



***THE TEACHINGS
OF OAH SPE***

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A PERSONAL INTERPRETATION

BY

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AUTHOR'S NOTE

Readers will note and many may complain that in stating my opinions or what OAH SPE says I have given no precise Oahspean references. This omission is deliberate.

(1) The booklet is intended as a service to OAH SPE FELLOWSHIP and it is hoped that readers, who know OAH SPE, will if they feel themselves lost or doubtful about expressions of belief write and ask. We do not wish to encourage controversy, but would welcome discussion, because with all readers of OAH SPE we would welcome a fuller meeting of minds and a closer association.

(2) Truth as expressed in OAH SPE has on the one hand its definite expression in quotations, which can be matched and compared throughout the book and also its evolutionary aspect both as to man's realisation of the greater good and in expressions as to that which is imperfect, false and evil. Single quotations and single references from OAH SPE must always be studied with great care. On the one hand full reference to su'is and sar'gis, to give an example would take many pages, while on the other a single reference which has particular meaning for the writer cannot be given as conclusive.

(3) Many today find the language of OAH SPE difficult to read and the THEE and THOU of religious language is fast dropping out of use, so while OAH SPE has passages of lyric beauty equal to long loved sections of the King James' version of the Christian Bible, yet it seems that in this present day many may not have the patience to read OAH SPE from first page to last and may look for some short-cut interpretation. We hope these will then go on to read it, but initially such people are only likely to be put off by academic lists of references.

(4) All OAH SPE readers know that its present index is incomplete and inadequate and the author of this book has spent some years preparing a new dictionary or concordance, which may be published in the near future, so that those concerned to study, examine and criticise more fully may be able to do so.

Since this book has been written primarily to stimulate correspondence and discussion through OAH SPE FELLOWSHIP, those who would like to know more would give a service by sending in questions, and any doubts or arguments. Then the OAH SPE INDEX may be finally checked both in reference and cross reference according to the needs of OAH SPE students and OAH SPE lovers.

INTRODUCTION — WHAT IS OAHSPÉ?

OAHSPÉ has been called a BIBLE for the NEW AGE, this being the THIRD great revolutionary period in the history of man on earth and probably the SEVENTH in the history of our planet. OAHSPÉ calls it "The KOSMON AGE", "when the heavens are opened as a book is opened". The symbol of "kosmon" is an open book. This could be said simply to stand for the age of universal literacy, since to be able to read is the first step towards individual judgment and to be able to write means that there can be a wider sharing of experience. Secondly it is an age of more universal consciousness, in which awareness of the greater extent of the UNI VERSE magnifies our whole conception of a CREATOR and awareness of the size and place of our planet earth unites us with a wholeness to humanity, giving us a sense of the past, present and future of the life experiment which is here being carried out by the Lords of Life under ALL LIGHT.

OAHSPÉ is called "a Bible" because, like the Christian Bible combining selected Christian documents with the older testament of the Ezra or Jewish Bible, it is a large book made up of many different books. These are doctrinal, historical, scientific and esoteric. Primarily they relate the history of man on earth over the last 80,000 years, but show the relationship between man's later stage "evolution" and growth of understanding with the progressive surveillance of "the ethereans", who may also be called masters, great angels or space people. Vast numbers of ethereans, many godlike in power, others at varying stages of apprenticeship, but all relatively free of time-space limitations are said to journey through space and visit other worlds in a variety of space ships. Such concepts which are entirely familiar to us today are extraordinary in a publication of 90 years ago. The concept that there are other worlds, in other sun systems in other galaxies and other experiments in developing humanoid towards ethereal life have been familiar to readers of OAHSPÉ more than two generations before man's technological development was set towards exploration of the moon and of neighbouring planets.

OAHSPÉ anticipates the modern scientific exposition of the "layers" of zones of atmosphere around the earth, rotating with the earth and moving with it in its orbit around the sun, and relates this to a spiritual concept of more or less involvement with earthly things in general and with spiritual movement towards an ultimate freedom from earth and materialism, a freedom of soul awareness and of a new being growing towards godlike capacity. Here in the earth's atmosphere is "atmosphera", the "intermediate world", the abode of "spirits or angels" ranging from visiting ethereans to the spirits of the recently dead. At death, the "soul" or eternal life element of the individual will inhabit different regions or zones divided culturally as those on earth, but all have opportunities either to form small exclusive "heavens" or further to grow in understanding awareness and sympathy and so to "gravitate" upwards to higher zones and towards ultimate release from the pull of this earth.

Just as science now teaches us that there is an absolute change from the lower atmosphere levels affecting changes of weather to higher and very different levels, so OAHSPÉ teaches an absolute change in the spiritual conditions of a lower or first resurrection area closely related to earth and a higher or second resurrection in which spiritual being is poised between an outer or upward seeking and a sym-pathetic response to calls for help which arise from earth. All human souls at death enter the first resurrection, but the more saintly soul will quickly ascend to its own higher level. In this sense it may be said that a few will "go to heaven", while many of the "lower heavens" in which like clings fast to like could be "hells".

The theme of OAH SPE is man's growth and this theme is now presented in many different ways by scientists, by other religious teachers and by humanists who agree that on earth today, we see even in our own tiny fragment of life-time, a continuation of a life plan or life experiment generally called evolution. We are assured that evolution did not cease when ape man became Homo Sapiens, but that it must and will continue until the world is peopled with men and women and children of greater awareness and deeper spiritual sensitivity, in other words with those possessed of greater wisdom, greater love and greater effectiveness for good. It seems indeed that some such persons have already been born, but not to become great teachers, leaders, saints or healers for the new gift is spread widely and thinly across the world and may be given in small measure to any one of us, but with the proviso that it is a gift for service to others, a gift for caring wisely and for discovering new powers of the spirit, effective against corruption, pollution and evil.

OAH SPE has its own explanation for the change of ape man to Homo Sapiens, postulating arrival upon earth of space visitors, spirits incompletely emancipated from a dying world yet greatly superior to the best that the evolution of ape-life forms on this earth could produce. It is clear however that OAH SPE anticipates modern findings that ape man was much more intelligent and socially evolved than was once thought to be the case.

In the western world many are interested in the writings of Teilhard de Chardin, Jesuit priest, palaeontologist and philosopher, who has also written much of the evolution of mankind from ape to Homo Sapiens and postulated a further important stage of man's development towards a more Christ-like capacity. Great publicity is also given to humanist conclusions that man has outgrown religion since he is now becoming more fully mature. Oahspe seems to have anticipated in an odd way both these concepts of a further evolution of mankind and it behoves us always to try to understand when the same idea is being expressed in very different ways.

OAH SPE was written around 1880 by a Boston dentist called JOHN BALLOU NEWBROUGH, one of many people, particularly in that area of the world to be strongly affected by the outbreak after 1848 of the astonishing phenomenon of spiritism i.e. of spirit communication and spirit direction towards help and healing, which seems to have exploded around the middle of the century and continued in great power and variety for at least 100 years. OAH SPE came at the beginning of the second cycle of 33 years of this intensive declaration, both aural and visual, of the existence of the Unseen World and of its power over the minds of those in the earth world, a power from the higher levels for good and for development of a new awareness; a power also from some lower levels for a revival of old hatreds, old evil and terrible violence in all its forms.

We are also aware that vast world shaking changes in the technological world, developing from a new spirit of enquiry and from new discoveries and inventions now challenge us and even threaten us as never before in history. The scale of change can be compared only to the kind of change, which put "civilisation" on the map in a period of great climatic change some 12-10,000 years ago, when crude hunting and collecting tribes "learned" to domesticate animals, discovered agriculture, developed spinning and weaving, pottery and metallurgy and the arts of building. Civilisations rose and fell over thousands of years, but basically there was little change until comparatively recently. Profound elements of change begin to be established in some parts of the world 800, 600, 400 and 200 years before "the

kosmon" age, said to have begun just over 120 years ago. The technological and scientific change even over the last century is startling and obvious; it is also clear that there have been changes in general knowledge and attitudes of mind. From contraceptive pills to atom bombs we have powers never before dreamed of, powers over life itself and collective life upon the planet earth. Knowledge we have and some stirrings of a greater love for at least we begin to ask ourselves if we are fit to be trusted with such power and when disasters come whether natural or man-made vast numbers find themselves in new conscience and with real concern for others.

OAHSPÉ is realistic in pointing out that one does not expect a starving man to be generous or a homeless one to welcome guests. Some charity comes of material sufficiency and material sufficiency everywhere is important to be attained. OAHSPÉ however warns us clearly of the temptations of charity, wherein we may feed our own self-importance and degrade those we wish to help. In analysing the evolution of a greater or more perceptive good, OAHSPÉ is not slow to recognise the development of a countering evil, a subtlety of corruption, a silent pollution, degrading the higher effort.

So OAHSPÉ faces us with a new challenge to our ideas. We must find our own way working within the established but now recognisably imperfect religions or finding a new religion; it must be an individual challenge to reconsider every material and spiritual detail of our lives, to reconsider the awful responsibility we have in having children or in setting out to "do good" and above all the importance of our care for children. The urgency of our own call is never to be denied, but to think that "God's Kingdom" will come on earth in our life time is foolishness. The path to hell is paved with good intentions and such paths have always been short cuts.

OAHSPÉ should help us to accept with a new excitement and joy the new view of our own earth's littleness in the universal scheme of things, because we must never doubt its spiritual importance. It helps us to accept in humility our own littleness and feebleness, yet convinces us of our individual value in this life and hereafter. Living is no longer a matter of staying alive but of growing upward and onward for ever. What puzzles us, what bewilders us will be made clear in time if we desire to understand and to help. The stupid and easy way out is to blame it all on someone else.

Already a new light of understanding and a new caring is falling upon thousands and thousands of people. Sometimes there comes some new and inexplicable power of clairvoyance, clairaudience, telepathy or the power to heal; but this should never be an excuse either for self-importance or for adulation of others so gifted. We seek not for new leaders or new Saviours, but for a sense of a new community in which everyone matters.

To come upon some growth in understanding, to know in individual mystic experience, is to be greatly blessed, to feel "chosen", but the more this remains a secret of the heart, the greater is its invisible effectiveness. It is indeed "a fearful thing, to fall into the hands of the living God"; it is a challenge and it demands our service. We do not have to ask for life's blessing or to wait for it because "Who strives to Me, IS My Chosen". It must be a matter of self-dedication and of very humble trying. If we truly desire in our own small way to assist in the coming of the light of greater understanding, peace, healing and harmony among men, then it is almost certain that we shall come into some association of like minds. It is indeed one of the odd benefits of the urban society, which OAHSPÉ seems to condemn and which truly sensitive persons find so hard to endure, that within such a society

even odd and way-out persons can find companionship and a family within which new ideas can be discussed and new ways of living together tried out ; while even those who seem to be lonely can stretch their minds across the world to find at least someone who thinks the same or who is trying to understand and to advance on the same lines. Because we feel somehow new or different there is no need for us to be drop-outs or even eccentrics. It means simply that in our lives we have to find ways of being more unselfish and less concerned with material things. We need to grow in sensitivity and in awareness of the unseen; traditional patterns of prayer, meditation and service may help us, yet the way must be our own.

We could begin by devoting more of our daily prayers and our weekly services to the helping of others, instead of sitting around hoping for some personal salvation. All great religious teachers have said that the way upward and onward lies in self-forgetting and this is as difficult to grasp as it ever was. Individually we can try to meet all joy with a greater thankfulness, guarding our minds against all resentment, realising however that if we set our faces firmly towards the light, a cold wind of darkness and despair may well be set against us. There may be loneliness making us feel cut off from our fellows, yet somehow we must find a way of service and so cross this barrier.

If we are fortunate to find an association, then we must do all we can individually to make such an association one of gentle harmony and of deep personal concern each for each. There is no need for a church if we can meet in each other's homes and make a shrine even in a room used for normal living. There is no real need of offices or an international organisation, for committees and computer administration, nor for any government nor any rules. There is a great need for more international friendship and more discussion of spiritual matters in general and this must be the main aim of any Kosmon group or Kosmon Church. If no-one seems to have heard of us or if our communal life under some special name or service is short-lived again we shall not mind, for all that matters is that we believe ourselves to be alive in His Spirit for His purpose in this place and time. When the Voice speaks and we know it speaks true, then we do what we can according to our highest light ; when there seems only silence and no Voice, then we can only rest in the everlasting arms and wait, content in our seeking, our self judgment and our attempts to be of help, to know that we are children of the Light.

CHAPTER 1. DO WE BELIEVE IN GOD?

OAHSPE draws clear distinctions between THREE God-ideas.

1. Of a UNIVERSAL CREATOR, Who is ALL LIFE, who is "within all, beyond and over all", Who is WISDOM, LOVE AND POWER, Who is LIFE, MOTION, INDIVIDUAL, PERSON, Who "so loved the world that He gave Himself all away".

HE (so called to denote positive, creative energy) alone is worshipful. He alone is "our Father" or "our Father-Mother".

2. Of a Lord or King of the earth, who may be thought of in the form and figure of a man, even one sitting upon a throne in highest heaven, but who may better fit modern thought as President of a High Angelic Council. He is the focus of creative light, the Voice. Some might give him supreme power of decision, or a chairman's casting vote; others may prefer to give him power to formulate the highest collective will in harmonious action.

3. Of a perfect manifestation of the creative and evolutionary will for good on earth, embodied in a man, living in a certain place at a certain time in the history of the earth.

I will attempt a further analysis of these three concepts.

1. THE UNIVERSAL CREATOR may be called by many names, but in OAHSPE the most usual ones are "The Great Spirit", "Ormazd", meaning All Light, and JEHOVIH. The last name seeming familiar to western ears is based on the Hebrew letters of the Sacred Name, written in the latin script, J,H.V.H. and pronounced as Yod, He(hay), Vau, He. The spelling and pronunciation (the last syllable rhyming with high) differ from the familiar Jehovah or Yahweh of Jewish records, but seem to accord most accurately with the theory that the public pronunciation of J.H.V.H. being forbidden, the word ADONAI meaning "Lord" being substituted, the vowel sounds of this name gave the clue to "the secret sound of the Sacred Name, (Note that ancient Hebrew had no letters for vowel sounds and the art of reading aloud was then an esoteric science).

OAHSPE explains the linking E-O-IH as a yet more primitive God-name, an expression of the sounds of the wind, which is the simplest manifestation on earth of a mysterious and unseen power, which sweeps around the world. E is the gentle sighing wind, which stirs the leaves on the trees, especially heralding the dawn. It is also the breath of life in man and the gentle whisper of the "still small voice" of inspiration. O is heard in the resounding boom of the waves of the ocean, signifying both the origin and the encompassing of all life upon earth. It may also be the sound in the mouth of a man who reaches understanding. IH is the shrill sound of the wind, when confined between rocks, a wind with power; it is also the cry of man in pain, in need, a penetrating sound of the thought-spirit.

This SACRED NAME, however it may be written down or pronounced is also given in symbol, as the leaf of life, set within an equal armed cross set within a circle but stretching slightly beyond it. This is the sign of the Creator *for this earth planet*, where the circle of life is squared to a material reality. The triple visual symbol and the three vowel sounds may further be related to a Trinitarian concept of the ALL ONE as Creator, Mover and Transformer, i.e. as universal, as purposeful in relation to the earth and as manifest in the evolution of life and development of man.

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In the latin script the Name is sevenfold, inserting the triple nature of the spirit into the four corners of the earth, the cross of materiality, manifest in personal terms as FATHER, MOTHER, SON and DAUGHTER. OAHSPÉ explains that we call JEHOVIH "He" and "Him" because in relation to life upon earth He is POSITIVE and what is positive may be called "masculine"; yet the All Creative Life must be thought of in bi-sexual terms as transcendent and objective in that which gives and as immanent and subjective in that which receives. So those who, following Oahspean teaching call themselves FAITHISTS may pray to "our Father-Mother" or use a combination of "western" and "eastern" terms such as Jehovih-Om, though more esoterically the name Jehovih is inclusive of the cross as positive manifestation and of the all-embracing "female" circle.

MAN in his outgoing and positive manifestation on earth may be called "son" of the Creator or if fully exalted in Wisdom, Love and Power, he may be termed "Son", while nature regarded as more passively receptive is the daughter of All Life and sister of mankind in the family of life upon earth. It may be that in our use of the terms we in common with the inspirers of OAHSPÉ are influenced by a western mode of thought based on a patriarchal system, but concepts expressed in sexual terms are confused and confusing. If we study languages we find in most of them masculine, feminine and sometimes neuter nouns and names but these from one language to another do not follow any similar pattern and since such grammatical practice is absent from the English language we may find such concepts peculiarly difficult, but in spiritual thought one must recognise "masculine" and "feminine", the Father and Mother-hood of Godhead, positive and negative or positive and receptive in interaction. Perhaps the simplest analogy is to remind ourselves that we maintain our lives by the simple exercise of the indrawn and outward given breath and so come to meditate upon the inner truth of a balance and rhythm in all life. It is however important to recognise a sexual representation of the Life Force as this is shown in many expressions of worship and in the adornment of temples throughout the ages.

What is more difficult is to expand or magnify our thought in terms of space and of time. Within the wider Universe as it is presented in OAHSPÉ and now widely realised in scientific knowledge there are many galaxies, like our own "Milky Way", many like gigantic wheels of light and all composed of millions of suns many of these with planetary systems. Our small earth is one planet in one small sun system in one galaxy. Yet this is "the home of mankind" as we know it, one tiny speck in the Universe of All Life, now recognised by most astronomers as not the only place possible for humanoid life forms or life forms capable of intelligence in our sense and capable of spirituality and spiritual progression. There are moments in this world of today when one is tempted to think of the Creator like some scientist experimenting with many cultures of life in the little dishes set before him in All Space, but OAHSPÉ never fails to balance its tremendous concept of Universal Reality with the absolute conviction that what goes on in terms of individuality and personality is vital and that this tiny earth matters in the scheme of All Life and that within the vast complex of what to us is "mankind" every individual matters.

2. GOD OF EARTH — OAHSPÉ sets the date of TRUE MAN on earth as about 80,000 years ago, which seems to accord with many modern scientific estimates though some definitions of "man" and "hominid" are not at all clear. There is talk of man in recognisable form and ability existing over at least a quarter of a million years, but such judgments may rest on physical aspects re size of brain

and evidence of capabilities of creatures who could still be more animal than human. Modern biological studies are now more fully demonstrating the "intelligence" of animal life and especially among types of the higher apes. At almost every point it seems that earlier studies set the line of distinction too low in the scale of reason and intelligence. Lower life forms work to a perfect pattern. Ants have their cities with a distinction of classes or professions; young birds have an inborn ability to find their way half across the world. At a higher level there is individual intelligence and an ability to improvise even to invent, to combine against greater forces or to act individually, but always this is in defence of corporeal life. Man has in material terms something wholly idiotic in his composition; a sense of personal and individual relationship to things and to other people which is not wholly reasonable, logical or sensible in earthly terms. To this degree he is not solely born of earth, but carries within him some other life element capable in some degree of conscious existence when the earth body dies.

OAHSPÉ states that about 80,000 years ago, a servant of the Universal purpose, a great space region God brought to earth from a dying planet angels or spirits, not yet capable of god life in space itself but yet far in advance of any type of man form which earth had managed to produce. Such persons, in a world where the absolute distinction between materiality and immateriality and between seen and unseen was not as fully established, as now, could appear as men and women, could some-times but decreasingly disappear and could mate physically with ASU animal man. The children born of earth manifested a variety of powers from their parents, but there must have been a time when racially intermarriage was a vital and fearful thing as those with the gift of spirit gradually separated from those wholly of body existence.

What is more important to our present presentation is however this concept of a God (or Goddess) of a space region through which earth rotating around a sun which MOVES through the galaxy must pass. Oahspe presents us with the statement that earth's passage through space regions takes about 3,000 years though more recently this has varied from 3,600 to 2,400 years (in earth time from its movement around the sun). At the beginning of each such cycle of time the earth emerging into a new region of space is taken over and given a special kind of cleansing. This is a revolutionary period, a New Age. Within this larger cycle under the overshadowing of a space region God or Goddess there are shorter cycles of about 200 years sometimes 400, occasionally even 600 during which a resident God of earth is appointed as focus of the Light and Voice of All Life. During earlier cycles such Gods were ethereans or space people, then there were those who actually started life being born on earth but finally qualified to be space people. In all this time there is an evolution of the whole spiritual quality of earth life, but in the whole set-up between the Creative Will and what occurs in the heavens of the earth there is a margin for error. A true God is always capable of receiving the true Voice, but in the space journey of the earth there are light and dark regions, periods of illumination and periods of tribulation with possibility of pollution from materiality.

This is probably the most significant contribution of OAHSPÉ to our thought to include in its presentation of a God King upon a throne in heaven every possibility from the highest greatest good to the failure of the self-God. Always there is a true God though unless aided by a space God his power may be limited region-ally or in spiritual quality in his reign upon earth, but let us make no mistake. There have also been and still are self-Gods, false Gods, rebel gods holding lesser sway

but often ruling over vast regions of earth. These at some point in earth time made a false judgment, a crooked or mistaken decision or attempted some limited form of "goodness" which they thought better suited to the maintenance of their "kingdoms". Such gods by setting up a limit to the highest ideal in the human spirit create a sort of ceiling over their "heaven" in atmosphere and so end up with a "dead-end heaven". Most human descriptions of heaven which present themselves to other people as "a bore" are just such places, but they may be operative over the mind of men of large areas of the earth for a very long period.

Since it is the universal rule that the soul of man must grow and be forever in motion then when it cannot go on growing and so "rising upward" it must first spread out laterally in regional aggression producing areas of conflict between different religions or it will ultimately sink down to depths of near materiality drawing sustenance from the lower minds among mankind and then use its influence in the name of a god towards war, violence, persecution and every form of quarrelling and misunderstanding. All this takes place at levels in the earth's atmosphere which yet extends far beyond the moon.

i No true God desires power for himself and always he gladly trains and crowns his successor. Only for a time is he the focal point for earth's reception of the Higher Light and the Voice giving forth the word through his angels for the inspiration of man. Directly under God were originally appointed five Lords of regions of the earth. It is interesting to note that recent research indicates five major plates or broken areas of the earth's surface of which one is now largely under the Pacific ocean, this according entirely with OAH SPEAN theory and description. But regionalism has always somewhat aided the rise of limited Gods and the 3,000 year cycle before kosmon was particularly notable for its sharp divisions of inspiration under a lesser light making disharmony among men and giving us a present legacy of misunderstanding, which we are apt to regard as normal. Today after only 120 years of a new cycle, which however brings a more profound change than has occurred for some 10,000 years, we are beginning to see possibilities of a new understanding, beginning to think of mankind as being one.

A large cycle of time begins with a great access of light brought by ethereans or space people from a new celestial region into which the earth has entered. For a time there is the highest angelic overshadowing. Some 25,000 years ago (scientists now place a major earth change at about 30,000 years ago) most of one fifth part of the earth's land surface slid beneath the sea and according to legend there was then drowned the highest development of mankind to date, but there were a few survivors who reached other land areas. It took another five great cycles to re-establish civilisation upon the earth with man growing as artist, as writer and scientist once more and from then on over three more great cycles angelic overshadowing has been devoted to establishing through Great Teachers the rudiments of religion and of man's fuller awareness of the Unseen and of that which is of the spirit. In every cycle there are shorter periods of greater light and then darkness, of greater understanding and then of misunderstanding, the latter leading to conflict.

The greatest darkness rarely comes at the end of a cycle for a new cycle is anticipated by at least 200 years and often by further preparatory periods of about the same length. In the case of the present new age of Kosmon we can discern profound changes from around 800, 600, 400 years ago, but in the middle 18th century the modern age began to take shape both in material invention and in spiritual striving in the mystic sense. We hear also in Oahspe of the establishment between the broken

heavens of angelic roadways anticipating man's crossing of the oceans and the linking up of people all around the world.

Thus we may perhaps link the OAHSPLEAN conception of true God with a philosophical conception of a Zeitgeist or Spirit of the Age, remembering however always that earth-time concepts must be limited and require mystic increase and wider understanding. If we try to explain OAHSPLEAN ideas to those who in the NEW AGE deny the existence of God, in the sense of a King God sitting up on his throne above the clouds, "above the bright blue sky", whose existence is delightedly disproved by disbelieving astronauts going only as far as the moon or not even a quarter that distance, then we must first make clear that we WORSHIP and PRAY to only the Universal Creator and that "God in heaven" never claims to be more than our elder brother, not our Father-Mother. A close study in OAHSPLEAN of true Gods will undoubtedly suggest that the present Lord of All is actually responsible for the inspiration of those who deny him because he is "too small" or even because the love of man being established in their hearts they think they can "do most good" without him. OAHSPLEAN fully supports the claim of any man to be fully mature, to be fully responsible for others and for life on this planet. OAHSPLEAN never sets store by precise religious beliefs. Faith is something different altogether being based on individual experience of THE UNSEEN.

We should perhaps mention that OAHSPLEAN mentions "GODDESSES" as well as "GODS" but gives only one great cycle of time to Cpenta Armij, though this, the one before the last, is said to be CENTRAL to human achievement in terms of the great age of human material civilisation. No Goddesses of earth are mentioned but this could be taken as the language of "positivity" in the terms best understood in the western world. Many who have their spiritual ears attuned have suggested that our own Kosmon cycle may be under a feminine or more receptive aspect though OAHSPLEAN does not state who took over after the cycle of Lika. We would however recognise as definite signs of the New Age, women's movements towards emancipation and equality and for a special growth in the feminine aspects of society in the caring for others and in a special concern for children. Moreover even after little more than a century of the New Age we perceive a wide appreciation of man's gentler, more artistic and pacific qualities in contradistinction to the war hero image glorified for so long in the past.

3. In most present great religions, men point to some person who has lived and died upon earth and who was, in all that was said and done, clearly subject to the time and place in which they were born, often subject also to immediate re-interpretation by followers. Such persons have manifest a tremendous power in wisdom and in love, often having healing power, which was miraculous, and yet they were able to teach spiritual truths and the truths of personal relationships in very simple words. These not only attracted an inner ring of disciples, great in their own and in a reflected capacity, but acquired also a following of thousands who heard them or heard of them. They and their message, even if somewhat distorted, are remembered over many centuries of earth time and not only remembered but still invoked to the point of being considered spiritually present on holy occasions. Sometimes they are even expected to return in corporeal person at some future time, often at some date in the near future. Each GREAT TEACHER brought into the world an immense spiritual impulse bringing to many a greater understanding of the meaning and purpose of spiritual life in mortal life. In OAHSPLEAN such persons are called I-E-SU (Iesu).

"I", pronounced as the "Ih" in Jehovah, stands for the human highest aspiration towards spiritual attainment, working through "E", the ordinary breath of life, spread outward through SU, a sound associated with the visual image of a serpent. This last symbol stands first for materiality or being down to earth in a given place and secondly for the coils of the earth's curious motion through space, i.e. for a given time. The expression "Son of God" is acceptable for any IESU as indeed any time-God in heaven or any ethereal may be referred to as a Son, while all mortals are sons and daughters of All Life. The Iesu state is the highest we can conceive of in human terms, but followers of Oahspean teaching would not agree with any in other religions who WORSHIP a great teacher born as man. They will even go along with humanists who reject miraculous birth stories and any life or death legends which place the founder of a great religion far above the human level. The exception to this however is in "resurrection" or "appearance after death" as to any who believe in the continuation of life after death, such manifestation of a superlative spiritual life force is normal on occasion.

Outside Christianity, which insists on the WORSHIP of Jesus as "the only begotten Son of God", it is difficult to define man-worship in other religions e.g. in respect of Krishna or Buddha. Some Hindus or even Buddhists who regard the God in man as having a succession of manifestations at different times may come nearer the truth though we would qualify the interpretation of what is called "re-incarnation". Mohammedans do make a clear distinction between Allah or God on high and God in man.

Most English speaking people who have found OAHSPÉ have been brought up in a Christian context and so are inclined to think of JOSHU as not only the last but the best of IESU. Only one mountain can be the highest but the difference is in degree and not in kind. Also we must always remember that that which is nearest to us in time looms largest in importance. OAHSPÉ presents its own cyclical establishment of religion within the three cycles of "civilisation" beginning with ZARATHUSTRA who lived about 9,000 years ago. He is clearly not identical with a later teacher of the same name, whose followers now call themselves "Parsees", but these are outstanding for their comprehension of a unity within the different religions. In the next cycle ABRAM is recognisable to the western world as founder of both the Hebraic and Christian lines and ÉAWAHTAH may in part be identified with Hiawatha, though again the name may have been repeated in a later-born hero and we must acknowledge that certain American Indian tribes were unique in a belief in The Great Spirit without any idolatry and in their provision in their social system for a degree of individual expression unusual in any other barbaric society. PO of China is not recognisable to us historically, but it is clear that Chinese religious thought has at least as ancient an origin as that of India based on BRAHMA and his six Vedic sons. The name Brahma still rests within both unitarian and trinitarian concepts of the Hindu religion and Hinduism is noted for its ability to absorb rather than to oppose other faiths.

3,000 years later but still 3,000 years before our time, we find MOSES, whom we recognise though the Oahspean story differs from the Hebraic one, CAPILYA who can be traced in Indian teaching though often given a later date and CHINE of China though his teaching is given under later names. The Great Teachers most familiar to us today, Buddha, Confucius, Jesus and Mohammed are all presented in OAHSPÉ as sub-cycle manifestations occurring in the last and most difficult cycle of kosmon when regional separation of men in government and thought was

at its greatest. By and large our normal image of "civilisation" encompasses little more than the past cycle and only recently have archeologists begun to take us back at least 12,000 years to the beginnings of civilisation as it became and with regional and time differences remained until the recent technological revolution.

OAH SPE presents us with the obvious fact that stories and legends of the great ones of the past have got to some extent mixed up with later histories. Stories of a Virgin Birth are not uncommon; appearance after death is frequent and since on occasion the power of the higher heavens can dramatically penetrate to earth a rising to heaven through transfiguration either before or immediately after bodily death is not impossible. Healing power, even to the restoration of life to the recently dead is repeated many times. ZARATHUSTRA, so OAH SPE says, was strung up to die between two thieves and this story may have been transferred to the later death of Joshu, though Joshu if he was the earlier one called Teacher of Light by the Essenes was stoned to death. Yet the crucifixion legend set against that very ancient symbol of the cross of matter may now suggest that Joshu whether innocent victim or conscious sacrifice was killed with two guerillas or freedom fighters with whose violent activities his teachings had become associated. There is the possibility of two men with the name Joshu; even Biblical scholars have suggested a second one living a little later, who may have been crucified. Much evidence is now being brought to show that the historical Jesus associated with the great love, wisdom and power of God upon earth was never such a powerful voice of new teaching as to cut all history into two parts as many Christians believe.

History is never a wholly truthful presentation of past events for it is almost always presented in the light of the present, being used to prove or disprove present opinions and contentions. OAH SPEAN history is presented in the light of the slow realisation of an all creative and evolutionary principle of All Life on earth manifest in rising human awareness and concern for others. OAH SPE always stresses the impact upon earth thought from "the above" or from "the within", i.e. from the Unseen, the word of truth which may be expressed at any time through one man, one woman, one child. The true message of All Light has an enormous and seemingly inexplicable attraction, running on through centuries of earth-time, bringing many to personal devotion and to personal sacrifice even unto a life of service or unto death. At the same time any manifestation of the Light can so to speak kick up a dust into men's eyes; it is too great; its demand too painful; then the normal human reaction, perhaps one should say the animal reaction, is to blot it out, to destroy it.

The message of Kosmon does not repeat the message of past ages, though older threads of thought are woven together, but it is clearly stated that there will come no new teacher, no one man to be a leader or an exemplar or a Saviour. Hindus believe that Vishnu, one aspect of the trinitarian Brahma, once manifest as Krishna will reincarnate once more. Some Buddhists look also to a future manifestation of "the Matraias" a Buddha yet to come. Mohammedans never give a God status to Mohammed yet believe that from time to time Allah sends One who will purify men's thoughts and I have heard it suggested that the Bah'ai faith may be a kosmon expression of Mohammedanism. Jews have never lost their faith in "the child who shall come" and many Christians speak of a "Second Coming" or of a Day of Judgment.

OAH SPE cuts through all these confusing doctrines with the declaration that in this New Age "my light shall fall on thousands and thousands" and we shall receive

the message for our time in many forms, in new thoughts, in new challenges and in new judgments as well as in a new caring for each other, especially a new caring for children and for education, new opportunities for individuals. The new inspiration confuses us with the speed of change, for the extent and the quality of modern change is not that of a new astrological age or even of a new 3,000 year cycle, but equal to something which occurred in the history of earth first when Homo Sapiens made his appearance and second with the growth of civilisation 12-10,000 years ago. Most will admit that in all essentials there was no fundamental change in civilisation as it was in ancient Egypt and as it was 3-400 years ago.

It is not however the first time in history that men and women have believed in a NEW AGE and even so to believe is a good thing for men's hearts are alight with hope, their hands and feet swift for new endeavour and now in many cases running to help "the afflicted". On earth we live as children of the Creator in the care of our elder brethren and the nearer we can come to realising ourselves as sons and daughters of light, the greater our wisdom, our love and our power to be effective for good, the nearer we come to attaining that which we have been born to do. Such 'doing' may be summed up in one golden moment of inspiration and revelation or carried through in a lifetime of seeking and of trying. The purpose of our living may not even be as positive, as obvious as that, for a child may die in the womb or at birth or may suffer greater or lesser handicaps and may never on earth come near to realising that of which we speak, that towards which we struggle, but in the present time for everyone who desires to learn how to give and how to love there must be one to receive, one in need.

Always we must realise that even our highest and best appreciation of what seems to be good and most blessed will in the end fall short; even in giving, in loving, we can make terrible mistakes and harm others. Often we are least in the right when we think we are "dead right". And of "reward" we must also think more deeply. Anyone can create a heaven for a few and most of our ideas of heaven or of some summer land are childish and inadequate. A modern religious teaching said we must all try to be saints and if this seems impossible we may remind ourselves that most of us are already beyond the point at which a great Christian saint said that the joy of saints in heaven would be that they had a grandstand view of hell. There have always been heavens to suit all tastes but when all is said and done, when men speak of eternal bliss of Nirvana or of absorption in the Light, they also tell of those highest of all who will stop at the very gate of fulfilment and return to care for men with the courage, patience and endurance which the angels of service must have. On the mercy which is the patience of God we must all rely.,

CHAPTER 2. IS THERE LIFE AFTER DEATH?

YES; "at death the real life beginneth". But death of the body causes no immediate transformation of the person except in so far as the developing realisation of continuing life may come as a salutary shock or be welcomed and accepted with immense joy and reassurance. If death is natural and neither too painful or drugged, it is neither sudden nor shocking and the new life begins as if one wakes from sleep. Recovery after painful illness or after sudden and unexpected death will be like a convalescence. The spirit after death is aided not only from the other side, but strengthened also by every expression of love and respect made by those on earth, particularly by those known and loved, but it is important that no-one left behind should continue to grieve or in any way to pull back to earth the loved one, now free of pain and earthly limitations. The greater our love, then the greater should be our joy that the one who has gone before should enter the larger life and find greater opportunities in new experience. We should wish them God speed and a good journey, invoking the loving protection of God's angels and imagining the loved one at least temporarily in some kind of heaven in which everything around is more beautiful, more wonderful than on earth, the whole atmosphere drenched in beauty, in love and sunshine.

We must also rely on the fact that those whom we greatly love and who love us will have us in THEIR thoughts, will aid us if they can in our need and will almost certainly return to aid us in our own passing, but the more often we call them back, the less effective can they be; the more freely we let them go, the more glorious the final reunion.

If their understanding is less than ours, then they may stay close to earth coming in mind to us very often with a sense of distress, but then it is up to us to invoke the higher angels to their aid, to surround them with thoughts of paradise, with concepts of gates wide open and of new journeys. The angels strengthened by our mortal faith can the better help them.

The spirit of one depraved or ignorant remains for long in a dim condition and then just as on earth there are gangs of selfish people and even communities of drug takers or concentration camps under hideous tyrants so there must be such conditions in "the heavens" of the earth and these places we may call "hells". It is said in OAHSPÉ that the worst places may be screened off by celestial fire, but there is no such thing as a fiery hell or of any place of eternal pain for anyone. It is rather when we begin to see that things might be better that pain can begin, just as when our hands being frozen with cold are numb and painless but when they are warmed, we may for a time know agony.

We must recognise the fact that many people can make a hell for each other and that "the spirits of the dead" are no different in this respect, but no-one need fear for anyone they love for love itself will always open a way for help and for escape. The gates of a hell are always really open and anyone may go who wishes to go provided he can face the pain of the higher light; for indeed being in hell produces a fear of the light. Persons in this condition need special help as indeed do those on earth imprisoned in their own fears or by dim understanding. As there are the worst wards in mental hospitals on earth, so there are terrible dark places in the spirit world, but all higher angels give of their service and they can be greatly

aided by anyone in earth life who knows of individual need. The highest angels indeed need through us a kind of "anchorage" on earth to enable them to descend into the most hellish places.

The worst hells are called "knots". These are often formed by great generals or leaders, who have led whole armies and peoples into battle or large groups of people into persecution of others. When the most dominating soul meets its passing then there is a spiralling down into fear, darkness and a chaotic state of mind, in which nothing seems clear and no direction of motion or purpose is indicated. Such "knots" are the focus of special angel rescue operations. How many people on earth today, utterly loathing all that Hitler did, will pray for him, where his soul now lives in tumult, crushed by defeat, still screaming, still attempting to proclaim, to explain, still clutching at those who once listened and followed unto death, now angry or in terrible fear of those of their victims who desire only revenge. Many damaged and weakened souls must be taken away and isolated for healing before their leader can be brought towards any hope of restoration and this could take a matter of 200 years or more. Men will know when this matter is finally being resolved in heaven, when there cease to be any attempts to explain or to revive with glory or in bravado the days of Hitler, when it almost seems forgotten and recedes in history and when men and women born generations later who cannot even recall the stories of their grandparents forget to hate. The image of the leader who destroyed millions and took his own followers down to defeat and into hell will not be forgotten, but those who try to judge him personally will think of him only as sick and pathetic.

Those people, who believe in an after-life will after death find the kind of place they expect to find. They will be united with most of their loved ones and if they have lived well according to their light they may dwell for long in a kind of "summer-land". Naturally there must be many different places for people with different ideas of what is a pleasant place to be in, though it seems likely that earth languages will be no barrier as thought will speak directly to thought. But such "heavens" cannot be the end or sum of life experience; sooner or later some further effort or growth of the person is required, further education is offered, further service made possible and in many cases the period of change may be difficult. Many ideas about heaven seem very boring but one can imagine quite a lot of people getting bogged down in quite pleasant conditions and not altogether prepared to change their circumstances again. They may even get snobbish about their position relative to that of some others. But before we go into the problem of escaping from heaven, we may do well to realise how mixed up are our concepts of heaven and hell and so grant OAHSPe the right to call even hells heavens of a kind. A place of eternal pop music and dancing would be a gorgeous heaven for many, but absolute hell for anyone who hated this, while even many addicts might get bored "in time", for earth time sense is not lost in the lower heavens. Clearly then if we are to reach any state of greater loving and higher knowing we have to grow out of one kind of heaven into another kind. We really need a great deal of teaching and a great deal of help. None of our earthly ideas, none of our prejudices is safe. Indeed our present ability even to imagine higher heaven is very limited indeed; even the very words "heaven" and "hell" are cluttered up with the beliefs of generations of our ancestors who believed in a heaven above and a hell below, where the inhabitants of the former might be expected to find additional pleasure in counting themselves lucky since the sufferings of those in hell could be on view.

People with such ideas who make some effort to be good, whether from fear or from genuinely good intention will expect to be rewarded in heaven and by heaven and they will go directly to their own idea of heaven. The more thoughtful, the most devout and this includes many very humble people with little thought of self or reward but whose idea of heaven is to be in a position to help others, will "gravitate" spiritually upwards to a heaven where service is possible and training for service provided. They will want first to learn how to walk and talk and be effective in their new condition and they will be several classes ahead of most of us. This is what OAHSPPE calls "the second resurrection" in which only those effective for good under the inspiration of God and his angels working under the Will of the All Highest can live and operate. This is not to say they remain high up and remote from earth, though at times a peculiar peace of existence may be theirs for a time as needed. But primarily the effectiveness of higher angels lies in their ability to ascend and descend with equal ease "the ladder" which rests upon the earth and ascends to "the throne of God". To anyone still weighted down with self-thoughts and heavy with materiality the higher levels and the presence of higher angels gives a sensation of extreme discomfort, as of a blinding light or of air too rarefied to "breathe". Souls seeking attainment for its own sake may rise to find too much demanded of them, the work too hard, too long sustained or not well rewarded. They may come to know of higher heavens and seek them for a time, but prefer to drop back into more comfortable conditions where a little additional knowledge enables them to lord it over others.

The fact is that the soul of man cannot stay on one level for ever. Where concepts of earth time remain, boredom will set in even under the best conditions. The close spectacle of those on earth generation after generation still making the same mistakes must be particularly tiresome and if there is now a generation gap, what must it be like to try dealing with one's great-great-great and great grandchildren ad infinitum. Slowly one must realise that conditions change as people change and that power comes as minds are attuned to each other. Also there must be many non-earthly things to discover making life more exciting, more worth living.

Even in higher levels of the second resurrection angels are in the main occupied in happenings upon earth so they are liable to be drawn down and back into earth's divisions, misunderstandings and controversies. Just as the most religious people can be drawn into religious conflict, so the most aspiring may get into some little corner of goodness on their own and begin to feel superior and look down on others. Nothing is easier than to look down on others once you have got a good way UP.

There is also another factor which must not be omitted. As our earth chases after the sun in its galactic motion, it passes through different cosmic regions, some of dust and mist and darkness and then sometimes into a light area filled with love and harmony. This cosmic environment affects the intermediate or atmospherian world even before it affects the earth itself. The cycles of change like a variation of weather upon earth make a design for the pattern of growth and effort and of rest. There are times when the full light of truth so fills the heavens that even on earth there is revelation, sacrifice and service and there are times when the light cannot easily get through and evil will run riot until the ethereal God power of the Sun Eternal breaks through the cosmic clouds of confusion and misunderstanding. At such times when new light shines most brightly, some of those who have worked hardest and longest welcome ethereal visitors and then with them pass into a higher state of being known as "the third resurrection" which is to us unimaginable.

Just as there is a summer land high in the first resurrection, so high in the second are retreats for rest from labour and for higher attainment. It is possible that this zone has been called "nirvana" since it is a high summit of spiritual attainment and evolves after some tremendous enlargement or completion or merging of the personality into at-one-ment with the Creative Will and from this state the person may leave earth entirely and enter into its universal destiny. This is referred to in OAHSP as crossing the bridge of Chinvat and when ethereans take many higher angels away with them this is called "a harvest of souls". At the same time some ethereans may remain for specific service and many higher angels qualifying for "emancipation" may choose at this point to remain for further service. It is a sacrifice of very high order, often involving descent right to the earth to act as guide or guardian of some soul of great promise born on earth or a mastership overshadowing a promising religious order.

OAHSP seems to indicate that a great deal of second resurrection and this yet higher service is done in concert i.e. by companies of souls blended in self-forgetting towards some great spiritual effort and we are warned that wherever on earth through any medium a guide or instructor gives his own earthly or angelic name that this is proof of a lower level of inspiration even though this may be in service for instruction and healing. The great Iesu were overshadowed and so blended with a God Power that they spoke on earth as Gods, but this is a peculiar and rare manifestation of God speaking directly through the mouth of a man who walks the earth and who must eat, sleep and suffer as a man. Such manifestation is backed by vast ethereal preparation, so that the explosion of a great new light upon earth may at last come through one whose birth has been carefully planned over five or six generations and whose coming to birth coincides with the entry into the earth's atmosphere of enormous ethereal power.

It has been suggested by some Faithists that reference to six generations of family preparation for the birth of an enlightened one matches an earlier reference to some atmosphereans having to overshadow six generations of their physical descendants upon earth and this covers a 200 year period of earth time, but it has also been said that one of the rank of Master, who turns back from departure from earth for the service of man (a supreme self-sacrifice recognised in the Buddhist religion as that made by the Buddhisavatta) overshadows over a much longer period of time five or six persons born on a "line of light", a sequence of spiritual inheritance. This concept COULD EXPLAIN a popular idea about reincarnation when persons claim a link with past lives male and female over different periods of history. A similar sequence or link through overshadowing could also produce a person far from Iesu level, who had however the gift to respond more fully to the higher light apt to service and able to respond to the highest teachings. Every Iesu needs his close followers and many who will listen and in the New Age it is said that the light will fall on thousands and thousands without any new leader or Saviour. Interpretation of this by modest persons who immediately claim that in past lives they have been great kings or queens or priests would seem in its pride to invalidate the claim, but a keen familiarity with specific past times is very common among highly sensitive people and the idea of a line through an angelic link of overshadowing, care and concern is indicated in OAHSP though the ordinary concept of reincarnation is rejected. Obviously the concept of any soul rising into limbo and descending once again for earth experience in which the succession of a dozen or so lives leaves little improvement is utterly opposed to the OAHSPAN concept of growth upwards and onwards for ever while the theory of transmogrification in

which the reward for a good life (fulfilling social obligations) is to be born richer while a bad man may be reborn as a woman or an animal or a reptile according to the degree of his badness is unacceptable in a New Age. The true God and higher angels do not teach men goodness through fear except as one must come to fear one's own imperfections.

OAHSPPE shows that at certain times and seasons, the light on earth grows dim and even the best of angels and the finest of men get bogged down in their ideas. A sort of spiritual fog may descend and no one can see clearly. Many settle for something less than the best and come to think that there will be no change. This can happen in heaven and any dead end heaven soon becomes hell for many. In a few places the irradiation of some shaft of spiritual light may remain fed by small secret groups of humble people or even in monastic type establishments shut off from the outside world. Here too the light may fade and die or just be maintained to produce a very few who can recognise and respond to the higher light when it returns. For sooner or later there will come an entry of ethereans under a high regional space God, which like an invading army arrives to release men from the concentration camps of false heavens and false kingdoms.

The vast picture of the regional and up and down variety of heavens as given in OAHSPPE can be very confusing, even terrifying, but for those who trust in their own angel companionship, there can be no fear. In faith we are as children and lie in the everlasting arms not simply for personal comfort but praying daily that we may better understand and so grow to be effective for good and so enter more fully the service of the All Highest. Whenever we think of ourselves in this light, even in the body, we are as a link on an anchor chain drawing and holding close to earth a company of angels able to withstand the earth's darkness and set up a new light of understanding, a new power for healing of body and mind.

It is all very large and our conception has been magnified in this age of Kosmon through OAHSPPE. It may seem that our small earth is big enough for us with so many different peoples and so many different ideas. Can OUR ideas of goodness and truth ever be world wide, ever be universal? Should we try to make them so? The TRUTH is very simple and basic but not easy. It is that each and every one of us has to try to learn to be more concerned for others than for ourselves and not only for those we love. We must be willing to learn, to grow, to change and this is all the more important for anyone who believes that he has "arrived" at the Truth.

The great majority of us today living in a fast changing world and especially those of us in the newly affluent society, suffer in the main from personal problems of all kinds. It is so easy to get bogged down in these. The proof of "light" is that these cease to exist. Any personal conversion which makes us less easy to live with or a burden to others, which makes us less useful to others or only to claim to be noticed is suspect. If we truly perceive the light, our way whatever the difficulties will seem to be full of light, but we must always be patient and thoughtful. A true appreciation of "eternal life" can never seem so urgent that in following our path we need to sweep others aside. To love and to care and to wait may be much harder than rushing off towards salvation but it may be that is what is required of us.

CHAPTER 3. CAN WE LEARN TO UNDERSTAND OURSELVES?

There are always in any group of persons a few "extroverts", people who live very much in the open, conscious of and always reacting towards other people, sometimes concerned to influence events but not much concerned with things unless they collect or buy in order to impress others. There are also a few "introverts" people who go around mainly sunk in their own thoughts and inner conversations, sometimes concerned to things or with their work but rarely fully aware of other people. Between these two extreme conditions which are probably not fully and permanently sustained by any normal person, most individuals live between the inner life of sensation, mind and desire and an outer life in which he or she puts on an appearance, an image, a personality. Strain enters into the situation according to the degree of separation between the inner and outer self.

It is important not to confuse these ideas of an inner and outer self with any concepts of good and bad as they cross goodness and badness as surely as north and south must cross east and west. An introvert may become a poet, a musician, a mystic, lighting a lamp for others from the intensity of his own soul communication with higher beings or he may be an intensely moody, irritable person blighting the lives of close associates. An extrovert may as actor or entertainer bring joy or as dominant administrator give security to many; he makes people feel he is concerned with them but he is equally capable of trampling on other lives with a gay and careless abandon.

Most of us in smaller or greater degree may "live a lie". We may in public life or even within our families become actors with the best of motives. True modesty and real humility may prevent us from telling anyone of our individual troubles or difficulties. We may "put a good face" on things but it still is a false face.

In the days when men and women lived in smaller communities, in clan or tribal groups or in small villages, members of a group through generations of associated families inter-related, were well known to each other. Perhaps then they could live truer to themselves. The impersonal life of great cities enables us more easily to escape early from any image of ourselves which parents, family or teachers expect us to live up to. Even in family and at school we can quite early become different persons and in adolescence we can set out to discover and to display ourselves in dress and behaviour which may seem to us suitable or admirable or sufficiently way-out to feed a sense of individuality. We quickly put on the cap that fits. Whether we follow the fashion of our contemporaries or strive for some peculiar individuality we tend to present ourselves to others as slightly larger than we are and often we must hide behind this facade an abundance of personal hopes and fears. Our place in society, our role in personal relationships is not fixed or stable. We may lay ourselves open to many temptations mainly to premature sexual relationship since such relationship offers at least temporary surcease of our inner loneliness. We may be fortunate to make our way precariously into the delights of marriage and family but a degree of economic affluence is an aid to our ambitions and desires in an affluent society. Yet whatever we find in life, it seems more than anything a matter of luck and most of us remain conscious in some degree that we are vulnerable. We fear ill health or loss of a job or grief through someone we love and for most of us there is an undercurrent of disappointment in life.

Some may have a direct ambition to "better themselves" generally as to money and material possessions or as to position and some indeed may attain a period of 5-10 years of happiness or content or acceptance. But sooner or later even in later life, if WE do not change then our circumstances do. Those we care about disappoint us and don't seem to care about us or to understand us as we expect. There are many kinds of disappointment but all drive us back into an essential loneliness. We are most fortunate if we can finally come to the conclusion that it is not life but we ourselves who disappoints us, for most people just blame life or luck or others and many grow bitter with resentment. The inner disappointment may be difficult to face, but it is a sign of the soul's convalescence after long sickness.

In all that goes on in our inner private life, in all the thinking and feeling which joins this individuality to our acted out personality, we are capable of carrying on conversations in the "back" of our minds. If as children we have been taught to pray, then we externalise these conversations addressing them to God or to a saint or to Jesus or even to some loved ones who have died or we may admit that we are simply talking to ourselves. Little children left too much alone almost always find an unseen companion or will talk to a favourite doll or toy or to an animal, but grown people also talk to their pets and carry on imaginary conversations with their workmates or employers or their loved ones especially if they have some complaint or resentment which they cannot express openly and directly. Any attempt to transfer the imagined conversation into a real one breaks down at once because the other person never reacts precisely as imagined, having not so to speak "had the script" and such conversation dies before it gets started.

OAHSPÉ begs us to acknowledge freely that in talking to ourselves we show we are not one but divided within ourselves. We may be using projected images of others for the purpose of carrying on a conversation but deep down the talk is between "the Self which is Myself and the self which is thyself". We may say that there is a self and Higher self or that a person is wrestling with his conscience concerning certain action, but in the great majority of instances the "higher" and "lower" is by no means clear. Anyone who has considered even a little psychology knows that our selves and our self motives get muddled up. We may find ourselves notably "in two minds" or even "on the horns of a dilemma" but the thinking of BOTH minds is muddled and devious. We may often be able to spot confused motives in another person and indeed we are wise if whenever a deeper understanding of other people comes to us, we should use it never to criticise another but simply to store it for our better understanding of human nature including our own.

Each individual is like a small world in which there is a still centre but towards and into that centre come many influences including voices from the seen and the unseen world. Then from that centre there goes out an influence, something that strikes a note like a note in music and it is heard by others and often has its effect. Some people are dominant or outgoing and more effectual in their radiating force while others are more easily influenced and comparatively ineffectual in dealing with other people. We may easily observe that there is no exact physical explanation as to why some people are more attractive or more effective than others in either sexual or worldly success. Few men and women who shine and take top place in public life are really cleverer than those of less account and most of us know of persons who seem modestly admirable, worthy of great respect even intensely creative, who yet go unhonoured and unsung.

For almost all of us living in modern urban areas, there is required a special effort of personality not necessarily coming from a desire to shine but simply to keep one's end up. Hidden in a vast crowd, we need some assurance of personal worth or value. A true genius can walk alone in personal assurance of present or future value; the artist, the saint and others "rejected of men" usually have someone who has faith in them, but if the greatest of all seem to go lonely and misunderstood, this does not mean that because we are lonely and feel misunderstood that we are of their company. What matters most is our assurance of an unseen companionship and guidance. No one can bolster himself up in his imagination for very long; only if he has true spiritual strength and can establish a spiritual communication can he be strong and sure with an inner happiness. At times there seems little to choose between a saint and a fool and it is well to remember that a would be saint may be a fool and that a fool may later be accepted as a saint. It is an individual choice but few have to make it to this extent or with such fervour of decision.

OAHSPe calls the receptive quality of personality by the word "su'is" and the radiating strength of personality "sar'gis". The su'is quality if present in high degree can produce mediumship, but poets, musicians, artists are also su'is and though they may not admit it or even be fully aware of it many people work less through reason and intelligence and more through inspiration than is commonly supposed. If a medium is "wide open" there can be entry into the personality of the consciousness of persons from the Unseen World and an ability to communicate with the spirits of the dead though one must not overlook also the possibility of absorption from the mind of the enquirer. Most normal persons are suspicious of mediums and it must be admitted that though comfort may be given with good advice and even assurance of healing that there is here wide field of profit for pretenders and much confusion and even bad advice also given to the gullible. A true medium will always call for spiritual effort from those who consult him or from any congregation and summon many to simple lives of heroic self giving. In such gatherings it is not enough to be a believer or a follower. All must learn how to give. Some mediums strong in sar'gis power and able also to draw on the power of others more passive can give healing, but in so doing may desire less to serve others than to enhance their own reputation. As the Christian Bible warns men to "try the spirits" so OAHSPe says we should "question even the angels". Nothing here should relieve us of personal responsibility and individual judgment. Many people despise all aspects of spiritualism, even including faith healing and so fail to discriminate; equally others are too apt to believe and to follow because of some need in themselves and these also are not discriminating enough. Even so when all this is said and done, to judge others in any capacity is of less moment than to judge oneself and to seek and find for oneself.

To some born with such gifts and especially with the power of healing, the discovery of their own power comes as a shocking, even embarrassing, surprise. It should be possible if more had open minds to discover the full range of any individual's power and how to make the best of it. It can amount to a sort of upside down version of having a physical or mental handicap, but at least it invites equal care and investigation and aid. We have so far hardly begun to approach those born with "extra powers" with the same sympathy that we have for those with less than normal capabilities.

It seems in some Christian circles valid to accept and even expect healing from saintly persons now dead or in places where spirit manifestations have been registered as acceptable but still living healers are shunned even where these have an

obvious sense of service and responsibility and are not just concerned to make money. People commonly admit a kind of sixth sense in diagnosis as between one doctor and another but never wholly examine or credit this extra gift.

Another kind of su'is can give valuable spiritual teaching and guidance within an inner seeking community but this may be less obvious and less attractive to the public than the blessing of healing or of the alleviation of pain. Wrong, even cruel teaching can come from mediums under lesser inspiration and since many mediums without spiritual training are not strong characters they can fall into inferior hands and respond to the temptation of getting devotion from those who will sit around wanting any kind of revelation. Those in grief avid for consolation are most easily deceived and deception may not only seem easy but even kind and the grief stricken one can be quite unaware of how much he or she has actually told or of how easily strong thoughts may be received so that quite precise descriptions of loved ones and consoling messages may be given even by some with little true gift and of no great sanctity.

OAHSPÉ points out that there have been times in the past when in great religions, priesthoods with skilled training have been based on the development of mediumship and other times when all such practices have been forbidden or frowned upon. We stand under the inspiration of our time, but we must judge for ourselves.

It is in the special combination and balance of the powers of su'is and sar'gis that all Great Teachers have been such outstanding human beings as to gather a great following and to be remembered for centuries. Such a one speaks as a God in heaven might speak, but with words aimed directly at men's hearts and minds in their time and place. They can pass on some of their power to close disciples and the impact of such teaching may last for generations or even for thousands of years; even when the actual words spoken suffer translation and distortion some power of wisdom and love still comes through. To be remembered as a person for even 2,000 years when almost every detail of one's life and almost all one's actual words have gone unrecorded even if some things pass into legend, into myth or symbol, this is an amazing occurrence in human experience, yet OAHSPÉ says it has happened not just once but many times notably in the beginning of three great cycles of time and also in at least four persons in the midcycle before kosmon.

OAHSPÉ states clearly that any Great Teacher or indeed anyone who speaks to others of spiritual matters may do so under the conviction that he speaks matter of his own mind from intellectual and philosophical thought or he may be convinced that his inspiration comes from the Unseen World, from outside and beyond his physical self. Musicians, poets, artists and others specially inspired often admit to some kind of pressure or direction from outside; others do not. OAHSPÉ suggests that the teachers of the last sub-cycle included Sakaya (the Buddha) and Joshu (Jesus) fully conscious that what they said was given to them to say, while Confucius is an example of a man whose thought seemed to him to be self contained. Moham med the last of all made clear distinction between himself, his angelic director and the All Highest Creator.

It behoves all who teach at all and especially those who try to pass on religious ideas to others, to examine themselves as to the degree to which what they say is coloured by personal ties, by personal experience, by language form and by recent reading. There is also the fact that anyone speaking to a gathering of others or even to one other individual is affected by the present audience. At best this can result in the speaker speaking most nearly to the condition of the others and not just

saying what he has in his mind to say, but his spiritual inspiration may be such as to convey the message to the occasion in a sense that is above mere human capacity. One congregation will sit under a medium who is expected immediately to enter into a state of trance like inspiration; another will recognise that a minister is capable almost always of entering fully into a state of inspiration part way through a sermon; yet others will say even of one who has read a prepared speech, "the minister was inspired this morning". Yet hardly ever is the fact of spiritual communication or the instance of the "break-through" fully examined or even discussed.

OAH SPE itself is said to have been "given" to its writer, who worked on a very early kind of typewriter clumsily constructed and is said to have been in the ordinary way a poor typist, yet he produced an extraordinarily accurate typescript apparently from the same means that produces spiritual messages through automatic handwriting. There seems little doubt that the same or similar spirit groups produced through John Newbrough and some other mediums sketch drafts and earlier versions of part of the work and there are some claimants for the authenticity of further books or chapters. The Book of Discipline was not included in the first edition, but few would challenge its inclusion as a summary of doctrine. There seems also little doubt that the inspiration came as indeed OAH SPE claims from a team of persons in the spirit world. On the matter of variation in the quality of the work individuals will judge differently but apart from the wide range of subject matter there are a number of shifts in the whole style of writing and in the range of language used. Despite this there is an astonishing coherence of doctrine and opinion and on almost any subject one may collect a whole range of agreeing quotations from end to end of the book. What is also impressive is the complete involvement in a new context of thought; anyone thinking to read out a passage from OAH SPE in any ordinary Christian gathering will find hardly anywhere so much as three consecutive verses which do not include words, terms and expressions which require careful consideration and definition.

Some Kosmon groups have begun as spiritualist followers of a particular medium; one or two have been peculiar in experience in including more than one medium and the ability of such to work and seek together not desiring personal and unique following could in an OAH SPEAN context, be seen as a special link with a new and higher source of inspiration. But the true kosmon group in this first period of the New Age is any group with or without a trance medium which brings together people willing to seek not for their own consolation nor even for their own soul's advancement but to discover new ways of working in spiritual unity for the good of others and to strengthen world forces for peace and harmony. Thought power and prayer power can be used for healing in all senses of the word.

Within this unity for spiritual work, there may yet remain strong differences of opinion on material affairs, differences even in beliefs but there is faith in the power of harmony as truly life giving. The proof of a united spiritual aspiration and alignment or atonement with the Lord of hosts and with the hosts of the Lord must be in our degree of understanding, our deep concern for others, our sense of being one family and our guard upon peace. If this is to be truly a new age surpassing in its spiritual challenge even the concepts of the root religion established many thousands of years ago then today we have to go FORWARD beyond the greatest good of the past. Joshu said we should love even our enemies and accepted his own physical impotence when they killed him. Gandhi won self determination for his people by the spiritual power of non-violence since when the darker powers of

violence have reasserted themselves with new effort. It was Gandhi too who said that even the best religions of mankind so far were yet imperfect and OAHSPÉ says that which is imperfect is false in our time. Meanwhile the world seems full of the force of evil, with new national and ideological conflicts and even purposeless and unthinking violence and we seem helpless before it yet all over the world a few men and women become more sensitive than ever before to the subtlety of choice between good and evil and ask aloud "Is this the best we can do?" So in this age man has begun to judge himself as never before.

Naturally there will be many lesser manifestations of the new power, many groups of people reaching out in an age of the destruction of the old religions avid for personal comfort. In an age of violence and personal loss many need the elementary comfort of assurance that loved ones still live and wait their own coming, for from the general atmosphere of fear we draw fear of our own death. Moreover in an age when all hope seems focussed upon the future even the distant future life is not easy for the old whose own life experience seems valueless and who, denied even respect, find their own earthly time running shortly towards a narrow gate of pain. Our bright New Age has not yet made more conscious living or fuller awareness of life easier for anyone, though spiritual joy once known is never forgotten. This then is truly to be a Faithist, to KNOW and not merely to believe that spirit exists.

The way of spiritual advancement must lie in development of our "su'is" or receptive quality yet at the same time we must have an inner strength to guard and protect otherwise we only become vulnerable and easily defeated. Most persons in the present urban life situation are forced into overstress and to over express our personalities upon those around us, while many more sensitive and spiritually gifted feel themselves drowning in a sea of materiality and are lost in utter non-understanding of violence and disregard for life. A healthier inner life may be sought through a balance of peace and in quiet meditation. If we can feed our minds with spiritual food, express more nearly some power for good, working in humility without desire for self-importance then we are truly blessed if we come into an association in which we find spiritual affinity, the spiritual relationship replacing the assurance that men and women once had in the larger family, clan, tribe or village community. If then we can continue seeking and working in silence, un-remarked and unadvertised, doing good without proclaiming our virtue or expecting reward then we might come close to doing the work for which we have been born, a work prepared and known to the vast host of angels in whose company we belong. Even if we fail, there is time in all life for us to rise again, but within the spiritual community we may at least try not be to the weakest link. At the same time the true secret lies in self-forgetting and not in any self measurement relative to anyone else.

fact that we the born of our present-day thought together in an
the way gives us in our individual personalities, the respect which
-the world conditions in our own way of thought. It is not
a our life can really bring us any joy or comfort. It is not
spiritual experience times in life when there seems almost a kind of
identity or more about some right side up again and we have
to one's true self, but the time of devotion is not all that is
a man has learned much in the school of life. Learning comes from
of disappointment with oneself. Each day we are learning and

CHAPTER 4

IS INSPIRATION A FORM OF PERSONAL COMMUNICATION?

"Thou art of inspiration made", says OAHSPÉ; "everything cometh to thee from without". Basically we have to accept the fact that we are in body compounded of many elements physical and genetic, that intelligence capacity, ideas and some spiritual qualities, aptitudes and "inherent weaknesses" have been GIVEN to us, together with influences of upbringing and environment, educational and travel opportunities. We become adult as and when we are capable of taking all these ingredients and so to speak amalgamating them into a personality. Some people seem more heavily weighted by physical inheritance; some waste years trying to match up to other personalities and many are still unable fully to rise into a detached and aware individuality of their own, yet the most astounding fruit of this earth's life force is in this day and age the basic individuality of personality and the deep confusion of our time rests on the development of a new egalitarian community to replace the older hierarchy without any clear cut distinction as to which threatens more to repress individuality. For those of us fortunate to sense that we begin to enter into a new degree of self-consciousness which is not selfish and which is the true maturity of a human being, there is still the problem of the I AM consciousness being compounded of many interwoven threads and subject to manifold influences. The essence of individuality is to discriminate, to make certain selections, certain decisions.

Much has been thought and said and written throughout the ages concerning the direction of destiny and the freedom of individual will. It would seem a fair interpretation of OAHSPÉ to say that every soul born is destined for an upward and onward path towards final realisation unto emancipation from earth, but we are left to choose the way we take and our paths are devious. Perhaps the serpent coils of time taken from the pattern of the earth's motion in space would serve also for most of us to describe the journey of our own unconscious and half conscious life. It would appear however that when we have to choose, there are two kinds of choice occasion. The first is one in slow motion, often very much in consciousness and even agonising, when we are quite obviously "on the horns of a dilemma". Indications are that in this kind of choice the easier way is not the best. A child may grab for too many sweet cakes and then be sick and a grown person avid for spiritual joy can make the same kind of mistake. In other life selections we seem to be swept along at speed and though there can be two ways, even a Yes or No, there is almost no element of doubt. We move almost without hesitation in accordance with our nature and its development. This is not to say that we shall be unerringly right in the highest sense but we may at least follow a line of experience from which we may safely return.

Even the simple fact that we are born of two parents often brought together in an attraction of opposites may give us in our individual personality two aspects, which at different times in our life can usefully swing us one way or another. Most self-examining older people experience times in life when there seems almost a hiatus and then things suddenly or more slowly come right side up again and one has a sense of returning to one's true self, but the time of deviation is not all loss or all bad, for by contrast one has learned much in the school of life, learned even from a sense of failure or of disappointment with oneself. Such things and froings are

not to be confused with moral right and wrong for our ideas of morality depend very largely on social upbringing. On the other hand simply to deny social morality in order to feel free and individual gets one nowhere as an individual.

When Moses raised an ancient symbol of healing in front of his Israelites it was in the form of a serpent twined on his staff. The Classical representation of the messenger of the Gods was that of Mercury holding his wand upon which two serpents intertwined and this too has been a healing symbol throughout the ages. In the Kabbalah or Tree of Life, the path upward is represented as having ten centres of awareness or understanding which after the second or simple acceptance of the spiritual aspect of life is reached weave themselves in a complicated path system around three columns. At the same time there are some, usually called "saints" capable of the more direct upward path and it may be given to many in kosmon to rest at least briefly upon that direct path for a short time in their lives, such "times" being sometimes momentary and ecstatic and sometimes more prolonged with great content and blessed by a real creativity. Such experience may come to a child or to an adolescent or much later in old age but at no time can even a seeming spiritual assurance of happiness be regarded as permanent. To be saintly is one thing, to make a near approach to that condition may render the soul more vulnerable than otherwise.

In all this OAHSPÉ gives us great help since first it shows how long and difficult the spiritual path is, since Gods at what it calls 99% of perfection can make a wrong judgment and waste the whole next cycle of earth time in going back to square one. So we must never be complacent when we seem to be rising in the grades. Nothing can aid us more than a fuller awareness of the Unseen world with its grades of inspiration. If we adopt the right practices in life, which aid us to attain the right and higher inspiration for right judgment and if we can remain more concerned for others than for ourselves, avoiding self importance, avoiding putting others into dependence upon us to make us feel good, then we may indeed make some advance and so experience the first and early joys of heaven upon earth. The angels often give special encouragement to the earnest young newcomer upon the upward path. Once we have known spiritual joy, it can never wholly depart from us and if we fail we can rise again. At the same time it seems wise at no time simply to strive to "get back" to some remembered joy. Our way is onward and the essence of individuality is to combine our experience of what truly makes for us the joy and failure, the high and the low and we can find a new way forward always if we can strive to be one who helps, one who builds rather than one who just criticises or aims to destroy.

Nothing is easier for the young than to enter into the spirit of our time, to say that this and that is just not good enough and that the world must be changed, but he is most wise who comes upon the inner truth that there is one thing only which we all individually have the power to change and that is our own self. WE CAN CHANGE OURSELVES and a change in one individual is a note of change in all life, for that we do and say will influence others in some degree and what we truly are may have an invisible effect far more than we know. There is a basic instinct in the human soul which responds to goodness and unselfishness when this is encountered. For every saint remembered there are thousands unhonoured and unsung. Who are we to be talking of sainthood? Yet Karl Barth, a modern religious teacher, said indeed that "we have to try to be saints". Is this an outrageous and unrealistic demand? Are not saints born not made? To most the idea is laughable,

but to a few there is a responsive chord even though this be faint and so to speak stillborn. The fact is that there are thousands of people, just thousands among the hundreds of millions, but it includes many young people, confused and muddled though they may be, who today set out somehow upon a life of service, such as in past ages would only have been expected of a saint. There are husbands and wives alone or together pulling their full weight in the material world and devoting the best years of their lives to the next generation; devoted teachers and wholly unselfish priests and social workers and for the young there is a new sense of social service of giving in order to learn. We are continually being asked to make up our minds about vegetarianism, about asceticism and about our human responsibility for the world environment and we are asked to think with our hearts when communities half a world away are faced with disaster and homelessness, famine disease or conflict. All of these become more and more OUR concern. Who can deny "the wind of change". And who gave those precise OAHSPEAN words to the lips of an elderly statesman seemingly concerned mostly with the forces of preservation of an old order?

Those who have studied OAHSPE well can today often read with relish of scientific discoveries and of developments in the spoken word, in literature in art and music. It may not all seem good, but everywhere there is experiment, a new seeking and deep below much that seems horrifying there flows like an underground river a new kindness towards others, a new horror at evil. ;

Among Faithists there can be profound differences of political opinion and a great range of knowledge of or indifference to new scientific developments but most important are the facts of our own personal individual daily living, our daily trying to be more fully aware of the unseen world, our attempts to discriminate ever more carefully between the inspirations of the higher and lower spiritual realms. Like scientists testing a new substance, we should test our own thoughts, our own actions and their effects. It becomes clearer that a prayerful and selfless approach to problems can bring help and enlightenment. There may be a further waiting, but true intention will be answered by new friendship and a new way.

We should remember that as we proceed along life's way we are rather like a car driver, responsible for the good condition of the car but always steering relative to other people and still capable at times of a momentary unawareness which may bring sad trouble. The more we rely on ourselves and do our best and the less we just blame others the better. But the more skilfully we drive and the faster our progress the more likely it is that after a time we shall have some failure some "accident", though this may include mistakes of others, difficulties of the road and climatic hazards. At some crucial point it may almost seem a matter of luck but if we are truly honest we know that a great deal always rests upon ourselves. Even from disaster we can learn and the message of OAHSPE is that even if disaster pitches us from this life into the next, we are ourselves still alive, still able to learn and to change and to grow.

At the heart of all personal problems lies the balance within ourselves between that which we are capable of receiving and understanding and the effect which we go out and have upon others. One thing does seem to be certain and it will be accepted by all fully aware persons, by most scientists and by poets and all creative people that that which comes into the mind and forms a shape in the mind comes

from outside, as OAH SPE says. It is a form or degree of ILLUMINATION, it is revelation, a sort of mental break through. Most discoverers, inventors and creative thinkers will admit that it COMES, that it is given to them to give.

Each one of us is like an individual radio set and our "will" would seem to consist of the CHOICE. What wave length do we select? To which station shall we tune in? In this regard it is most important to remember the Oahspean distinction between higher and lower. A person may be inspired to care for a child. A person may be inspired to kill a child. Between such terrible differences there are many shades of personal suggestion so confusing that few of us can always find our way clearly. Yet we can always pray.

"If I am in the right keep me in the right

If I am wrong, show me the better way".

It seems unlikely indeed that anyone whose heart and mind is attuned to the world of the ideal and better life, should be utterly confounded by truly evil intent, but self righteousness and so called righteous anger and all personal hatred, dislike and resentment must be watched for. Anyone who sets out upon "the higher way" must be warned that the way does not after a time become easier. Indeed the angels of inspiration would often seem to lay cloth of gold beneath the feet of children and beginners giving encouragement and great welcome to spiritual realms of experience. We may journey on happily for many years recognising a personal happiness in service and in community but we should always beware of too easy a passage and at any point when we believe ourselves to be right and others of similar spiritual intent to be wrong so that conflict threatens then it behoves us to recognise in dissention the voice of evil intent and to be prepared to begin again and seek further in humility. The strength of evil never comes directly from others but from inside our own incomplete selves when we feel ourselves threatened. Any good intentions imposed on others can create a hell. In the Light of Kosmon through OAH SPE, we must too always be prepared to lay aside the lifetime of our own striving and of service to welcome the child that is born with a clarity of vision, instinct as it were almost from birth, born so to speak to begin where we after great effort have stumblingly arrived.

How shall we find consolation in our attempts to find the higher way through the labyrinth of life possibilities and of crucial decisions. The direct answer is that we cannot ever be sure even of our spiritual safety. We can only pray daily for the highest spiritual aid and refine our intentions as best we can with a keen and true awareness of our closest angelic guides, the Ashars, who so OAH SPE says change every quarter of the moon. We may find the time of the rising moon easier and the declining light a time of more stress; we may find the changing seasons in the place we live in helpful or otherwise, but over and above all it is a matter of keeping one's ear to the ground of heaven. If we can find in ourselves no other attribute of saint-hood then we must have patience, patient forgiveness of ourselves, everlasting patience and forgiveness for others.

Our spiritual progress should indicate to us the quality of the voices of the inner ear and mind; the voices of higher and lower inspiration, the voices of change and fear of change, voices of harmony or of resentment and conflict. It is perhaps best if without precise SELF seeking we should at least place emphasis on our own need

to change and to grow and to understand better, yet urgent as our self change may seem we cannot expect to see the Kingdom of God upon earth in our lifetime. It takes time though we need not then make excuses or be dilatory upon the Way.

In the history of mankind upon this planet earth, we are all like young people approaching or just reaching out to the age of responsibility. Individually we have to sort out our ideas and make our decisions and then abide by the consequences or make further changes, but OAH SPE has shown us that in the Unseen World a true reality, there are those who will help, guide and guard us. Even in our growing up on earth, let us never be so self opinionated as to reject those who are our true spiritual parents, those who overshadow us from the past towards the future. Individually each single one of us is precious to life; our life is in itself a proof of this. Individually we have friends and loves and teachers, many who will welcome us to the greater life, those able to give us occasional glimpses of the glory even before we pass on from this world to the next and the more we can know of the Unseen world in its power and wisdom and love and in its individual witness, the more joyful shall be our passage from here to thence, the more apt to take our place in higher service here and now and also hereafter.

CHAPTER 5.

WHAT IS EVIL?

OAHSPÉ records both the resurrection of souls and also the many failures of men and also the failures of spirits and even gods and indicates that what is less than perfect or the best for its time is imperfect, false and productive of failure and of evil. Such failures are most often due to something in the individual self interfering with the perfection of communication emanating from the creative and evolutionary Will. The greater the early success, the greater the leap forward and upward, the more intense and ecstatic the sense of spiritual adventure the more likely it is that the self may then turn to seek security and so may pass into a condition of apparent stability, which halts further progress. This is often referred to as a "ceiling" and even a heaven may have a ceiling and so in time cease to be a true heaven with further opportunities for soul growth.

Joshu the great Iesu Teacher is reported to have said; "In my Father's house are many mansions", an expression often taken to mean that it takes all sorts to make even a heavenly world. But the word translated as "mansions" meaning a house with many rooms, was most commonly used to refer to a caravanserai or place of temporary rest upon a path of travel or pilgrimage. To express this in modern terms, he might have said, "In my Father's country there are for travellers many good motels offering individual and family privacy". This may be taken that "the heavens" offer satisfactory accommodation for different sorts of people as OAHSPÉ also shows. Some may even agree that those of many different religions may be accommodated in the house of God. But the important thing is the statement that we have here a concept of a room, which is but a stopping place from which we then must proceed on our journey. So the message of OAHSPÉ is that no soul can stay indefinitely at any one place with a ceiling over his head. The highest heaven of which we can conceive is, like our present life on earth, but another class in the school of life and even if we attain some "Degree" of spiritual being there lies before us still both the path of further research and the path of bringing others to our level of attainment.

In our life, both in day and night, in the seasons of the year and in the smaller cycles of our life there is an inner rhythm of growth and activity on the one hand and of rest and refreshment on the other, but if individual growth and unfoldment reaches a static condition and then remains longer than is good within this rhythm then there is grave danger. Jehovih, All Life is LIFE, **MOTION**, INDIVIDUAL, PERSON. Motion, growth, development, unfoldment, call it what you will is as instinct in the human being as for a bird to learn to fly and if motion goes not upward then it spreads outward so bumping against others for life space or it may even turn downward seeking what a psychiatrist would call the opposite expression. Ordinary men and women may be selfish, stupid and even cruel to each other and so says OAHSPÉ, the spirits of the dead have the same characteristics, but worst of all in capacity for evil are those who have risen highest in awareness and then come to a stop.

OAHSPÉ says that even a high earth-born God of earth, grade 99 can be unable to make the last tremendous step towards wholly selfless at-one-ment with the All Will, so being capable at some crucial moment of being corrupted by his own power sense as to make a wrong judgment. It is admitted however that there are times and seasons in the history of earth when THE VOICE comes through but dimly when

cosmic conditions are not favourable and it is at such times when the best of us can fail. Oahspe describes how at such a time with all the power of the best intention even a God may go out to establish that which is less than the All Highest possible, some concept of heaven best and highest which seems "expedient" and when the warning signs come in the form of disharmony and conflict yet persists, strong still in his sense of the rightness of his own decision. This can then lead to wars in heaven inspiring wars upon earth in the names of great civilisations which must be preserved from attack or even in the name of one religion against another and in the end there is left chaos, confusion and desolation. Upon earth there is only destruction and hate, while in heaven there descends a final KNOT of spiritual confusion in which millions of souls may clutch and scramble in terror and in mindless conflict. These are the true hells or dustbins of Paradise, yet no individual soul is ever discarded though the hellish condition may last for long in earthly time.

OAHSPÉ shows both an evolutionary good and an evolutionary capacity for evil almost keeping pace. Early false Gods are self Gods, souls avid for power for themselves, but there develops increasingly a goodness of intention or some reasoned good which takes command but is yet imperfect. The soul of man as he develops through the cycles of his history has to discriminate more clearly, to find a way upward through a labyrinth of "practical" possibilities in which there are many ideas and concepts grasped at by the imperfect self. The central individual example given in OAHSPÉ is the story of AHURA, who in his crucial moment of decision felt the all highest best was just too much to ask of struggling souls and that he would tone down a little the supreme demand for virtue and spiritual devotion. So he decided that men should worship him and set himself up as God, worshipful under the title of AHURA MAZDA, this being then confused with the term IHUA MAZDA or Voice of God as understood by the Warrior Kings of the time. On the earth it was a time of vital material change in all the means of life, backed by agriculture, domestication of animals and all varieties of craft knowledge producing cloths, pots, tools and weapons. It was a time of great change comparable to our modern technological revolution and a great time for reorganisation and new establishment. This took the form of establishing a great social hierarchy headed by Kings, who were both warriors and priests, and quickly the concept of God upon a throne in heaven, whose Son sat upon a throne on earth was seared in iron and in blood in all the hearts of men. Before such a God, as before such a King must all men bow down in worship. This entire hierarchical establishment lasted on earth for three whole cycles of time and we are only now at the beginning of a second and new major revolution in human thought patterns. Words such as liberty, equality, fraternity have been spoken for only about 200 years and before that any individual or small group of people who caught the distant message died ignored or were outcast to death from "normal society".

We may follow in OAHSPÉ the full story of AHURA as false God from his throne in heaven into the desolation of chaos and into a KNOT of hell and then his long slow road upward again until in the greater light of a new cycle, his God power is fully restored to him, but never again is he the God of Earth only a subsidiary helper. As such in the light of his own experience he sets out to warn the later regional false gods who again create division between angels and men. When these too fall (they are the Gods of the oldest civilisations we now know about) he is apt in service for their restorations as persons who must redeem their evil and restore all those they influenced towards the higher life once more. Again he strives in vain

to prevent the last cycle's division of the earth into different regional groupings under different Gods and different religions capable in the name of good of going to war imagining final destruction for their opponents. We may surely know that Ahura even in our present cycle remains in the heavens of the earth for who else must work for the removal from the minds of men of that concept of the God King in an exclusive heaven which he first established. Never again will he have taken the God place; with thousands of years of extended experience and care of the world he will act only as guide counsellor and tutor of a younger God and such must be his long and humble path towards an emancipation already earned but in the service of the earth surely refused for a time yet. He too may be a great inspirer of both the later Zarathustrians or Parsees who preach toleration of all religions and also of those in this later day who reach out now to form new links between east and west both in the name of the Old religions and under new names. Much yet however remains to be done to eliminate the God King image and the concepts of a God "marching as to war" against evil, since so long as this concept exists however dimly good and evil can under any circumstances become a matter of "us" and "them" and lead only to conflict, to war, violence, premature death and much misery. Slowly and in a variety of ways a new generation now moves towards utter rejection of this kind of "establishment" and towards ideas of community and common humanity.

Apart from this time-aspect of the greatest and lesser good, OAHSPÉ makes great play with the word PANIC, and we may remember what part FEAR plays in anger and in hate and how much of present day mob violence relates to the normal meaning of this word. OAHSPÉ says it is at its worst when "men swarm like bees" surely an apt simile. But the word Panic in OAHSPÉ relates to the name given to a vanished continent in the Pacific Ocean. Upon this continent it is said that civilisation reached a high peak even more than 25,000 years ago, when it has so to speak a trial run which ended in failure, but for the rescue of a few. OAHSPÉ would seem to equate PAN, sometimes also called WHAGA, which may have been a southerly region of the continent with Lemuria the name usually given to some Pacific continent. Whaga is the Polynesian word for "a ship" and those who escaped and came "from Whaga" clearly also came from ships, vessels unknown to more primitive inhabitants on the coasts where the refugees landed. There are islands from the eastern Mediterranean to the Caribbean which contend for the honour of being remnants of an ancient Atlantis and since both the Mediterranean and the Caribbean are subject still to volcanic activity there is evidence everywhere here and also in the mid-Atlantic of changes of landform, but only in the Pacific is there evidence that one of the five main Continental plates forming the broken outer skin of the globe is now largely under water. The idea that the moon was formed from some part of the earth torn out in this area is now disproved but this theory still accords with the knowledge that something which was there is now missing. Earth-quake fire and flood legends are found almost everywhere and this is not surprising since vastly destructive volcanic outbursts causing also tidal waves have occurred in human history, but there remains the fixed idea about some gigantic earth shock causing tremendous destruction of a centre of human civilisation and so setting the clock back for man for many thousands of years. New evidence is now to hand that the last occasion in which there was a global shock resulting in a reversal of the earth's magnetism was nearly 30,000 years ago, which comes seemingly within a cycle of the OAHSPÉAN dating.

One may equate such an event with the story of Pan as told in OAHSPÉ, though there the emphasis is on the necessity for ethereans or space people to step in and overlook the whole catastrophe, which has given the word Panic such horrifying depth of meaning. Many Faithists too point to the fact that those who came to earth long before that to establish spirit-man upon the earth carried in themselves a germ of failure from some earlier earth planet and that it was this which flourished on PAN in a civilisation which also failed to provide a way forward and onward for the human soul. In this sense what remains of panic evil could be equated with what has been called original sin, i.e. the innate tendency in the human soul to fumble and stumble on its way towards the higher light. Perhaps however the most valuable contribution of the OAHSPÉAN account as given in the Book of Aph is its picture of higher angelic activity during any catastrophe, when every individual soul is carried for healing and restoration in angelic arms. Those who deny belief in a God "who allows such things to happen" in the natural world might change their minds as to the mercy of All Life if they read of angelic rescue operations of this kind. At the same time we get in OAHSPÉ no sense that angelic care however great when needed by mankind in the childhood of his understanding is in any sense over-whelming the individual discovery of self and the individual will which must find its way upward eventually as a plant grows to the light. In each great cycle the good is greater, evil more subtle as it diverts the self towards self glory.

In our present time we have seen how men can choose ways which seem to be progressive, even giving of themselves for personal service of others, yet where this is for a self motive then tyranny, persecution and conflict develop. And not once but many times even the best of men have had the idea that this conflict is the last, the final clearing of the slate of evil. We are told it is our last chance or a war to end wars and behind all thought today is the realisation that now in men's hands lies the power in some degree comparable to that which once tore the earth apart and destroyed almost all life. Behind all this could be an ancient memory of a planet destroyed before all had reached emancipation, and of a continent destroyed because in materialist prowess there had been reached a dead end for the soul of man. This is a sense which must transcend our individual problems and brings before us a concept of the whole of mankind standing in all humility before the fear of failure.

It is this concept expressed only where individuals seek to learn a new selflessness in the service of others which formulates an idea of "original sin" in which every adult sees in every child the curious inheritance of the possibility of shortcoming and finds this idea a terrible one. In this age the highest ideals and hopes for the future sail out like ships upon a sea of fear, a fear of ourselves in the knowledge of what human beings are capable of doing, having even pleasure from giving pain, or agreeing that the perfect world can be quite simply attained by the elimination of selected enemies or dreaming that it will be attained by the sudden elimination of all unbelievers. Always as our concept of true goodness grows, evil grows more terrible. Dimly we now perceive that the basic religious truth established by Zarathustra in the period when a technological revolution restored civilisation to most areas of the four remaining continents set good against evil and set light against darkness in a way still capable of producing conflict and groups of men as enemies, but now a greater good has to be found in which light will creep across the world banishing darkness and that which must still be called the shadow side will have its place only in developing awareness of good.

Individually we must never "see evil in any man woman or child save that which comes of their birth and surroundings". Individually we must begin only with our own self darkness which will slowly vanish in the light of greater love for others and deeper understanding of human nature. We must try to understand ourselves and when things go wrong to blame ourselves without giving up hope. Like children learning to walk we must pick ourselves up and try again even if we do have a good cry first. Blaming others even if individuals do seem to come out against us or to frustrate us gets us nowhere at all; we have to forgive even our brothers and sisters many times over. This is the beginning of spiritual effort while in practical matters our feet run quickly to the afflicted and our hands lift them up.

If we can as OAHSPÉ asks "magnify our conception", it may help to see our own tiny individual effort in the light of the whole earth being the scene of a great spiritual experiment, a trial of the creative spirit in embodiment of flesh in an environment of dense matter, which is resistant to light to love and to wonder, or where light and love and wonder only break through occasionally.

It would seem from OAHSPÉ that when this earth was ready and intelligent man forms achieved, persons from some earlier earth world where perfection had not been wholly achieved were brought to continue their soul life experience upon this earth uniting both their spirit power and their self failure with intelligent man; then human life developing in more perceptive intelligence had a trial run in collective organisation which diverted so from goodness as to be set aside as a near failure. After what was very nearly a fresh start a sequence of five great cycles was needed to bring man back towards a state of creative capability. After the cycle of destruction and new organisation in the relation of men and angels, there was a special establishment of high angelic power, a sense of the ideal capable of being directed towards the mind of man; in the third cycle this flowered into artistic and creative expression; in the fourth art forms turned to writing, literacy and more communication through time and in the fifth came scientific discovery and an ordering of thought. Since then three more cycles have passed. In the first came an establishment within material and government organisation an organisation of religious expression; in the second central to creative material achievement religious inspiration was spread worldwide through further great teachers, in the third the complexities of man's new potential in government and religion led to division and to conflict. Now we are in a new time in which new spiritual growth must first make its way out of the jungle of human divisions and conflicts; a period in which threads from all past ages seem to come towards some new focus in new spiritual effort.

If we can share the Oahspean concepts of vaster space and longer time we may perhaps be a little less tense and anxious as we strive towards a new good and towards a new sense of community. The test lies as to whether our sense of time contributes to our patience, our deeper understanding, our better catching at the true strands of progress or whether we expect heaven on earth in our lifetime and allow our impatience to create hate, conflict, persecution or to assure ourselves that in our time the heavens will open and all who deny our good will be put to flight, eliminated for ever as by the stroke of a magic wand. Many new age sects contribute to this last idea that only those who can "arrive" at some point of perception and acceptance will survive the holocaust which we all fear.

Even for those most convinced as to what is right and good, even for Faithists and convinced believers, progress means learning, more understanding and the ability over and over again to see things afresh, even to start all over again. In the

Kosmon Age there is much of good especially in any new awareness of the reality of the Unseen world, in the reality of spirit companionship and of the power which the Unseen can exert over the seen both in higher realms for good and in lower realms for good. In allying ourselves with the higher angels, in no sense must we oppose the lower, rather work for their enlightenment, their redemption, putting such work far above any concern for getting "saved" ourselves.

There is already much of good. Aims for universal literacy offer new powers of choice and all aims that first every man woman and child should have the basic necessities of food, clothing, shelter before soul aspiration can be truly asked of them are basic. There are on the one hand experiments in community, on the other experiments in more individual liberty. Individually since we are blessed with a great deal of liberty we still have to discover for what service we have been born. The test of our goodness or rightness lies neither in blessing nor in the odd recognition by persecution. Our way is still not easy. A study of the past will help but we may not merely repeat the past. We must focus on our individual dissatisfaction which matches the universal dissatisfaction of mankind which now looks around at the earth situation and makes its own judgment — "This is not good enough; I am not good enough"; then we shall know that a new goodness is not for us a known way but a new trying, an aspiration from our new age of inspiration.

Evil then becomes for us that which is not up to our standard of what is best and this means that in our own small measure we have been endowed with the creative sense of the All Perfection; that we have come to our self judgment and that we must live even through millennia of our spiritual lives knowing always that there is a greater good, for the life which is ours is not for our time only but capable individually and collectively of existence beyond time and space as we know it now.

The pain of our own imperfection may be grievous but let it serve only to make us help and love others in the light of an eternal forgiveness, always to show mercy, always to try to understand, never knowing when we judge others how one day we must once more judge ourselves and so know again the deep pain of personal imperfection.

CHAPTER 6.

CAN WE BECOME EFFECTIVE FOR GOOD?

OAH SPE always maintains a clear UNITY OF THOUGHT between matters concerning our understanding of the Unseen or spiritual direction, persuasion and inspiration on the one hand and its expositions as to the energy-reality of the physical world. OAH SPE explains the creation of an earth world by a now widely accepted theory of accretion. Elements of "matter" exist scattered and tenuous in what was formerly thought of as "the emptiness of space" and in certain conditions this "appears" by a process similar to that of the condensation of cloud, mist or rain from invisible water in our atmosphere; then the ingredients which can make an earth world solids, liquids and gases are stirred together gradually forming a cohering mass, in which dense materials will sink towards the centre while lighter ones rise to the outer area. Accretion will of itself produce the tremendous heat in which materials and substances are fused and refined and then in the later cooling process progressively separated so that ultimately there is a solid visible world with its heavy density central core, but with lighter materials condensing late upon the surface, while other lighter materials work their way from the centre towards the outer part, even veins of the heavier metals working their way into the outer rock substance. Finally the cloud of water vapour condenses upon the globe to envelop it in a blanket of ocean beneath which its stretched outer skin as it cools fractures into separate plates capable of tilting and sliding against each other. Meanwhile from the still hot interior more materials rise and erupt until the water envelope has been entirely broken into oceans and seas divided by the larger continents or sections of outer plate surface and by many islands some rising from great oceanic depths.

The inward and outer forces of global formation continue in a mighty time pulse to raise land above the waters, to shift the plates and to set in motion all the forces of denudation of areas above the water so producing through long centuries of time a constantly changing landscape. Moreover at some stage when earth temperature conditions and cosmic environmental conditions were right there developed in shallower waters under sunlight a green scum of minute life forms evolving from particles of chemical protein one of the life elements of earth formation. In time these by their "breathing" change the composition of the atmosphere enabling other life forms to develop. By and large the change from vegetable life to animal life was accomplished by the fact that the former absorbed nitrogen and gave out oxygen until oxygen breathing forms could develop and from then on establish a certain balance. Whether one imagines the CREATIVE MIND working to a plan or working on experimental lines does not up to this point greatly matter. And if any modern scientist finally proves that certain chemical elements and physical transformations can produce the basic life proteins of vegetation and of flesh, the OAH SPEAN theory of the earth's creation and development is not contradicted. OAH SPE does however indicate that the earth's own power of naturally evolving land forms under the creative angelic forces concerned in its earlier development did not go beyond creating a very fine hominid form, a peculiarly intelligent form of ape life.

What has been called "the soul" of man with "its gift of eternal life", the developing awareness of spirit capable of EXISTENCE IN THE UNIVERSE, had to be further implanted by spirit intervention from outer space.

Much that must have seemed fantastic to early readers of OAHSPÉ is now almost commonplace in our space thinking, in our sense of the small earth planet in one sun system in one huge galaxy one of many in the universe. Little attention has yet been paid to the idea of a changing cosmic environment for our sun system and its family of planets but scientists do now realise that a bombardment of life forms by types of electrically charged particles can produce mutations and this does greatly aid our picture of evolution since we no longer require such a very long and slow experimental development of new life forms. OAHSPÉ rightly points out that no entirely different animal form in our present age has ever been developed from a simple crossing of older evolved species, since cross mating beyond very superficial differences produces a cross which is sterile for further life, but evidence for mutation into new forms encouraged or eliminated by environmental factors accumulates every day.

What is even more important is that OAHSPÉ suggests that in modern man as Homo Sapiens, evolution is not yet complete and that a new revolution in being is about to take place between Homo Sapiens and Kosmon man at least equal in degree and in significance to the change from hominid or ape man to Homo Sapiens. Moreover this idea is becoming current in scientific, philosophical and even theological thinking. It is expressed in a number of ways often apparently opposed in thought. For example it has been expressed in Christian terms first by a French biologist Louis de Nouy who suggested that Jesus was in a sense a "mutation" or new type person, thrown out by the life force centuries before thousands of more fully aware persons would take his teaching in its full spiritual force as basic to life and again more recently by Teilhard de Chardin who combined in his lifetime scientific knowledge of paleontology and the study of the significant change from hominid to true man with the mystic concentration of a disciplined Jesuit has set out doctrines of a new change from spirit to higher spirit, in this day and age. In another field there are those who present their theory not in religious but even in anti-religious terms claiming that in this scientific age man has disproved the pre-sense of heaven in the sky and God above the sky and that he is now passing from a childhood dependence on a Father figure to a new maturity and a capacity for full responsibility. This sense of responsibility has been developed further first by realisation of man's destructive potential with the atom bomb and then with realisation of man's other destructive potential through pollution and elimination of plant and animal species which all exist in a related chain of life support.

To perceive any unity between all these new movements is not easy but it seems possible that we can do so within a careful study of OAHSPÉAN THOUGHT'.

One can also welcome movements towards mutual understanding and tolerance even of common worship between sects of the Christian religion and between members of different world religions and we can also welcome the growing shame concerning the evils of war and of internal conflicts on our earth. Practical success in reducing conflict may not seem considerable but more and more people know evil when they see it, yet at the same time it seems that where evil may be stayed in one place it finds more fruitful fields to express itself in hatred and violence in ways which sometimes seem "old-fashioned" yet those not bound up in the struggles are bewildered, almost helpless to intervene helpfully. And while the protests of the young may get diverted towards new violence and in many other ways evil

seems in no way diminished, yet for those who seek and pray for peace there are signs that even many who commit violence or go forth to war have increasingly to explain themselves, even to apologise knowing that their way is not a true one and may yet delay what we all hope for.

Faithists will recognise the impotence of the humanist who takes on more responsibility for man than he can carry effectively. OAHSPÉ tells us indeed that in the kosmon age those who deny God may yet be the best of men and this we can recognise when there is a true spirit of service. Faithists can recognise too that a God of Earth in the form of a high angel will be delighted to encourage people not to worship him in a man form as king, will be delighted to tell them that their God idea is too small. On the other hand Faithists will also recognise in the Teilhard de Chardin theories and the Christian concept in general the concept that a greater life force can penetrate the earth dramatically and in time to some good effect and that a fuller form of spiritual man is yet able to inherit the earth even though this may be not in any way the hero warrior image of the past but one described as "meek", as more fully able to put an ear to the ground and yet at the same time hear the angels sing.

The question for us personally is where do we come into all this maze of new thinking and what can we do to help rightly, instead of setting out with new ideas which may make things worse, creating new confusions, new conflicts. The answer in OAHSPÉ is that not only in the making of an earth world, but in a single individual body and so in a collective or community body there is a rhythmic motion of inward and outward forces and that yet in our earthly slow capacity for growth there is room for sudden illumination even for dramatic change towards a new life. To use a modern term we may seem to be computerised or programmed with a peculiar combination of elements making up our growth history, but within each one of us is a minute seed of a new individuality with its own awareness, its choice, its free will, capable in large measure of an element for change or for a new control of that which is so far given. At the same time we should consider that sometimes what seems to be a new element is deep rooted very far back into the past, is a new expression of some far ancient planting of life hope, of life faith of old courage, endurance, persistence.

Large numbers of people today may appear to be typecast, but few are completely so and the element of true individuality has emerged and is being given more scope. In this day and age a vast number of individuals have as never before been given individual chance for growth and may also for choice, selection and judgment.

May we not conclude that our own highest good lies in a greater awareness of our individual being, not in any sense of getting what we want but in the sense of seeking to know what we are and why we exist, for our very existence must be a proof of a life purpose. What is commonly dreamed of as happiness may be purely selfish but there is also something within only truly satisfied, truly given JOY by approaching its living goal as once conceived by life and by All Life. Thus life should be for the individual an adventure, an exploration or voyage of discovery in being. Blessing will not be discoverable in material terms, in fact the contrary may be the case. To many the doorway to a new life may be a curious experience not at all uncommon of an almost absurd happiness in adversity, which may even amount to an experience of bliss in suffering. Such experience must always remain deeply personal, never a "proof" asked of anyone else and never a manifestation expected of any in dire need; moreover even to one who has had one such experience

later pain or grief may offer no similar alleviation and this may seem a let down. For those of us still on corpor the gates of heaven may open only once but in our life time we belong to earth and must function upon earth. It is of no advantage if we are impatient for heaven.

It is of the essence of our individuality, especially if we are "politically" and "economically" free that we may make mistakes and wrong judgments especially in the special freedom of choosing our affiliation and association. Ties of blood and family, of language and nation matter less than in earlier times, but it behoves us all to realise that change for its own sake means little and that it is the self and not circumstances which require to be changed. We should however be greatly aided as we become aware as to what forces of the past are interacting within our own lives and how forces from the Unseen may be able either to aid us or to divert us from the true path.

In earlier time a man said simply "GOD SAID" or "I HAD A VISION" but now we say "I've an idea" or "I have a hunch" or even "It seems to me". OAH SPE says that, however we express it, it is the same basic truth that something is coming to us and into our world from beyond. Fundamentally the beatification of the saint and the vision of the scientist is extremely similar and either may put towards their attainment the same self disciplined effort and both can only hope after that to catch the attention of others and so persuade them. By denying the reality of this unseen Voice we are acting like men deaf or blind in the material world. Awareness of the Unseen is a sixth sense, to some a complete reality, to others only heard of as something which others speak of, but like physical sight and physical hearing it is a gift which can be cultivated, educated and developed in ordinary people and by those who have it in larger measure.

We are beset by manifold confusing influences and many of us by the noise and stench of an urban environment, where often human beings swarm mindless as bees to follow a leader. Trying to express our own individuality, our own personality, we are often reacting against negative forces more than we realise and so we come to the surface of things often focussing upon something called "the opposition" or "the establishment". If opposition is our message then somewhere we may have missed the truth which should lead us not to any weak acceptance of evil but yet towards service, co-operation with others for service and a form of life which is constructive, creative not devoted only to throwing down what already exists.

OAH SPE has a dramatic insistent message that every individual is born on earth once only with a complex inheritance or "programming" from the past, but with an individual time and place mission operating in relation to others in a curious web of association. Yet within all and above all in every individual there is that which has created us for an end in godhead, in sonship, as a selfless and creative power instinct with wisdom and love, able to contribute to progress even unto the evolution of mankind to a higher level of being and to contribute in some way towards the creation on earth of a state or region of peace and happiness, such as is called "the Kingdom of God upon earth".

OAH SPE TELLS US THAT IF WE CAN LEARN INDIVIDUALLY TO UNDERSTAND OURSELVES AND OUR SELF MOTIVES AND YET LEARN TO LIVE SELFLESSLY AND TO HELP OTHERS then indeed the lion will lie down with the lamb. Men may be able to pat the head of the lion as easily as they now can carry a lamb for true human power at its best lies in loving and caring and this can be conveyed with power to the animal kingdom as recent

individual experiments have shown. To all that is true and highest there comes a response from other life. So even the ancients knew that if their King was TRUE—and in those days men had to rely on a few individuals with the necessary life force — all would be well and if even his physical life power failed then harvests might fail and so today as we become aware of evil in our hearts and minds we see too a pollution, a degradation of life spreading through the natural world also, because although we thought we knew more and had greater knowledge yet somewhere in caring, in inner awareness of life being, we have failed.

When we first align ourselves with what we feel are the right forces we face a terrible temptation either to think ourselves over important in the scheme of things or to despair because we think we are quite impotent. What is more important is to perceive that we are loved and greatly serviced by the hosts on high and by gods of all kinds.

To align ourselves with the forces of true progress and with the all Creative and evolutionary will we can only seek to follow a pattern of love and service. Increasingly those who seek to find such service in affiliation with higher unseen powers over-shadowing some community on earth will know what their service must be. To some it will be "social service" and we may all try to take some share in making others happier, especially helping the very young or the old, those handicapped or ill, but there are also religious new age associations which direct us to spiritual service. This is of two kinds; one is directed towards healing and the other more positively towards aiding healers and teachers and all who may respond to the light of a new creativity.

The way is not easy. It can be very painful and bewildering especially we really try not to talk about ourselves, our own efforts and our own problems. It is not so difficult to find spiritual communication and association for our own consolation, but much more difficult to give ourselves selflessly and creatively in prayer towards that concentration of thought which may heal pain, enlighten others or protect children. Even to find time for this interior service and for the community strengthening of our individual effort is not easy. Living in any degree of brotherhood with others is not easy and when things go wrong we seem to have every reason for blaming others and not ourselves. But of this we can be sure. If our spiritual contact reaches to the second resurrection and it will do so if we truly seek not for ourselves, then there will be power towards harmony and a true and right inspiration for service. All we are asked to do is to do our best, to act according to our highest light, but most of us know that however hard we try some element of the higher self will always hold out an even better way, a higher service. If we cannot always match our doing to our seeing, then at least we must hold on to the higher vision even though this may mean a constant disappointment knowing that we fail.

CHAPTER 7.

IS THIS REALLY A NEW AGE?

OAHSPE confirms that "there is a tide in the affairs of men" and states that the approximate time for the earth to pass through a particular cosmic region is around 3,000 years, though the variation in the last 8 cycles is from 2,400 to 3,600. This one must note does not correspond with the astronomical or astrological period based on the precession of the equinoxes which gives a change about every twenty one hundred years, but this intertwining of various cycles is fully in accord with the complexity of the Universe and with the multiplicity of influences which perhaps only a modern computer or a celestial mind of computer capacity could expound.

Oahspean history set within this concept of cycles must have seemed incredible to early readers, but today many of the ideas appear in the theses of inspired scholars, even if not yet of worldwide acceptance. Many now place the appearance on earth of true man as around 80,000 years ago though much still depends on a precise definition of the distinction between hominid and man. At one time man seemed far older than this, but recent investigation of animal powers and of the inventiveness of apes would suggest that hominid was a very intelligent and advanced type of ape, tool making and working in combination for the hunting of other animals. No scientist or philosopher except perhaps Teilhard de Chardin has yet come up with any examination as to what constitutes true man and the spirit being of man is still widely denied. Nevertheless the Oahspean theory that the implanting of the eternal or universal spirit in earth man came from an invasion from outer space now has a quite familiar ring even though it may seem to be part only of science fiction.

There is also the growing proof of the immense world upheaval which OAHSPE dates as 25,000 years ago and for which scientists suggest a date of nearly 30,000 years. Just as important is the recent archeological proof that cities existed at least 10,000 years ago though until recently the usual date given for the earliest civilisations was around 5,000 years and thus Oahspean descriptions for example of the city of Oas and Zarathustra's work in a city governed country with an established hierarchy of King, counsellor, priest, craftsman and peasant 9,000 years ago must have seemed until recently fantastic and absurd. Now it is placed within accepted historical reality.

The date of the final retreat of the last of a series of extended polar ice sheets now places the period of challenge from dramatic changes of environment at around 12,000 years ago and it seems likely that at about that time there took place spreading out from a number of favoured centres what we might call the first technological revolution, which included domestication of some animals, the growing of crops, developed techniques of weaving first for basketry and shelters then spinning and weaving of cloth, pottery making and metal working. Few of us today can fully realise the degree of inventiveness and technical excellence then developed by craftsmen and it is quite possible that this high degree of excellence was produced by established civilisations which had rigid marriage laws, caste rules of apprenticeship within family organisation and only a slow admission for the truly inventive, the newly artistic person. It seems likely indeed that high excellence may have been produced by long periods when rigid laws applied to establish excellence and then short periods when a new freedom may have prevailed to ensure further progress.

Yet there seems basically no alteration in the social pattern of life within the hierarchy of King, priest, craftsman and peasant for thousands of years from the earliest which we can trace in detail through archeological finds up to the European pattern which we can easily study over the last 800 years. It may come as a surprise to many students of English history that at the time of the Wars of the Roses in the 14th century A.D. there was little basic difference between civilisation in this country and that in an African King state in West Africa and probably much lower standards in craft work than had existed many times in other eastern and western kingdoms. But even two hundred years before that something had happened both in European economic life and in its religious life to set many people in motion from one place to another and ideas were stirring. Into this European Christian world, defending itself desperately against what seemed to be an altogether different concept based on Mohammedanism, there burst suddenly through a single defeat in that rigid structure an opening for older teachings, which launched into well organised communities a flood of new ideas and set Europeans out towards an age of discovery, of colonisation, of the mingling of cultures until by the middle 19th century the whole earth was encompassed by man of adventurous and dominating mind. Yet when just over 200 years ago this outward movement of western man was at its flood, there begins to be a new perceptiveness of the spirit running parallel with a new scientific detailed examination of all corporeal things and so the whole world moves on to a new vast technological age.

OAHSPÉ in speaking of a New Age is not speaking just of the Aquarian age as a change from the mid cycle teaching of the last great teachers in the third millennium past but of a New Age only second in importance to the first great age which formed what we call civilisation with its hierarchy of persons, its intricate combination of personal skills and minor artistic and scientific knowledge capable of being fully inspired in strength and in beauty from higher realms. Steam power first, then gas, electricity, oil have given us a world of rapid movement and inter-change which is indeed a new world and there is hardly a single idea, a single conclusion of the mind and heart which is not now questioned. This is productive of revolution, revolt and violence and revolt against violence but in all confusion we perceive that at last we are one in all humanity, able to speak to each other, able to send help to each other and though we still quarrel, we quarrel as brothers and over and above all there lies to our hand on the one hand the special power of gods to blow the world apart and destroy all life thereon and equally the power to banish from the whole world hunger and homelessness and fear.

A generation has grown up in which it is commonplace to watch athletic contests half a world away and not unusual even to see the effects of war, famine, disease and death. So rapid is the change in our time, that a new world of children and young people challenges the old world of tradition in almost every field of endeavour and of thought. There may seem to be a generation gap in understanding for parents and grandparents suffered in wars for the defence of what they felt was precious and often had to struggle hard to reach both the affluence and the social equality which their children today enjoy but in fact the complaints of youth have been repeated with gathering strength over three or four generations and by and large the complaints are those expressed in OAHSPÉ at its very beginning in THE VOICE OF MAN.

In the last 120 odd years of "the Kosmon Age" thousands of people have left their homes and gone to other countries, some of their own will and some driven out; relatively empty spaces have been filled with farms and settlements and cities;

other lands seemingly rather full of people but offering affluence and new concepts of public welfare have had to find some room for poorer immigrants. The forces of ideal good and gross evil still seem to wrestle making the most of new opportunities to create new communities and new opportunities to create new conflict. On the one hand men and women and children grow in love and caring and a single disaster even far away brings prompt response in charity, in aid and in personal service. Yet at the same time some families will look askance at their latest neighbours and in prejudice and hate descend to a beastliness of conduct such as the earth has hardly known before. We should never deceive ourselves that change alone is for good, but yet it behoves us not to waste our energies opposing that which just seems strange and unfamiliar and makes us feel uncomfortable. OAHSPÉ and modern change present challenges to all those growing in awareness, in knowledge and never before have individuals and single small families and tiny groups of friends had to make so many judgments so many decisions. For all those so fortunate as to have enough to eat, to wear and a roof over their heads, there is still a challenge as to whether we live selfishly within a family or for wider service. Even to throw ourselves passionately on the side of good is not at all easy for to follow certain alignment is to find ourselves in the midst of new conflict, while the path of charity itself is beset with disappointment for even this can be a temptation to feel good at others' expense.

Nothing is more difficult in the study of history than to pin-point the significant moment of change and for any historian it is possible to trace the beginnings of new thought, new concept and new movement back and back through an inflow of new contributory ideas and events. In historical argument one moment is as good as any other, one event more indicative of profound change than any other, but OAHSPÉ selects as the inception of the new age a single simple and local event, an outbreak of poltergeist activity in Hidesville U.S.A. in a day in 1848, two sisters of the name of Fox being the recipients of this unexplained phenomena. Every spark of evidence that this was a first peculiar and special phenomenon has been discredited, but one may note a peculiar resemblance here to the ridiculously small and unnoticed incident of the birth of a child claimed by Christians as the event which cut all history into two as far as their beliefs are concerned. Spiritually speaking a material event which is not only simple but almost silly in respect of any claim to its importance qualifies, for in earth time a beginning a significant impact on the surface from on high on the surface of the earth in the common or garden lives of simple people is like a random stone thrown on a pond to create ripples of emotion, of movement and to alter the whole face of things.

To any who reject OAHSPÉ solely on the apparently stupid claim for such an inception of a New Age beyond any astrological significance, beyond even cyclical significance but probably the most tremendous in man's history for some 12,000 years, possible even of greater spiritual significance than any which has taken place over twice that time, one can remind that OAHSPÉ claims not to be infallible, but let us look at the matter more closely.

Anyone who cares to study the historical scene in 1848 more deeply will find that though it is played down in the history books as a year of revolutions which seemed minor because not violent enough yet it is still known in history as THE YEAR OF MIRACLES and this title is not examined. In many cases revolutionary movements dramatic confrontations of creeds and peoples failed and disappeared but new springs of thought ran underground to work themselves out more productively in

the end. 11 was the year when Europeans seeking gold in California reached the edge of the Pacific and within the first five years thereafter contact was made from west to the remote east in Japan. In this same period we can find evidence of much breaking down of old barriers and the sowing of seeds for new humanitarian service and a new internationalism in endeavour and in ideal.

There is also much evidence that what has seemed to missionaries and colonial governors an absurd belief in "spirits" among many primitive people was not a deep rooted matter but at least in part the result of a mid-century outburst of spirit phenomena, but the worldwide sudden closer approach of the Unseen to the material world is best recorded in America and does seem to have been especially strong in the north east states, then the melting pot of peoples entering the New World from Europe with its many and varied traditions from ancient times.

Could we not suggest that in a sudden but unmistakable, curious and even frightening intrusion of the Unseen into the material world what happened was precisely that indicated in prophecy of A DAY OF JUDGMENT when the dead would so to speak rise from their graves? It is not at all what men expected to happen on a "Day of Judgment" yet the new understanding of the Kosmon Age is that a "day" in the mind of the Creator is a great era in earth time; that the "days of creation" were not days of 24 hours but long periods of evolution in life power and in life manifestation. So why should not THE DAY OF JUDGMENT be just precisely what we now call THE NEW AGE OF KOSMON, a new age of man's coming to his own judgment with the eye of the Creator, so that he says "But this is just not good enough; what is first important is to feed the hungry, clothe the naked and consider those in prison". One may submit that this in care of others is the true inspiration of the Kosmon Age; that all should have enough to eat, clothing and shelter and that we must especially consider those imprisoned in outworn ideas, those persecuted in the name of a new endeavour which has taken a wrong line, since over and above all we must have a new care for each other, a new sense of service and yet under true angelic inspiration to find our own individual way in the confusion which seems to present us with liberty to exploit others opposed to the development of community sense at the expense of personal freedom.

There is plenty of proof that around the mid-19th century and possibly beginning in America and concentrated even in this N. E. gateway from Europe, there took place the extraordinary discovery among many very ordinary individuals that new powers were to their hand. To say "that the Unseen came knocking at the door" may be a sort of parable, a sample of the greater reality, for the new powers, striking here and there, to that man or woman or child, included clairvoyance, clairaudience, automatic writing and powers of healing. Over wide areas, in town and country men, women and even children saw things and new things they could not explain, found they could do things only indicated previously in witchcraft and for every single one either brave enough or even brash enough to speak and demonstrate there must have been hundreds, stunned, frightened and silent even thinking they were mad. Men heard voices and obeying these went out, found strangers in need of consolation even healing and were empowered to this work. Others saved lives in curious ways. In a great many cases the events were too extraordinary to be spoken of for simple individuals were confused even frightened by their own revealed powers, though of course in other cases there was desire only for gain and reputation.

The vast majority of people discredited most that they heard of as incredible. The greater the power, the more startling the phenomena the less inclined were the best of recipients even to acknowledge it. But around the same time there was also an explosion of new religious leaders notably in Mormonism and Theosophy. The former united ancient Hebraic history with a new revelation of the I AM and demonstrated this by a new migration and a new settlement in another "promised land". Even the temporary acceptance of polygamy may be seen now partly as a social relationship fitting to its time and place in a confusion of an ancient message in a new country and yet it was also a quite simple and utterly outrageous challenge to "the established order" for indeed as we now know, outrageous disruptive ideas may be a way towards a new examination of relationships.

Theosophy made a very important link between eastern schools of thought and religion and the western ones and few would deny that this merging facilitated by an imperialist conquest of India and colonial attempts on China is still running a strong current through modern thinking. There has been a new meeting of people of old and new religions, and a return from India to Britain so that new strange things are borne in on simple ordinary people as well as in the ranks of administrators and soldiers. The eastern world has fed a deep vein of thought into the European and western mind at the same time as a far less obvious and simple belief in the Great Spirit maintained by western American Indians who have gone down materially to destruction and dispossession has also produced new springs of thought about life and liberty and the pursuit of happiness.

So into the western world dominated by the high maintained light of the latest Iesu, there has blown a great wind from ancient roots and also from enlightened free thought. Let us admit in this assessment our own limitations. If today we were Japanese or Chinese or lived anywhere but in the light of the land of ONG, we might see the picture somewhat differently and yet I do not doubt that with study and understanding and love we can retell our story in every language and appeal to those in all traditions.

In the world sense but in the language of our own tradition, it seems valid to conclude that the new age of Kosmon is THE DAY OF JUDGMENT since the dead have already risen from their graves to confront us with proof of continued life and it seems clear that in this time man is growing in understanding and beginning to make new judgments. It was always foretold that this would be an age of wars and famines, disease and death, so we may say that THE DAY OF JUDGMENT HAS COME.

Many men are now aware of their human capacity for charity, for mercy and yet also for vast destruction and all individuals have to judge in opinion and in association. We are fortunate if our individual judgment can be made in a degree of freedom, without danger to life and limb, without fear and persecution; we are even more fortunate if our individual judgment brings us into a religious association with opportunities for both material and spiritual service. The giant cities of our time produce their own pollution with the effects of dirt and noise and crowds yet even in this darkness who may enter a strange new path of loneliness and yet come as through a tunnel into a new association of the spirit. This it is to die to life even before mortal death and yet to rise again. And however abused is our world by selfishness there is a new realisation that children should be brought into the world only in love and for love, wanted and cherished. Increasingly such things are first and foremost an individual responsibility and then a community responsibility and

however well a community service may work yet there are still so many individual loose ends needing to be picked up in concern and love for each other. Yet in community service already there is displayed a service never before seen for those who are handicapped in body and/or mind, for failures and even for those in prison of any kind.

There is naturally in any time of rapid change a strong rejection of the past—and for older people there is the spectacle of younger ones in part overleaping us with their demands for an ideal world and yet at the same time wasting time working their way through all the experiences we could give them if they would only listen. It behoves *us* in the world of spirit inspiration never to rest too firmly on the sense of earth time which penetrates us the longer we live. The young lack our sense of time but partly this is to the good and partly this is a disadvantage; the setting of the spirit into earth time and place is the purpose of this earth and as we become the more aware of life's purpose and align ourselves to it we shall still suffer much confusion as to our rate of progress, being too impatient or too complacent.

As students of OAHSPÉ we can at least recognise how the seeds of violence sprout when men swarm mindless as bees and how dreadful are the consequences when men seek to establish a new world by selecting their "enemies" and setting out to eliminate them. This *is* equally true whether men set out to war or set up gas chambers or whether they believe in a God of sudden judgment who will descend from heaven or outer space and establish peace on earth by throwing out "the opposition" even if this be nine tenths of the world population.

If we absorb the historical message of OAHSPÉ, we cannot expect the Kingdom of God to be established in our lifetime or even expect our Kosmon Church to spread out in any sense of a new establishment dominating the world religious image. Rather we expect the message of kosmon to come almost as a thief in the night to steal men's hearts and minds, as an amalgam of new ideas, new missions, new endeavours, but wherever the light shines there will be a coming together of people, a new thought, a new harmony, a new service.

Since the coming of Sethantes brought true man to earth for the experiment of growing god-souls in man on earth, we have been born near the beginning of the 25th grand cycle of overlordship. There is an ancient legend that the time of the earth Mother is linked with the time of the moon, which has 27 days of light before some 2\ days of darkness before a new light. That vast physical changes may yet occur over long centuries is quite sure. A melting of polar ice seems quite likely and an increase of the oceans might yet leave our British Isles as a group of western islands off a greatly shrunken continent. Even in our lifetime the things we seem to know and to be sure of slip away from us, especially in old age and vaster physical changes are not unlikely. To plan for a world only a little better than our own is good, but we must work effectively in spiritual things for of the material and physical we know little for the future of our world.

If there is much to make us downcast rather than hopeful then we may yet remain as seekers for no one can learn more of the way of life without knowing loneliness even helplessness and the final lesson of life is death which all must face alone, even fearing non-being, failure uselessness and complete unimportance in the earthly scheme of things. We may even be reduced to simply providing someone else with an opportunity for selfless giving. But the secret of eternal life is to find even in disaster, in failure, in rejection and utter nonentity a curious assurance of spiritual companionship, an utterly nonsensical and yet abiding joy.

CHAPTER 8.

DO WE NEED A NEW UNIVERSAL RELIGION?

The many changes of the New Age have helped to shatter our social and religious security. Special change has in part been brought about by education. Literacy, if there is free access to books gives to every individual considerable freedom of choice, freedom to draw whatsoever he will from the past. Then most dramatic of all is the movement of population from Europe to North and South America, to Australia and New Zealand; in all these places the indigenous population has been almost displaced. In Asia however the temporary imposition of European imperialist rule brought astonishing influences to bear between east and west. In Africa, Europeans seemed first to have assumed that there too they would displace the local population but having failed to do so, the process of any respectful coming together of cultures is much slower and is even now proceeding at a very uneven pace in different parts of the continent. The technical superiority of the European backed up by the assumed superiority of Christianity is dying a very slow death, but slowly as people of associated cultures and similar technological development have moved all over the world, some have dug back into a more ancient past still in places preserved by peasant cultures and even hunting cultures and from this there has grown a new comprehension of mankind in variety, mankind as a whole.

Oahspe states that the new age of Kosmon was signalled by the meeting in the Pacific area of all the descendants of ancient Pan. Soon after, OAHSPÉ was given in that part of the New World where those from all varieties of European countries were entering to find a new freedom and a new way of life. When all is said and done however OAHSPÉ is recorded for those in "the western world". But while there-fore it speaks mainly to people like ourselves OAHSPÉ shows clear lines by which we may more fully link with others. First through the histories of religious inspiration and of all the great Iesu, it gives full weight to the ancient origins of all the great world religions and second it states that what has been preserved into this present time from earlier barbaric and even primitive cultures has been preserved for a purpose since man can only come to full maturity if he is fully aware of the wide scope of his past achievements and the whole range of thought among human-kind. Even now in the fourth short cycle (of 33 years) of the New Age we find more and more of the so-called "superior" people seeking and learning humbly as archeologists and as anthropologists reveal more and more the range of human social experiment, while in all the creative arts new thought and new craft is fed from a mixing and mingling of cultures, old and new, western and eastern, sophisticated and primitive. But beneath the academic tide of a new learning, beneath controversial forms in the visual arts and music there is also a widespread meeting of person with person. Quite ordinary people western and eastern have their children and grandchildren growing up in far distant countries. Those who can afford it can fly in a few days around the world and for those who cannot there are letters going just as quickly. First in radio and now by TV with the aid of satellites instant programmes can be presented of all world events and of a large range of sport and pleasure.

OAHSPÉ seems to have foreseen also the other movement of native peoples from the European colonies back to the European countries, for it likens the movements of men to the movement of the legs of a "compass" i.e. of dividers, the ancient tool of the builder for checking comparative measurements, the tool also of

the navigator checking distances from one co-ordinate to the next. For centuries it was the Europeans who moved encountering people who seemed to them less developed, but, as OAHSPÉ points out, if one leg of the dividers is to move the other must be held still, then when the moving leg has taken its position the other can be put in motion. So now it would seem that, we children of those who once moved so readily, have become relatively static in our urban culture, but a tide of new movement surges around and many other peoples arrive even upon our own doorstep. Rapid change makes for much uncertainty and a widening of the generation gap, since age in its experience has not necessarily that which is needed in new conditions. We look for leadership and choose wrongly and are yet further confused; even in traditional associations we find confusion.

New indications of a bewilderment following a breaking loose from the established order are presented to us every day but a nostalgic conservatism is uncreative and may set us yet further in sympathy from younger people, most of whom are busy running round in their own ineffective circles.

In the realm of religion there is criticism, uncertainty, vague experiment yet some re-examination of doctrines and a movement towards unity where disunity no longer seems based on any valid reason. And many who are as OAHSPÉ says "the best of men" are most likely to set aside all religion, to reject all suspicion of another reality and to claim for man a new lordship over the earth and a new responsibility for all that takes place for good or ill upon it. In our own generation we have been brought face to face with a deep shame before the spectacle of man's capacity for beastliness towards his own kind and also his capacity for ignorant disregard of his impact on animal life and the natural ecology of his environment. At no time could we be more fully aware of man's capacity for destruction in one way or another of the entire life experiment upon this earth planet.

At the same time, men leaving the earth for the first time in their corporeal bodies and taking with them apparatus, whereby they can in part communicate to us below their experiences, have presented to many of us for the first time an angel's eye view of our world. In imagination we begin to see our whole solar system as a field for our exploration and to become aware of the relatively tiny space which this occupies in the vaster Universe. Our mortal brains reel as space spreads its ways before us and as time takes on new dimensions. Yet there is a sense that in mystic experience all this has always been available to the human being through angel communion and through spiritual endeavour and anyone who read OAHSPÉ when it was first published and could accept its "absurdities" then 20 years before even an airplane had left the ground, was then given prophetic insight into a reality which did not seem likely to enter corporeal experience.

In imagination and through the new learning we can now begin to see our earth in its universal place. Archeology up to a point then paleontology and then geology give us a wider breadth view of earth time and past events yet the odd effect of this magnification of our space time conceptions and the scope of our personal relationships has brought a tremendous sense of urgency. Spiritually speaking we feel like drowning men and tend to clutch at straws for some support.

Our IDEAL seems certain if somewhat blurred as to details. We want more life, a better life, a fuller life for all; we want "peace in our time"; we want freedom from want and freedom from fear and yet somehow because our ideas are so strongly coloured by material and even regional thinking, the more we struggle, the greater our confusion so that it would seem that peace is a vain hope and want and fear

come ever closer to our own doorstep. Some individuals strive in many and various ways "to escape"; others bewildered and often profoundly disappointed struggle along from youth to old age leaving behind yet more bewildered and rather more rebellious children. Many find in some limited association a faint hint of the unity and larger family sense which they long for and it seems almost fortuitous whether this may offer opportunity for personal service or whether it will in some form display competitive aspects or an exclusiveness which only brings group once more against group.

In the last half century we have had many warnings that short cuts to perfection can get us into much worse trouble. Hitler's design of the new race already set out in OAHSPPE as a false solution has had its day and many who may perhaps once have wondered if OAHSPPE was right to discard eugenics as a way of progress know now what evil may be unleashed by such endeavour. Many fervent Christian and New Age sects look confidently to a day often in the near future when Jesus will return or when some other space visitor will in a twinkling of an eye judge only a very few worthy of further life and a place in the ideal scheme of things. All others will then "go out of existence for ever".

Yet whether it produce selfless service and whether at the same time it can produce a new creed of violence or fantasy, it is still clear that religion or even ideas professedly anti-religious are the most potent in directing man's activities in relationship to his own kind. This realisation should make us at least more tolerant wherever we see anyone acting from a deep force of conviction and given in service, though one must also judge when the human mind ceases to act individually and gives itself over to mindless action usually violent and always noisy.

What seems important is that each individual should try in his own mind to step out beyond the manifold influences national, political, religious and social and discover for himself the particular line of light which is for him, for there is available a communication as of a tuning in by radio to a higher light which is a sure and true guide. In an earlier age it was shown vividly that the one who fled from the City of Destruction (Uz in OAHSPPE) onto a new way, still had a long and hazardous journey or pilgrimage ahead. OAHSPPE too says that when we go forth seeking for light we are at the beginning of a long journey, but there is an equal chance that the one who so detaches himself from all that seems crude and violent and wasteful in our thickly populated urban society will quickly drop into some new and smaller association, which may for a time be a great help, though some still may be dead ends or wrong turnings. While it is a matter always of deep consideration it may often be right for an individual to leave an association in which others have clearly found their ideal home; the journey truly is endless but we must all have our stopping places for rest, for refreshment and for learning.

Anyone who reads OAHSPPE and finds it in something speaking to their condition should be able to find a true path in a maze of new spiritual opportunities, the true God among so many false ones. OAHSPPE insists on two important factors. In judging religions any demand to WORSHIP specific personalities is a higher kind of idolatry, but still idolatry; such is inclined to be a lower type inspiration and will prove itself so by aiming at a limited closed type of peace and harmony with op-position to other groups. Even within the group there may be warring elements of personal ambition and an elite of the establishment which emphasises the persons concerned rather than the service they give. Secondly OAHSPPE insists that what we call science or knowledge is at no point contradicted by true religious teaching.

In fact we know that scientists are slowly following OAHSPÉ in their wider concepts of space, in talking of wave lengths and vibrations, in finding worlds of light and dark stars and even stellar spaces which give out radio waves and even down to earth distinguishing quite simply between that range of our experience which is visible and audible and that which lies beyond the scale of man's sense reception scale. OAHSPÉ also enters the world of very recent thought when while welcoming any access of loving in the affairs of men it warns us against the dangers of charity both to the giver and receiver and yet acknowledges also that one who "denies God" may in our day be "the best of men".

Moreover in its clear distinction between first and second resurrection (this has been called lower and higher astral) OAHSPÉ shows us very clearly that what seems to be a religious way is beset by diversion signs and many happy paths into picnic spots for rest and refreshment. Temporary heavens abound but before us always lies the challenge to find a higher way. Even thoughtful persons who seem to find the perfect affiliation and path of service may come in time to find this not the best for all time; yet this can never be an excuse for any of us simply to vacillate or to find some self virtue in differing from our fellows. From the finest of heavens we may be bidden to more effective service and the highest angels may decide to turn back from the threshold of personal fulfilment which they have approached for centuries even millennia and so return going "back" or "down" for a bitter service offering them no self satisfaction in doing good, offering them even the awful danger of losing sight and sound of the highest love and of getting once more bogged down in the miasma of corporal evil.

We are fortunate indeed if during our lives we can advance a little along the up-ward way, our hands held by some dear friend in love, our eyes and thoughts enlightened by angel helpers. For each satisfying and happy day we should thank our angel guides and overshadowers and stand as night falls joining in their hymn of praise. No real happiness can ever depart from us, while misery can usually be forgotten as if it never was. Yet our main problem and our main purpose while on earth must be corporeal. We may affirm angel communion but we must also develop the art of communicating with other people. It may develop ourselves if we can reach out beyond words, learn other languages and further learn the language of symbol so as to build up a new and deeper understanding. In our day the means of communication are easy but personal difficulties of communicating especially our deeper thoughts are overwhelming. For centuries men and women had the assurance of family or tribal or regional or national identity but we move increasingly into a world of individual aloneness and of acceptance of each others' differences.

Faithists in Jehovih who take OAHSPÉ as their guide will ever if two or three are gathered together (five is an ideal minimum) form themselves into a kind of community as if they were a family concerned for each other. Such fellowship must be capable of including people of all kinds and of all races. Unlike any other church community we propound no rules for membership never saying directly to anyone who would like to join that they are unsuitable, only sometimes by establishing a period of waiting and preparation giving the freedom to decide that this particular community is not his true home.

In my own experience the crux comes when people are faced with the fact that what reincarnationists call KARMA may not be simply individual but collective. Are we prepared to enter into our spiritual inheritance and our spiritual purpose in life which may involve taking on responsibilities handed to us from the past or

given to us for the future? Are we prepared to accept hardship even pain even handicap as coming to us from some past evil yet in hearing this by the spirit of forgiveness wipe the slate clean and are we prepared to donate the result of any virtue we are capable of to the better life for a child of the future, blessed by us and our own simple self-giving lives? Can our sharing, our family sense be extended in time as well as in space? Can we as we seem inspired bring back and gather upon the earth the power of ancient lines, Zarathustra, Brahma or Chine, the Essenes or ancient Egypt or in the pure worship of the Great Spirit which kept some American Indian tribes free of idolatry through many ages?

In our new age many lines of thought must come and blend, but this is valid only for an enrichment of thought and greater understanding never for any renewal of old conflicts as the lower spirits can indeed inspire us. Together let us trust the highest spirit of our age (God) working towards an increase of knowledge (Kosmon) towards the elimination of cruel ignorance (Uz) and the development of all those who express wisdom and love with power (Tae) and the diminishing of those who express self (Ha'ak). We must recognise to the full the operations of Es (Spirit) in Corpor (Earth) and the cycles of change which move from the establishment of Seffas to the wind of change (Esfoma) and back to a new establishment.

Personally and individually we have a duty to self alignment in an association which must be one with no sense of superiority over others or of condemnation of others or with any hope that "the opposition" or "others" will be mysteriously eliminated. Yet like all religious people Faithists will seek to form a fraternity, a true community of the spirit and opportunities to worship together for spiritual service asking only for greater knowledge of the means by which a devoted people may be more effective for good. Between Faithists there should be a special kind of recognition in spiritual brotherhood. The true Faithist does not primarily seek "salvation" spiritual advantage or spiritual riches for himself. It is very easy to condemn "materialism" but the self motive in spiritual matters and in the spiritual life is very subtle and few avoid self seeking in some degree in this sphere of religious life or indeed in any fraternity but even if our self power motive is not obvious we may make mistakes or be very clumsy in our relationships with others. When other people begin to speak one's name with bated breath this is the time to wonder whether one is on the right road. On the opposite hand, however, bitter hatred, opposition, even martyrdom is no proof that one is in the right and all others wrong.

To be able to help others, to instruct them, to lift them up is truly wonderful, but one is only enabled to do this as a medium for the higher light and if that light is stayed for self glory then very soon it fades as a creative power. The true soul must lack no opportunity for further humility for greater enlightenment before which any achievement will seem inadequate, but such a one cannot take as absolute proof of his important advance the fact that the wind of opposition sets in against him. There must come for the truly spiritually creative person a conviction whether in association or in aloneness that what he does and has had to do matters, that no help to others is ever cancelled out, that in any demonstration of the light in teaching or in healing there may have spread some small seed of the spirit in another's heart and mind so that the work is carried on, reinforced or taken forward in a new generation.

Perhaps the most difficult matter for us all in the early days of Kosmon and indeed it may be a long lasting feature of new spiritual labour is that those who choose the higher light and come towards new associations and seem to be so chosen are so varied. For those in the process of discovering that earth life is a school for the soul, it should come as no surprise that close association within any group of idealists is even more difficult than living in the world. It will always seem a fact that "other people" are odd or difficult or selfish or ambitious but what first strikes us is that they don't love us enough or respect us or admire us or even concern themselves with us, while at the same time we forget to be concerned with them in true love and deep humility. Nothing is so difficult as to learn to accept and respect individual differences and to seek always to find the best in our fellows. Human nature, including our own is fairly LOW, the spirit muddled and strangled by corpor and we cannot escape from our corporeal nature until every corporeal facet is recognised as inadequate, temporary and in some sense less than the best that we would like to achieve.

If we see too much of darkness in ourselves we may be too overwhelmed and pre-vented from any rise but if we see it in others it is intended as a lesson to ourselves and our ability to perceive a fault in others is proof that the same desire lies in ourselves otherwise we would not even be able to recognise it. The great soul, especially the true Iesu can from his own condition see only the best in others and so at every contact strengthens and awakes the finest that is there. The message of OAHSPÉ seems then of the best when we are bidden never to criticise each other, never to tell others what to do for the best, never to lay down rules and regulations for material life and spiritual life, never to insist on anyone's obedience to anything one has found helpful to oneself but to rely always on men's response to a higher light and to the power of that higher light to select those ready to go forward and those who must wait a little longer.

For those who come together within the higher light there is a power and response not dissimilar from that between earthly lovers but it is entirely unaffected by difference of age or sex. It is not unusual for members within an ordinary corporeal family to feel strangers to each other and many faithists have had that experience of not belonging, but it is not necessarily a virtue to feel or remain an odd man out for one may have been set into some experience and then rejected its true message. On the other hand misinterpretations of love association are many. Human sexual love at its peak is as nothing to the full magnification of love, but it is a good starting point for loving and helping and being concerned for another. Relationships between those of the same sex are not necessarily perverted and we may often see the strangest connections between young and old, which are also truly love affairs. Love is never wasted ; a sense of belonging is always an earthly root for a growth in caring.

But if our learning lies more in acceptance of differences, if also we are bidden by OAHSPÉ not to command others or to tell them what to think and what to do, then it seems unlikely that in this present age we should propose a new universal religion, but that we should for the time remain content with every motion which brings one sect into new harmony or joined worship with another and particularly that we should welcome every new inspiration towards the study of other religions and again towards inspiration to joint worship or simply joint meditation upon higher things. When it appears that two sects or two religious groups hold irreconcilable doctrines,

it may help to discover where in history these differences developed and for what reason certain beliefs may have been imposed. More profound theological discussion might well take place in public and on TV and there are some signs that this would be welcomed especially by younger people, who in contrast to those of earlier generations have not been told what to believe and come to such studies with a fresh curiosity.

Where ancient differences reappear with a new force of hatred and violence and whole communities are engulfed in a new hell, many from outside could more effectively disperse the evil if it were fully recognised that exorcism is required, since this must be a case of "haunting" on a large scale. When such violence erupts between two sects within a so-called love religion, both sides claiming guidance from One who told us to forgive our brother not seven times but seventy times seven if need be, the appeal to non-reason and the force aimed at destroying all higher inspiration are both obvious to most of those not engulfed in the conflict, not imprisoned in the region.

In approaching the relationship between major world religions it may help to discover older expressions of different beliefs or a new sense of discovery in terms of an inner meaning for all human experience. If there is at least agreement on the power of the Unseen over the seen and on our present full responsibility for what happens in our world, then new reformist movements may move towards each other. Christian evangelism would seem to have come almost to a halt except for the attempts to re-collect souls lost to atheism in the original homelands of Christian organisation. Before the rock hard resistance of Mohammedans whose simple brotherhood and high discipline of cleanliness and godliness often appeals more to so called pagans; before the generosity of Hinduism with its manifold appeal and practice and the gentle simplicity of Buddhism with its direct appeal of personal meditation, Christianity is today less sure that the way ahead is to make the whole world Christian and today there is some movement both towards mending the rents in that seamless garment and towards a new examination of that which unites rather than that which divides. OAHSP may seem somewhat harshly to reject all four of the great world religions as "false", but we can take this to mean that all are imperfect and this was indeed the dictum of Mahatma Ghandi, the firm Hindu who appealed so well to Christians and taught men something more of the power of spirit to love even unto death as against fighting to the death.

Shall we then see arising some new religion to replace all these. For the moment at least the mind boggles and we settle rather for new age movements to arise in all groups and sects examining these either for a new exclusiveness or for a new inclusiveness and our own tendency is for the latter. I would acclaim the modern Hindu teacher who faced with a demand of two English ladies that they wanted to be Hindus told them to go and be better Christians. But it is a moot point as to whether Christians cease to be so when they stop claiming control of the only true path to salvation or whether they remain so in identifying themselves with the Iesu light and so only claim for themselves as individuals the right to follow after Him.

Today we are in the fourth minor cycle of 33 years in the New Age of Kosmon and this must be according to the Oahspean pattern one of definition in new science with emphasis both on astronomy and earth science, a period of the spread of literacy and material progress rather than one of profound spiritual enlightenment,

but one which contains many new experiments in education and which is shot through in this land of Ong (England) by the voices of ancient India and China of ancient Egypt and the Essenes and a vague feeling that America should be represented by its native people as well as by European immigrants. On the one hand there are many movements for peace and unity and thousands find their lives enriched with a new sense of the wholeness of humanity and the angel's eye view of our world in space. Among many there is a new sense of service, a new willingness to help "the least of these my brethren", so blind and deaf, spastics and the autistic and all the handicapped get new concern. At the same time the dark side was never more obvious as forces of division and hatred rise to a new fury. Among the young who are always more apt to develop a collective energy there run almost parallel to each other, the higher ideal and demand for earlier maturity and greater responsibility and on the other hand a mindless and hellish enjoyment of violence for its own sake.

It seems very hard to imagine how anyone can read the world and local situation aright unless instructed through OAHSP in the ways of higher and lower inspiration, of a first and second resurrection, of a purpose for good which advances against the drag of evil. OAHSP never speaks directly of the opposition of evil though this idea was set before men originally in its religious origins from Zarathustra 10,000 years ago and repeated by the Essenes from their Teacher of Light 2,000 years ago. The children of Light and the children of darkness do exist, but for the great majority of us the inheritance of light and darkness must war within ourselves, until we discover for ourselves what heaven lies in light and what hell in darkness. The temptation perhaps was never *so* great as now to regard ourselves as a chosen people, who have the light within, but our own great vision should lie in the discovery that there are today thousands at least of persons like ourselves with lives enriched by a new awareness and a new sensitivity to good, to healing, to light and love.

In simple terms we may visit a neighbour, keep an eye on someone old living alone, adopt an unwanted child, listen with sympathy to the young and to all who want heaven in their lifetime do what we can if we have some affluence to alleviate famine and homelessness half a world away. But more than all this we need to watch our own contacts, knowing that coloured or entirely uncoloured by sex attraction we shall throughout our lives meet eye to eye with those who are our dearest loves united in One Bond of a new purpose. Richard Rolle an early English Christian mystic, for a time a hermit exclaimed over the great friendships indicating perhaps in the main his angel communion; we too may reach out to the Unseen in this way but not all of us can do so, yet we shall find as we go through life a response in the light of the eye or in the tone of a voice or in hearing of deeds done or thoughts given. Such contacts may last a few seconds; some will last all our lives when once made and among some we may truly find a unity of brotherhood and a deep sense of family with others and this unity will cut across all racial, cultural and national inheritance. And most difficult of all, it should at its best unite very simple people, not over intelligent or well educated and perhaps sentimental in their approach to goodness and those who have perhaps with more difficulty come to acknowledge with their intellect plus education, penetration of mind is under inspiration. There should also exist within such a group a recognition that inspiration has two forms, one the direct mediumship often of a "simple" person and second the penetration of

intellectual force. If these two can come together in understanding and mutual appreciation then there is a basis for a true New Age kosmon church; at the same time such a church should set itself up as a service for seekers, a caravanserai on a way of pilgrimage, a House Beautiful with a distant view of the heavenly mountains and one prepared to equip and instruct the "mountain climber".

CHAPTER 9.
**CAN WE ANALYSE ANY SITUATION SO AS TO ARRIVE AT A RIGHT
JUDGMENT?**

Every Holy Book, including the Christian Bible and Oahspe can provide suitable quotations to give a backing for different opinions and for type of opinion and belief widely opposed. Even religious and racial prejudice can be supported by religious statements or historical theories on the origin of differences. For example OAHSPÉ proclaims quite clearly that those of the new kosmon race will come of all races, colours and nations and that they will not recognise old distinctions and it is a fact of our time that in a period of rapid change the generation gap almost the world over is more significant than any regional differences (though even this has its ideal and drujic aspects). On the other hand the very ancient historical analysis of the initial separation of peoples of different colours and aptitudes can be read and quoted in a way hurtful to a full and equal friendship between peoples.

OAHSPÉ quotations are especially suspect as the book includes long expositions on the nature of evil as that which is not in its time the highest good, many pronouncements of the false Gods of different cycles and especially in part of the Are of Bon a long statement on false teachings. Even the good for a time may be stated in ancient commandments. All this is designed to appeal to our own ability to discriminate between what is for good, even for a time, what is for good for all time and what is in respect of its time dark and evil and at times there must be a fine line of distinction between good intention and a less than HIGHEST aspiration and the highest best of all. Sometimes a choice of that which is less than the highest best possible has to run its course into destruction and chaos so that man then having learned by experience and through his mistakes may come round on his spiral path towards another ascent and towards even greater understanding.

In personal association, the faithist may be bewildered to find that he differs from other faithists in matters of economic and political assessment and on many matters of individual and family conduct. Having made allowance for drujic intent to divide us and having striven in every way to maintain association in harmony, we may still find profound differences in our capacity to analyse any situation. There is also always a temptation to believe ourselves entirely in the right and to take great delight in proving ourselves to be so.

We are fortunate if we live in countries which OAHSPÉ says has a right kind of government, which is a government which accepts that it can be wrong and there-fore maintains a constitution providing for its own demise and replacement. To accept the full responsibility for leadership and yet to be prepared to take a step down or to step aside when this leadership is rejected and to let someone else have his day of control is not at all easy. It requires a deep appreciation of the balance of things, a sincere trust in the judgment of ordinary people and a sense that when a path is steep the way upward may be a zigzag one or when across the ocean a strong wind blows against you, then you tack back and forth in order to go forward.

For those who in this system assume leadership, not having as in past ages been born into a royal family, it is important that we study what OAHSPÉ has to say of the bondage to others for all teachers, all leaders and especially for strong persuaders, who when they finally come upon their own redemptive part must find themselves equally bound to establish the soul vision of any they may have in an earlier time misled or bound to themselves.

In terms of basic doctrine and direction we have running from beginning to end of OAHSPÉ:—

(1) THE VOICE OF MAN; a statement of PROTEST which even after nearly 100 years is astonishingly modern. The claim that even the four great religions of mankind are all false may seem provocative and shocking, but it is the nature of our age for any new idea to shock and so challenge our fixed ideas until we can begin to think anew.

(2) The BOOK OF JEHOVIH establishes clearly the distinction between Universal Creator and God of Earth and here we are told of the power of the vortex, the theory of time cycles and evolution, the theory of our past inheritance for good and evil and our responsibility for our acts unto the fifth and sixth generation after

(3) The BOOK OF BEN in which various voices are heard in discussion.

(4) The BOOK OF INSPIRATION expressing in mystic terms of power of the Unseen upon us.

(5) The BOOK OF DISCIPLINE in which the new awareness of man is expressed in practical terms for discernment and discrimination.

In the BOOK of INSPIRATION and BOOK of DISCIPLINE discrimination as to thought and opinion and as to the challenge of humanism is expressed in terms of personal thought, decision and action, but it is in the Book of Ben with its symbols of the NINE ENTITIES, its variety of the voices of our time, that we may find our highest guidance expressed in symbol and in esoteric terms able to satisfy those who would hope in seeking the higher light to penetrate in some degree the veil of religious mystery.

Every religion has its visual symbol systems presenting the path of the soul either from the without to the within or from the lower to the higher, the tendency being for western man to think in terms of a tree or mountain and for eastern man to think in terms of the mandala or wheel with outside and inside. OAHSPÉ in the Book of Saphah presents a great variety of ancient symbol systems, patterns and tablets of esoteric teaching with indications of ancient phraseology and of ancient rituals which provided man with dramatic representation of the problem of life and of the true way. The Tablet of Se'moin with 121 symbols is a complete symbol system, the profound study of which may form an exposition of the WAY. The Tablet of Biene (Bi = two and signifies division) studied also with related plates 68, 70 and 87 almost certainly displays the normal features of an imperfect religion in which ONE attribute either Wisdom or Love or Power is dominant and not in balance with the other attributes of true godhead. These religions lead to the imperfection of dominance and exclusiveness or to establishment too firmly entrenched in an expression fixed in space (regional) and in time (temporary) or to a love religion which is ineffective in coping with internal division or external challenge.

Remarkable among the scatter of mysterious tablets in OAHSPÉ is the pre-sentation of a lunar zodiac (p. 639), older than the sun zodiac and a representation of the Kabbalistic symbol system of the 10 centres arranged in three columns upon seven levels. (p. 618). This TREE OF LIFE symbol system of the way onward and upward has many exponents in the modern world and a study of this system may be for anyone in meditation rather as a practice bar is to a ballerina who aspires to give the perfect impression of man's ability to rise from the pull of earth. Other

tablets may have their appeal and meaning to different people and so far as I am aware there is no-one among the followers of OAHSPÉ who professes to explain all the tablets and rituals set out in Saphah or can supply the precise words and completion of that which is said to be "withheld from publication". Moreover to those who feel that that which is still withheld is the real key for knowledge and life success, most of those who find in OAHSPÉ a full guide to belief and conduct have little more to give.

OAHSPÉ has, however its own separate and unique symbol system of the NINE ENTITIES set out in the introduction to the Book of Ben, but, if we study this Book, we find that it is not the visual representation which presents truth but that these symbols are simply clues to the sound of many VOICES. Differences of the appeal to the eye and to the ear are apparent to those who consider radio and TV and especially to those who first saw silent films. An appeal to the eye may be precise but leaves the observer still objective; an appeal to the ear strikes invisible chords of personal experience and inner emotion.

Inner sight and inner hearing are comparatively new for ordinary men and women; often the experience of vision or voices is frightening; but outside all this a much larger number of persons have an ability to register overtones and undertones in ordinary voices, so that the meaning of what is said is rarely taken at its face value. This becomes all the more so amid the noise and confusion of an urban civilisation in which the great majority of our apparently "personal relationships" are less frankly intimate. This situation is now taken almost for granted by many people. Not only do children tell "white lies" but many make excuses. At worst a genuine excuse is taken for one which has a stock or inner accepted meaning so that any genuine relationship can be easily broken. But as we enter a system in which we doubt even the voices of our friends and close associates we can still learn to be more discerning and possibly even to aim true in discovering the gap between what is said and the emotional meaning which the speaker half hopes to convey. It becomes almost a commonplace among certain people to recognise that certain outrageous behaviour may be "a call for help", but to find our way between what people say and do and what they want from us is far from easy and we are unlikely to succeed in our diagnoses unless our attention is fully given to others' problems and not to our own concerns. This matter of listening to voices is all the more important if we are not only keeping our ear to the ground to help others but also to discern trends and shades of meaning in the world at large. Above all we can, in listening to voices, discern at least two levels of meaning in what is said and from the tone of speech. This matter of listening is all the more important today as we are beset by such an abundance of the printed word.

THE NINE ENTITIES of OAHSPÉ are therefore not primarily symbols, but a presentation of VOICES and it is by listening to these that we may better arrive at right judgment in matters of personal responsibility and in matters of national and international moment. Many people may even be vaguely aware that it is the obscurity of noise in our present society which makes us less sure in judgment and most know well that it is only when earth noises are wholly or nearly absent that we hear God or the higher voice of our true inspiration. Throughout OAHSPÉ the Creator is presented as a VOICE in direction and in inspiration.

Chief of the NINE ENTITIES, Father-Mother of all others is Jehovih, Creator, Mover and Transformer and the proof of his VOICE lies always in a coming together, in harmony, in peace, in understanding and in sympathy and yet at the

same time there must be growth and development as natural as that which changes a seed into a tree. Below this level there is division and distinction, opinion against opinion represented by eight different VOICES, which may be considered as four pairs set against each other in apparent opposition but also as positive and negative. The Creative and Transforming Voice must bring unity out of new ideals and lower forces of revolt, pronouncements of "the establishment" and signs of the wind of change that which makes for new enlightenment and that which destroys the past, the whispers of angels and the practicality of the earth-bound. To find our highest and best way we must be able to analyse and distinguish all these voices. We must be fully involved yet capable of objectively seeking ever to hear above all the Highest Voice, not being even content with listening to angels, finding a new ideal for man, bringing in a new light or blowing with the wind of change. The light of ES has to be received and given expression in the positive materiality of Corpor, which means that wandering around with ones head in the clouds listening to angelic voices or seeking constant reassurance from angels through mediums is of little value unless one can bring the higher light to bear on earth in creativity in helping others or in some kind of service. Support must always be given to an "establishment" which constitutionally provides for the wind of change. The new light of Kosmon will always arouse also the negative power of *Uz* the destroyer and the man of ideals will always meet Ha'ak the vicious deadly power of the past ready always to influence mob power to destroy a new hope. To know these things, to realise them in inner wisdom is to have a power of prophecy if only in small degree. But for anyone who is set on the path of pilgrimage and de-voted to the path of progress for all, even to realise, even to know these things, even to foresee and instantly recognise the opposition for what it is without hatred towards any man save to know what has come of their birth and surrounding must help them to help even if it is only that in objectivity before conflicting forces they will resort to prayer and add their individual mite of spiritual desire for healing for aiding the light in teaching, for rescuing the helpless dead in the lower heavens and so removing a depression from past ills, for reaching out to the higher light that that light may somehow in the smallest measure come to earth as the light that lighteth every man.

There are among men of all creeds and doctrines and also even among Faithists those who may so constitute the light of life into their own lives that wherever they are or wherever they go, they are almost mysteriously as it may seem a power for good, for love for harmony. Such was the power of the Iesu but in our day and age it exists still not necessarily in any obvious saint or yogi who will bless men in life and succour men after death, but in quite ordinary people and in these sometimes only for a time when through just being they are a force for good, for aid, for helpful advice or with extraordinary power for healing.

At the same time there are many among us and some are Faithists who are over-conscious of their Power for good. They may work for greater understanding, they may even have for a time healing powers or mediumistic power but inwardly they seek for themselves a reputation and tend to measure success or failure in terms of the numbers of disciples or followers. To seek to be an influence even if we are sure that this influence is for good may well be a sign that we have lost our way. We have to learn a different kind of higher spiritual association and true angel communion if our words, our simplest acts, our loving thoughts are to be with power yet attract no attention to ourselves.

These then are our Voices. One expresses new knowledge and is concerned for new educational opportunities and for the magnification of our concepts while another is harsher and more destructive but at its best declares only with conviction that the present best is not good enough. One soars into imaginative vision of the heaven on earth which may yet come, while the other holds firm to present practicality. One expresses in a particular person or a particular image (and this may be from the past, e.g. in Buddha or in Jesus) the highest best ideal and then the highest expression in this sense will be broken by remembering of past hatreds and divisions. One speaks only for the essential law and order while another blows with the wind of change but it could be just for the sake of change and in tension between old and new the new establishment can emerge. In all these distinctions there is no direct alignment to Good and Evil. We are no longer permitted to say that the world is evil in opposition to Spirit which is good, we may not condemn any establishment which constitutionally allows for the wind of change; we must yearn for the light of Kosmon yet recognise that what is new cannot emerge without a destruction of the old and we must be prepared to take our time lest any friend or foe be hurt by the process of that destruction and above all we must know that whenever the light truly shines into the world with power for a new ideal or a new person embodying such an ideal that then the amalgamated forces of past evil will swarm mindless as bees to hate, to destroy, to throw out of corporeal life. To know and to recognise these things and in the last case to say "Father forgive, they know not what they do", this is the only way, a way to a large extent shown us by GREAT TEACHERS OF THE PAST who have accepted loss, misery, poverty, torture and death with mercy and with forgiveness. But their way is useless unless in our own smaller way we can follow.

We may in our individuality feel attracted to Tae, the new ideal, the most forward looking of men, as against the forces which make for anarchy; we may go with Kosmon rather than with Uz, trying to be builders rather than destroyers; we may strive to open earth (Corpor) more fully to the voice of ES yet still align ourselves somewhat uncertainly as regards the establishment (Seffas) and the wind of change (Esfoma). In some cases the voice may seem loud and positive, in others more quietly suggestive. Quite clearly if all opposing forces came to precise balance we should have stalemate but into the situation comes the true God Voice of evolution and only if we can reach to this can we be truly in service of the Most High and so come to a keener hearing, a finer discrimination, a creative and effective good.

Woolly-mindedness is no advantage to anyone or in any situation but often when we are most sure we are absolutely right as against others then we must pause and think again. To disarm the opposition we must understand it, pray for it and forgive it and "them". The true way is one of unselfishness and of humility but it must not be a way ineffective for good. Our good may be simple service and kindness to others on earth, constancy to friends and refusal to make enemies, but there is always open to us a higher good of prayer and praise and of prayerful alignment in joy. In all such service association with others is certain and here often is our undoing, for those avid for spiritual service and tasting of spiritual joy can so easily be tempted to self importance and to a conviction that what they think and do is right that others even in the same spiritual family may be wrong or that those of a later generation threaten all they have striven for. Above all faithists need to develop faith in each other, for in faith is forgiveness, in faith is understanding and our only faithful way when opposition seems to threaten is to find the higher good which will of itself create harmony, care, concern and love.

CHAPTER 10.

MUST WE ALL BE VEGETARIANS AND LIVE IN COMMUNES?

Many people have questioned whether the BOOK OF JEHOVIH'S KINGDOM UPON EARTH included in OAH SPE has the same high quality as the rest of the book since it clearly reflects directly the thinking of the "author" in terms of a corporeal working out of new ideas and above all presents a view of persons in kosmon light with Uzians as a new kind of opposition. Here is a new opportunity for exclusiveness and a new piety of superiority. I do not think the author of OAH SPE would be in any sense dismayed to find that those who have learned so much from the sources of his inspiration are already prepared to outgrow it, to move forward to a more subtle discrimination, to recognise even the flaws in the highest ideals of our time put forward in "practical" terms.

If this book had been added later it may well by now have been discarded from the original inspiration of OAH SPE, but in fact the only addition after OAH SPE'S first edition was THE BOOK OF DISCIPLINE and few would find here anything but a useful summary of doctrines and a useful modern day guide to discrimination in listening to the confusion of voices in an age of intensive progress. Here too is a tolerance and a certain patience to temper the urgency of our time, as also a revelation that in our own time we have seen the forces of Ha'ak and Uz at full stretch to make men hate men, to persecute them and to plan a new world only on their own terms with total elimination of "the others".

THE BOOK OF JEHOVIH'S KINGDOM UPON EARTH may be taken as a practical suggestion for collective conduct of those who have firmly set their faces towards a higher light. Many feel that here is a down to earth account of what is expected of Faithists in our time in that the solution to our social problems lies in the evolution of community. We seem here carried into the realm of so called "practical politics" and to have even specific rules for membership of any Faithist organisation. At the same time there is the odd admission that what is here set down as time past is intended as prophecy.

When we read this now some 90 years later we are confused for much that was then prophetic seems now retrospective. Much of the material concerning the upbringing of infants and a wider type of education seems old-fashioned since years have rolled by past similar experiments, some ideas having had little to recommend them while others are fully accepted and now part of the educational scheme of things. Much that is said of the degradation and pollution of modern urban society has however only been widely discussed in the last decade. The analysis of possible solutions to the problem of urban society and of the motives of those who present themselves as helpers and saviours is extremely perceptive and one notices particularly the firm routing of those who put forward a eugenic solution to the producing of a better kind of man; on the other hand there are some who would to-day challenge the solution which is adopted namely that of the adoption of orphans and their firm indoctrination in a communal society. We may at the present time find it hard to judge of this in a world still in the main divided between those who take their stand by individual freedom and enterprise whatever social inequalities and conflicts may arise and those who entering into communal and communist experiments in living with all forces of upbringing and education tuned to social

indoctrination allow little individual freedom of thought and may seem even more materialistic attempting even to blot out of human consciousness the whole range of other world awareness. The picture of our world today may however usefully fit into Oahspean descriptions of false kingdoms set against each other.

In the book of Jehovih's Kingdom upon Earth OAHSPÉ is dogmatic as nowhere else. It does seem to indicate that the true Faithists today will be strict vegetarians and live in communes and there is a back to nature flavour about proposing a move out into unspoiled unused land with a strong distinction between man's work and woman's work. Here I think it is well if Faithists openly admit that in the realm of practical politics they have many differing opinions, since we have all been influenced by our own birth upbringing and surroundings. Also it would seem from some very honest attempts which have been made that a motley collection of per sons brought up in an individualistic world and culled from an urban society with differences of standards of material living, of education and of culture are unlikely to form a successful commune, particularly if this is based on some fairy tale picture of an agricultural existence as lived in the Middle Ages. What has been more important is the earth and air transport revolution not fully foreseen in OAHSPÉ but which has resulted in the fact that today we all live upon that global stage so fully portrayed in the angel's eye view as given in this book. The changes in our space and time realisation have for the time being thrown most of us into a confusion, yet at the same time it is in our crowded cities that those of the new spirit find each other and form new groups, new churches, it is in a world torn by war and famine and overcrowded with orphans that men and women are being born willing to help each other.

Our present inspiration is strongly towards experiments in social community living and all around we see both strenuous attempts to reach the new ideal, these often failing for very petty personal reasons while vast new organisations based on the new professions raise the Standard of living for many yet deny spiritual awareness and therefore spiritual liberty. In all this confusion there is very little doubt that what is set in train is a gigantic revolution in social forms. The vast empires and great nations may like the dinosaurs die in this changing environment of thought while new communities who care better for their children will inherit the earth as once the mammals did. But of the manner in which this change will take place we have little knowledge except to hope that it will work itself out in a slow process of man's thinking and hoping for the better and of angel inspiration.

What few of us as yet do is to accept our world as it is today with the full range of its new technical know-how, sharply divided from the world of social hierarchies with all its images of Kings and priests, warriors and craftsmen, peasants and slaves. Our minds are cluttered with sub-conscious images, our spirits beset by those even recently dead who still choke our spiritual atmosphere fighting old battles. The Lords of war and famine and disease and premature death still ride across our world and still we see them riding on horseback and then we wrench ourselves out of the past to dream of new saviours who will come in space ships.

It is possible that "mankind on earth will commit suicide" since a world destructive power now lies beneath the power of one man's finger and there are still men who will compete to become the potential Lord High Executioner. In a universal scheme of things it is possible to believe that a world created and developed through aeons of earth time, passed from mighty hand to mighty hand across vast cosmic regions of space-time, made into a garden of life from which shall come the seed-

children of the Universals, may yet be self destructive with some "original sin" set like a time bomb to blow it into nothingness. It may be that somewhere in high heaven there are high raised souls not yet capable of full emancipation but able to be lifted by some new Sethantes and carried to another earth for yet another chance. It may even be that the scattered fragments of protein life may once more be gathered out of space towards the formation of another earth.

But for most of us vast time space possibilities have no real meaning and what matters is ourselves and now. I would say that Faithists are those who have faith in an All Life purpose for this earth which may never be wholly denied and destroyed until the planned harvest of universal souls has been gathered, that we also have faith in the power-love-wisdom of an angelic overshadowing which stretches from One unseen who stands behind us every day to a Godhead of Almighty Power linked with All Life. Those who are aware of this link or ray of light, those who like Jacob of old can see even in a mind's eye the angels ascending and descending as on a ladder whose base may be set in The Holy Land or "on Thames", those who can see a little further in fact than their own noses and who can recognise wherever they meet others of like vision under whatever name of religion or ideal or community these may pass, then these are Faithists, the third race, not believers or unbelievers, not those who think and argue and tell others what they should believe but who in their own inner lives KNOW a little of what there is to know and so can recognise something of that which is beyond seeing, beyond hearing, that which may present itself also to blind and deaf, that which cares and moves us to care as never before, that which sees in very simple, very small ways upon our polluted and sometimes beastly earth the rose of perfection deep rooted in the mire.

Are there then for those of us not much above the mire and only dreaming of the rose any conclusions about us and here and now? The "rules" could be quite simple and carried out to the best of our ability and we shall find these widely observed. Cleanliness is important; every child born is most precious and every child must be loved by someone, so let anyone able to care for a child find one or add one to their family; older people, handicapped people, those too tired, too sick, too mentally confused for full life, must have their share of our compassion. There can be hardly one of us awake to the world of spirit who cannot stretch out a hand to someone, but if our spirit awareness has thrown us out apart and lonely then we must if only for a time turn our backs on heaven to give a service to those on earth for while our spiritual pilgrimage may lie as OAHSPÉ says "through a delightful country" so long as we are of the earth then our purpose is here and our duty is to "run quickly to the afflicted" and "to lift them up". At the same time if we care enough for others we shall never so want to be needed as to innerly seek that they remain for ever needing to be helped. Our desire to be of service has yet to be refined out of a personal need to be of service and even though we do not outgrow this in this life we should always recognise that a higher power will make use of even our self motives if we are trying to be of service. What is still most sure is that when our self motive is entirely vanished away then we shall be persons as never before.

The world has had many mystics, many ascetics given to a seeking for spiritual light. John Ballou Newbrough not only wrote OAHSPÉ but he also placed a cradle in front of his house with a notice UNWANTED BABIES MAY BE LEFT HERE. Then collecting a group of small children and a few helpers he set out to make the kind of colony indicated in THE BOOK OF JEHOVIH'S KINGDOM UPON EARTH. The unwanted "marginal" land was hardly suitable and this

man who had trained and strained his physical body for the reception of inspiration soon broke down in health; he died and the venture was a complete failure. The paths of many of the best of men have been strewn with failures, mostly from persecution or death, but in the modern age the ideal man trying something new is hardly even noticed in the crowd and confusion and noise of our time.

But out of many failed experiments there have emerged a few, often in new lands which deserve study and which have had a certain success though only where there has been some adaptation to both human nature and to local environment, but in the best of these the modern world is not ignored, technical development, commercial excellence, relationship to the world are not neglected. For the young such commune experiments have a special attraction and we may encourage this and encourage them in all their desire to give, to help, to share. There are many groups of young people who seem to "opt out" of society in a way which offends us because they are unaware of the physical necessity basically to grow and make food, clothing, shelter and remain parasitic upon the efforts of others. But there have always been religious communities who seemed to opt out and we must be careful in our judgment. There are almost certainly a few way out communes hidden from public gaze whose way of life may be close to the OAHSPLEAN ideal, at least for a time but an equal number are like any other society open to selfishness, to corruption to becoming little false god dead end kingdoms, even descending to black magic, drugs and murder in order to taste the life power released by destruction and by the spilling of blood, which since the days of mass idolatry have given the followers of false religions a faint taste of that joy, a base reflection of the life power which comes truly only from angelic love. For the great majority of us, faithists in an urban society the way of the commune is not a compulsive one, not one true and only way to a better life.

It remains still in the early days of Kosmon for each individual in his own time and place to sort out good and bad for himself and to find his own way of service in our new world. In our families, in great cities, it is not difficult to find a way of service; in fact among many it is almost the fashion for young people to give in this way. The path of finding one's own soul life is still beset by gross materialism and much denial of the unseen reality and even in communal service there is much temptation towards self assurance and self importance. Our view may well be obscured by clouds of materiality but as we can look out of the mist and fog of our time we can see often new signs of the light of kosmon stirring in ordinary places and not in exclusive groups struggling with each other for adherents and followers

It is right that children of great cities should have new opportunities in families and school groups to visit other people and especially to visit the country and roam in fields and along streams and by the sea and meet those who grow food. But there is also arising in great cities a degree of individual loneliness especially for older people. Even though there is community care for many, other more self reliant or less in need slip through the net. Among these are many Faithists, some reading and liking OAHSPE and finding themselves yet more lonely because of their response to this even though they may have wives, husbands, children who seem unresponsive and unable to share the new discovery. But those who are fortunate have in the largest cities found others of like mind and can form small cells of angel communion, tiny points of anchorage for the higher angels, wherein man and angel can work together in faith so that healers, teachers, new discoverers and all comforters may be aided in their work.

For generations within the Christian world men have believed that all power, all comfort comes from one soul. Faithists have not One Master but a thousand friends, loves, helpers, guards and guides and this because we reach out to be ourselves of their number in friendship, in loving, in helping, healing, guiding and guarding others. In the beginnings of a new age evil has had its terrible day and the first resurrection heavens are crowded as never before pressing down upon the world a cloud of past hate and misery, so that men cannot even breathe the higher spiritual air. To link hand in the second resurrection for the dispersal of hells and for the redemption of those who passed on in "premature death" this is also a spiritual service for which our prayers are needed.

What is important if we enlist for spiritual service is that we grow in understanding of ourselves and learn to distinguish our good intentions from our many excuses. It is not easy to learn to live daily in the company of higher angels worshipping with them in the NAME OF ALL LIGHT. It is not easy even if we come into a company of like minds, into an angel inspired fellowship, to learn to live in a new kind of family relationship, recognising that often brothers and sisters may not like each other very much. But in the path of knowing oneself one meets a new school for the study of human nature. Any resentment, anger or jealousy will beget deeper misunderstandings; only selfless love creates love but the best that most of us can manage won't immediately beget appreciation of what we are trying to do or to be.

The individual Faithist of the New Age will meet constant disappointment and not least disappointment in himself or herself since we are truly spirit striving to express through matter and often matter shuts us in, but humility is always better than self pride and religious self satisfaction and it is when we are most confident and self congratulatory that we need most to pause and think again and to check the reality of our service. Spiritual joy in spiritual relationships is a tremendous gain as this can sustain us through earthly difficulties. Such spiritual experience from genuine experience of higher angel contact is something never forgotten though we lose it again for a thousand years. But of this OAHSPÉ assures us, that in this day and age there are thousands and thousands who may at some time have some such experience as was once given only to the rare and chosen and spiritually high born and to a few disciples, followers and saints. In this way, unseen in the darkness and frustration of our modern world, the light is coming to us and coming anew for greater life.

All who touch even the fringe of the garment of the beloved are in themselves touched and among all such there is a curious possibility of recognition. Most people are aware that even in families there are close friendships between brothers and sisters or little self contact, friendships often of grandparents and a single grandchild and all kinds of connections which take no account of age and sex. Many so called love affairs are not entirely of the flesh and so called sex perversions permitted in the social context of our time are not essentially sex based even if sex supported for a time. There is no need to fear when one man loves another or when one woman loves another that this is a matter of perversion for true "brotherhood" can exist outside sex and it is a gift when any who are lonely find a true companionship. If neither person desires utter domination or utter dependence then the relationship can be preserved in joy and in temperance and it is good when other community relationships are not then endangered. Many too within small communities for worship will find a growth in love for others who seemed for long wholly different,

even antagonistic. So we in this new age and in an urban society find our own hazardous way towards reunion of our spiritual family and we are indeed blessed if we do find ourselves with some faint semblance of a community unity and community, a fraternity which is a Confraternity.

It is here that a spiritual church brotherhood should give opportunity for all to enter into the joys of true relationship in a life of the spirit without unworthy connotation. It must be a community in which all have great trust of each other a community in which men may be admired for delicacy and sensitivity or where a woman strong in sar'gis and earth power has more than a practical function. An understanding of su'is and sar'gis quality should preserve us from rash judgment of others and the community itself should provide training in self knowledge and in self judgment.

In the modern world thousands of men and women have indeed received so much of the light of new judgment that they proclaim our best so far is not good enough, that we must do better one with another, learn to live in peace and set things right in many ways. We may be confounded by the rapidity of change and also by variations in our own sensitivity for we all have our times and seasons of spiritual clarity and cloudiness. If in humility we are aware of failure and ashamed, we may be nearer the light than when we think we are at our best. In reading OAH SPE we must always know too that the higher our light the more subtle may be any temptation to accept second best and know the spiritual law that second best is evil and that the imperfect is false.

Our greatest danger may lie in the strong conviction that we alone are right and that if we had direction and power then the reign of light and love and peace would come. We have to learn that whenever this seems most sure then we shall meet an opposition which quickly sets in train dissension and quarrelling. We may simply arrive at the destruction of our small community or we can fight a war and destroy a world. The seed of evil lies within our own selves in our failure to listen to all the Voices in concert and then to try to hear the still small voice of All Light.

Should we then swing back to letting all things take their course, living our family lives or our little alone lives as best we may, a matter not especially difficult if we are fortunate to have been born into an affluent society, and not too close in sight and sound of those in dire poverty or desperate need? With our moderately affluent association we may easily adopt ascetic views and attitudes proclaiming firmly that the proof of a Faithist lies in vegetarianism, non-drinking, non-smoking and non-other things not always seeing that personal self denial can lead to too much self righteousness, too much insistence that we alone are the chosen ones and that "others" are Uzians, destroyers who will in time pass out of existence and so not trouble us in heaven.

Alternatively we may go our own way without self display or any insistence on any virtue which makes others uncomfortable or humiliated, at the same time welcoming and aiding new health campaigns against smoking, increased brotherly concern for alcoholics, Samaritan provision of aid for would be suicides and all the greatly increased consumption of fruit vegetables and salads and better understanding of health diets. But individually we must make our own decisions, perhaps admitting that generations of meat eating ancestors and the periodic cold of our local climate may inhibit us from a too greatly refined diet or that such a diet may render us so sensitive as to reduce the earthly effectiveness for coping with our

present job on which others also depend. It is all too easy to go into excess in the spiritual life to the point where we can become not a helper or a builder but a weak and helpless charge upon society, physically collapsed from overstrain or mentally collapsed into instability.

Everyone who reads and appreciates OAHSP will give and have his own message. To me, two statements have always been of outstanding importance. One is that we, seeking our own highest light, must question even the angels, thus accepting no statement or dictum from the highest spiritual authority or through any medium claiming to speak for God and his Holy message but relying on our own inspiration. Where our own inspiration may be weak or uncertain then we must be prepared to judge as to unity, harmony and the helping of "the least of these my brethren" and utterly reject association wherein there is rivalry, jealousy and evil talk of any kind, at the same time recognising that often "others" are only being guilty of the weaknesses and temptations into which we also can descend on occasion. The second is that judgment of ourselves and for ourselves is our main concern and not the criticism of others or perceiving the shortcomings of others and the simple spiritual fact is that any single individual who can take a few spiritual steps onward and upward will not only hear an angel sing but will find that the presence of such a one is in itself a power for love, for harmony, for healing and for peace.

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CONCLUSION

OAH SPE FELLOWSHIP

OAH SPE FELLOWSHIP rests upon a simplicity of friendship and of pen friendship around the world for those who know the book OAH SPE and find in it a source of inspiration and of guidance in our time. There are no rules of membership, not even any basic subscription, no international headquarters and no oecumenical council. There are groups of people in many countries and scattered individuals, who have found in OAH SPE a source of illumination on self problems and on world problems.

A considerable number of people are stepping aside from the main world religions or at least from the religion in which they were brought up since many Christians wander first into Buddhism or add some aspect of belief in reincarnation and some other theosophical concepts to rather vague Christian beliefs. Buddhists may go so far as to take Jesus as a later Buddha and Hindus embrace both Buddha and Christ as manifestations of Vishnu whose earlier form as Krishna they may first hold up for worship. There is a very wide belief in some further reincarnation or spiritual leadership somewhat on the lines of the Jewish belief in a Messiah yet to come but often expressed as "the child who shall come" and followers of OAH SPE would interpret this in terms of there being no future one great leader but a multitude of children of greater sensitivity who shall form a new race, as distinctive in spiritual capability from present man as Homo Sapiens was from hominid and as we have seen there is already a number of religious and anti-religious doctrines based on some new age, new man classification and identification of a higher good and a greater love. Around most such concepts whether proclaiming a higher religion or no religion new organisations and often communities congregate since literacy and literature and correspondence are sufficient to form a new age association and brotherhood.

Even the best of such communities and associations whether these be simple brotherhoods, brotherhoods in Emeth or experiments in full community living for the bringing up of children to a new way of life may be short-lived. In this early dawn of kosmon we have not outgrown a dependency on leadership and the tradition of Emeth most likely to be recreated is that of a rab'bah or su'is whose power of higher communication seems much greater than that which most can achieve for many are uncertain of the new spiritual relationship and doubt their own powers unless these are obviously manifest in healing or other special gifts. Even such communities may diminish or die on the earthly passing of a focal personality. Others may break up because men's rivalries and personal ambitions and suspicions of each other can survive even years of spiritual seeking to emerge again as a force for disruption serving Uz rather than Kosmon. Other gatherings in this age may be too one sided, being composed of either the simple and credulous who find a shallow spiritualism focussed on first resurrection, communication wholly acceptable and satisfying, their allegiance retained by personal messages and personal reassurance of life after death or there are the intellectuals seeking their own personal satisfaction in a pursuit of the wisdom teachings. The former though loving may lack wisdom, the latter fall short in loving care for each other or for others and both can be lacking in power to be effective or even to be much noticed in the modern world.

There are also true spiritual communities and fraternities in which simple earnest and apparently earthly practical people work well with the more adventurous spirits who can express the new knowledge in beautiful language and in symbolic truth, but only rarely do people come together fully appreciating the variety of spiritual strength and beauty, truly caring in terms of brotherhood recognising a new sense of spiritual family every bit as strong as the ancient claims of clan and tribe and yet refusing to be collective in any sense of setting up in opposition to any other persons. It being still early days in kosmon hierarchies will exist especially where one can teach another or one can heal another but a relationship of teacher and pupil and of doctor and patient should be adapted as the student learns and as the patient may himself become a healer. These are not easy things for any of us to learn.

But outside the known associations there are many entering a new world of OAHSPEAN thought. In close packed cities small cells of the faithful and of true Faithists do exist and these rarely announce themselves or tout for followers waiting for the seeker to find them. Often a first contact is intensely personal, a sort of instant friendship which is not so easily accepted when everything goes to suggest that such association must be sexual or sexually perverted. In many cases the "meeting" is easier when the relationship must rely on letters or on voice tapes so that we get to know each other and extend our knowledge of what attracts people to OAHSPE or convinces them that they are Faithists.

Fundamentally "Faithism" began before the world was; has always existed where men and angels have been able to communicate and yet is something new today for a New Age. "The truth of yesterday is not the truth today; The truth of yesterday is a truth today".

For those who are fortunate then the practice of Faithism includes an affiliation and an association in which there is a new sense of deep caring, a sense of family relationship, but for many entering the new world of OAHSPE there is a sense of loneliness even of isolation of being unable even to discuss what they read with those they know even those they love. In OAHSPE FELLOWSHIP we hope to find these to link with our own fraternities, thanking God that in our New Age such world wide communication is possible even easy. We believe that we are of one family in a sense of having a curious and peculiar spiritual inheritance and this overrides differences of race, of cultural upbringing and a great variety of capabilities as far as the material world is concerned. Among us are those who have the gift of su'is i.e. of direct angelic communication and the remainder of us may range from high intellectuals to simple people drawn to the movement often emotionally. There are older people many of whom have stepped out of their first religious membership into agnosticism and then because individual mystic experience brought them back on the path have spent years seeking an association to which they feel they belong. For many a lifetime of what may seem unfaithfulness ends with a discovery of the spiritual family to which they feel a sense of belonging even though there is and cannot be immediate loving accord with every other individual. The strength of a Faithist fraternity must lie in a deep mutual respect with a glad sense of new experiment and in finding new ways of worship and new ways of spiritual service. It is well too if some at least have that deeper knowledge which can teach us to understand ourselves, to find that the way upward is in some degree a known way, that in meditation and in ritual, both exercises in sharing, we can find guides and guardians.

If "at death our true life beginneth" then this life is a time of preparation and schooling and it behoves us to learn of life all our life long, but if we trust in All Life then we are where we are for a purpose. OAHSPE lays down no rigid rules of destiny and admits that death to earth can be premature and often is in wars and the accidents that accumulate from man's material advances, but we are wise if while on earth we consider it our job to be here and to find both spiritual communication and spiritual work here below. We are enmeshed in corpor, in weakness of body, in manifold concerns and ambitions and at the same time we are trying to find ourselves as individuals. We tend to swing between the ideal and the self for as OAHSPE says "The Self which is Myself or the self which is thyself which wilt thou serve?" So we can begin to enter our true life while yet on earth but only if we die to some extent to self, but this is not easy. At every stage, especially in the early stages as we fling ourselves into good works and worship in association and a keen cool wind seems to blow against us; we know dismay and disappointment. The worst is disappointment with ourselves but much more obvious is an objective sense of others in all their crudity, their earthliness their self-seeking, ambition and need for importance and it is only very slowly that we find that the only true way is one of forgiveness of our brother seventy times seven and also of ourselves and when we ever arrive at any stage of self-forgiveness then we already have begun to identify with the Higher Self for each of us has an "other" self often positive and outgoing and successful when we are sensitive and tentative and dependent, or which longs for silence and yearns for meditation and dreams of birdsong and green fields while all our corporeal self is wrapped up in corporeal affairs in the life of industry and of cities. We all have our contradictions and must discover these and sometimes give them an airing and if in our association we learn to know each other in these two aspects then our spiritual association will be strong as a powerhouse for blessing in the world and will preserve itself for the time of its due service under heaven.

The greater soul, supreme Iesu sees always in others only the finest and best and so serves and strengthens that best. So by lavish love and care for others around us and by singing their praises even before they are dead and we meet to honour them on their new journey we can stimulate the spiritual joy which is creative of good. The message of OAHSPE therefore seems strongest when we are bidden not to criticise each other, not to tell others what they should do for the best, not to lay down rules and regulations insisting on others' obedience but to rely and trust in each other and to forgive always, for when another seems to fall short the fact is that we notice this only to the degree that the mote is in our own eye. An evil, a temptation, a sin always lies before ourselves when we most strongly perceive it and oppose it in others. Our faith must always lie in the power of Goodness of non-violence, of forgiveness to reduce evil to impotence. To do this effectively we may have to be prepared for suffering and for death of which we should not fear but even if we were so fortunate as to be persecuted and martyred we might gain such self importance in the very act that we should lose on the spiritual swings what we gained on the roundabouts.

Let then the words of the Christian Bible become our words. "Beloved, let us love one another". We do not discard or reject our spiritual heritage which for most of us is the Christian one but we find Christianity and other great religions "not enough". The fact is however that in the Confraternity of Faithists we find no opposition since we pass unnoticed and this is at the present stage a good thing. We are not set as an organisation to undermine society to challenge other organisations but acting as individuals we are listening to the inspiration of the New Age which

is coming to earth in many forms. For those who have found this particular channel of inspiration through OAHSPÉ as it speaks to our condition in the Voice of Man and leads us throughout history, through time and space, through earth's mistakes and the deepest of secret knowledge then however differently that Voice speaks to us individually we may find among ourselves a family resemblance a cast of mind an upward turn of soul which makes us one with another.

This is for us n o time for some new great movement towards new doctrine new peace and new unity and the chances are that if we launched some new crusade it would like all such end in conflicts and in disaster. Such good as we have is the fruit of much that has gone on in the past and above all that which has been brought to us through thousands of patient, unimportant even apparently impotent loves. Our spiritual food is patience, devotion, self forgetfulness and faithfulness towards each other and we may serve best when we for a time repeat the ancient pattern of a hidden society whose function in time is as the yeast for new bread, an abiding and perfect alignment or at-one-ment with the life of a seed, an embryo, a child with all possibilities of growth and development.

We hope that hundreds of people whether of our community or in others will find their lives enriched in our day with a new sense of the wholeness of humanity and with a new sense of service. For many there will be service in small things, a visit to a neighbour who is lonely, the adoption of an unwanted child, listening to some questioning adolescent, who at 20 knows more than we did at 40, helping to organise relief of famine and homelessness half a world away. But back of this we can give new spiritual strength, enlightenment and healing to those who care about such things and still find time for a practical service ourselves. We shall in OAHSPÉ FELLOWSHIP find a number of surprising and varied friendships some lasting but a few weeks or an hour or two of earth time while other contacts are lifelong, but in all these cases we have a sense of a unity in brotherhood. The light of the eye in love, the touch of the hand in friendship may pass from old to young from young to old from man to woman or from man to man and woman and such contact may even come through a letter, but in this is nothing that men can call evil though evil may seem often to use the same formula and to try its own imitations.

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