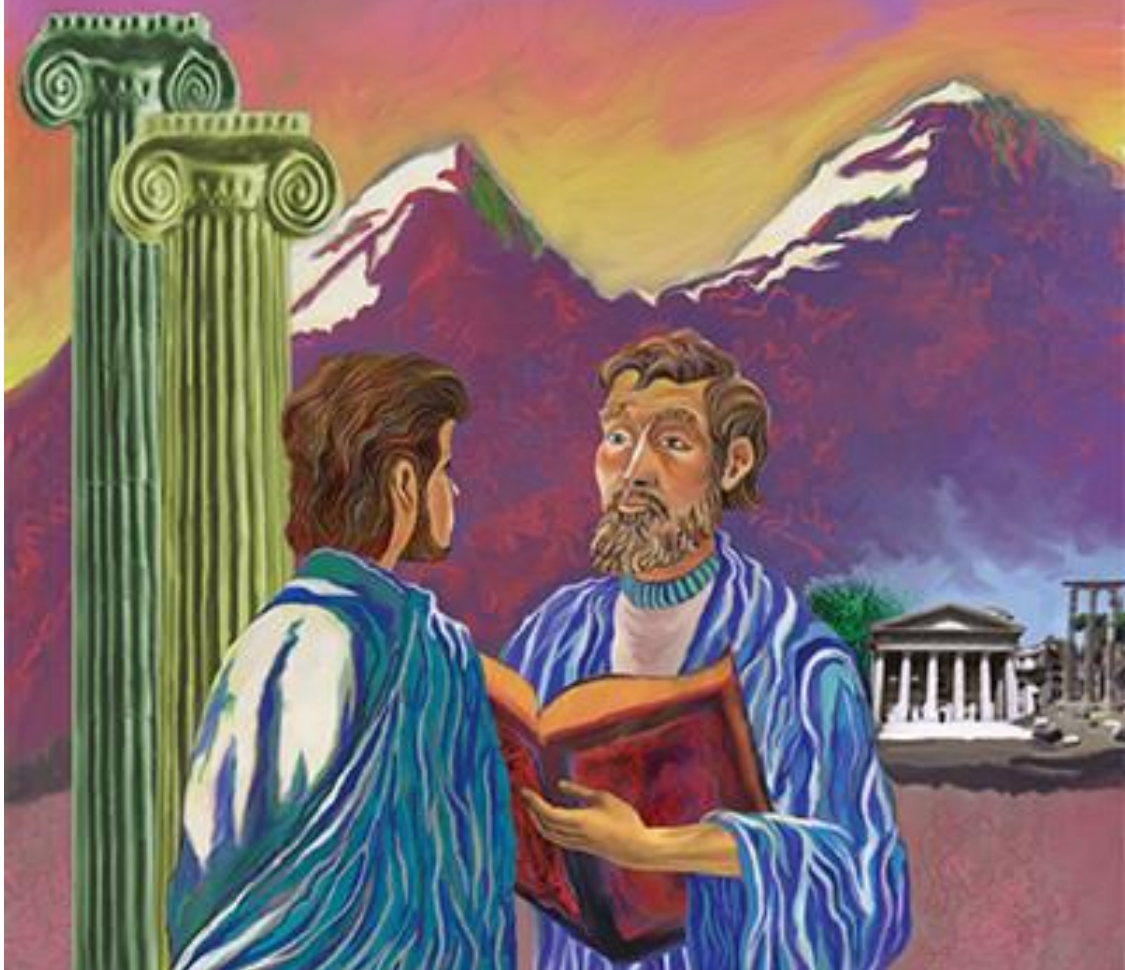


# TEMPUS INVICTUS

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# **TEMPUS INVICTUS**

THIRD EDITION

# **TEMPUS INVICTUS**

**By**

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### Chapter X: The Inescapable Evolutionary Pathway

It should be realized, after reading the following texts, that the process of life is quite complex and, indeed, far more so than is presently known in any of the liturgy of our sciences. There is still much that will be added to this text, too, for we will include in the following only part of the mental functions more relative to what is called thinking. There must be further elucidation on other physical function more directly concerned with the automatic physical regenerative processes, the true meaning of metabolism, etc., in order to properly understand these texts and which requires certain specific kinds of knowledge; and in all cases, any individual reading these texts must understand energy, what it is and how it acts or moves, for energy is the very substance of the Infinite.

At this point, let us consider a great enigma. All present-day sciences, including materia medica, psychology, etc., have not as yet constructed a suitable hypothesis which would give them the proper knowledge of the function of the human being as he is so integrated with the Infinite. Psychology recognizes brain waves or electric impulses, yet it does not know where they come from, for there is nothing in the brain cells which could even faintly suggest the brain as the originating source.

Materia medica, too, is in the same enigmatical position. They know of the various organs and their function and they know a lot about the physical anatomy, but like the psychologist, they do not know the cause or reason for their existence or function.

The more classical scientist is also confronted with this same enigma. On all sides he is confronted with this inevitable conclusion that he knows little or nothing about life, and the various dimensional divisions of his science always lead to the same cul-de-sac. And sufficient to say, this great enigma will persist until all sciences include the basic and relative factors and their incumbent knowledge of the Infinite Universe. In other words, these various sciences are much in the same position as many people who drive cars and while they possess sufficient knowledge to start, steer, and stop this vehicle, they are nowise acquainted with the

mechanical function. All knowledge, therefore, of their car must be contained in what is called performance data and surface appearances. How similar this is in any situation wherein a psychiatrist is involved in his daily practice. The person lying on the couch is giving performance data, however, the psychiatrist is much like the chap who has a breakdown on the road with his car. He knows something is wrong but the inside of the hood is just a big jumble of meaningless parts, wires, pipes, etc.

If you were to ask any psychologist or psychiatrist to define the subconscious, he would be quite likely to say that it was an impenetrable wilderness or a mysterious jungle. In any case, however, he could not define it in such a way that it would assume its true proportion and function as the mechanical agent in the life process. The mechanic in the garage can unbolt or take apart an automobile and he can describe all parts and their function; he can also put it back together again so that it will function properly. The psychiatrist, not knowing what the subconscious is, can do nothing to correct any breakdowns contained in this subconscious which are causing the emotional aberration. He can therefore only give the condition a fancy name, prescribe a tranquilizer, charge the patient a fancy fee and send him on his way.

How different is medical and psychiatric practice in other worlds where mankind has learned what the psychic anatomy is; and with this knowledge they have been able to construct suitable electronic devices which can interject certain energy frequencies into the subconscious and cancel out these various malformed malignancies. The process of analysis and treatment requiring but a few moments time, the patient leaves the clinic well and happy. The same process is used to correct not only mental aberrations and malfunctions, but also to correct any and all physical conditions. This list of physical conditions would include all of the so-called incurable diseases of mankind. Moreover, the cures are permanent or in some isolated cases, until any such future time when the patient may incur another psychic shock which would re-inflict the same mental or physical condition and necessitate a new therapeutic application. Now, the full and staggering import of this great enigma is apparent. Millions of people have and are trustingly placing themselves into the hands of practitioners who do not know the true cause of their conditions.

Directly or indirectly also, various other scientific dispensations are affecting the lives and the evolutionary patterns of hundreds of millions of people who inhabit the earth. This they are doing like the practitioners, without knowledge of the great and unseen invisible cosmogony and in which place—and this place only—can be found the answers to life, its purpose and, by far, the greatest portion of its function. Life as it concerns the origin and evolution is a part of every living thing on the face of the globe. How ridiculously insufficient then do all the superficial elemental, third-dimensional transpositions of life appear; and even more ridiculous, asinine and enigmatic when any science presupposes control, cure and function over all human formations of life—and especially in the specific areas in which can be found various types of mental and physical aberrations—and doing this strictly from such superficial surface appearances.

Constructing basic analytical techniques and subsequent therapies cannot be done from the third dimensional appearance or substance of such appearances, for as the originating source of such surface appearance and substances are not third-dimensional in nature, it must therefore be thoroughly understood and constituted that corrective action can take place only in adjacent dimensions which are the originating source of all form and substance in this third dimension. It must also be thoroughly understood that any surface malfunction can only exist as a direct appearance or image of this same malfunction in these various adjacent dimensions. Any human being therefore reacts and forms various reactive life processes in the surface life only as a direct result of the interplay of the formative energy substances which exist in such specific areas as shall be described as the psychic anatomy and its relationship to the source of all things, the Infinite.

It can truly be said that in the creation of man, the Infinite, in Its infinite intelligence, placed within man all the necessary characteristics and instincts which were necessary for his life upon this planet. Two of the strongest and perhaps the most dominant of the instincts are sex and the will to survive. It is in the normal relationship and the expression of these instincts which help to create for man these necessary social structures and in the growth of these structures, has created the great civilizations of

the past, as well as our own present civilization. Therefore, it can be said that these two instincts and their normal expression and relationship become two of the strongest supporting members in the underlying structure of man's development. It would be hard, indeed, to separate these two instincts, nor would it be well to do so, for working hand-in-glove, as it were, they blend strength and character to each other. It is a godlike thing for man to so desire to recreate himself and in the love and the expression of that love to his own creation, expressing therein the will to live, not only for himself but for his loved ones; and so he brings up and constantly recreates and regenerates life about him.

It can also be said that in the perversion of either of these two basic instincts, or both of them simultaneously, have been written some of the bloodiest pages of the histories of the world. They have created for man his Genghis Khans and his Hitlers. They have, in the perverted sense, caused man to become a miser or to gather about himself the things of the world, thinking that in these things was his sense of security; or it has made him a beast and one of carnal lust and passions that sought to possess, to dominate or to destroy, not only in the physical sense but in the material sense as well. And so it is well to remember that the usage and understanding of these two dominant instinctive factors in man's life are very necessary for his well-being and his spiritual growth. It is well to consider that in the understanding of these basic reactionary instincts within man that it is in their being a part of the evolution and the development of past civilizations that they have also become a vital and integral part of our own and present-day civilization.

Out of the welter and the holocaust of the last great world war was born a new fear, a fear which was not only compounded by the great multiplicity of conditions already surrounding man in this civilization, but with the coming of the fissionable and the nuclear weapons of this age and of this time was also ushered in, the new age of fear. Man knew not the coming of the hour when death and destruction and desolation could destroy all of the great cities of the world. And so it became not necessarily a question of dog-eat-dog but which dog was to eat the other one first; and so man progressed along this pathway, this mad race toward the precipice of a seeming oblivion.

In the complexities of everyday life and of the fears that were born of this time and of this age, man has become distorted and warped in his own mental images and even to those who were strong and would have, in a normal sense, walked the path of life in a well-adjusted fashion were now also subject to these vast and varying vicissitudes and fears. The modern methods of communication and of transportation had, in a literal sense, shrunk the earth to a very small size indeed. And so man began the quest, an ever-increasing and ever-enlarging quest for a panacea, something which could waylay or at least alleviate to some degree the terrible effects of this vast machination of this electronic age.

From the pulpits and from the temples came the purveyors of spiritual wisdom who began to deal with the more common and basic concepts of man's mind. From the fields of medicine and from science came others who began experimenting and began to try to understand what man really and basically was. And so he came to the time and the place when all things, even of the form and the substance about him, began to assume a new and a definite form. Man learned that all the material things about him were not necessarily solid but composed, as they are, of vast and intricate networks of tiny atoms; atoms, in turn, being the composite forms of the electronic energy and in perusing these various fields of knowledge, he developed a new insight into the character and the nature of the mentality of man. He found that man was not necessarily of one mind but found also in some strange way, that he retained within himself the basic form of all the things that had happened to him, even down to the first days of his life on this earth. This knowledge was called psychosomatic medicine and was a direct development of the science known as psychiatry.

It was around in the early nineteen hundreds that one of the more modern delvers into the truth of man's nature, a man named Sigmund Freud developed to a partial sense, and at least to one facet of this inner nature of man as to his relative position in his outward thought consciousness, calling this, as he did, the subconscious mind. It was his conclusions and general hypothesis of his years of research that he based man's most primal and motivating instinct as being that of sex.

There have been others in this same field who have followed later, who have enlarged and who have added much to this partially complete concept. We have had those who have attempted in some small or large way to collaborate the knowledge of the spiritual side of the science of psychiatry. And so it has been throughout the years and with the intensities of these times that the new and the foremost scientists in these fields have begun to expand into the relative position of our knowledge in the field of psychosomatic medicine; and yet it has not been within the time or place of any presently living man who has given an absolute and a complete picture of the science of psychiatry and psychosomatic medicine.

If we are to assume our rightful position and to gain an intelligent insight into the nature of man, we must first discard and scrap all our previous preconceived notions about the material planes of consciousness, go back, as it were, and come out again from the spiritual or the fourth-dimensional. We must begin to conclude in our hypothesis that man is not a creature of spontaneous regeneration; neither is he one of happenstance which came along according to certain ordinary physical laws. Man is, in himself, of a spiritual nature, a creature who follows certain preordained pathways or cycles, as they are sometimes called, and that it can be assumed that man is largely responsible for the creation of these cycles. We must also begin to understand that as far as man and his mind are concerned and what is called the subconscious, that these factors are also purely products of an electronic nature and that they are manifest, not from this side of life but from that other fourth-dimensional side. In other words, we have now taken the horse from the rear of the carriage and placed him in the front where he belongs.

In our further diagnosis or perusal, we must also begin to understand the nature of the forces or the energies about us from this fourth dimension. The form of electricity as it is commonly called in the third dimension is only an outward expression or force which is being reflected into this realm and this dimension from another plane. We can also assume that this energy or electronic force, as it is sometimes called, and its properties of being reflected into the third dimension, naturally assumes and retains some of the intelligence from which it was created,

forming a conclusion of our understanding of energies as they are in the fourth dimension. These are of the intelligence and wisdom of the Infinite and are a part thereof.

In the language of the modern electronic engineer we can assume, as we do in the construction and the engineering of such electronic devices as the television set, that here we have placed electricity in various positions and in various wave forms as they are called. The wave form of an alternating current of electricity as it pulsates through the filament of the light globe does so at the rate of sixty times per second, or sixty cycles. This is, in itself, a basic sine wave frequency. It is simply an up-and-down "S" movement of the energy through the filament. These waves or S's are spaced in the element of time to the number of sixty per second. In the fourth dimension, energy assumes a different form inasmuch as we now do not have the conflicting factor of time. Therefore, without time energy assumes as it does, and must manifest itself at all times in a circular or cyclical pattern. The size or the diameter of the cycle is in itself, compared to the time frequency of the third dimension; therefore, in the fourth dimension we have eliminated the time factor. Now we begin to see how it is possible for man to continually regenerate into his life pattern of the present moment, things which have happened in the past in his early infancy or boyhood or girlhood days. Inasmuch as these happenings were essentially and basically creations of the mind, or that they were lived in the mind and as the mind is necessarily a byproduct of the fourth dimension therefore, these happenings or instances in the child's life became engraved in a cyclic fashion into the fourth dimension which was integrally or harmonically linked with the life cycle of the individual.

Now another factor enters into the picture. We can begin to see that if these tiny cycles or happenings can live as wave forms in a cyclic pattern and in that wave form portray their particular intelligence or their particular picture of the story as it happened, therefore, we now can begin to understand and see how entirely possible it is that happenings even beyond the birth of the child could also be retained in the psychic body of the child. We must here also discard another very vague and traditional fallacy inasmuch as man is not of this present time or of this present world

and as an individual thereof, strictly a creature of this other time and place only.

There are countless thousands of the multitudes of the earth today who are not only living this life but have lived and have the conscious or subconscious memory of having lived at least three or four or many lives before; and through their conscious mind they are unconsciously reenacting many scenes and many happenings into their daily lives which were psychic memories of those past lives. Now, if the present-day psychiatrist knew and understood this truth, and was sufficiently clairvoyant in his understanding of this truth to pierce beyond the veil—as it is sometimes erroneously called the veil of mortal life—and look into the past lives of the individuals, he would begin to see the many and multiple ramifications of what psychosomatic medicine really was; he would begin to understand that any particular psychic memory of the child could induce some neurotic thought pattern. As an adult, a neurosis was not necessarily something that was incurred of the time and place of the present life as a child but that he could, through the process of the psychic memory, have actually relived in a psychic way some great and perhaps catastrophic happening of some past life. If a man had been burned at the stake in the Spanish Inquisition and he retained this psychic memory in the so-called subconscious mind, he could reflect all through his life the fear of fire and have, as it is called, pyro phobia. He could also at some time in his life manifest in some way an actual happening of that burning at the stake and almost in a mental sense, be consumed with the flame of that memory on this earth and at this time. There is a new and a vast field of research if we have begun to understand and to peer beyond this mortal life; every patient will now assume a different problem, inasmuch as the proportions of his problems or his neurosis at this present day are now not necessarily byproducts of a childish age. Once we have begun to master and to understand this new psychosomatic understanding, we can also begin to develop new techniques, if they can so be called, for relieving and curing the patient of these ills.

As a person is born into this world, he is, in a sense, surrounded with what might be called spiritual forces who are working with the individual in the direct terms of his harmonic relationship with the spiritual plane



from whence he was born. It is sometimes the instinctive reactions of the person in this world which means his life or death. In the last and final moment, he does not act of himself but purely from the spiritual plane of consciousness and in that action, takes unto himself the intelligence of those who are working in his harmonic relationship. So by this same analysis, we can also assume that these spiritual forces can also work in a direct proportion to which they are understood and to which they can be cooperated with in a direct spiritual therapy or a spiritual healing and relieving of these negative vortexes or wave forms which reside in the person's psychic body. We are assuming, if we may, as it will be explained, that the person's life cycle as it was regenerated from the conscious will and dominion of the Infinite, that it manifests in its own way as the person to whom it is—in other words, the Infinite personalized. In going through the various phases of life in what is called the regeneration of life, or reincarnation into different times and different ages, that in this spiritual progression is placed there, in this life cycle, the various wave forms; these wave forms existing in a cycular pattern within this life cycle are impinged and become a part of this life cycle through the linkage of harmonic relationship. Therefore, in our analysis of spiritual therapy, or the correction or the elimination of such various great negations, as they could be called, in the person's life from previous lives, these can be done in something of a scientific fashion. However, it may not be understood in the nomenclature of the present-day scientist.

We must begin to enlarge again our concepts of the mind. It is the dominion of the mind and the expression of Infinite Consciousness through the mind that it can be used in a manner something which might be likened to the searchlight, that it can be projected down into the body for healing purposes, or to someone else, or even to worldly desires or worldly creations. This particular concept is called psychokinetics. It is not by any means a new concept; it has been used and explained by the Essenic Brotherhoods and Spiritual Brotherhoods throughout the ages. It has been used in this modern day world and understood to some extent by many people who have delved beyond the realm of this reactionary world, in the psychokinetics of which the psychiatrist would have some knowledge; and he would be working in the channels of love and

understanding and in the cooperation of spiritual forces—forces of not only the patient but of himself. These combined forces would be the necessary and contributing factors toward the correcting or rectifying of such negative cycles which had been impinged upon the life cycle of the patient.

The problem of this civilization and at this time is one of grave concern to many of the foremost thinkers and leaders of this country today. At least fifty percent of the hospital beds of today are filled with people who have very strong mental problems. It is generally conceded by medical and psychiatric authorities in the world today that at least ninety percent of all human ailments, chronic or otherwise, from cancer on down as they run the gamut, are purely byproducts of wrong thinking, wrong thought patterns and, by the same token, the wrong or negative cycles of electronic wave forms existing in the life cycle of the patient, and not necessarily of this life but of any one or all of his numerous previous lives.

So, therefore, in our final analysis of this new understanding of the psychosomatic medicine as it must come out of the new age of tomorrow, let it be said, we must begin to develop those who are naturally clairvoyant or mediumistic. Let us wash away the old common and superstitious thoughts of witchcraft and necromancy and of Spiritism and many of the various practices of the past years. They were and still are, as they exist today, remnants of some retro or progressive cycle, so that as we develop these new age children, bring them up with these new concepts and these new ideas and through teaching them to use the power of the mind, not necessarily of the problems and the things that are of this material world but that we must intelligently assume that the mind is the reflection of the Infinite Consciousness, or the Superconsciousness, and that it can therefore live and express itself through the individual from many other planes and many other dimensions. When we have separated ourselves from the old and fallacious fears and superstitions which came through the channels of Spiritism and of witchcraft and wizardry of the past, we will begin to build a new and a scientific realm of understanding; we will find that there is a panacea for all man's ills. In the clairvoyant diagnosis of a patient, not only of this time and of this day but also of another time

and another day, we will begin to assume an intelligent diagnosis and realize the therapies or cures will reside in the mental or spiritual realms.

There is no doubt that many of the most malicious killers of this day and age are byproducts not necessarily of this lifetime, nor of the condition in which a person has incurred or lived of this time, but they can be the actual psychic reliving of a similar condition of hundreds or even thousands of years ago; for instance, heart condition. A man can die of heart disease and yet actually have nothing wrong with his heart.

Cancer is merely the loss of intelligence in the re-creative values of the atoms as they live or compound a cell within the body. This directional or creative force is the outward expression of the Infinite Intelligence into that atom. When the linkage or the balance of the coordinative factors which enter into man's linkage with this vital life force of Infinite Consciousness comes into inharmonic conclusion or has been partially stifled, or there has been introduced spurious harmonics or frequencies, we can see that a person can very quickly incur cancer. Time is only an element of understanding. We are recreating in our bodies something like one and one-half million new cells every minute of our lives. Each cell has its own wisdom, its own function to perform, its own intelligence. This intelligence is indirectly the outward expression of Infinite Intelligence through the atom. The linkage of this system and the predominating factor therein is the psychic body.

Man's body in the physical realm is only the outward reflection of this psychic body. This psychic body has been built and rebuilt and regenerated through countless cycles of the individual's life. It is composed predominantly of energies or wave forms which are not of this plane or of this dimension, nor of this realm of understanding. They are the composites and combinations of all the forces of all the happenings, of all the things of which the person is within, in his life cycle. When we begin to understand the vital and the integral links of the various factors entering into the outward expression to the material body of this man upon this planet, then it becomes a natural consequence that we shall also develop the way and the means to cure or to heal the patient from any of these negative thought forms or wave forms which are impinged in this psychic body and, in consequence, heal the physical body.

We cannot necessarily say that this has not been done, and that for the purpose only will the names be omitted. One man, in particular, worked for a number of years, a man from Virginia; he worked with doctors all over the country, and with the patients directly while he was in a clairvoyant fashion; and in a cataleptic or a sleep state, diagnosed and suggested cures for the patient's ills, some of which were not of this time but which started hundreds and even thousands of years ago.

Many of the ancient civilizations of the world and at least one or two which are of common knowledge to this day, had similar psychosomatic therapies, and people of that time and that age were tremendously blessed and healthy. In fact, it is our concept of the Garden of Eden and in the development of the spiritual and of the esoterical values of man's nature which brought about a civilization which knew no want, no hunger, no disease. There were no jails, no prisons, no police systems. Everyone was happy and everyone worked creatively. There were about seventy-six million people in this civilization at one time and the basic concept and understanding of man's spiritual natures, as it has been explained, was largely responsible for these Utopian conditions.

Therefore, in the coming years, if we must begin to bring into man's life a new age, an age of happiness, if we are going to lay aside the destructiveness of man's natures, if we are going to better understand man and his evolution, if we are going to believe man is a spiritual embodiment of the great creative force we call God, let us begin to rightly assume and to understand and to place man in his rightful position. Let us begin to bridge the gap in our therapies. Let us begin to empty our asylums and our prisons; let us not treat the effect but let us treat the causes. Let us go back into the time and the beginning of man's lives on this earth in meeting these conditions. Let us go to the source, the starting point of all of the things of which man is, and that he becomes, or does not become a victim of his own circumstance.

In this coming thousand years or so, will be what is sometimes called the Aquarian Age, the symbology of which God rules the earth through the spiritual interpretations which come from within man himself. It is within the dominion of man's consciousness in this present day and age to begin to better understand man and to develop his understanding; and if

he does not do so, the great preponderance of materialism which is around him will destroy him. The sundry and tremendously vast and expanded material universe of this scientific age will be, as the common story of the Frankenstein monster, one which will bring oblivion down about his head. It is indeed a strange paradox that the modern psychiatrist has ignored two of the most important and basic factors in the science of psychosomatic medicine. These are, namely, factors of reincarnation and obsessions. In the previous discussion, the idea of reincarnation was, to some extent, explained and in a further chapter, a continuance of this explanation will be further emphasized.

The second dominant factor that should be included in our present-day psychiatry is obsession. This is, in itself, a rather self-explanatory word. In order to understand what obsession is, we will start first with the more basic or elemental understanding. We have all had at different times in our lives what are commonly termed hunches. These hunches have been supposed erroneously to come from the subconscious mind or through some vague and unexplained source. Actually, they were momentary contacts with the superconscious mind and through the law of harmonic relationship, existing in the thought consciousness of any one or more or many of the entities which have passed on into other planes or dimensions of consciousness.

Everyone walking upon the face of the earth today has been, is, and will be, continuously under a partial or a complete dominion of such forces. In the highest sense of the word, obsession means that the greatest and the most inspirational works of mankind and to all those who have lived, who have given to the benefit and welfare and posterity of mankind have so been influenced by these more highly constructive spiritual forces or intelligences. Joan of Arc is a typical example of this and one in which we are all familiar with this story; likewise, with the great scientists, doctors, poets or authors. In fact, any one or a thousand, or a hundred thousand constructively minded people who have so given, are working from such planes of consciousness.

In the more generally accepted sense of the word obsession, or in the more lowly or destructive sense, we can say that obsession also gives rise to some of the most destructive potentialities of mankind. The thief, the

murderer, the sexual pervert, the great dictators and even some of the great emperors who have lived in the past have, in a sense of the word, lived in a partial or complete expression in the dominion of the realm of consciousness of such destructive forces.

We are reading daily in our newspapers, and other ways of communication, of people who indulge momentarily in some heinous crime. They become murderers or such lustful personages as to do great crime unto themselves and to their fellow man. We see and read in some instances of some persons, where the person will, what we call “black out” and when regaining complete consciousness see the body of the one just killed before him, or the results of the crime in whatever he had just perpetrated. It was, in a sense, a fit of anger or jealousy, or some great emotional stress which caused him momentarily to bounce out of the contact and control of his physical body and in that moment of loss of control, a murderous or criminal entity entered in to use the body for the use of the crime. If we can imagine a man who was executed for some crime and was projected over in the spiritual worlds or the astral worlds, as they are more generally called, he will be, in that state of consciousness, tremendously neurotic, frustrated and revengeful. He will, in that state, lack the common condiments or essentials which some people find in going into that state of life. He is quite apt to walk up and down in a very darkened and blackened condition of mind, seeking out a means for his revenge and his lust.

If a person on this earth plane—through a neurosis or some great negation—will, in that negation and in the expression of that negation, open the doorway to such an entity through the laws of harmonic relationship (the thought consciousness) as he is attuned into either the lower realms of vibration or of the higher realms of spiritual vibration, he will likewise contact the various entities which reside therein in that state of consciousness. Therefore, a person who indulges in a fit of anger unconsciously opens the doorway to some entity who is prowling about in this darkened world; and in countless instances, the doorway has been opened and entered into.

It can also be said in general practice that everyone in this highly complex and diversified world has a neurosis or a psychosis—or they may

have a number of neuroses. The word neurosis merely means, in a general sense, an accumulation of unadjusted conditions or things which have temporarily deflated the ego consciousness of the individual. In the more advanced states, and which state comes from previous lives or previous cycles of lives upon this or other worlds, the individual, in reflecting in these neuroses or negations, has intensified or increased many times his chances for obsession.

What the psychiatrist of today has termed a paranoia or a paranoid condition is a more advanced state of neurosis. The term schizophrenia is applied to a person who has a dual or split personality. It is quite obvious in this case that the person does not have a dual or a split personality but merely comes, at different times in the day or night, under the complete control of the obsessing entity.

The problem of schizophrenia is further complicated by other factors which, when they are entered into, make a rather compound picture. The schizo may be living not only a part or a facet of some previous life of the obsessing entity, he may also be reliving some part of a previous life of his own. In the advanced stages of schizophrenia, a person may be said to be completely insane or as it is sometimes called, dementia praecox. (The word "dementia" is derived from the word "demon".)

The problem of therapy or cure which may enter into these various facets and types of mental cures of mental disorders and aberrations would be, in a large sense, dependent upon the psychotherapist, upon the spiritual forces and upon the nature of his spiritual understanding and the working therewith. Other factors entering in also may be the direct relationship of such spiritual forces with the patient himself or with the spiritual forces from the loved ones around him. It might be well to say, as it has been pointed out, that it is a paradox indeed that the modern-day therapist knows little or nothing of these two very important elements. It is doubly strange and paradoxical when one considers the vast and preponderant amount of information available which deals very specifically with these two different facets.

The mission of Jesus of Nazareth upon this earth, while proving the continuity of life, is also one in which the Master worked continuously with and taught the relieving and freeing people of obsessions. This is

called exorcism, meaning the casting out of the evil spirits or demons. A good example of this type of therapy is included in the New Testament inasmuch as the Master Jesus approached the insane man and commanded the demons to leave, whereupon they did so and entered into a herd of swine and the swine became demented, ran down the hill and cast themselves into the sea. Exorcism was also known and practiced in Egypt thousands of years before the time of Jesus.

There are records of cases and of the history of such understanding and knowledge in China, in India, Tibet and in Greece, sometimes thousands of years before Jesus' time. We also know that in the more ancient civilizations of Atlantis and Lemuria, exorcism and the understanding of man's nature was more thoroughly understood than it is of this day and time.

If we look about us and see the overflowing and overcrowded conditions of the hospitals and in the asylums where these mentally deranged persons are incarcerated, living out their remaining years in agony and the misery of the mental phobias, it is indeed high time for a different type of spiritual therapy or psychotherapy and it must come quickly into the new age.

The modern-day psychotherapist is comparatively ignorant as to the proper nature or the procedures of such cures. There is much more pertinent knowledge and practice in some of the churches of this day and age. It is well-known that the priesthood in one or two of these churches can exorcise through the powers of his church, if the occasion arises, such dominion and will as to overcome and throw out certain evil forces or entities, either from a dwelling house or from a person. The witch doctor in the jungle or the medicine man in his tepee, in going through his rituals and various dances, incantations or manipulations is practicing a crude form of exorcism. It was, of course, the Master Jesus who taught the supreme principles of the dominion of spiritual consciousness, and with the working of the highly-organized Spiritual Forces in rectifying conditions in the psychic body which were incurred during the many lifetimes of a person upon the earth.

Previously we have frequently used the term "fourth dimension". Now, in case you are puzzled as to just what the fourth dimension is, an



allegorical situation or creation can be very quickly conceived and set up. If we take a long piece of straight wire and lay it upon the table and strike one end of it with a sharp blow, the vibration of energy will travel along the wire and can be detected or measured at the other end. This is, in a sense, what is called the third dimension because the wire has a beginning and has an end. It has a starting place where the energy has entered in and it has an end from where the energy passes. Now if we take this same wire and bend it into a circle and weld both the ends together, then by striking this circular piece of wire at any given point, the vibrations will exist continuously over the entire circular piece of wire instantaneously. Now the wire has no beginning and it has no end because we have eliminated, in a sense, the time element, and which is the fourth-dimensional equation.

So therefore, it can be said that in the fourth dimension there is no time because all energy (and in the expression of this energy) assumes such cycular forms. Now instead of having a solid piece of wire, we can visualize that it is something like a coil of closely coiled wire which will resemble to some extent a wave form. If we further visualize that there can be a number or a multiplicity of such coils within and without the original coils, each one coiled in a particular fashion so that it is unlike the others, this will, in a rough way, convey something of the mystery of the fourth dimension and the individual life cycle.

You may also wonder as to how this life cycle started for any particular individual in the beginning. If we are to assume that man has gone through any number of lifetimes or previous reincarnations in this or other worlds, then there must have been some starting place. Contrary to man's general belief, man did not begin his journey through eternity by being born into this material world or in any material world but rather, was "born" in another realm or in another dimension. For the sake of clarity and to avoid confusion, we will confine our remarks to the third and fourth dimensions. It has been said that man is the ultimate and the most intelligent or divine of God's creations; and this, in a large sense, is quite true but in order to understand man and God better, let us destroy another popular fallacy of God. He is not, in any sense, a white-robed Santa Claus who sits on a throne in some far-off place with the book of life in one hand and a quill in the other. God can be said to be all-existing, all-pervading and an all-

permeating intelligence and that God resides, lives or expresses Himself in an infinite way through many, many dimensions.

Jesus spoke of it thusly, “In my Father's house there are many mansions” (and if it were not so, I would not have told you). Mansions, of course, are the relative planes or the dimensions of existence. Therefore, in the creation of man it can be said that God must, as He is of infinite nature and intelligence, express Himself in an infinite number of ways. Thus, then, in man He begins to assume a definite, a tangible or a personal expression. We will say that God is creating Himself as an individual in an infinite number of ways by the creation of each human being, as it is quite necessary, if we think a moment, in this infinite nature of God, that God must also combine all of the elements of Infinity into the nature of the personal expression of the human being. Therefore comes the necessity for the learning or the living or for the realization into all realms and realizations of consciousness as an individual.

God begins the creation of man something like this: In God's Infinite Mind, man's soul begins as a basic fundamental life cycle. This is, in itself, a cycle which will remain throughout eternity with the individual. Within this cycle are placed an infinite number of tiny or larger wave forms. These wave forms are, in themselves, frequencies or intensities which can convey some definite form or meaning and as they are unchanged through time or eternity, will continually reflect or convey in their proper sense of contact, the intelligence which was placed within them. Now we have begun to understand that here God has placed in this life cycle all of His infinite intelligence, all of the things and nature of which God is, but it still is in a form which is not personalized, nor in this form can it be expressed in a personal fashion upon a lower plane of consciousness. So therefore, this Intelligence must, by necessity—and as it is infinite in nature—again reflect or assume another form. This second form is the reflection of all the things of which it (the life cycle) contains and is called the psychic body. We can visualize it as something similar to the modern motion picture theater and the projector with the film which portrays the picture is the life cycle.

The screen or psychic body, therefore, contains a reflected concept of all that is within the original basic life cycle. This psychic body is

sometimes called a thought-form body or as it is even expressed and in the terms of the psychiatrist, as the subconscious mind. It is, in itself by necessity, a product of not only the intelligence of the life cycle but that in the expression of all the things in which it is and of the life within itself, reflects outwardly and becomes the objective mind, or the conscious mind of the individual. It also takes or absorbs into itself such manifold experiences as the individual is going through during his various periods at any particular time of his evolution.

It has been explained previously that the existence and the experiences of all things on this earth, or on other worlds, take place in the mental consciousness, even though they may express themselves or move about as material forms of happenings or experiences, yet essentially, they are mental in nature and being mental in nature, they regenerate themselves in a cycular pattern within this psychic body. Then, it is easy to see that as the psychic body can become a receptacle from God within, from the life cycle, it can also retain the intelligence or experience, or even the inferiorities or negations of the individual; but the psychic body also does even more than this.

Through the life cycle and through the psychic body is the creative Life Force of God Himself. This, in turn, recreates into idea or form the structure or the elements of the human body. This human form or physical body is the idea body and is simply the vehicle in which the consciousness lives or dwells within this relative plane.

It can be likened, if you will, to the suit and helmet the deep sea diver wears when he descends to the ocean floor, so that throughout the lifetime of the individual, he is merely manipulating a mechanism or an organism which is essential to his life upon this plane. He has the lungs to breathe the air; he has the necessary intestinal mechanism to assimilate the various atomic structures known as foods within this dimension and to regenerate the necessary heat for the body metabolism. This is all part of the sum and total of the expression of the Infinite will and consciousness which form the individual life cycle.

Now we can begin to see, as it has been said, that man has truly been created of God. It is written in the Bible that God gathered the dust of the earth and created man. This is merely a parable and one in which only a

childlike mind would be able to tolerate. In our own consensus and evaluation this would, by necessity, be more than just that. The earth substances in the course of evolution do become the elemental substances of the body but first, we must have the Creative Intelligence behind all things in order for the body to do this.

This Creative Intelligence is God and manifests from the life cycle. In going about through life, if the individual knew of the pertinent facts, knew that with each act, each daily thought, each consciousness in the expression of life of him or herself, it was being permanently engraved, man would live quite differently. If we could liken it to that within the psychic body, in its countless evolutions of life within the individual, as it becomes the sum and total of all that he is and the sum and total of his individual expression, he can, therefore, by the same token of all this, become very godlike. He can assume all the propensities of the individual expression of such a God. Jesus of Nazareth was able to express in some way the godlike nature of man and the creative intelligence behind this way of life. With his many miracles which he worked while on this earth plane, he was merely setting up the actual working counterpart of this Infinite Intelligence. In a large sense, Jesus merely set aside the element of time and space and attuned into the fourth dimension, into the original place of conception of all things. Therefore, in this particular dimension the Life Force was continually creating and recreating itself also, where all things have been created or were created.

With the infinite nature of God all things are not only possible, but they do exist; Jesus simply brought into conscious expression a part of God that was already there but which could not be seen with finite mind. These blocks and psychic shocks of the past may become something in which you may have to spend not only one lifetime but many lifetimes to eradicate. These negative impingements within the psychic anatomy of the individual from some great negative cycle are sometimes carried over for many lifetimes.

Remember, therefore, that your act of consciousness of this day or this deed of this hour will be something that can be a stumbling block or it can become a step from which to build your future. The choice is yours.