Venus is now lower than the earth, the next in degree is Mercury; the next planet nearest the sun is not even discovered, and the outer planets are not dreamed of. When Souls were first embodied upon the earth, the earth afforded the stages of expression that the planet nearest the sun, capable of any human expression, now affords, and that will be afforded by the last planet nearest the sun when the solar system is completed. When all the planets are discovered, it will be found that Souls can be embodied in the lowermost and outermost states at the same time.

The planet Mars, being next the earth in the astronomical order of your solar system, has no lower expression of life than your highest and most spiritual expression here. So, any embodiment upon the planet Mars would represent a higher state of expression than the highest embodiment upon the planet earth, (excepting the Messiahs who are beyond the angelic state of the earth) would be like your Angels.

In taking this next degree of embodiment, when all is fulfilled in the angelic states between the earth and Mars, the Angel does not pass beyond the solar system but enters expression in the next step. As there is every experience and expression on the earth which belong to earth, so in the next step, which is expression on the planet Mars, the Soul must have all embodiments and must express all that is possible there, all that the planet has provided. On entering that planet there

is expression, as here, according to the laws that govern that planet. Do not think that those expressions are *like* the expressions on earth; if they were, Souls would not be required to pass through them, as before entering upon expression there, all Souls must have passed through all possible experiences of earth as mortals, spirits and Angels. Souls must pass through all expressions on the next planet after having fulfilled all ministrations in the angelic states between the two planets, i. e., having fulfilled all that relates to the group to which the Soul belongs. As long as any Souls in that group or in the Messianic group of that dispensation shall still have expression in mortal, spiritual or angelic states of earth, none can enter the next planetary existence. In fact, in point of time, as said before, in the angelic state there must be as great a period as in the unfoldment of all embodiments on earth.

If some of the inhabitants of the planet Mars were presented to you, were it possible for you to perceive them with your earthly vision or spiritual perception, you would consider that they belong to a race of Angels; yet these would be but the human beings of Mars. They have physical powers and possessions of which you have no knowledge and which can only come through the Angels of your planet. Disembodied spirits can only give you this knowledge from beyond the orbit of the earth through the Angels of earth, because the angelic states alone perceive and impart this knowledge, unless the planet be beneath the earth; if it is, then disembodied spirits can minister to that planet under guidance, but if above the earth the disembodied spirit can only be shown those states and degrees, as said before, by the Angels of your planet.

To typify the states of that planetary life—what they are—we will say: where you crawl they walk, where you walk they may fly, where you dream they fulfill; compared to the earth, the atmosphere, the life on the planet, and everything pertaining to it, are of such a nature that you would think them all spiritual, angelic; still they inhabit organic bodies and are material. But as all science and art and religion upon the earth in its present unfoldment, even in the highest, are the next degree beneath the lowest that the planet Mars expresses, can you judge what must be the condition of the planet whose lowest states already typify your highest ideal? You can not even conceive it.

As said before, could you see the inhabitants of Mars, as embodied in the material life of that planet, they would seem to you as gods. Such is the next step of expression. But we are here to tell you that through the expression of life upon the planet Mars there are as

great victories to win, and great achievements to be wrought, as between the lowest and highest states on earth. Thus, it will be seen, that they can by no means be like what the earth has offered, but must be a continuation, just as a next higher grade in education must commence where the lower one ceases.

Among the ancients, who knew most of these teachings, Mars was supposed to be the Nemesis of the earth. It was supposed that all powers regulating the justice of man to man, and retribution for wrong, were in some way connected with this planet Mars. It has been referred to in a previous lesson that some lives seem to sweep into human existence, not governed by the usual rules that regulate humanity, for the specific purpose of righting wrong; that these are messengers from the planet Mars.

When all the degrees of expression have been experienced, when every possible conquest has been made upon Mars, the Angel again appears, (the Angel of that planet, Mars,) and that Angel is as much higher in achievement than the one that has expression as the Angel of the earth, as the planet itself is higher in relation to the planetary system. All this time the expression is from the Soul. Remember that it is only that the higher planet affords a better opportunity for expressing that which is within the Soul. The Angel of Mars is one who watches over this world in ways that are mysterious to you, but can be understood by the Angels of the earth, those who guard mankind. These Angels of the planet Mars, having higher knowledge and wisdom than the Angels of the planet earth, must announce to the Angels of the planet earth any truths in the Celestial kingdom, any approach of a dispensation, as these can only be known through the higher Angels.

There is a break in the geometrical order of planets in the space occupied by the Asteroids. Among the ancients there was a series of traditions, that there was a war in Heaven between Mars and Jupiter, or between the deities of those planets there seemed to be discord, which caused the disruption of a planet. This divided or broken planet illustrates that which has been stated before: that the usual order proves the rule, and the exception is that which illustrates the rule. It is generally accepted by astronomers that, geometrically, these Asteroids occupy precisely the position that a planet should or would occupy under Herschel's system of ratios. Unquestionably, in the great cycles of material life there is always a break somewhere; that, as you compromise with perfect harmony by certain notes of discord, that, as every musician will understand, there is no music that is not a compromise—were harmony perfect it could not be played

by any living musician upon any earthly instrument,—so in the twelve planets, which are the harmonies in the solar system, there is this interval, this compromise.

These Asteroids are places of experiences, experiments, fragmentary states. Perhaps you know people who consider that they could have made a better world, some who think that they could regulate things better, that they could govern the world better than it is governed, those who think that God has made a mistake in the order of the universe, that something is out of place, unfortunate or wrong; these have an opportunity of experimenting upon the Asteroids. As you often send naughty boys to play in a place that is limited, giving them something to do that they may test their boasted strength and power, so these Asteroids are places of experiment for vain spirits; those who think they can do something better than, in the usual order of things, earth affords; there is an opportunity for experiment, which is generally a failure. Perhaps the typical Lucifer might have been banished to one of the Asteroids had he not found a larger kingdom on the earth where he could illustrate the darkness of his light.

As said before, it was supposed by some of the ancients that this break was caused by war between the reigning divinities. Not so, however: Jove is acknowledged to be Jupiter, and takes secondary charge of the planets next to the sun, while the Angel of Saturn has charge over all planets within its orbit.

It will be useless to expect, either on the wings of philosophy or poetry and imagery, to traverse the entire solar system or endeavor to take you through all the planets and their states. The lesson can be stated but the magnitude of conception must be left to the domain of the Soul.

The lowest expressions of Souls on the planet Jupiter are higher than the highest on the planet Mars. Forms, although having generic life, still have almost instantaneous perfection, such is the subtle power of spirit over the very refined substance that constitutes that wonderful orb. Even in the planet Mars it is, unquestionably, true that the inhabitants are now wondering why they cannot make the inhabitants of the earth perceive them; are endeavoring by signals, which will one day be perceived, to attract the attention of those who live upon the earth. Could it be possible for you to perceive the inhabitants of Jupiter, as they will be revealed to you by interplanetary life, you would see beings whom you would fall down and worship, but they are not to be worshiped, they are only higher expressions of Souls like yourselves.

Those who are the highest Angels of the planet Jupiter enter into cycles or periods that make them lesser Archangels, representing the period of the one-half cycle of all planets. These Archangels are those that have communion with, or send messages to the Souls on earth; are those that announce the approach of a dispensation; are those that in the Middle Ages have been named; and, after all tradition is taken away from demonology, enough was known to show that there was an order of Angels regarded as belonging to your planet; but the ancients did not know, however, that these were the Souls of those who had once had expression on this planet; they become, by higher expression, higher Angels, Archangels, i. e., beyond the Angels; these Archangels are those who have greater power and scope of knowledge than the Angels. The higher Archangels understand the creative processes of life.

Between the inhabitants of the planets Jupiter and Saturn intercommunion is carried on to such an extent that you could only conceive of it by your rarest angelic communion.

If the expressions on the planet Jupiter are such that the grossest forms there would transcend your highest ideal, your visions of fairyland, your conceptions of paradise; if matter is so subjugated by spirit, and by the law of the planetary life of Jupiter that all labor is performed by the rarest mechanism and thought; if even the perfection of all mechanical impulses, inventions, and delicate intricacies of life governing Mars are superseded, set aside, by the still more subtle and wonderful processes known in Jupiter, when its spirit prevails, then there could be no conception in the mind of man on earth of what the expression of life on Saturn is, or what the Angels or the Archangels of that planet might be.

After planetary experience on Saturn and its angelic states, the Archangels pass into the interstellar heavens, ministering there to all lower Angels. They may even pass beyond the solar system, into the solar systems of your central sun, exchanging labors and ministrations with the Archangels of those systems.

The outer planets of your solar system reveal a life that is far beyond statement. Life upon each planet reveals as its culmination the Angels and Archangels, of as much higher degree as the planet itself is higher. Those higher planets and their expressions are so far beyond the imagination of the children of earth that it cannot be possible to state them, only to say that the embodiment on each planet begins where the expression of the preceding planet culminates, until we reach the outermost planet of the solar system, where all are Archangels. These are the Souls who are ready to have charge over

worlds, and it is unquestionably true that, in certain states, not only beings of a still higher order, but Archangels, must know the process of making worlds, as well as of assisting those who are passing through the experiences of planets.

In those remote and wonderful systems that shine upon you in the starry pathway or "Milky Way," some Demigod holds sway, or in clouds of nebulae, where unborn worlds seem to move, some highest Archangel, some Demigod who has passed through all planetary existence of the twelve solar systems, is arranging new solar systems, and even knows the Souls that will be in his charge; as that most ancient Archangel who saw this solar system in its nebulous state, knew what Souls were to pass through the various expressions on the different planets. No more, to an Archangel, is this creation of worlds than the building of ships by the master builder, or the erection of a temple by one who understands it.

Such, then, are the steps of this wonderful planetary existence that they can only be hinted at in these lessons. The degrees that intervene between you and the outermost planet are degrees of gradual spiral ascent toward that which we have denominated the Archangel. The Archangels belonging to the solar system freely mingle with the Archangels of other solar systems; yet there are beings of a still higher order. There are Archangels who dwell in an atmosphere that would correspond to the white light of the sun; such as these would be denominated

"SONS OF GOD."

Not Archangels of the solar system, but those who have overcome worlds; who have passed through system after system, conquering the external strife, and sin of all planets; who, in the presence of that Infinite Light and Splendor, perceive the twelvefold radiance not known even to the Archangels.

Around a more distant sun whose direction is hinted at in the shaft of the pyramid of Ghizeh, toward Alcyone in the Pleiades, are twelve systems of planets including your own, each having a sun. From out that central orb beings of wonderful light appear. These are the inter-solar Archangels: the Demigods, appointed by Infinite Love to aid in the formation of worlds. These are they who plan places for systems of suns, who are blessed with creative power; possessed by the Deity in the infinite degree, it is possessed by them in a finite degree. These are they who have worn the garment of mortality in all those planets and systems, who understand the meaning of all forms of expression, and have vanquished all worlds.

You thus perceive that when the Soul has given expression to all its possibilities in all these twelve worlds and systems, then the "Sons of God" appear. When Christ said, "Behold, I have overcome the world," he did not mean simply the earth, but all worldly conditions. The "Sons of God" are twelve in number, they are the culminated light from eleven other systems where they have passed through all the stages of planetary existence corresponding to your solar system. The term "Children of the Sun" is what was meant in the original, but that you may understand it better we use the words "Sons of God."

Once in a fixed period of years, when this series of systems moves in a certain portion of the heavens, there is a Messianic Dispensation. There is certain planetary growth at times of perihelion, when the systems are nearer the central sun, corresponding to certain periods in your particular solar system. So when the great Sun of Truth shines upon any world from this Messianic center, regulated by the great law of growth of expression on each planet, there is a period, or cycle, called a Messianic period. There are the shorter Messianic periods, and lesser Messiahs, called Buddhas, in the East. These appear on earth once in twenty-two thousand five hundred years, marking only one portion of the large astronomical cycle; but when this entire system of planets and your sun, and when all the twelve encircling suns and their systems have made a revolution around the Central Sun, then a greater Messiah appears; there is fuller growth and larger expression for the harvest of Souls. Each Messianic period gathers a harvest of Souls; i. e., those who are ready to become Angels, Angels who become Archangels. Twelve Archangels of the inter-solar heavens accompany the Messiahs. These are they who breathe to the Archangels of any solar system, the approach of the Messiahs. The Archangels of the earth receive from the "highest heavens," meaning the inter-solar heavens, the state of the Sun, the messages of approaching dispensations.

It was the Archangel Michael who stood by the gateway of Paradise with the flaming sword, that those who passed out of the Eden of Adam might not return by that way, but by the only way possible, the way of Christ. Michael was the Archangel of the Mosaic dispensation, and he, realizing that man passes thus from the state of innocence, the Eden of Love, also knows the way he shall regain it: by the way of victory over sin, by the way of conquest over error, by the way of perceiving that even though he seek in the sun or in the shadow he shall not find the light there, but only from within. This is the return to the Father's Kingdom; it is not, as said before, by the

gateway of Eden, which you remember was the gateway of innocence over which Michael with "flaming sword" held guard, preventing man from returning that way; (the "flaming sword" is conscience, the perception of shortcomings in material life) but by the attainment of victory over temptation when in the mortal life; so do you attain purity. The difference between purity and innocence is, that innocence is without knowledge of good; purity is perfect knowledge. Therefore in this kingdom, which is the return to the Father's Dwelling, there is the Christ state.

The Archangel Gabriel knew that Christ was to come, was appointed from the preceding dispensation to usher in the new. It was Gabriel who closed the Christian Dispensation and passed on to a higher state of Archangels. When Gabriel had finished the Christian Dispensation, another degree was added to his experience as an Archangel, for he had seen the beginning and the ending of a dispensation.

There are only twelve inter-solar Archangels who can ever be known to earth; they usher in and close the dispensations. The Archangels between your earth and other planets of your solar system are one hundred and forty-four. As each inter-solar Archangel is accompanied by twelve who are within the system that you belong to, these each have their appointed powers.

Around the sun of your system twelve planets move. (When that entire system is known.) Twelve solar systems move around the more distant sun; and twelve times twelve around the still more distant sun. This is the planetary scheme, and it corresponds to the Messianic plan. The Sons of God have overcome the worlds. When a Messiah approaches the earth He is accompanied by twelve Archangels of the inter-solar heavens, when He approaches a planet His Archangels are accompanied by one hundred and forty-four who typify the highest state within that solar system, and into the charge of each of these planetary Archangels one hundred and forty-four Souls are given. These Messiahs constitute the redeeming power, the highest teaching the planet can receive, and each must be a Messiah in all the planets of a system; so there are successions of dispensations. These are the "twelve manner of fruits" grown upon that "Tree of Life" whose leaves are for the "healing of the nations." That "Tree of Life" lost in the Eden of Adam is restored in the Heaven of Christ.

Chosen Archangels accompany the Souls to be embodied in a solar system, so the first one hundred and forty-four Archangels (including twelve Messiahs) must constitute, successively, Archangels and Messiahs of all the planets of the solar system. You will have, before the

earth and the planets of the solar system have fully expressed their entire perfection, twelve Messiahs, each one accompanied by a group of twelve Archangels from beyond the solar system. These are the typical twelve in Sacred Writ, to whom, as nearly as possible in outward form, the twelve disciples are to be compared; they typified the symbols of these divine lights who have each different names and offices to perform under a given dispensation. Gabriel was the herald, under the Messianic Archangels, of the Christian Dispensation, and belonged to your solar system, but could not approach excepting to announce a Messiah. These twelve Archangels have beneath them, as said before, one hundred and forty-four Angels gathered from the other planets in your solar system, who have had experiences in those planets and who, from the first, have charge of Souls upon the earth.

When Oresses, (not Osiris) the "most Ancient Angel," was pictured as presiding over the incubation of the world, with countenance almost like unto God, he was the Archangel who heralded the approach of the first Messiah unto the earth, with the Souls that were to be born upon the earth, in the kingdom that was to be ripened first. The seed was sown for the harvest of all the ages. Those were the "Angels of God who shouted for joy" when the "morning stars sang together" for the infant world given unto their keeping, which was to be the cradle for the experience of all the Souls that the twelve Messiahs are to call their own. The group of twelve Archangels accompanying the first Messiah, when the earth under the first dispensation was ready for that Messiah, are all the Archangels of all the Kingdoms. Those, as said before, were accompanied by the highest Angels belonging to the solar system who came with the first groups of Souls belonging to your solar system.

There are the larger and the smaller cycles, or Messianic periods. The latter refer to individual planetary states. Under the Brahminical religion the lesser period was indicated by a Buddha, or prophet; the greater period by Vishnu himself, who became incarnated as the "Lord of Earth." In Egypt the larger cycle was indicated by the reign of Osiris and Isis, (god and goddess of the Sun and Earth) while lesser deities reigned during the shorter Messianic periods. Astronomical signs were frequently used by the ancients to represent these two cycles, in which the twelve signs of the zodiac were conspicuous; but they always had a spiritual, as well as a literal meaning when so used. A knowledge of the esoteric meaning is given in these teachings, so you may separate the literal from the spiritual in reading ancient records.

When under one of the vaster cycles (not simply a cycle that includes one hundred and forty-four thousand Souls, for these are under the smaller dispensations) all the Souls of a dispensation shall finally be gathered, it will be found that all the Angels and all the Archangels, and all the inter-solar Archangels and their Messiah will have left the states of experience and expression belonging to one planet of this solar system, and will have passed on to the next planet, the Angels as spirits to be embodied there, the Archangels to be Angels, the Messiah an Archangel until "the fullness of time." A certain length of time is given these to have expression in the next stage of matter under the law of the culmination of the Soul's entire expression; that law would include all Souls that belong to a certain dispensation.

Concerning the Christian Dispensation: when it was said that there were one hundred and forty-four thousand from the tribes of the Children of Israel who would be called into Christ's kingdom it undoubtedly was true. If you could know positively, which you can not excepting under this law, the number that ripened from the Jewish nation into the Christian Dispensation for the angelic state, you would perceive that typical number. You can not know, by any human knowledge, the whole number that Christ has reached: those who have passed to the angelic state under the Christian Dispensation; but rest assured the typical number of Souls that ripen under each dispensation have already ripened in Christ. You are children of the *New Dispensation* or you would not be here. You do not belong to the kingdom of Christ because He has harvested His kingdom, but you belong to the kingdom that is to come.

Your Earth is approaching the culmination of one of the larger cycles, the beginning of a wonderful dispensation, which includes the larger Messianic period, so that the fruitage ripening is more abundant than in the lesser Messianic periods of the earth. This grander cycle will include all Soul-fruitage that has been ripened since the preceding grand cycle.

This, the Sixth Dispensation is imminent; by imminent we do not mean that it is today or tomorrow, but the heralds are here, the signs and tokens are in your midst; the Messianic period dawns upon you; the light that has been foretold is coming: as it dawned over Egypt, as it dawned over Assyria, as it dawned over eastern Asia, as it dawned over Jerusalem, such is the light that is now coming unto you.

The five past dispensations are not all within the realm of your historical knowledge. The first you cannot recall, even by the dim,

prehistoric Egyptian divinities; but in the eastern portion of Asia there is a clear and distinct record, from the lines of the Brahminical faith. You may also look for a dispensation in India; another in Egypt, the prehistoric Egypt; another in the lost Atlantis, and now you have passed the Christian dispensation (the culmination of the Mosaic) and are entering upon the new. This dispensation must be nameless until the Messiah appears. The "Comforter," whose coming was predicted by Jesus, is now here, the Avatar of that dawn that is now upon you, the herald of the Messiah that is to come.

There has been much confusion and mistranslation connected with past dispensations because the larger and smaller cycles and their Messiahs have been confounded. The true Messiahs of the larger cycles have been mistaken for those who followed after them bearing the same names, or for reformers or teachers of a given religion.

Because this Sixth Dispensation, which you are approaching, indicates one-half the cycles in which the earth and solar system will yield up their treasures, because civilization has traversed the entire circuit of the globe and you are now at its beginning, (the country which is supposed to be the newest is in reality the oldest,) because the sixth dispensation finishes one-half the cycles of religion upon the earth, one-half the Messiahs, so this dispensation is the more important as it will be the more complete.

The Messiahs are recorded in history only by their masculine names, but in almost every instance the feminine Christ was also understood; although the feminine principle was veiled, yet, because veiled, was the more sacred. Isis and Osiris, who were not a Christ, were the typical Angel or Archangel; were heralds of the perfection of Christ on earth. There was in every Messianic name that which was understood to be the feminine expression: in the Roman Catholic Church the Madonna is worshiped, almost more than Christ; in all other religions there are dual names for the Messiahs. When the earth passes its physical expression and advances toward spiritual culmination the feminine expression of the Christs will be more prominent than in the past. In this coming dispensation the expression will be dual, there will be man and woman, the typical Christ, the perfect humanity.

As said before, there are indications of the approach of this dispensation; under its dawning light you can trace all the different lines of religion in the past, those that are clearly outlined and are prehistoric, and by a reflected light you can almost trace those that are prehistoric, through the lines of tradition. As this light approaches

the earth you can trace not only the lines of the lives of the Messiahs, but the approach of the Archangels, those who ushered in the dispensations. As the Archangels have no connection with the earthly state excepting in connection with the Messiahs, they usher in and close the dispensations. The revelation of Gabriel and Michael form typical illustrations of this; Michael was the Archangel who ushered in and closed the Mosaic Eden, and the Archangel Gabriel announced and closed the dispensation of Christ. Gabriel is the synonym of that voice which is sent forth to herald the next Messiah. That Archangel of the new dispensation hath a name unknown to the children of earth, but known to the Angels who herald the new Life and Light.

As the earth approaches this Messianic period there are hosts in the upper air and in the angelic states that seem to come together; and could you perceive them, with even the smallest perception, they would seem like the moving of grand armies of Peace and Love, each bearing the standard of their Messiahs. As the new Messiah draws near the pathways of truth broaden and deepen. The earth is preparing for a greater harvest, all the ancient nations are to be stirred. Not only are ministering spirits and angels approaching mankind today, but the Archangels who precede one of the larger Messianic periods. As it is, there is no wonder there is deep agitation; it is no wonder that nations are rising to new activity; it is no wonder that the foreboding of this light brings to some minds disturbance and to others peace, according to their states.

If between the embodiments of spirits upon earth a few hundred or a few thousand years seem long to you, and if between the expressions of the Soul on one planet and the commencement of expression on the next, the millions of years, which people count as a period of rest from their labors, seem long, what must it seem when unto the "Father's house" those who are qualified to be the Sons of God return and pass æons? While worlds are being born, and systems are recreated they aid in that wonderful process as Sons of God. You are thus shown the great scheme of existence to illustrate the possibilities in all Souls. As the Sons of God overcome all the physical expressions in all the planets of a system of systems, this is typical of that which each Soul will attain. All those trembling now somewhere in bodily form will one day in other worlds express the perfect Soul of which the present form is a feeble expression, will go and be a Christ to some benighted world: then each shall have passed through all expressions in all the planets; when the life that trembles here, and is so fearful of being blotted out, shall have gained the triumph over material existence; when each in the light of the Soul

shall stand for the fullest value in that expression, and shall know that where a Soul is to become the Messiah of any new made center or solar system, that Soul shall not only have a voice in its creation, shall not only be one of the Angels that shall shout for joy when the worlds are born, but shall watch the Souls as they pass through those states of expression. Planets will wait for such an one as their Messiah as you now wait for yours.

As that which is lowest must be touched by the "Man of Sorrows," so that which is highest must be typical of the culminations of the expressions of all Souls, and if you complain at even the lowest clod that you see upon the streets are you not humble when you think of Christ? In this great balance of all things is it not a revelation to know that He whose lips could breathe no scorn for those who crucified Him revealed the possibilities of all? There could be no crucifixion, in reality, to one who was victorious over all things and worlds; and when in teaching His disciples the true Christ nature, He said, "Be ye perfect as your Father in heaven is perfect," He knew what he commanded, the perfection being within the Soul which is given each to express. All are to be perfect men and women here; all are to be perfect in expression as Angels; all are to be expressed as Messiahs from out some central flame, the light of that surpassing knowledge of the Messianic heavens. One day there will be summoned twelve, the group of Souls to which each belongs will be that number, and the Light Divine, which even Angels can not see and Archangels can only perceive afar off, the Light of God's surpassing Love will be known; the name of each as a Messiah will be revealed; the truth will be known that it is not only possible, but the greatest joy of expression to be the Message bearer, the Christ of Perfect Love to darkened worlds.

As there is the shadow before the light, so there is the typical Lucifer, the antichrist, the message bearer of darkness. We have no doubt that there is something upon which to found this theological idea or it would not be in existence. While you admire Christ and condemn Satan you do not know how high an Archangel must be the bearer of the message of sorrow and darkness. Let any one endeavor to take a message of sorrow to a friend: to a wife the message that a husband has suddenly been killed; you can not do it, you try to get some one else to take it, one is chosen who is most wise and gentle: and if from among the Archangels one is summoned to be the background for the Christ must not that one be wise? Although not to be envied, no Archangel would hesitate if called upon. So the fallen star, the typical Lucifer, becomes the light-bearer by contrast.

There is no doubt that there is always a shadow upon which the light is to shine. How wise and wonderful must be the Archangels chosen to bear the lesson of sorrow, of sin, of pain, of death unto the worlds! No weak ones are chosen as fitting representatives: they must be strong who can bear to stand and veil their archangelic light, who are willing to become a death, a sin, and a pain, and bear the blame of all the sins of mankind so that the Christ may be more visible: as a dear friend might put forward one best beloved to receive a blessing, so are all willing to receive the Christ. All this is included in the divine plan; and no Soul can be in the state of an Archangel that is not willing to be the shadow as well as the light, the messenger of sorrow as well as of joy; who is not willing to minister to those in need of sorrow: for behold, it is only in human states that there is any sorrow or any earthly joy.

The divinest light is that which comes in the highest attainment. Think you that Christ ever contemplated whether he was happy or not? Is not divinity in itself such a surpassing possession that one forgets whether there is to be happiness? There is such light that one does not care to question whether it is light. Only in the dimness of partial light does one wonder whether there is light or not, but when the sun shines fully upon the world and there is no shadow, one goes out into the glad day, drinking in its splendor and radiance; thus the Angels overcome the shadows of earth and dwell in the light that is celestial.

In each of these dispensations there have been twelve lesser lights corresponding to the apostles of Jesus, forming what has been named the "Apostolic descent," the family of apostles or Angels in human life appointed to carry forward the line of light from one dispensation to another on the earth; under these circumstances only do angelic Souls become embodied on the earth again; i. e., to become apostles and disciples, in a certain innermost sense, of a dispensation; and to carry forward to the next dispensation the lines of light by direct spiritual succession on earth.

The Sons of God, known as a sacred order in the Kabala, were not supposed to be Messiahs, that name being too sacred even for them to pronounce, but they were the sacred twelve who, under divine commission and appointment, carried forward upon the earth, as Angels do in heaven, a dispensation which has passed, until the new one shall appear.

There have been successions of these twelve lives upon the earth since the advent of the latest Christ, as in the Orient there were twelve. In scripture they were referred to under the name Mel-

chizedek. The Roman Catholic Church enfolds some in its keeping, others are scattered over the whole earth; they are known only by sacred symbols and signs that belong now to the spiritual kingdom and are only known by the twelve in the material world. It is a singular fact that there are perpetuated in the East, as well as in the Roman Catholic Church, the exact means by which the chosen know one another; if one of the Sons of God in the Roman Catholic Church should meet one of the same order from the Orient, they would know one another, not only by divine perception, but by the indications that are known to belong to the order.

This sacred order can only have twelve at any one time on earth. While there have been many orders fashioned in imitation of this none could be real excepting that which has the light and life. The Sons of God belonging to the Christian dispensation unite the close of the Christian dispensation with the beginning of the new dispensation. Other Sons of God will appear when the dispensation has reached its culmination: when the Messiah of this dispensation comes the Sons of God will be chosen.

This being the dispensation of reunited lives, the sixth dispensation will be twofold, as the central embodiment on earth will be twofold, and will have recognition; the coming Messianic embodiment, which represents one-half of all the Messiahs of earth, will be twofold, and there will also be twofold representation in all the sacred offices belonging thereunto.

The Angels and Archangels revealing themselves as heralds of this dispensation appear in dual perfection, revealing each portion of the Soul. In ancient time the Archangels appeared only as man, now the double life appears. One of the Archangels heralding the new dispensation is one whose feminine name is the synonym for Delight; we will call her name Delecta, the masculine, Delecton. The feminine appears above the earth, she broods and hovers near those on earth who have knowledge of the new dispensation and her name is the symbol of Joy. So the Archangel appears whose name is the symbol of Peace; the peace that conquers strife; and this is symbolized in the name that represents Harmony; Euphemia, Eupheon. The other Archangel typifying the absolute celestial state of the new dispensation appears in the name of Celestia, the feminine name of love, and Celestion, the masculine name of wisdom. Unto whomsoever these revelations come that belong to the New Life, the Archangels, Angels and messengers appear in dual completeness, and each portion of the dual Souls are named.

The "first fruits" of any Messianic period are those who have ripened unto dispensations, having had suitable time since their approach to the earth for that dispensation. Each dispensation gathers a certain number of Souls; this, the sixth dispensation and the next the seventh, will gather as many as all the others: for those having been prepared under different dispensations, who were not quite ready, those who rejected Christ, are ready now; many not ready for the previous Messiahs are ripening now. Many from among all the nations of the earth hear the voice of the summoning Archangel of this dispensation, and are awake, alert, and aware. This is why the new ministrations encircle the globe. This is why there are those among all people who know and understand it, even though it is under a new name. When the Messiah shall have fully come; when the light shall be fully here, there will be six times as many ready for this light—it being the sixth dispensation—as at the dawn of any dispensation the earth has known, so the Messiah that approaches the earth, mingles and blends the harmonies of all past dispensations in one.

No preceding Messiah has mentioned other Messiahs excepting the one preceding him; but in this dispensation all the previous Messiahs will be recognized, acknowledged, placed in their proper positions in history, and their missions to earth clearly understood; and the New Messiah will declare them and recognize them. As the day and hour draw near many hearts are quickened, many lives are touched, because there will be harmony; that which heretofore has been strife will be peace.

The New Messiah will explain all things; interpret all law, bid all sounds of warfare to cease, and will even make science a clearer pathway, and the daily thought of man more and more perfect and exalted. The children of earth will then perceive the light more than at any other period of human history, and will know the spirit of the divine life. No more, when this dispensation is fully come, can the world walk in shadow as in the past ages of darkness, for the majority will turn toward the light, earth's children will have passed the shadow, they will have turned to the spiritual state: that which has heretofore been lived and viewed wholly with reference to the senses, that which man has mistaken for conquest and victory will have passed away; man will see that the only true victory is over self; crime and injustice will be the exception instead of the rule as in past time; violence will be almost unheard of, though there will be the ebbings of the tide, as between all dispensations; but the ebb tide will be higher than the flood tide of the first dispensation.

Only the Angels know that the Christ has come unto the heavens of the earth; but spirits know that the light is here, that the new life is being manifest, though they do not know from what rare and wonderful source of light it appears. The new Messiah will receive greater recognition than any previous Messiah: after this dispensation has fully come no more Christs will be crucified; no more prophets will be put to death; martyrdom for truth's sake will not be known, for the earth will have passed the great half-cycle of all the cycles. Matter has eclipsed the Soul, and the earth has ever seemed to scorn her Messiahs; but spirit will more and more prevail.

Bright and wonderful as is this picture; great as must be the light that approaches the earth, that has overcome worlds and suns, there are no souls, of which you are now the feeble expressions, but what will one day in the vast spheres of eternal life, also be approaching some world, some planet as benighted as this, with great and wonderful power, with the light of all this knowledge upon you. Perhaps a glimmering of this present time will sweep across your Souls when as a Messiah you approach some world; when you will say, like Christ, even when put to death in the defense of the truth that you bring, "Father, forgive them, for they know not what they do." And this is the beginning, the stepping stone, one portion of that immortal pathway by which all Souls who have expression in time shall also have expression as the greatest benefactors. None so feeble, none so lifeless today, but what in the great cycles of eternity they may approach some planet, shadowed as is the earth, with quivering pinions and the light of Love Divine, giving forebodings of a Messianic dawn.

Thus do you perceive the order of the Soul's expressions. Angels ministering to those who are following after them in experience, Archangels to successions of planets beneath them, Messiahs to all the worlds of a given system through which they have passed, having been spirits, Angels, and Archangels in each (or a similar) system. In this light you will understand what it means when the Sons of God are named, or set apart in these teachings as an especial order of beings; why it is that the Sons of God under the names of Avatars, Buddhas, Christs, as Messiahs shine out more brightly as time passes on, and all are more perfectly recognized as the races advance to their height. These Sons of God, like the crucified Christ, say: "I have overcome the worlds." They abide in the perfect whiteness of the consciousness of God's Love and Presence. This is what is meant by the final return to the Father's house. Out from that kingdom of life and light Souls are sent forth, in the divided form of Cherubim and Seraphim, for successions of experiences, and they never come again

into that absolute and divine Presence, called the Throne of God, until they have been Messiahs and return as Sons of God. All *expression*, the whole line of being is to that end.

What other æons, or ages, or cycles, may hold for Souls; what beginnings may be made and perfections attained you may not now conceive, not the loftiest mind or Soul on earth can dare to dream. If Messiahs constitute the highest perfection of the inter-solar heavens what can be the perfections in other series of worlds whose systems you do not even know are in existence, whose suns will never have a name to you upon this planet, and whose light you can not perceive save in that dim, fathomless space where, like meteors, the largest suns flash and shine! If in the feebleness of the human senses man tries to grasp these divine possibilities let him remember how simple it is, how easy it is for the *Soul* to recall these divine possessions; and, because the Soul can recall them so easily, you may readily understand that no life can be wholly valueless when every life shall culminate in a Messiah.

It is well to beware of fictitious heights of self-exaltation and vainglory. So imminent is this New Life, so is the spiritual atmosphere of your earth and heavens pervaded by it, so impending is it in the spiritual and angelic heavens, that if one only has a glimpse of its surpassing light he would almost think he had attained it. Those who are easily exalted, who under the influence and stimulus of the New Life feel that they already possess it, may be excused for making mistakes in the direction of that exaltation.

As there were "Christs many and Lords many" in the older time so, even today, there are many self-appointed christs; but the real Christ may not even be known or recognized when that Christ appears; so different is perfection from imperfection; for "the light shineth in the darkness and the darkness comprehendeth it not." So when Christ came there were premonitions and warnings; but only the "wise men" knew that He was there. These "wise men" were from the previous dispensation, were in the direct line of succession, and recognized by their spiritual discernment the Christ in Bethlehem.

The Five pointed Star was the symbol of that Messiah. Each point bearing a typical number and name, five being the number of that dispensation. The Six pointed Star is the symbol of the New Light and includes all the dispensations that have passed. So Egypt, and all of the Orient, all nations in the past yield up their treasures, for the earth is making ready for the New Messiah; the children of God are being made aware. Those who are ready to ripen under the new dispensation are having fine raiment, of the

spirit, woven from within the Soul; with each successive embodiment, they better express the life and light that tend toward it.

As years before Christ was born the women of Israel turned prophetically toward that light wondering where, and how, and to whom the Messiah would come, so, even now, upon the earth, hearts turn expectantly toward the dawn; many mothers under the stimulus of the New Light that is here think that the Christ has already come; and so, in one sense, the Christ of Love is here; for whenever a child is born under the influence of such light and glory there is promise of the real Messiah.

Now you are approaching this light, as the dawn is here in its glimmerings and glory, your lives are more and more impressed. As upon the mountain tops there are those who see the day more fully, in the valley are those who see it dimly or not at all, so, strain your eyes heavenward as you will, you can not enter that atmosphere nor perceive that glory one moment in advance of your actual growth and unfoldment: but the Messiah can no more be put aside, nor the approach be denied, than can the royal chariot of the sun be set aside when it is time for the day. None can hasten, none can delay the day and hour; happy are they who upon the mountain heights perceive the dawn.

“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace.”

All hail the dawn of the new day; the reign of the New Messiah!

All hail the Christ in every Soul: lowliest in all worlds, greatest in the kingdom of God!

SEVENTH LESSON.

RECAPITULATION.

Having thus rather suggested than given to you the foregoing lessons, we think it desirable that the class shall remember the principal points from the beginning.

God is the Infinite, Omniscient, Omnipresent, Eternal, Immortal Entity of the universe; revealed to man in all ages; under symbols, numbers, and names, which to the nations of the earth have revealed the meaning of God: whether Jehovah, Brahm, Allah, God or Lord, each term in its ultimate meaning is the same.

Soul is an eternal, immortal, finite entity, uncreate; in essence like unto God; therefore all Souls have had and will have being forever.

God and the Souls in the universe constitute all the consciousness of the universe.

God is the *Infiniverse*, and the *Universe* is that which God expresses.

As the Soul is finite that which is expressed by the Soul is finite. In the circle of finite expression the Soul bears the same relation that God does to the infinite expression, except that the laws governing the finite expression are forever under the guidance of the Infinite.

There is never any change in the relationship between the Soul and God: the Soul is always finite, God always Infinite. In essence, the quality of the Soul is like the Deity, yet no more can the Soul be God than the drop of water can be the ocean. This being clear, the Infinite includes the finite, but is not the finite; the Deity pervades, surrounds and controls, but is not the finite entity; nor is the finite entity God; nor are all Souls God, or parts of God, but "like unto God." When the mind has once established the correct idea concerning the relationship between the finite and the Infinite the thought can never wander from it.

As the Soul is an eternal entity, is a unit from eternity, so, being immortal, the Soul is not impelled from the Infinite, it is not a gift

from the Infinite, does not return to the Infinite, is not lost in the Infinite.

THE SOUL IS ALWAYS IN THE INFINITE.

The Soul does not depart from nor return to God: the state of being is always within God: the state of expression is called existence, and *seems* to be a departure from the state of the Soul.

There is never any change in the quality of the Soul; nothing can be added to or taken from that which is absolute; whatever the expressions are they are expressions whose *sources* are all within the Soul; i. e., the impetus, the power, the light and knowledge are there, Expression differs from being as matter differs from Soul.

God is manifested in the universe in Dual attributes: Father-Mother. God through expression manifests duality in all forms of the universe, and in revealed attributes.

The name that in the Orient was known as the Mahadai, the God-Goddess, has everywhere appeared in modified form expressing the twofold *nature* of the Deity; but no one among the seers and prophets ever made the mistake of supposing that this twofold expression was other than *one* God in the Infinite, any more than that the threefold expression as worshiped in Isis, Osiris and Horus; in Brahma, Vishnu and Siva; and in Father, Son and Holy Spirit, had other meaning than the threefold expression of the one Infinite, Eternal, Omniscient, and Omnipresent God.

The Soul represents in the finite what the Deity does in the Infinite: the nature of the Soul is dual, and the approach toward expression of the Soul is dual. The first stage of expression is found symbolized in the "Cherubim and Seraphim," pictured as heads with wings of light and countenances illumined with celestial glory, but no material form.

The first state toward expression from the absolute that is like God, is that of duality, as portrayed in the Cherub and Seraph, and is by a process that we name *Involution*, which corresponds to and is the antithesis of *Evolution*, in matter. The states of involution previous to mortal birth, or genesis, are not states to be remembered or expressed, because they can not be known until the return process which is after the expression in human or outward form; but there are Angels of succeeding lower degrees, beginning with the Archangels of the system, and then Angels of the planet on which the Soul is to find expression, who take charge of this involution, as there are those who take charge of each life when involved. Thus by degrees the Soul approaches expression in the outward form: not suddenly from the

Celestial to mortal life, not suddenly from the Soul to the body, but through stages of descent.

The typical Garden of Eden was made the first expression in human life, i. e.: the typical contact of the Soul with matter. Adam being the man of earth, and Eve being life; Eve the serpent, the sense surrounding, the human environment.

The twofold or divided state in matter is simply the incident of expression: as matter causes the divided expression of that which is dual in essence, one in Soul, so when the Soul seeks expression in matter that expression must always be divided; there is not division in the Soul, in the absolute, but division in the expression of the Soul for the time that the expression takes place; these expressions are always man and woman, and the sexes are not interchangeable.

The state of human expression is called an *Embodiment*, of which there are successions. Embodiments begin with the lowest planetary life (adapted to human expression) and with the stage that is lowest on the planet which the Soul approaches. Thus each Soul begins at the beginning of expression. No one ever graduated as a master mason first; there is the degree of "entered apprentice," the "fellow craftsman" then the "master mason:" each Soul enters, as an apprentice in the earthly expression, the lowermost human state. This is the typical life of every Soul that is ever expressed on earth, and all must pass through the same states; upon each planet of a system, all possible phases of that planet's experiences; so there is no injustice, no partiality, no different experience; that which one Soul requires to express in any one planet all Souls must express who approach that planet for embodiment.

The dual life finds expression in man and woman on earth, and is always man and woman; the feminine expressing the feminine, the masculine expressing the masculine; there is interchange and blending of experiences by one union on earth, and by the final reunion as the Angel; they make the journey of the Soul in its dual expressions through the earthly life, passing through similar states at the same time, but not together.

There are three general degrees of expression, each of which includes many embodiments. The typical Physical expression being the first stage; the typical Intellectual expression being the second stage; the typical Moral or Spiritual expression being the third stage. Interblending in the various conditions of human life as the unfoldment goes on, these stages are all modified to the culmination which must be comparatively separate; i. e., the mere culmination of physical life never occurs if there is great intellectual attainment, and the

culmination of the mere intellectual attainment never occurs after there is any great unfoldment of the spirit, because when pursuing physical attainment no other aim in life is of any value to the one seeking expression in that manner. To a physical life typified in Hercules, who was indeed the representative of man's physical attainment, nothing could be great but physical power and strength. Man would be considered unfortunate in that state of expression if seeking for moral propositions in the place of a strong right arm: so when nations, as well as individuals, are in the stage of physical culmination little else is thought of; but when, sometimes, as in certain states it is true, the physical is merged into the intellectual there is a plain echo of the physical state in the higher sports, like the ancient tournaments and amusements.

The giant in intellect becomes as the gladiator; in the second stage, or degree, he is worshiped who has the greatest mind. This planet as a whole has not passed the intellectual culmination. Certain nations have so culminated, and have passed on to their ripening; groups of Souls have also; but the inhabitants of the planet, as a whole, are seeking the intellectual culmination. But the races who had beginning long æons ago have passed on through the physical, the intellectual, and the spiritual culminations, to the angelic state. The highest states of expression in individual lives upon the earth are typical of the spiritual state. Prophets and teachers afford lessons concerning the higher culminations; but the Messiahs are typical of the divinest culminations possible.

Life thus becomes perfected by gradually achieving victory in these three conditions. The most complicated condition is the moral or spiritual; since that state oftenest seems devoid of the qualities most successful in other degrees, and since in a moral direction people often deceive themselves more than others. Hercules may exemplify his strength by conquering hundreds or thousands, or by overturning a temple; the intellectual giant can accomplish the feat of solving mathematical problems in one or five minutes, or hours; or he may grasp the proposition of the creation of worlds and systems: but the man who is governed by moral force has often no way to demonstrate to mankind the truths he espouses, and the truly moral nature must wait for the world to grow to its height. Because of this the world has put its prophets, and teachers, and seers, and Saviors, to death.

These moral culminations are the most subtle, because in the highest realm: they are the lessons of the ages. But in individual lives mistakes are often made: that sentiment is morality; that which is esthetic is moral; that some particular kind of intellectual or

artistic recognition is moral growth. All will do well to analyze most closely these states of mind in themselves, and they will not fail to discover that there is little to criticise in others when individual states are so uncertain. Then in tracing these moral culminations, you have to look not only for long periods of time, but for every complex state of temptation, struggle and testing, and all that the experience of life affords, in its many intricate and winding labyrinths: and then, when you learn the final lesson, not to judge, not to condemn, it is after all possible temptation has passed from the individual life into the perfection of that divine Charity that knows all. It is because charity knows all human conditions that "charity suffereth long and is kind, vaunteth not itself, is not puffed up."

Souls approach planets in groups. We will explain the different conditions of expression. Some Souls may be in the beginnings of expression while others are ripening or culminating: this is because all Souls do not approach the planet at the same time. Souls come into expressions in groups, each group beginning expression in a given cycle: those who have precedence here in point of time may have been last in a previous expression in another solar system, so there is no partiality, that which seems so is in states where seeming partiality is possible: as time, and space, and the material senses; the conception is relative and is only in the limited view of man's mind.

Man supposes that the human consciousness is limited by the human senses and faculties; this is true so far as the senses and faculties govern, but the real consciousness is within the Soul. This we will illustrate: supposing the Soul to be represented by the sun which shines through the earthly atmosphere, it may be obscured and clouded by the mists of earth, but still all the light you have is from the sun, without it you would be in total darkness; so with the consciousness: that which you recognize is broken, refracted, and clouded by the earthly state, still you would have no consciousness were it not for the Soul; and however imperfect that may seem as compared to the Soul itself it is all the light you have. The light comes from the Soul, the shadow from the earthly state. It is when the clouds of physical conditions are overcome by that light that the power of the Soul is expressed in matter.

Whatever is physical in man is generic, organic, and governed by law; but that law is always subject to the higher power which is from the Soul. So whenever the Soul begins to express itself the law that is above the organic law becomes operative. The spiritual teaching of every age has been exactly the same: i. e., that over the physical is the moral power; the physical law is to conquer *for* self,

the moral power is to conquer *self*; the spirit is that which conquers the physical life; but until one enters the physical life there is no moral conquest, because there is no shadow.

We would have you remember that these states of expression, or human embodiments as they are termed, are not in themselves *entities*, but the spirit of each embodiment is a *breath* from the *Soul*; and that which the Soul possesses is always its own, so, disencumbered of that which is merely for expression, the Soul still possesses all that it has given to matter, and all that matter can not express; what that matter is, what the human mind is, what the personal state is accompanying the expression, are of no final importance. Just as adults do not wish to be children, in the sense that they were children before they became men and women, just as that state of childhood is merged into the state of adult existence, so the final expression includes the preceding states and all expressions are merged in the Soul possession. The personality which is so much prized on earth is not lost, (excepting the earthly part is cast aside) but is a portion of the larger individuality, the Soul entity.

Thus in the vast range of experiences you become aware of what the Soul wishes to accomplish in its expression through matter: facility over the conditions that pertain to matter; the conquest, consciously, over all earthly states, to the end that, as each state ministers to the state that is next lowest, all may minister unto others. So when expression in all embodiments has taken place, when the experience of earth is done, when every vanquishment has been made, the greatest of which is the conquest of self, the Soul, because of having passed through all the culminations of all the embodiments of earth, is again united; and this is an Angel of the earth. The angelic states of earth constitute the harvest of what has been accomplished in the earthly expression, and the angelic ministration is to those who are still in the wilderness of time; these states succeed one another in height until they become allied to Souls in archangelic states who minister to the higher Angels, and who through them approach the earth at unusual times.

Eternity includes all planetary cycles of expression, and there are such intervals from expression to the absolute, the state of being, as constitute sufficient respite from all expression. Every Soul is in the absolute state such cycles or æons as intervene between angelic, archangelic, and Messianic states, and the commencement of a new series of embodiments on another system. Those are Angels who are perfected on each planet, having conquered that world. The Soul in its reunited state as an Angel has expressed all possible degrees, and

therefore has charge over Souls that are still in the state of expression; when that charge is fulfilled after every planetary existence, the Soul passes on to another planet.

If any one has endeavored to measure the periods or cycles of time in connection with earthly and planetary expression it would almost be fruitless; although it is possible to state in numbers the years included in the vast cycles that intervene between the commencement and close of expression on a planet, also the cycles that intervene between the planetary expressions, when the Soul is in a state of being instead of existence, also the æons that intervene between expressions in systems of planets; but those figures would convey no idea that the human mind could grasp, so vast would be the number.

Those who are Archangels of lesser degree in the solar system are Angels from the planet Jupiter: the Jupiter referred to in ancient symbolism as the central light of the gods; and as the gods were Archangels they had their beginnings, i. e., their home on that planet. Souls in the highest angelic state of Jupiter, therefore, minister to the earth or any other planet within the radius of the orbit of Jupiter. Beyond the planet Jupiter Archangels are interstellar, and they have sufficient power to shape and mold some portion of the destinies of the planets of your system. The interstellar Archangels are those who announce the Messiahs, who are twelve in number. There are inter-solar Archangels from beyond your solar system, those who accompany the Messiahs; these are among the highest order of Archangels, and by them are chosen, from among the Archangels of your system, those who shall usher in and abide with a dispensation until its close.

Souls approach planets in certain numbers in a given cycle. We have given the number twelve as the family of Souls: that being the typical generic number of the universe; that being the typical number of planets in a system. In the companionship of Souls there are twelve families, one hundred and forty-four Souls, and in the larger groups one hundred and forty-four thousand kindred Souls. These come into a dispensation and are carried forward by a dispensation together; another one hundred and forty-four thousand approach the earth after a certain cycle of time, succeeded by others, until the preparation for a dispensation is complete.

The full number of Souls have approached the earth: all the Souls are upon the earth and within the heavens of your planet that ever will have expression here; so that all embodiments now are of Souls that have been embodied, some of them many times. The lower states are represented by the primitive states of nations now upon the

earth; the higher states of expression now on earth offer sufficient encouragement to those who are seeking to know what the ultimate will be.

All states of existence having been expressed; all victories having been attained, as illustrated in the different conditions of human life upon planets and in the different degrees of angelic and arch-angelic states, there is but one other expression within the possible range of man's comprehension, or even conception, and that only in some of its results: the order of Divine Lives that come to the earth as Messiahs. These are the Sons of God: those who have overcome worlds, as explained in the sixth regular lesson. These are Arch-angels of so high an order that their names could not be spoken on earth with any knowledge of their meaning. Messiahs approach the earth in cycles: these are denominated the twelve Messianic cycles, as there are twelve Messiahs for each solar system; i. e., those who are Messiahs to each planet of a solar system.

A dispensation is the entire result of a Messianic visitation, from the birth of a Messiah to the full culmination of all Souls (as Angels) who belong to that Messianic cycle; the harvest of a Messianic life.

The Messiahs are a prophecy for all: the state illustrating the last and greatest victory over all expression in matter, the entire forgetfulness of self: the perfect recognition of the divine entity in each Soul, and the Infinite entity, God.

Of the twelve dispensations that the earth shall know, five have already transpired, the sixth now approaches. Its close will complete one-half of all the Messianic periods of earth; therefore its culmination will also be a culmination for the preceding dispensations; a restoration and a recognition of their places by the children of the New Light.

The Messianic expression of the New Dispensation will be in dual form, man and woman, typical of the perfect human state; symbol of the Divine Soul union. Both expressions will constitute the One Messiah and will have recognition in the New Life. In the Christian dispensation this is symbolized by the marriage of Christ and the Church, to which a superficial and very material interpretation has been given by an uninspired clergy. This will be the reconciliation of man to God. (As God never is other than one with man, but man departs from God; i. e., from the *perception* of God.) The new dispensation brings the "peace" of which the dispensation of Jesus was but the prophecy. The people of the New Nation will cease to wage war, will not outrage the "image of God," and therefore will not outrage God. All this is to come to the children of

the new dispensation when the New Messiah appears, and to all the nations of the earth when all the Messiahs shall have come.

Thus have we given you the outlines of this system to be completed as you pass on. Thus you have in the line of Impulsion from the Soul, Involution toward and into matter, the line of Embodiments toward each Culmination, and the line of final Culmination in the Angel, the solution of the entire problem of human life; and thus you have in the Angelic, Archangelic, and Messianic states, the suggestion of the state of Being, the Soul state: eternity.

As in the material state you are accustomed to consider the source of all life the light of the sun and of the more distant sun of suns, so in the Celestial state, within the Infinite Love, guided by the Messianic Sun, heralded by Archangels, ministered to by Angels, **all** Souls move in their expression toward the appointed goal.

VALEDICTORY.

As when the horticulturist has carefully prepared the soil and planted his seed he allows time for germination before he watches for the tender shoots, so we will ask you to allow these seeds of celestial truths to rest within your spirits until they have time to quicken into growth. Do not permit material shadows to retard, nor superficial reasoning to attempt to hasten, their germination.

Not all at once can the mind grasp any truth, and never until there is preparation from within.

We have given the thesis for you to accept or reject; rest assured that we neither ask you to accept it on our authority, nor will we seek to enforce it by argument. Truth, like mathematics, is its own demonstration, when the principles upon which it rests are known. Thinking without knowledge is of no value: when you are perplexed seek the source of knowledge, of perception, within the Soul; the mind grows clear when illumined from within.

Endeavor to grasp the central truths and all small problems adjust themselves easily to the center. If the mind revolves around anything less than the central truths we have enunciated, bewilderment and error will ensue.

Bear in mind also that truth, as well as the perception of it, comes from within; the presentation of truth to the mind is of no avail unless the Soul comes forth to meet it.

If in doubt wait for growth; if perplexed wait for growth; and if in darkness wait for the light that cometh from the Soul.

We have planted in perfect love; let the growth also be in love. Let the sunshine of your prosperity and the tears of your adversity fall upon the sacred garden of the spirit: we shall know by the fruitage of your lives, by your love, and truth, and goodness whether the germs have quickened unto the harvest of the Soul.

CONTENTS

SALUTATION.

	PAGE
To the Reader.....	5
Subjects of Lessons.....	6
Definitions	7
Preparatory Address to the Class.....	8
First Lesson—The Soul; Its Relation to God.....	9
The Nature of Deity.....	10
The Soul is like unto God.....	12
Recapitulation of First Lesson.....	14
Second Lesson—The Dual Nature of God and the Soul; and the Impulsion toward Expression.....	16
The first Expression of God Dual—Methods or Ways of “knowing” God	18
The Soul Dual in Expression—The Cherub and the Seraph.....	20
Impulsion and Involution toward Expression—Duality as Eternal as Unity	21
All Souls divided in Expression—All Souls pass through same degrees of Involution in process toward Expression.....	23
Creation not greater than the Creator.....	23
Third Lesson—The Embodiment of the Soul in Matter—The Genesis	29
The Infinite Creative Power is God—Creation precedes Genera- tion—Breath of God.....	29
Evolution follows Creation—Spirit.....	30
Eden	31
“Adam” and “Eve”.....	32
First Expression of the Soul in Matter.....	33
Successive Embodiments	34
Three General Divisions.....	34
1. Adamic: Physical.....	34
2. Hermetic: Intellectual.....	34
3. Messianic: Spiritual.....	34

	PAGE
Culmination	36
Genius a Culmination.....	41
Reaction a law of growth.....	47
All Souls must have similar experiences.....	50
The False—The True	52
Fourth Lesson—The Embodiment of the Soul in Human Form (continued)	53
Statements concerning the overcoming of matter by the triumph of the Spirit.....	53-59
Seemingly exceptional and fragmentary lives, explained.....	60
Reminiscence and Memory defined.....	61
Reminiscence, Prophecy—Spirit the inbreathing of the Soul for an Embodiment—Spirit a personality.....	65
Soul the Entity—Their relation.....	66
Spirit states following embodiments.....	67-71
Fifth Lesson—The Reunited Soul—Parental Souls—Kindred Souls— Groups—Kabalistic Numbers	72
Twelve, one hundred and forty-four, "one hundred and forty- four thousand".....	72
"Families" of Souls.....	73
"Primal Nations"—Kindred Souls—Illustrations of "groups" and "periods" or "ages" in history.....	78
The Reunited Soul—The Monogamic Marriage the highest state in human society—The Angel—Parental Souls—Kindred Souls	79-87
The Angel—Parental Souls—Kindred Souls.....	79-87
Sixth Lesson—Angels, Archangels and Messiahs—Embodiments in other planets—Degrees of Angelic states—Primal Angels— Secondary Angels.....	88
Archangels have charge—Angelic states are states of labor (real work) which are states of rest (possession)—Planetary states	89-90
Embodiments on other planets, Mercury, Venus (Earth), Mars— The Angels of the planets—Mars the nemesis of Earth—The Asteroids—Jupiter, Saturn.....	90-94
Interstellar heavens.....	94
Archangels of highest planets.....	94
"Sons of God".....	95
Messianic Announcers	95
Messiahs	95
The Feminine included in Masculine names—The New Dispen- sation	100-108
Seventh Lesson—Recapitulation.....	108-117
Valedictory	118