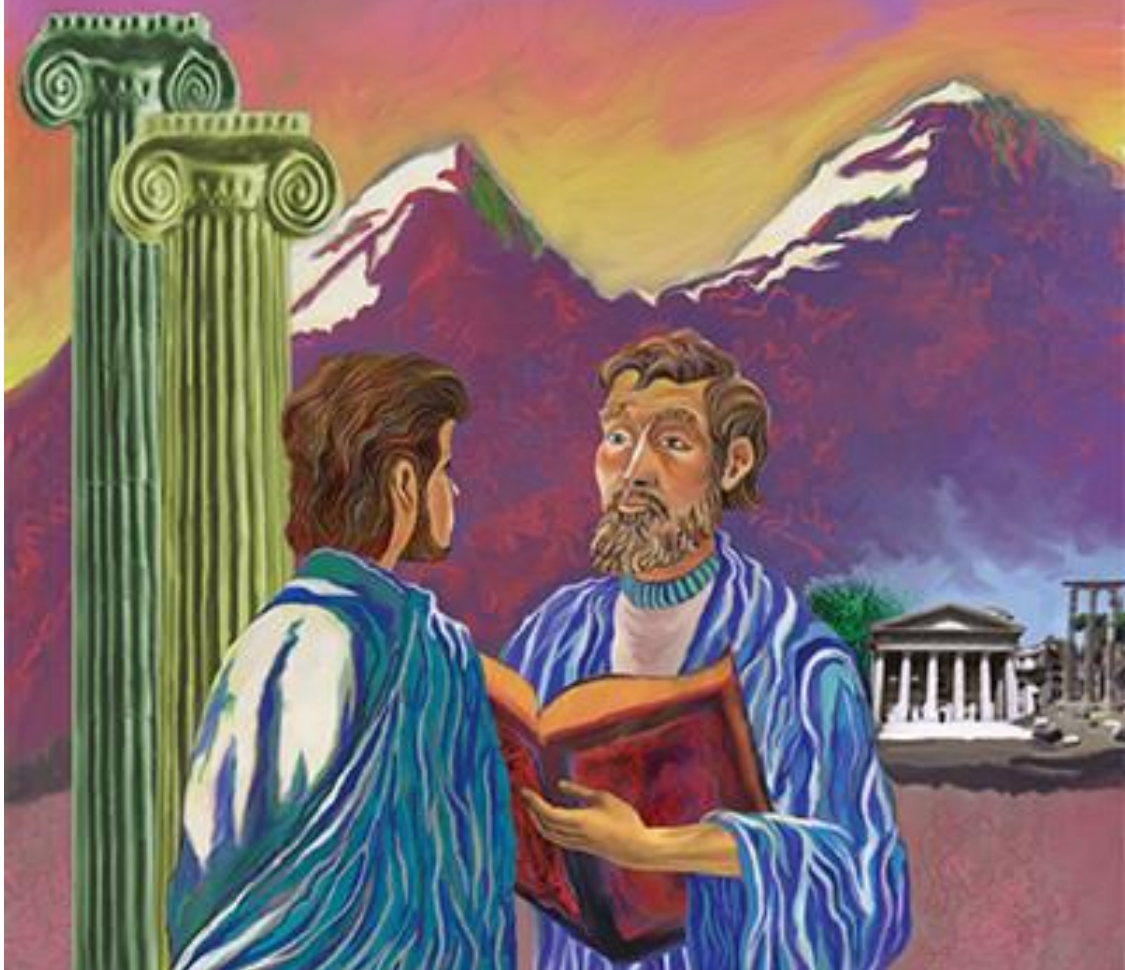


TEMPUS INVICTUS

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Chapter XIII: Newer Concepts

It can be said that this is indeed the age of miracles. The last fifty years have seen great and tremendous changes in the way of life for man on this globe. He has brought many new and wonderful inventions into his way of living. He now rides through the skies at speeds of more than twice the speed of sound. He can live for months, if necessary, beneath the surface of the ocean. He has new antibiotic drugs at his disposal, new methods of sanitation which have all but wiped some of the great plagues of the past from the face of the earth. He has in the laboratories synthesized and produced great and untold numbers of articles which he uses in his daily life; his clothing, articles in the home are all produced in mass quantities from synthetic materials. His methods of communication span the entire surface of the globe, not only with sound and with the spoken word but with pictures. And it can truly be said, that with all these things he has indeed wrought many and great miracles. It can also be said that the nations of the world are now at our very back door or at our front door, that we no longer are separated by the great barriers of the oceans.

Upon great highways which span the various cities, man speeds in the marvelous mechanization known as the automobile. In the great factories throughout the lands, millions of people are toiling and producing more and yet more of these new and wonderful things. He has at his disposal in his own home: refrigeration, the telephone, the radio, the television. He has countless and innumerable conveniences which were unknown and unheard of in grandmother's time, and it should be, by the token of all of these, a great and wonderful age, a Utopia whereby man can lay aside some of the things of the physical world and enjoy more of the things of the mental and the spiritual. Yet with all of these, it might be said that man has invented a Frankenstein monster and which may very well destroy him through his haste, through his greed, and worse, his constant fear of insecurity. He has created for himself a veritable rat race, one in which he must vie from day to day with his neighbor in obtaining the bare

necessities of his life—one in which he cannot lay down for a single moment to enjoy all these things which he has created for himself.

And so through the great masses of the population which are constantly arising in untold numbers throughout the nations of the world today in this great preponderant population, we find not the peace of mind; we find not the security that we should feel. And with all of this as it were, to cap the climax we now have new and terrible weapons of war. Man has in these last years of his life upon this earth invented atomic weapons which are beyond the imagination and the comprehension in their destructiveness. He has attempted in some small way to harness these atomic forces for the betterment of mankind.

And so with all of these things which are about him in the multiple complexities of his everyday life, man has become a fearful thing. He has become something which has been torn and stretched beyond all endurance. He has been confronted with the fact that any moment he may be visited with engines of destruction from the skies and that his cities may be laid waste and the multitudes and millions shall be killed. And so he remains as he is today: a crouching, fearful thing. Though he may walk bravely about, yet there is within a specter, which he lives with day by day.

And what is the answer to all of this? If we go into our mental institutions and to our hospitals, we will begin to see the terrible price man is paying for all of this foolishness, this foolhardiness, this mad race for new and more terrible weapons of destruction. It is estimated that fifty percent of the hospital beds in this country are occupied by people who have broken down under the strains and the stress of this civilized world. It is also said that our mental institutions are overcrowded beyond their normal capacities with people who have likewise brought the burden of the civilized world down into their bodies and into their minds. And so man is desperately seeking a solution to all these things and that it is well at hand. If we look about us to seek a way or a means for an answer to the problems of man as they exist today in their multiplicities and in their complexities, we will look in the churches and from the pulpit, there is already a great and growing demand and a need for a new, a different kind of spiritual understanding. Many exponents of the Biblical truths, the

spiritual philosophies of this world today are turning more or less to the realms of what can be termed psychiatry or psychosomatic medicine. Throughout the land innumerable religious groups have sprung up which are teaching principles which are on the borderline or the threshold of the principles of what is sometimes called psychiatry. If we look into the clinics, the hospitals, or the various places where the man of medicine practices, we shall also see a great leaning and a great inclination to better understand man in his own natural mental realm; but with all this, there is a wide and seemingly insurmountable gap between his true relationship with himself. Even though the means for spanning this gap are well at hand and have been used for countless of civilizations, yet he himself, of this time and age, has not yet embarked and does not understand all the common principles for these simple truths. He has set up above himself within his own mind the barriers of this one and only life, not realizing that he is a man of many lives and that he has come about this world not of the first time but of countless times and, perhaps, even in other worlds beyond this world. And with all of these things within, something of which he is and in his spiritual nature, he takes with himself into each new life either the burden or the joyousness of the last and other lives.

He is wont to think in the terms of the psychiatrist that as an adult or as an old person, he has incurred all the ills and the distemperature about his present life in the early years of his childhood and as a child. Yet it was only in those first few formative years that the child was a true medium in a spiritual sense and began expressing from his subconscious mind not only things of this realm and of this dimension but of the psychic memories of the past lives. And as he grew up, he lacked the intelligent comprehension of the loved ones about him for the things which he felt from within his own psychic domain, and so there were many ills, many seemingly insurmountable vicissitudes or, as they are sometimes called, neuroses, thought patterns or even the more stringent form of psychoses which were blamed primarily to the various facets in this understanding of their so-called psychosomatic medicine.

If man had the will, the intelligence, he would make of himself as a doctor, as a practitioner, or as a metaphysician, someone who could visualize the problems confronting the individual with whom he is

working, that he is not necessarily a byproduct of this time or age but is either, more or less, already well upon his spiritual evolution, and indeed, as it has been prophesied in “the latter days” that this would be the gathering together of the Ten Tribes as it was called in the Bible. Those who have lived in this world beyond this time and even into other worlds are now gathered together that they may work out, that they may go together into a new cycle of evolution which is expressed as the Aquarian Age—an age in which the domain and dominion of God will reign supreme.

So how is it best, how will it come about that man will need serve himself to better his understanding of the psychic realm? Today throughout the lands there are many thousands of Christian churches practicing; they claim to be sufficiently mediumistic to interpret many of these psychic things into the everyday expression of man’s material world. There are others who are so likewise inclined to think they, too, could try to impinge or influence the destinies of man with their own interpretations. And yet, with all of these understandings, with all of these truths, with all of these churches—whether we call them Spiritualist, Christian Science, Mind Science, or whether of other denominations that they need to be called—none of them in themselves are serving man in his true psychic relationship. No more so are the doctors, the psychiatrist and the man of medicine as he is known in the world today. And so it becomes apparent that we need to develop a new and a different kind of doctor, if you would call him such—a doctor who is mediumistic enough to see beyond this realm and this time—a doctor who will not necessarily base his diagnosis on the present illnesses of the patient with what the patient may tell him of the various vicissitudes, of the various happenings, of the various negations which have incurred into his life. This doctor must be one who is clairvoyant, one who can see beyond the third dimensional realm of consciousness into the fourth dimensional realm—into the realm from which all things are incurred—where it is truly the realm of Spirit, truly the realm in which all things have been created, all things exist and all things have happened.

Only man in his consciousness selects what he thinks; only man brings unto himself and attracts unto himself that which he so desires. And so

living in this concept, in this evolution of time, through the many ages he becomes either one of two things: a progressive or a retrogressive individual, and he brings with him at all times the psychic memories of the past. The laws of God, if they can be called laws, are immutable and irrevocable. If man lives not according to these laws, then surely he brings his own judgment upon his own head. He is in all sense his own jury, his own judge and his own executioner. None other than man can do unto himself what he needs or must have done, nor can he do unto his brother that which his brother must do unto himself. But only in the spiritual companionship and in the sharing of all these things can man gain the strength and the love which is his heritage.

And so, in developing the new doctor, the new metaphysician of tomorrow, we will find not only the man who knows of the body and its mechanism but will also know of the mind and spirit. He will know many truths beyond the knowledge or the intelligence of the doctor of today. He will be able, in the quiet moments of his contact with his patient, to pierce beyond the veil of the mortal realm and see where it was that some of the great troubles and problems of that patient were actually incurred. He will also be spiritually connected with such organizations as exist in the spiritual domain or realm which are capable and efficient in administering spiritual healing to that patient from the spiritual side of life. He will also be able to, if needs be, add palliative measures or corrective measures to further speed such spiritual healing. He will use various new antibiotic drugs which may be brought into the new realm of consciousness in that future day. He will be able to set broken bones by the manipulative processes of his hands, or he will be able to relieve congestions and the various other troubles and ills which are at the present moment upsetting the patient, not only through the power of the hands but through the dominion of his mind in the process of psychokinetics.

And so in the final analysis of the doctor of tomorrow, it can be said that he will indeed be a wonderful and a different sort of a doctor, one not interested necessarily in the immediate physical condition of the mind and body but who will be vitally concerned with his spiritual evolution, not only of the present time, but of the many past lives which also have a very definite relationship to the patient's present condition.